



# To Endure To World's End:

EXPLORING MARYLAND'S  
INDIAN LANDSCAPES



Maryland  
Archeology  
Month  
April 2014



[WWW.MARYLANDARCHEOLOGY.ORG](http://WWW.MARYLANDARCHEOLOGY.ORG)

You are cordially invited to join  
Maryland Governor Martin O'Malley  
in celebrating April 2014 as  
"Maryland Archeology Month"

# The State of Maryland



## Proclamation

From the Governor of the State of Maryland

**MARYLAND ARCHEOLOGY MONTH**  
**APRIL 1 - 30, 2014**

- WHEREAS,** Maryland's many remarkable archeological discoveries at such sites as Zekiah Fort, the U.S.S. Scorpion, St. Mary's City, Piscataway Park, Fort Frederick, Jefferson Patterson Park and Museum, and the colonial capital of Annapolis are of national and international significance; and
- WHEREAS,** Archeological sites and artifacts provide a tangible link to at least 12,000 years of human occupation in Maryland, deepen our understanding of the state's diverse history and culture, and reveal otherwise unavailable information about the origins of our communities and traditions; and
- WHEREAS,** The protection, study and interpretation of these unique and irreplaceable links to the past provide educational, scientific, and economic benefits for all citizens; and
- WHEREAS,** The Maryland Department of Planning's Maryland Historical Trust has combined forces with the Archeological Society of Maryland, the Council for Maryland Archeology, the State Museum of Archeology at Jefferson Patterson Park and Museum, the Maryland State Highway Administration, Historic St. Mary's City, and other individuals and organizations to inform and involve the public in the excitement of archeological discovery in our state.
- NOW, THEREFORE, I, MARTIN O'MALLEY, GOVERNOR OF THE STATE OF MARYLAND, do hereby proclaim APRIL 1 - 30, 2014 as MARYLAND ARCHEOLOGY MONTH in Maryland, and do commend this observance to all of our citizens.**



Given Under My Hand and the Great Seal of the State of Maryland,  
the 1st day of April  
Two Thousand and fourteen

Martin O'Malley  
Governor

Robert Ehrlich  
Lt. Governor

Joe C. McPherson  
Secretary of State

**To Endure To World’s End: Exploring Maryland Indian Landscapes**

*Julia A. King, St. Mary’s College of Maryland*

To endure to world’s end – the phrase comes from language used in almost all treaties negotiated between the various Maryland Indian nations and the colonial government. The 2014 Maryland Archeology Month Committee has repurposed the phrase to refer to the resilience of Maryland’s Indian people and their settlements, both a part of the state’s 21st century landscape.

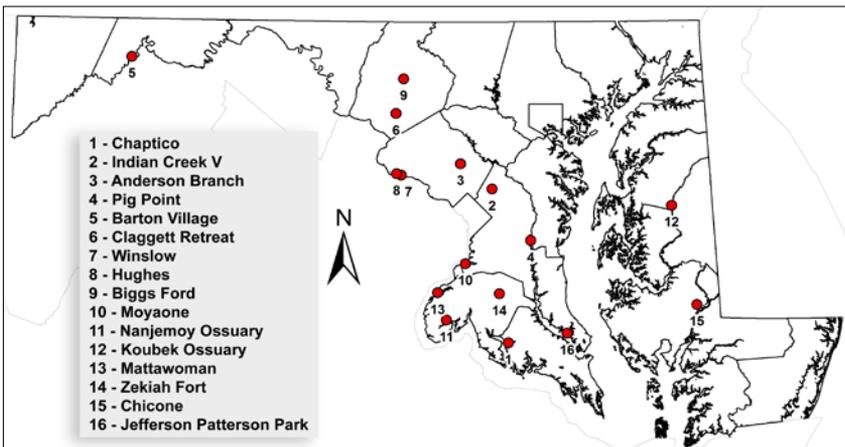
Marylanders occupy a land with a long indigenous (or Native) history, stretching back some 10,000 years or more. But did you know that fragments of these earlier landscapes surround us, often in the most unexpected places?

Take MD Route 228 in Charles County, for example. MD 228 leaves Bryan’s Road for Waldorf, connects with MD Route 5 and continues south into St. Mary’s County, where it becomes MD Route 235. Tens of thousands of people travel this route every day.

Few people realize, however, that this modern road follows an early Piscataway path. This path led from the Piscataway capital on Piscataway Creek to winter hunting quarters and to settlements in St. Mary’s County.

