ASM Ink

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Newsletter of the Archeological Society of Maryland, Inc.

www.marylandarcheology.org

Bringing the dead back to live

(or the Zoom-free return of the Workshop in Archeology)

Are you ready to see archeology people in real life instead of on Zoom? Are you ready to get back into live talks about archeology? Then we have some good news for you. Covid did not kill off the 2021 Workshop in Archeology, it just delayed it.

The staff at the Maryland Historical Trust has been working hard to find a time, a place and a slate of speakers for you and it is all coming together at 9 a.m. Saturday, September 11 at MHT headquarters in Crownsville, site of many previous workshops.

A full list of speakers/topics will be in the September newsletter, but to whet your appetite, how about the return of Joe Dent. The famed American University archeologist and William B. Marye Award winner who has directed a passel of ASM field schools, will be on hand to give the keynote address on his decades of research along the Potomac River in Montgomery County.

Other offerings will include hands-on workshops in photogrammetry, soils analysis and coring, identification of historic ceramics, open-source (i.e. "free") GIS software, use of the atlatl and a CAT session on Prehistory.

Is your appetite whetted?

Also, ASM's Annual Meeting will take place October 23 at the Smithsonian Environmental Research Center in Anne Arundel County.

Tireless Alison Pooley dies of cancer

Alison Pooley, who died of cancer June 26. Spent decades working for ASM and the Maryland Historical Trust, but was unknown to most members because the vital work she did was usually behind the scenes. She did show up at UPAG meetings, though, where her lemon squares were eagerly awaited and quickly consumed.

Alison was born in Devon, England, in 1946 and grew up in the village of Thorverton. She served in the British Army and later became an intelligence analyst, with postings in Germany and Cyprus. While in Cyprus she met Douglas Pooley, who worked with American intelligence; the two were married in 1977. They had a son, David, who died in 1997 at the age of 17, the victim of an accident in Ocean City. Douglas died several years ago.

A charter member of UPAG, she lived first in Columbia and then in Catonsville. Lee Preston recalls that as secretary of UPAG "she was a great communicator and always ready to do whatever was needed to keep our members informed of local and state issues. Whether excavating at a site or delving into the archives she was always a YES, when asked to help. Whatever the task, whatever the chore, she was a ready, willing and able participant."

Continued on page 8

Upcoming events

August 28: ASM board meeting. 9 a.m. Via Zoom

September 11; Workshop in Archeology. 9 – 3:30. Crownsville

October 23: ASM annual meeting. SERC

Volunteer opportunities (non-covid)

The following volunteer opportunities are open to CAT participants and other ASM members:

ASM Volunteer Lab, most Tuesdays: The lab in Crownsville. Contact Charlie Hall at charles.hall@maryland.gov or Louise Akerson at lakerson1@verizon.net It is currently working on cataloging artifacts form the Levering Coffee House Site, Baltimore (a mostly late 18th/early 19th Century site).

The Smithsonian Environmental Research Center seeks participants in its Citizen-Scientist Program in archeology and other environmental research programs in Edgewater. Field and lab work are conducted Wednesdays and on occasional Saturdays. Contact Jim Gibb at jamesggibb@verizon.net

Montgomery County for lab and field work volunteers, contact Heather Bouslog at 301 563 7530 or Heather.Bouslog@montgomeryparks.org

The Anne Arundel County Archaeology Program and the Lost Towns Project welcome volunteers in both field and lab at numerous sites. For diggers, the Linniston site on Gibson Island Fridays from 8 to 3. The lab will be open some weekdays at the Anne Arundel collection facility at 7409 Baltimore-Annapolis Blvd. in Glen Burnie. For more information email Drew Webster at volunteers@losttownsproject.org or call 410 222 1318.

Mount Calvert. Lab work and field work. 301 627 1286.

Jefferson Patterson Park invites volunteers to take part in its activities, including archeology, historical research and conservation. Contact 410 586 8554.

The Archaeological Institute of America provides an online listing of fieldwork opportunities worldwide. Call up www.archaeological.org/fieldwork to get started.

UPAG/Howard County Recs and Parks invites volunteers interested in processing collections and conducting historical research to contact Kelly Palich at Kpalich@howardcountymd.gov or 410-313-0423.

CAT corner: For information on the CAT program, contact chair Kelly Palich at Kpalich@howardcountymd.gov or 410-313-0423.