In 1680, the Piscataway used this path to seek refuge at a fortified settlement along Zekiah Run, just south of Waldorf. That settlement was discovered in 2011 by faculty and students from St. Mary’s College of Maryland. The Zekiah Fort is the settlement featured on this year’s Maryland Archeology Month poster.

This map depicts places discussed in this booklet. We invite you to learn more about these settlements, to travel those ancient routes, and to attend some of the many Archeology Month presentations scheduled for April. Join archeologists as they identify and work to preserve these places so that they may endure to world’s end.



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### **It's in the Land**

*Rico Newman, Choptico Band of Piscataway-Conoy*

Whether the systematic digging is in Maryland, Arizona, or Egypt, the forensic work performed by the scientists we know as archeologists continues to inform us of life as it was centuries ago.

Here in Maryland, archeologists tell us about housing, plants for food, medicine and cordage, food preparation, seasonal adjustments and, in some measure, interpersonal relations; both within and without the group.

What pre-Contact mid-Atlantic Native cultures lack are memorials of marble, monuments of stone, or places where Natives of repute "slept here." With early and colonial structures gone, one might conclude this leaves little to remind us of the untold millennia of lifeways where Native people didn't just survive; but thrived.

With today's archeological methodology, implements of Native manufacture and other emblems of culture and civilization are coming into a new realm of knowing.

Aside from tools for securing basic resources from nature, implements for cooking, and methods for storing food and securing seeds for a future crop, there is an awareness of the existence of those activities which make us human: sophisticated art applied to pottery, pipes, tattoos, and petroglyphs, mnemonics for passing on oral history and learning held in stories, naming of places, way-finding, and forging a balanced relationship with the natural and animal worlds, where the environment, though altered, was yet being improved.

Of critical importance to Native students, historians, scholars and those with an appetite to know are the extensive and remarkable narratives produced by archeologists and anthropologists from what they find "In the Land."

If you pick up a report on a scientifically surveyed site, you will find a remarkable amount of data, charts, descriptions, measures, language of the trade, and conclusions drawn from obvious implement utility to a not over generous measure of speculation.

Systematic surveys yield not only artifacts, they tell us the story of passing time, the accommodation of differing cultures, the slow but steady displacement of one culture in the face of another. Their work also reveals that Native settlements survive in the landscape – even one as developed as Maryland's. Our challenge is to draw attention to these Native monuments and memorials.

Taken together, archeologists open a window for learning about life prior to, during, and after colonialism. Without their efforts much of what we know would be pure speculation. Archeologists reveal that, like Native people, our monuments and memorials have not disappeared from the landscape, they just require a different way of seeing. With their efforts we slowly put the pieces of the puzzle together and learn of the remarkable life ways and culture that is ours to cherish and pass on to generations yet to come.

**The Bog at the Indian Creek V Site***Charles Leedecker, Louis Berger*

Just outside the Capital Beltway, near the Greenbelt METRO Station, the trains run along Indian Creek, a small stream that flows into the Anacostia River. The floodplains and forests along Indian Creek were once the scene of Native American camp sites first used about 10,000 years ago.

One of the most interesting archeological sites in Maryland was excavated ahead of construction of the Washington Metropolitan Area Transit Authority's METRO railcar maintenance yard at Greenbelt. Excavations focused on a campsite repeatedly visited by hunter-gatherer groups to gather plant resources in the adjacent wetlands. Archeologists recovered more than 60,000 artifacts from the site.

The campsite was organized around dozens of cooking areas represented by clusters of rock used for heating and cooking. The people who camped here roasted, boiled, and steamed their meals. Along with food processing, the cooking areas were the focus of camp life and where other activities, including hide processing and stone tool manufacture and maintenance, were carried out.

The most intriguing discoveries, however, were the traces of plant remains providing insight into the character of the local wetland forest and the types of plants used for food, medicine, and other purposes. Plant material is rarely recovered from ancient archeological sites but here the research team found a nearby bog containing a record of the longest and earliest sequence of climate change yet known for the Maryland Coastal Plain.



***Cyperus esculentus* (yellow nutsedge). Used for its edible tubers. Photo: USDA NCRS Plants Database.**



*Scirpus cyperinus* (woolgrass). Photo: USDA NCRS Plants Database.

Analysis of pollen, seeds, charcoal, and other material from the bog showed a progression of forest types responding to both climate change and human interaction. A forest of spruce and pine covered the region after the most recent ice age ended about 12,000 years ago. This period of warming was interrupted by a brief period of cooling, which then gave way to a second, longer period of warming characterized by a mixed forest of pine, hemlock, and hardwood species. Around 5,000 years ago, an abrupt third period of warming began, marked by the disappearance of hemlock and the spread of a forest dominated by oak and hickory.

Human interaction with the environment during this period of warming is marked by the presence of plant species that flourish in areas disturbed by the clearing, burning, and harvesting of plants.

The cooking areas of the camp site yielded fruit, tubers, starchy seeds, nuts, shoots, and leaves, nearly all used by Native Americans. Tubers – edible roots – accounted for the majority of the plant material. An important plant food for Native Americans in the Eastern Woodlands, tubers were usually prepared by boiling or roasting. Edible greens were also abundant in streamside and wetland areas, and many of the tubers found at the site also possessed edible greens as a constituent plant part.



**Archaeobotanist Justine McKnight harvesting pickerelweed, used for its seeds and leaves.**

**More than Just a Prehistoric Quartz Quarry: The Anderson Branch Site,  
Montgomery County, Maryland**

*Kathleen Furgerson, URS Corporation*

The Anderson Branch site, located in the footprint of the Intercounty Connector in Montgomery County, was a prehistoric quartz quarry site excavated under contract to the Maryland State Highway Administration. Artifacts indicate the site was occupied from the Early Archaic (8,000 BC) through the Late Woodland (AD 1600) periods.

When archeologists think about prehistoric quarries, they envision large piles of stone debitage (or chips) and cores (both byproducts of stone tool manufacturing) as well as implements associated with mining stone and knapping it to produce tools. Before excavation, we had the expectation of finding a typical quarry – a “Home Depot” where people went to obtain tools or supplies for improving survival.

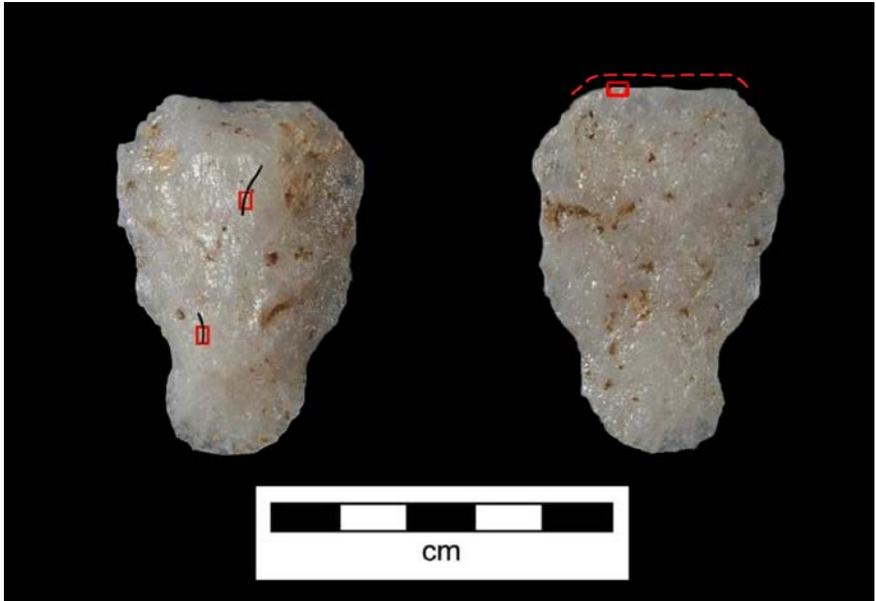
What we found instead was a “Wal-Mart” – a superstore where people went to obtain tools as well as a variety of other resources necessary to survive and thrive. Anderson Branch stream and the adjacent wetland sustained plants and animals that could be harvested for food and for materials for making housing, clothing, and utilitarian items. The stream also provided a nearby water source for drinking and food preparation.



**Quartz flake tools from the Anderson Branch site.**

Microwear analysis – a microscopic technique used to identify wear patterns on stone artifacts – identified a wide range of tools used for a variety of purposes. Most interesting were the adzes, made from small flakes and used for woodworking. Other artifacts were used for scraping animal hides, boring holes in objects, and for sawing.

The presence of fire-cracked rock, steatite and ceramic vessel fragments, and a wide variety of tool types indicate people were living on site, although these camps were small and short-term in nature, possibly only for a few days at



**Quartz flake adzes with microwear (evidence for use) noted in red.**

a time. Protein residue analysis of several tools indicates the prehistoric inhabitants were butchering rabbits for food and using the hides and bones for utilitarian purposes.