Here's your chance to play a key role in ASM

ASM established its Certified Archeology Technician (CAT) program, one of the first in the country, to help interested volunteer archeologists learn more about the discipline through a program that features hands-on training, lectures on a wide variety of subjects and readings. Professional archeologists donated their time and expertise to guide enrollees along in this work. A professional was also assigned to each CAT candidate as a personal mentor. Too guide the program, an ASM CAT Committee was formed. Overseeing it all was a program director, also a professional archeologist. Sixteen ASM members already have completed the program and many others are on their way toward graduation.

But the last program director had to resign recently and appeals in this newsletter to find a new one produced no results. Without a director the program collapses. If you have any interest in the job but were too shy to say so, or if you know of someone who would be a good candidate, let us hear from you. Soon. A good and worthwhile program is riding on it.

Catoctin Furnace bodies examined

By Michael E. Ruane

Condensed from the Washington Post, July 13, 2021

Burial 35 was a young enslaved woman who walked with a limp and was missing a front tooth. She was in her 30s when she died, perhaps in childbirth. Her infant son, who died a few months later, was buried in a tiny coffin on top of her.

Burial 15 was a teenager who had been laid to rest with care and what may have been sprigs of sassafras. The herniated discs in his back from overwork could not be reflected in his face, and the sculptor gave him a look of innocence.

The two re-created faces, unveiled last month, represent the culmination of an eight-year study that used genetics and other cutting-edge technology to examine remains of people enslaved in the late 1700s and early 1800s at Catoctin Furnace, a historic iron forge in Frederick County, Md.

The study offered a rare glimpse of the enslaved at an industrial site, as opposed to the farms or plantations where most captive Black people were forced to labor.

Researchers said they were struck by the number of teenagers in the cemetery and wondered if the harsh furnace work played a role in their early deaths.

Experts from the Harvard laboratory of geneticist David Reich extracted DNA from the bones of 29 people exhumed more than 40 years ago for a road project and identified five, maybe six, family groups.

Craniostenosis, an abnormality of the skull, was found in an unusually high number of the deceased.

The woman whose face was re-created had it. So did her infant son, who may have been killed by it.

Her little brother, who was buried not far away, also had it, Smithsonian anthropologist Kari Bruwelheide said.

In addition, the woman had a painful left-hip condition, where one bone rubbed against another and caused her to limp. The malady usually begins in childhood, Bruwelheide said.

"That means she lived with this pain … for virtually her entire life," she said.

Indications of sickle cell disease, an inherited blood disorder that mainly affects African Americans, were found. A little boy, about 4, and his 2½-year-old sister, who was buried nearby, both showed it.

Signs of the toxic and backbreaking work the enslaved had to do at the primitive ironmaking site emerged.

One older man's back was so severely bent that it had to be broken to get him into his grave, experts said.

Another man's bones had extremely high levels of zinc, probably from having to clean deposits from the inside of the furnace and suggesting he may have had "fume fever" as a result, the experts said.

The project was a major scientific advance, as well as a vivid portrait of the misery of enslaved life at the furnace.

"I never thought that I would see … in my 40 years of doing this … the ability to go into a cemetery and actually through genetic means be able to identify relationships," Smithsonian anthropologist Douglas Owsley, who helped lead the project, said at the June 24 unveiling in Frederick.

Maryland archeologist Elizabeth A. Comer, secretary of the Catoctin Furnace Historical Society, which launched the project, said of the deceased: "These people deserve what we're now able to do."

The two reconstructed faces, which are based on copies of the original skulls held at the Smithsonian, went on display Saturday at the new Museum of the Ironworker in Catoctin Furnace, about 60 miles northwest of Washington. Catoctin Furnace was in operation from about 1776 until 1903, Comer said.

"It's easier to tell a story if you're looking into a face," Comer said.

The project began when Comer, who grew up on a farm near Catoctin, suggested to the Smithsonian that it reexamine the cemetery bones that had come to the National Museum of Natural History 40 years earlier.

The remains were carefully removed from the cemetery in 1979 and 1980 when nearby Route 15 was being expanded. The graves were thought by some locals to be Native American. More than half the graves had to be removed. Dozens more are still there.

They were turned over to the museum and were studied in detail by the late Smithsonian anthropologist J. Lawrence Angel.

But there had been great scientific progress in 40 years and the Smithsonian agreed to revisit the bones.