Large numbers of debitage (stone chips) and cores indicate prehistoric people were focused on quarrying the ubiquitous quartz and producing a variety of tools. Many tools were made for use at the site; more tools, such as the bifaces and more formalized tools, were transported off-site for later use. Hunting, fishing, and gathering plants would have required one specific set of tools, while processing the resources for use required a different set. Many tools, such as projectile points, could have served multiple purposes. Artifact analysis changed our initial interpretation of the site from a “Home Depot” to a “Wal-Mart,” revealing how people used the Anderson Branch Quarry.

**The Pig Point Site Near Bristol**

*Al Luckenbach, Anne Arundel County*

Between 2009 and 2011, three field seasons at the Pig Point Site had already established it as one of the most important prehistoric sites in Maryland. The discovery of stratified cultural deposits five to seven feet deep showing that the site had been continuously occupied for at least 10,000 years – along with a full sequence of 16 associated C-14 dates ranging from A.D. 1540 to 7300 B.C. – provided an excellent context for the study of nearly the entire extent of local prehistory along the Patuxent River.

During the 2012 field season, however, the real significance of Pig Point became clear. Permission was obtained to conduct test excavations on an adjacent property further uphill. Given the presence of modern-day houses and outbuildings, only a limited area was available for investigation. Excavations began in a small area bounded on four sides by asphalt driveways, and almost immediately a large dark feature appeared beneath the shallow historic period plow zone. The oval feature was determined to be roughly 22 by 15 feet and five feet deep.

**Profile of Pit 1.**

The feature ultimately proved to contain “killed” (or purposely broken) Adena Robbins blades made of a variety of exotic Midwestern materials, killed tube pipes made of Ohio pipestone, copper beads, and fragmentary human skeletal remains. According to Smithsonian anthropologist Doug Owsley, the human remains were represented by selected elements given the predominance of long bones (especially femurs) and skulls. These remains had also clearly

been systematically “killed,” or purposely broken, and indiscriminately mixed as part of some previously unreported, staged mortuary ritual, the full extent of which is not yet known.

While sampling was proceeding on the pit feature, a ten foot grid of shovel test pits and ground penetration radar transects were continued on the adjacent bluff areas. These resulted in the discovery of four more large Adena-related pit features containing the same types of copper beads, tube pipes, Ohio flint, and small bone fragments. Despite the fact that large areas of the bluff were not available for testing, it was clear that a significant mortuary complex once covered most of the hilltop.



**Banded slate gorget.**

A series of five C-14 dates from these pits spanned a range from roughly 200 B.C. to A.D. 300, while a sixth date of A.D. 680 may be related. These results clearly indicate that this prominent locale must have carried extreme ritual importance for at least half a millennium and perhaps as long as nearly nine hundred years – or longer.

The Pig Point site is adding dramatically to our understanding of lifeways in the Middle Atlantic. The wigwam patterns and food preparation area previously discovered at Pig Point are now seen as possible ritual huts and feasting locales in place here for millennia. Clearly, we are only at the beginning of understanding the full significance of this sacred place.

### **Clarifying Community Patterns at the Barton Site Using Geophysical Techniques**

*Robert Wall, Towson University. With acknowledgment to Tim Horsley, Horsley Archaeological Prospection LLC*

The Barton site is a large, complex archeological site containing many distinct occupations, some obvious and others deeply buried and more obscure. Over this approximately 30 acre stretch of Potomac River floodplain, people have been building settlements ranging from small hunting and gathering camps to palisaded villages for the last 12,000 years. Our testing program conducted since the 1990s has focused on delineating features, post mold patterns and activity areas associated with the native peoples who left their mark on the site.

The overwhelming nature of this task, using careful and time-consuming archeological survey and excavation methods, has produced significant results over the years. It has also generated many questions about the community patterns across the site. We know that the Keyser peoples inhabited the large circular village in the center of the site during the 1400s and we can see the village outline in aerial photographs. We know far less about all of the other settlements. What were they like? Were they also enclosed by palisades or did they represent small farmsteads or even smaller, isolated hunting and gathering camps?

These questions were posed to Dr. Tim Horsley, who used his geophysics expertise to tease out some of the elusive patterns across the site.

A magnetometer survey designed and conducted by Dr. Horsley revealed important patterns. In the accompanying graphic (next page), you can see the Keyser village represented by the largest ring at the center of the site. This has been confirmed by earlier test excavations on the site, but Dr. Horsley's work revealed the village's actual extent and that it had a double palisade enclosure.

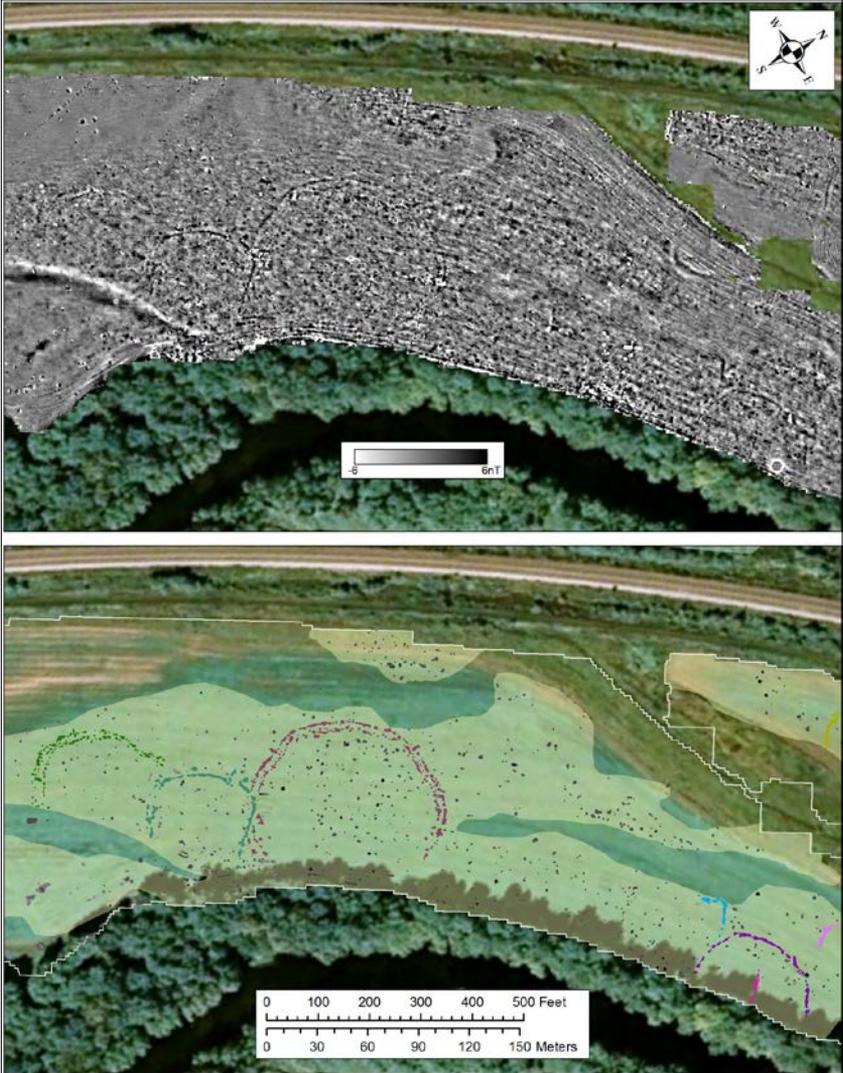


**Using a magnetometer to locate subsurface features.**

There are two other contiguous rings adjacent to the Keyser village on its south side and a partial fourth ring in the northern part of the field. These rings appear to represent earlier villages associated with the long term Mason Island culture dating between AD 1000 and 1350. Aside from the Keyser village, all of these other palisaded areas have produced Page-type limestone-tempered ceramics in feature contexts, the principal diagnostic artifact type of what

archeologists call Mason Island culture. We did not know these were also palisaded enclosures until the magnetometer survey was completed.

The plan for the near future is to conduct more focused geophysical work to clarify the anomalies already recorded and to record additional data at different resolutions. Of particular interest would be domestic structures, including longhouses, if they exist in the Susquehannock area of the site, hearths, and any other ground-disturbing or ground-altering processes that would have been created by the people living at this site centuries and millennia before.



The top image shows the “picture” generated by the magnetometer survey; the bottom image shows the magnetometer readings interpreted on the ground.

**Life on the Middle Potomac Bottomlands**

*Joe Dent, American University Potomac River Archaeological Survey*

The Middle Potomac Valley, stretching from the Fall Zone of the river near present day Washington, D.C. west to the Blue Ridge, was home to three major archeological traditions late in prehistory. These included the Mason Island (AD 1100-1300), Montgomery (AD 1300-1375), and Keyser (AD 1400) complexes, each with a distinct ceramic type. The peoples of these traditions appear to have been migrants into the region, having filtered along or over the Appalachian Front into the Potomac Valley after AD 1000. They occupied the broad fertile floodplains of their new home, establishing nucleated villages and practicing agriculture. They are probably the first people to focus on domesticated plants (corn, beans, and squash). They supplemented their diet with hunting and foraging of wild plants.