The endless robbing of Indian graves, sites

By Elizabeth Evitts Dickinson

Condensed from the Washington Post, July 8, 2021

When the caravan of SUVs pulled in front of a large, if unassuming, home in Waldron, Indiana, FBI Special Agent Tim Carpenter and cultural anthropologist Holly Cusack-McVeigh got out of the cars, accompanied by other agents and the local sheriff. They walked past a human-sized terra-cotta replica of a Chinese warrior, which offered a first hint of the obsessions of the homeowner inside.

Carpenter, armed with a 100-page search warrant, the largest he'd ever compiled, knocked on the front door. When Don Miller, age 90, appeared, he only smiled. He didn't seem worried to find federal agents standing on his porch. "I don't think he believed that what he had done was problematic," Carpenter told me.

Inside, and squirreled away in outbuildings, was one of the largest personal stores of cultural artifacts in the world, according to the FBI. "In my experience dealing with antiquities cases, a large private collection would have been 100 pieces," Carpenter says. "Then I walked into Don Miller's house." He had more than 42,000 items.

He loved to show off the items that he'd dug out of the ground and gathered over eight decades, regaling friends, Boy Scout troops, curators and reporters with stories of his global adventures.

Amateur archeology is a thriving hobby in America, with many types of collectors. Surface hunters gather what has leached from the earth or what may have been churned up by, say, farm or construction equipment. Relic hunters tend to use metal detectors. And then there are those like Miller who employ shovels and picks and, in his case, heavy machinery. Digging is when you become a pothunter.

Miller began digging as a kid and was still going well into his 80s. He traveled the world buying and excavating, eventually displaying in his basement artifacts ranging from Ming Dynasty vases to ancient Italian mosaics to indigenous wares from Indo-Pacific regions such as Papua New Guinea.

Carpenter was a member of the FBI's Art Crime Team. Formed in 2004, this unit of 25 specially trained agents seeks to rescue stolen cultural items. Increasingly, the team had been looking into thefts against Native American communities and how to repatriate items back to those tribes.

Miller's main obsession was with Native American cultural goods; 80 percent of what he took came out of the ground in the United States. He stockpiled thousands of arrowheads and stone tools and sherds of pottery. Some of what he gathered had been unearthed before laws explicitly said he couldn't, but much of it he'd gotten illegally.

Many pieces in Miller's home came from graves. Pothunters like Miller routinely target Native American graves "looking for the associated funerary goods," Carpenter explains.

Miller, however, didn't just take the funerary artifacts. He also took Native American bones — a practice that, historically, has been shockingly common. "Pothunters come here and dig, and they have stolen pots and our human remains," says Leigh Wayne Lomayestewa of the Hopi Tribe, who works as a research assistant in the Hopi Cultural Preservation Office. "We used to call them pothunters. Now we call them looters."

When the FBI left Miller's house — six days after arriving — they had uncovered more than 2,000 bones, representing 500 human beings, and seized more than 7,000 items. Miller may have been an anomaly for the size of his looting, and the extent to which he took bones out of graves, but "Don Miller is not unique," says Deborah Nichols, who is president of the Society for American Archaeology. "He was just able to do it on a larger scale than most."

Federal land management agencies estimate that more than one-third of Native American sites on federally protected property have been emptied. Many of those sites were graves. To take one example of the scope of theft: According to a 1997 FBI Law Enforcement Bulletin, 95 percent of Native American graves on public land in southwest Virginia have been pillaged. And this doesn't begin to account for the graves on private property.

In some cases, the plunder happened years ago at the hands of professional archeologists, scientists and museums looking to extract, exhibit and study the past: Nearly 200,000 human remains were found to be housed in federally funded museums and institutions in the United States, according to one governmental inventory. But we have yet to account for what has been taken by pothunters and held in private collections.

Meanwhile, zealous hobbyists and those looking to cash in on a lucrative global demand for Native American goods continue to ransack graves.

What was at stake in the Miller case, in other words, was much more than one man's decades of plunder. Miller's spoils were just a tiny part of a centuries-long campaign of theft perpetrated in the resting places of Native Americans — a campaign that we are only now beginning to fully understand.

American looting started on a cold December day in 1620, when several Pilgrims knowingly dug up a grave.

What compels a person to reach inside a grave and take what's there? "There's this notion that some people's graves are for plunder because they are not considered to be fully people," says Gabrielle Tayac, a member of the Piscataway Indian Nation and an associate professor of public history at George Mason University. "Everything can be owned, taken over and assumed by a conquering society."