American University and its partners, the Archeological Society of Maryland and the Maryland Historical Trust, have excavated three village sites belonging to one or the other of these complexes.

The Claggett Retreat site along the Monocacy River, a tributary of the Potomac, outside Buckeystown, Maryland, represents the Mason Island complex with radiocarbon dates between AD 1260 and 1300. Reliance on local nut harvests was heavy and domesticated plant species were well represented with exception of the bean. The latter may not have been yet available to site inhabitants. The distribution of pits at the site suggests that Claggett Retreat was a dispersed and non-stockaded settlement.

The Winslow site, located along the Potomac River near Seneca, Maryland represents the Montgomery complex and is radiocarbon dated around AD 1370. Winslow was a fortified village with a circular palisade about 86 meters in diameter encircling the village's houses. An inner ring of pits encircled a central plaza, presumably used as a work area and as a place for rituals. As at the



**The yellow flags outline an oblong house pattern uncovered at the Winslow site.**

Claggett Retreat site, wild plant and animal resources were used along with domesticated plants. The bean had shown up by the time of this site's occupation. We discovered two house patterns at the site (see photo, left), the first such structures exposed in the Middle Potomac Valley.

The Hughes site belongs to the Keyser tradition and is radiocarbon dated about AD 1400. The site is large and also fortified with a palisade approximately 124 meters in diameter. This palisade was rebuilt at least three times.

Subsistence appears to have been focused on agricultural production, although inhabitants were still using wild resources. The pattern of grave goods associated with more than 80 burials suggests that accumulation of personal wealth and by extension power was beginning to emerge with these peoples.



**A dog burial at the Winslow site.**

The people residing at these three settlements and a fourth – Biggs Ford that is now the focus of study (see figure below) – were migrants from the west who established a new way of life in the Middle Potomac Valley. They set the stage for the emergence of later chiefdoms in the Lower Potomac after AD 1400.



**Plot of surface collected artifacts recovered from the Biggs Ford site.**

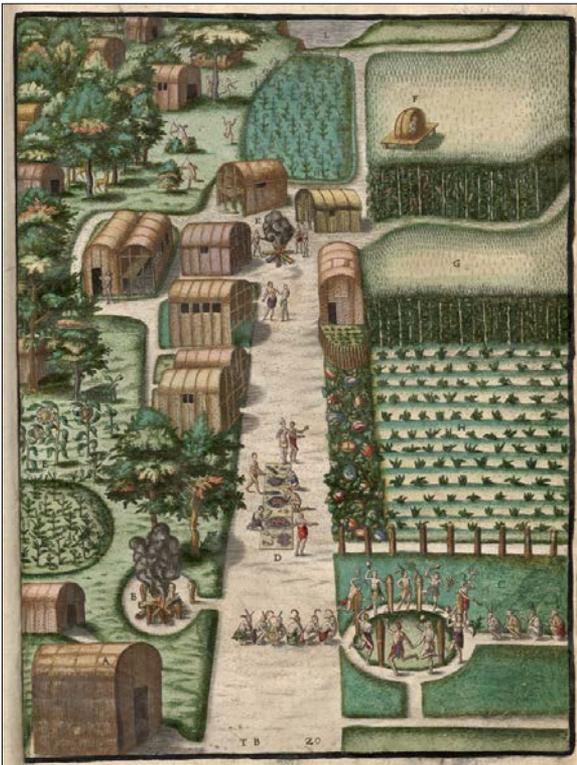
### Ancestors in the Landscape

*Dennis C. Curry, Maryland Historical Trust*

Every culture memorializes its deceased in some way. Native Americans used the landscape to situate ossuaries – subsurface pits containing multiple burials – in a manner that kept the memory of the ancestors alive in the physical landscape.

Because ossuaries today are so difficult to predict or discern in the landscape, one might conclude that these features were always hidden. Surprisingly, however, ossuaries were once prominent features on the landscape. Evidence for this comes from both historical accounts and archeological data.

The earliest accounts of Huron ossuaries in Canada note that the features were surrounded by posts over which a covering was erected. Excavation of the Ontario ossuary at Ossossané in the 1960s revealed an abundance of post molds surrounding the burials, perhaps traces of the scaffolding observed at the site by the French Jesuit Jean de Brébeuf in 1636.



A colored engraving by Theodor de Bry of Secotan, a late 16<sup>th</sup>-century Native settlement in what is today North Carolina.