Throughout the 19th and early 20th Centuries, anthropologists, professional archeologists and amateur pothunters alike aimed to build collections around Native American artifacts and bones.

There was "quite a lot of interest in racial hierarchies," Tayac says, "showing cranial size and who is intelligent and what's the scale from barbarism to savagery to the most highly civilized, which of course is the White race."

By the 1900s, Native Americans were believed by many to have disappeared. Jacquetta Swift, who is Comanche/Fort Sill Apache and works as a repatriation manager at the Smithsonian's National Museum of the American Indian in D.C., explains it this way: "Imagine you go into a natural history museum and you've got animals, and then you've got the cave men, and then you've got Native people and Indigenous cultures. ... We're in with the animals and the fossils. That is embedded, sadly, in American culture and the world."

Legal challenges by Native Americans over the desecration of their graves began as soon as Colonial courts existed to file them, but for a long time it wasn't explicitly illegal to dig into burial sites. It wasn't until 1906 that Congress passed the American Antiquities Act to try to protect some of what was being taken.

The act did little to stem looting, and by the 1920s, the decade in which Miller was born, amateur archeology was a thriving hobby and searching for Indian artifacts a popular pastime. Publications like Hobbies: The Magazine for Collectors included classified sections in the back advertising arrowheads and stone tools for sale. You could order an Indian finger bone for a few pennies. A skull might run you $2.

"It was much more socially acceptable," Carpenter says of these activities. "We have pictures of folks going out on the weekend with their families sitting next to graves eating their PB&Js and digging up graves."

Miller was savvy at finding sites, particularly burial mounds where he knew that individuals had been interred with precious objects. He would seek out authorized archeological digs run by universities and "get the skinny on the best sites and then go back to do his own illegal excavations later," Carpenter says.

One of the common defenses used by pothunters, even today, is that Native sites have been abandoned and that, by digging at those sites, they are not purloining but rather saving evidence of the ancient past. This ignores, of course, that Native lands were taken and people displaced onto reservations. It ignores, too, the way many tribes moved camps seasonally to conserve resources, and how they think about the burial process.

"Once a body is done and the spirit goes back to the spirit world, the remains of that person and anything associated with them is meant to be left alone in the earth," Mike Catches Enemy, a Lakota.

It would be another 20 years before Congress passed the Archaeological Resources Protection Act of 1979, or ARPA, which governed archeological excavations on federal and tribal lands and tried to curb illegal excavations. By the 1980s, though, pothunting had hit a fever pitch. Pothunters became increasingly sophisticated, using helicopters and stealth tactics to identify where to dig.

While ARPA and some state laws tried to protect graves on public lands, graves on private property were not well protected.

That decade also gave us Indiana Jones. One archeologist complained to the New York Times in 1984 that the movies heightened interest in artifact hunting and grave robbing. Larry J. Zimmerman, an archeologist who consulted on the Miller case, remembers how even professionals started dressing like the character.

In 1990, Congress finally passed the Native American Graves Protection and Repatriation Act, or NAGPRA, which made it illegal to dig, desecrate or take any Native American remains, funerary objects, sacred objects and objects of cultural patrimony from federal and tribal lands. It also dictated repatriation to tribes, as well as the treatment of objects and human remains **Continued on next page**.

At that point, the Smithsonian housed more than 19,000 Native American bodies. Thirty-one years later, the repatriation effort continues; Jacquetta Swift's job is to help identify remains and return the bones to their people for reburial. (The Smithsonian is governed by a law similar to NAGPRA, known as the National Museum of the American Indian Act.) It's notable, she says, that a society should need a law like NAGPRA in the first place. NAGPRA isn't just about cultural theft, she explains: "It's considered human rights legislation by Native peoples."

NAGPRA violations committed after 1990 were part of what gave the FBI probable cause to raid Miller's house. But throughout much of his life as a pothunter, NAGPRA didn't yet exist, and other laws that might have deterred him were only sporadically enforced. Miller was able to dig without consequence.

One of the first people Carpenter brought in to consult on the Miller investigation was Holly Cusack-McVeigh, a cultural anthropologist at Indiana University-Purdue University Indianapolis (IUPUI). Cusack-McVeigh has spent years working with Native American tribes on the repatriation of sacred objects.

There are 574 federally recognized American Indian and Alaska Native tribes and villages, each with its own set of beliefs and cultural truths. In some tribes, there is no time or distance between the living and the dead. Ancestors are entities in a spirit world who actively help broker and care for those on Earth. To disturb the bones is to not just put the dead into a kind of purgatory, but to forever disrupt the connection with the living.

What Zimmerman saw at Miller's shocked him. Glass cases lit from within held hundreds of artifacts, but in other places, priceless items were piled in moldy boxes. There were artifacts and bones everywhere across the property. Miller had disarticulated the bodies and commingled bones. He didn't follow the standard process for cataloguing finds and making detailed notes about the in situ setting as a professional archeologist would, so determining where bones had been removed often came down to other contextual clues.

As the scope of human remains scattered across Miller's property became clear, Carpenter paused the work to ask tribal leaders how they should proceed. It was the first time the FBI had actively partnered with Native American tribes during a recovery.

Basic osteological exams told the FBI's forensic team that these were Native American bones, and in a normal crime scene investigation they would have also run tests for DNA and carbon dating, but tribes requested that they refrain. The testing requires some damage to the bone, which would have run counter to many burial traditions and beliefs; in addition, the tribes weren't comfortable with the FBI housing so much genetic information. "Tribes were unified in saying: We know you don't know who all of these ancestors are, but we do not want invasive DNA testing to determine that," Cusack-McVeigh says.

Arguments continue to rage among professional archeologists, anthropologists and museums over what can be dug up, studied and displayed, and what should stay in the ground or remain in their collections. NAGPRA requires any institution that receives federal funding to inventory and repatriate bones, funerary items and objects of cultural patrimony to tribes.

But compliance, which is monitored by the National Park Service, has been slow. Meanwhile, the market for Native American objects here and abroad remains robust — which in turn continues to fuel pothunters.

But it's easier to be vigilant in theory than in practice. "Our reservation and our landscape are spread out vastly over the prairie, and we can't watch all of our sites where we know people are buried," says Justin Pourier, an executive board member for the Oglala Sioux Tribe. "A lot of our graves are unknown even to us because our people understood, going back, that we had to try and keep burials as private as we could."

A few federal agencies have begun to try to quantify the decades of theft. No comprehensive data on the world market for Native American cultural items exists.

Miller died in March 2015, nearly a year after the raid. He had cooperated with the FBI on the search and seizure, and charges were never filed against him. A few months before he died, the Indiana Archaeological Society honored Miller with their Lifetime Achievement Award, which is "bestowed upon a person who … has given unselfishly of themselves to the advancement of … amateur archeology."

Since the FBI went public with more details about the Miller case in 2019 in an effort to help repatriate items and ancestral remains to tribes, calls into the FBI have gone up by 400 percent. "We're seeing a societal change as younger generations understand that what was done in the past wasn't okay," says Carpenter.

Time is running out for Marye Award nominations

Each year ASM presents its highest honor, the William B. Marye Award, to someone who has made a significant contribution to archeology in our state.

The award is presented at ASM's fall meeting October 23. The **deadline for nominations is August 17**. A form accompanies this newsletter. Winners need not be Marylanders or even archeologists.

Be specific in stating why you think your candidate deserves the award. Nominations are not held over from year to year, nor is not winning the award one year a handicap to winning it the next.

Archeologist at center of Canada's child search

By Ian Austen

Condensed from the New York Times, July 30, 2021

OTTAWA — At 15, Kisha Supernant knew exactly what she wanted to do with the rest of her life: become an archeologist and study ancient civilizations.

She achieved her teenage goal. But her latest work has put her at the center of discussions in modern-day Canada — not about the distant past — but about the more recent history of the country's Indigenous populations

Since the end of May, several Indigenous communities have announced that the use of ground-penetrating radar has identified well over 1,000 human remains, mostly of children, at former sites of the residential schools where thousands of children were forcibly sent by the government.

The discoveries have shocked Canadians and opened a new conversation with Indigenous people about the history of the schools, the last of which closed in 1996. And Supernant — who specializes in the use of technology to map and analyze settlements — is the archeologist who first worked with Indigenous communities to find the remains.

Supernant is Métis (mixed blood), one of relatively few Indigenous archeologists in Canada.

The archeological field in Canada, as elsewhere, has a history of insensitive practices. Research often provided a veneer for claims of white racial superiority. Supernant said it was a transformative change to see Indigenous communities turning to archeologists to help them find their loved ones.