Archeological evidence of posts marking or surrounding ossuaries also occurs in the Middle Atlantic region, most notably at Moyaone in Maryland, where a large post mold, 12 inches or so in diameter, was found near each of the ossuaries. Likewise, a number of ossuaries have yielded evidence of fires being built atop the sealed feature. It is not known how long these presumably ceremonial fires were kept burning but, in several instances, damage to the bones buried below is evident. These marker poles and fires as well as any mounding from filling would have made ossuaries obvious features on the landscape.

At Patowomeke in Virginia and at Sandy Hill on the Eastern Shore of Maryland, sterile layers of soil separate distinct bone deposits, suggesting ossuaries were re-opened and used multiple times. Intrusions unrelated to burial or ceremonial activity are rarely if ever found at ossuaries. Even in confined village settings, such as at Patowomeke and Moyaone, none of the two sites' many pits intrude upon the eight known ossuaries. And, in cases where ossuaries are grouped together in cemetery areas (such as at Nanjemoy in Southern Maryland), multiple individual ossuaries — presumably periodic events separated in time by from 3 to 12 years — are found within just a meter or two of each other, without ever touching or intruding upon an adjacent burial. Likewise at Nanjemoy, a post mold pattern possibly representing a charnel house abuts two ossuaries, but does not disturb them.

Ossuaries were marked, prominent features on the landscape, and early explorers of the Middle Atlantic region may have unwittingly captured these cemeteries artistically. In 1585, John White, an artist accompanying Sir Richard Grenville's expedition to Roanoke Island, prepared a watercolor rendition of the Indian town of Secoton in North Carolina; White's drawing was later engraved by Theodor de Bry (see figure, prior page). At the edge of this village, de Bry notes "a round plot, 'B,' where they assemble themselves to make their solemn prayers" (see below). This round plot, surrounded by posts with symbolic human faces and upon which a large ceremonial fire burns, is adjacent to the building, 'A,' "wherein are the tombs of their kings and princes." Could plot 'B' be an ossuary depicted on the ancient



**Detail of de Bry map showing "B", possibly an ossuary.**

Algonkian landscape? What do you think?

**Maryland Indian Peace Medals: Negotiating the Colonial Landscape***Silas Hurry, Historic St. Mary's City*

The Maryland Historical Society in Baltimore holds two silver medals which may have been conceived as “Indian Peace Medals.” One shows a clutch of six arrows bound with a ribbon bearing the legend “CECILIVS” and the motto “ERGO CORPORA IUNGAT CORDA DEUS” [I [unite] their bodies; may God unite their hearts]. The opposite side bears a blank central area, designed for engraving, and the ribbon legend “COR VNVN ET ANIMA UNA” [United power is stronger]. The language of the mottos is in keeping with the concept of a “peace medal.”



**Courtesy of the Maryland Historical Society, 1983.45.**

The second medal (figured next page) bears the likeness of Cecil Calvert on one side with the legend “CAECILIUS BALTEMOREVS.” The other side incorporates a map of Maryland similar to a map published by the Calverts in 1635 and the legend “VT SOL LVCEBIS AMERICAЕ” [As the sun you shall illumine America].

Neither of these actual medals was ever given to a Maryland Indian. They appear to represent, in the first case, a medal designed for presentation which was never engraved and presented, and in the second instance, a type of medal that was actually used as a presentation piece. We know from the records that an example of the second medal was actually given by the Calvert government to cement their relationship with a native group.

In 1676, Charles Calvert, the Third Lord Baltimore, presented Maquata, King of the Mattawoman, with a medal as a “pledge of ffreindshipp.” The medal contained the “effigies of the Rt Honble Cecilius his Lopps ffather lately deceased on the one side and the Mapp of Maryland on the other side with a blacke and yellow Ribbon.”

Maquata still had the medal four years later when, in 1680, Captain Randolph Brandt reported to Baltimore that the “King of Mattawoman shews me a meddall in token of your Lspps ffriendshipp to him” (Maryland Archives Vol 2 and 15).



Courtesy of the Maryland Historical Society, 1915.7.1.

The Maryland Archives also tells us that in 1675, an armed group of Virginians under the command of Colonel John Washington (the great grandfather of the first president) entered Maryland in pursuit of Indians they were convinced were responsible for murders in their colony. Along with members of the Maryland militia, the Virginians laid siege to the Indians’ fortified settlement on Piscataway Creek. The Susquehannock Indians in the fort brought forth a hand written official passport and a medal with a yellow and black ribbon in an effort to defuse tensions. The Virginians were unimpressed, and in a shocking diplomatic breach, murdered five of the Susquehannock leaders. Colonel Thomas Truman, the leader of the Maryland militia, was later impeached for this action.