In the past, "it was folks going in and taking stuff without talking to a single Indigenous person and telling Indigenous stories without involving Indigenous people," she said.

Growing up, Supernant, who is 40, didn't know she was Métis, she said

In addition to researching the histories of Indigenous people, Supernant has written on the need for archeologists to shape their studies to make Indigenous people partners in the research, not just objects of study. She also has worked to change the language of archeology; instead of human remains, she talks about ancestors, while artifacts are belongings.

"It's easy in the world of archeology to focus on things and to forget that they are really just reflections of people, and that's the true purpose of archeologists, to understand those people," said Andrew Martin, a professor of archeology at the University of British Columbia.

Supernant is heading a group for the Canadian Archaeological Association that will offer guidelines for searching for the graves of missing children. "I know there's a rush right now to try to do more ground-penetrating radar," she said, "but it's not step one."

Communities must first gather all the information they can about probable grave sites to concentrate the radar searches, she said. They also need to put social and emotional support systems in place to deal with the trauma that follows the identification of burial grounds.

As unmarked children's graves continue to be discovered, the questions about what comes next grow more intense. Some Indigenous people want criminal investigations; others want nothing to do with the police. While some want the remains exhumed and identified using DNA technology, other Indigenous people are horrified by the thought.

"To find these locations is heartbreaking," Supernant said. "To dig up the children is a whole level of heartbreak that I can't even fathom."

St. Mary's undertakes Edgewater excavation

By Donovan Conaway

Condensed from the Washington Post, July 4, 2021

St. Mary's College of Maryland is conducting the first archeological investigation of the Gresham Estate in Edgewater.

The estate dates to the late 17th Century. Owners have included everyone from actual pirate William Cotter to Commodore Isaac Mayo, for whom the Mayo Peninsula is named, which was built in the late 1600s by John Gresham II. The house is a former plantation that grew tobacco.

After restoration from Beverly and Leon Johnson, it was purchased by Anne Arundel County in 2017 and will be managed by London Town, a Colonial town and garden about 10 minutes away.

The college will be doing a month-long excavation and in the fall will be studying the findings in hopes of doing a larger investigation in the future.

Rod Cofield, executive director of London Town, is excited about the investigation.

"It's only four weeks so we aren't going to find a large amount, there is much more that has to be done after the fact," Cofield said. "The goal is to narrow down locations where we will do more extensive archeology in the future."

The previous owners did a lot of renovations to the land, which makes the archeologists' jobs harder to dig up older soil and materials.

Steve Lenik, the lead archeologist and professor at St. Mary's, said, "The artifacts here are about bricks and ceramic and nails, there are some exciting finds like personal items. The things we are finding give us a better sense of the community that was living here. We are finding the everyday things they used."

"It is trying to get the spatial logic or the understanding of what the people in past had for the property. Why did they set up the house this way? Where would they have put the enslaved people? And where was the kitchen?" Lenik said. "We are trying to get back to that mind-set."

Tireless Alison Pooley dies of cancer

Continued from front page

She also worked for ASM and the Trust. Said Louise Akerson, "She worked tirelessly at the Trust for a long period of time culling and organizing ASM's archives. Charlie Hall said, "Over the course of these years she miraculously reduced a walk-in closet filled to bursting with random boxes and file cabinets of paper to a single five-drawer file cabinet of intelligently organized and easily accessed essential records."

"She worked with Bruce Thompson, underwater archeologist, to help him organize his library and files.

"She spent several years with us in the Crownsville archeology lab doing data entry. Cataloging numerous sites that we worked on for the Trust - many sites were excavated by ASM and the Trust during the annual field sessions. She was selfless and dedicated to helping in many ways."

"Both of these labors, neither of them very glamorous, were done with grace and humor by the ever-competent Alison and both represent important contributions to the Society, the Trust and to Maryland archeology," Hall said.

Alison also volunteered for several other organizations, including the Baltimore County Library and Meals on Wheels. She continued her rounds through the Covid pandemic.

She is survived by two sisters, a brother and nieces in the U.K., as well as two stepsons, a stepdaughter and seven grandchildren in the U.S.

New park emphasizes Virginia's Indian roots

By Dana Hedgpeth

Condensed from the Washington Post, July 13, 2021

Virginia is preserving hundreds of acres of tall grasslands and woods overlooking the York River, home to Native Americans over several centuries. More than a half-dozen tribes lived in the area before White settlers forced out many of the Indigenous people.

After decades of various owners and plans for the land, it was turned into Machicomoco State Park, a name that means "a special meeting place" in the Algonquin language. The park is the state's 40th and the only one dedicated to Native Americans.

Officials said it has a dual purpose: to honor Native American tribes that trace their ancestral roots to the land and to educate nonnative visitors about the land's importance to Indigenous people who still live in the region.

Melissa Baker, director of Virginia State Parks at the Department of Conservation and Recreation, said the state park system worked with tribal leaders and elders, along with local historians, to develop and design the park and to tell the stories Native Americans wanted to tell from their history.

Machicomoco, which opened this spring, includes 645 acres north of the Hampton Roads area, about three hours south of Washington. The land previously had several owners and at one point in the mid-2000s a developer planned to build luxury homes on part of it. In 2017, the Conservation Fund purchased the land and worked with the state to plan and develop a park. The land was then donated to the state.

The ties to Machicomoco are deep for tribes that have long called the area home. Tribes that historically lived on the land include the Chickahominy, Eastern Chickahominy, Mattaponi, Upper Mattaponi, Monacan, Nansemond, Nottoway, Cheroenhaka Nottoway, Pamunkey, Patawomeck and Rappahannock.

When English settlers arrived in 1607 and eventually established Jamestown, there were about 15,000 American Indians in the area. Tribes lived in villages of up to 100 "longhouses" along rivers and tributaries, where they hunted, fished, grew crops and collected fruits and nuts as food and medicine.

Machicomoco includes designs and displays that showcase the tribes' history on the land. Several displays list the Algonquin names of plants beside the English interpretations, according to Martin Gallivan, an anthropology professor at William & Mary, who helped in the design.

The park also includes a campground area, picnic shelters and areas for fishing, along with walking and biking trails.

It contains several interpretive areas, along with an educational walking trail that highlights native plants important to Indigenous people. A gray, stone-like table shows some of the "modern-day landmarks," Gallivan said, along with the names of tribes that have lived in the area.

Baker said the design is "meant to help visitors make sense of the land they're on and the tribes in the area and their history."

Chief Walter D. "Red Hawk" Brown III, who represents the 400 members of the Cheroenhaka Nottoway tribe, said there are "so many entities that are pushing to eradicate American Indian history" rather than highlight it. "Usually people are trying to wash Native people out," he said, "but Machicomoco is about educating people on the Indigenous tribes in the state."

Brown said the public often hears of Pocahontas or Powhatan but not about tribes in Virginia. The new park, he said, will remind visitors that Native Americans are "still here."

"We've always been here," Brown said. "We were here before they came, and we have remained."

Graves found at old Williamsburg church site

By Michael E. Ruane

Condensed from the Washington Post, July 17, 2021

Nineteen more graves have been found in an old African-American cemetery that was once buried under a parking lot in Colonial Williamsburg, the site's chief archeologist said Thursday.

Th total of likely burials discovered at the location of the old First Baptist Church now stands at 21, with the possibility of more to be found.

In addition, experts said four human teeth have been unearthed at the site of one of the oldest such churches in the country and the earliest African American church in Williamsburg.

Jack Gary, Colonial Williamsburg's director of archeology, said rectangular patterns of soil discoloration show the location of the burials in what is almost certainly the church's old burying ground.

Some smaller ones may be graves of children.

"We have not found the full extent … of the burials yet," he said. "We need to continue expanding our excavation to get the full number of people there. … We will keep going until we stop seeing burials."

The presumed graves, which all predate the 20th century, have not yet been fully excavated, and the archeologists are awaiting approval from the church's descendant community to proceed with that, Gary said. Indications are that the community is eager to find and honor its ancestors, many of whom were enslaved. And there is hope that some may even find the lost resting places of relatives.

The dig at the site began last September, after Matthews Harshaw and Cliff Fleet, president of Colonial Williamsburg, agreed that Williamsburg had little or no information on the historic church, she said in an email. Williamsburg was the capital of Virginia from 1699 to 1780, and by 1775 more than half of its 1,880 residents were Black, most of them enslaved, according to the late historian Linda Rowe.

In 1818, there is a reference to a "Baptist meeting house" on the spot, according to the project's research. "It is unclear what this building looked like or how long it had been standing on the lot by 1818," researchers wrote.

In 1856, a stately new brick church was built with a steeple and Palladian windows.

But as Colonial Williamsburg was being transformed into an 18th-century historic site, the presence of a 19th-Century Black church didn't fit that narrative.

The colonial landmark bought the church and tore it down in 1955. The site was paved over in 1965. A new church funded by the sale — the current First Baptist Church — was built about eight blocks away in 1956.

November, archeologists announced that they had found evidence of at least two graves, along with artifacts such as a fragment of an ink bottle, a porcelain piece of a doll's foot and a building foundation.

In February, they found one of the four teeth and a small bone that could be from a human finger.

Gary said Thursday that work is continuing to determine the boundaries of the cemetery. He said the graves have been dated by the layers of soil on top of them. He said he was not sure how far down any remains might be.

"Within the next two to three months, we'll be able to answer the question as to what this building" was, Gary said. "Stay tuned."

Monocacy Chapter builds its social media presence

The Monocacy ASM chapter is busy "modernizing" through building a solid social media to increase its presence and outreach. The chapter has established a Facebook page Monocacy Archeological Society - Home | Facebook (or https://www.facebook.com/Monocacy-Archeological-Society-106291041543089)

A new general chapter email address for public inquiry: MonocacyArcheology@gmail.com

and a "fantastic" new website: Monocacy Archeological Society (masarcheology.org)

Note: There is a Facebook button at the top of the web site. Click on that to go to directly to the Facebook page or do a search for Monocacy Archeological Society (the non-profit) from your own page and you should be able to get right to it. Either way, LIKE our page and you will then get all our future posts on your news feed when something is posted. Be sure to like our posts too.

Chapter News

Check with your local chapter to see what activities will take place.

Central Chapter

All Meetings will be held on Zoom the third Tuesday of the Month. For more information and to be added to the Zoom list contact: Katharine Fernstrom at kwfappraising@gmail.com

Charles County

Meetings are held at 7 p.m. on the second Thursday (September–May). The next few will be virtual. Contact President Carol Cowherd at ccasm2010@gmail.com for Zoom access information. Website ccarchsoc.blogspot.com and Facebook @ccasm2010

Mid-Potomac

Until further notice, all Mid-Potomac Chapter Meetings will be by Zoom starting at 7 p.m., the talk at 7:30, the third Thursday of the month. Contact Don Housley at donhou704@earthlink.net or 301-424-8526. Chapter website: www.asmmidpotomac.org Email: asmmidpotomac@gmail.com

Monocacy

The chapter meets in the C. Burr Artz Library in Frederick the second Wednesday of the month at 7 p.m. For more information, visit the chapter's web page at digfrederick.com or call 301-378-0212.

Northern Chesapeake

A business meeting at 7 is followed by the presentation at 7:30. Contact Dan Coates at 410- 273-9619 or dancoates@comcast.net Website: http://sites.google.com/site/northernchesapeake

St. Mary's County

Meetings are the third Monday of the month at 6:30 p.m. at the Joseph D. Carter State Office Building in the Russell Conference Room, Leonardtown. For information contact Chris Coogan at Clcoogan@smcm.edu

Upper Patuxent

Meetings the second Saturday or Sunday of the month, virtual or at the Heritage Program Office, 9944 Route 108, Ellicott City, unless otherwise noted. www.facebook.com/pages/Upper-Patuxent-Archaeology-Group/464236446964358 or www.upperpatuxentarchaeology.com or call Kelly Palich, 410 313 0423.

Western Maryland

Programs are the fourth Friday of the month, at 7:30 p.m Unitarian Fellowship Hall, 211 S. Lee Street in Cumberland, unless noted. Contact Roy Brown, 301-724-7769. Email: wmdasm@yahoo.com Website: http://sites.google.com/site/wmdasm

The Archeological Society of Maryland Inc. is a statewide nonprofit organization devoted to the study and conservation of Maryland archeology.

ASM members receive the monthly newsletter, ASM Ink, the biannual journal, MARYLAND ARCHEOLOGY, reduced admission to ASM events and a 10-percent discount on items sold by the Society. Contact Membership Secretary Ethan Bean, 765-716-5282 or beans32@comcast.net for membership rates. For publication sales, not including newsletter or journal, contact Dan Coates at ASM publications, 716 Country Club Rd., Havre de Grace MD 20178-2104 or 410-273-9619 or dancoates@comcast.net

Submissions: Please send to Myron Beckenstein, 3126 Gracefield Rd., Apt 106, Silver Spring, MD. 20905 or 240-867-3662 or myronbeck@verizon.net