The medal shown by the Susquehannock may have been very much like the specimen later presented to Maquata or perhaps like the unengraved example held by the Historical Society. Regardless, these medals are tangible evidence of the tributary status in which Maryland tribes eventually found themselves.

*Thanks to Dr. Linda Hall of St. Mary's College of Maryland for translating from the Latin.*

**“A Place Now Known Unto Them:” Finding Zekiah Fort**

*Julia A. King, St. Mary’s College of Maryland*

When the English invaded Maryland in 1634, they encountered the Piscataway Indians, one of the most powerful Indian nations in the Potomac drainage. Nonetheless, the Piscataway, whose ancestral home was on Piscataway Creek in what is now Prince George’s County, Maryland, were under pressure from other groups both on the Potomac and from the north. Neither the Piscataway nor the English could afford to alienate the other, and the two nations maintained an alliance for better or for worse throughout the century. A treaty signed in 1666 formalized this alliance, and required certain mutual obligations, including the Maryland government’s responsibility to provide protection for the Piscataway if requested.

Ancient and contemporary grievances, competition for resources (including access to European trading partners), and the displacement of populations common to colonialism led the Susquehannock and other “Northern Indians” to intensify their raids of the Piscataway in the 1670s. By the late 1670s, the situation had gotten so bad that the Maryland government directed the Piscataway to abandon their capital and seek refuge along the Zekiah. The Piscataway, numbering perhaps as many as 320 people, withdrew into the Zekiah in 1680. They built a fort and remained there for the next twelve years.

Efforts to find Zekiah Fort date to the 1930s. For years, many people had thought that the fort was actually located in the Zekiah Swamp, but historical research has suggested that, in this case, “Zekiah” actually refers to Zekiah Manor, one



of two proprietary **A line of test units excavated at the Zekiah Fort site.** manors in Charles County, Maryland. Reconstructing the original boundaries of the manor, sifting through hundreds of historical documents on the chance that some clue would be found, identifying the region’s most productive agricultural soils, and locating satisfactory sources for drinking water, archeologists from St. Mary’s College announced that, finally, after decades of searching, the fortified settlement had been found.

Located just outside one of the fastest growing suburbs in Maryland, surrounded by lands that have been gravel-mined, developed, or both, the Zekiah Fort has yielded fragments of glass trade beads, Indian and European tobacco pipes, a large collection of gunflints, lead shot, and dozens of pieces of

Indian ceramics atop a defensible hill just minutes from an old Indian path (now a four lane highway). The settlement's survival is nothing short of remarkable.

The Piscataway-Conoy Tribe of Maryland visited the site where they held a private ceremony, and the PCT, Piscataway Indian Nation, and Cedarville Band of Piscataway Indians later joined Governor Martin O'Malley at an event commemorating the discovery. The site has since been acquired for preservation and educational purposes by the Charles County government.



**Piscataway-Conoy Tribe of Maryland and Cedarville Band of Piscataway Indian members, archeologists, and landowners at the Zekiah Fort site.**

Artifacts recovered from excavations at the Zekiah Fort indicate a mix of ceramics types, suggesting the mixing of other groups sent to the fort along with the Piscataway. A person of great importance – possibly the Piscataway tayac, or leader – resided at the top of the defensible hill. There archeologists found large quantities of artifacts, including animal bone which suggests feasting.



**Brass triangles recovered from the Zekiah Fort site.**

Brass points, lead shot, and gunflints were also recovered from the hill top, indicating that the person living here probably controlled access to these items. The majority of the artifacts were of Native manufacture, although European materials were present and suggest trade relations with the English.

**“[T]he fixed habitation of the most potent nations of the Indians on the Eastern Shore”:** The Chicone Indian Town Indigenous Landscape

*Virginia R. Busby, Hillside Consulting, LLC*

Archeologists and cultural ecologists have long utilized the concepts of settlement systems and catchment areas to define broad cultural land use systems inclusive of the environment. These analytical constructs can mesh well with indigenous understandings of the connection of people and their environment and also with large landscape conservation initiatives.

Chicone Reservation (1698 – 1768) was about 5,200 acres bounded by the Nanticoke River and Chicone Creek. Archeology dates Indian occupation to the Early Archaic (6700 – 6200 B.C.) continuing through to the mid-18th century A.D. John Smith recorded the settlement “Nantaquack” in this portion of the river. By the mid-17th century successive Nanticoke “emperors” made their primary settlement here out of at least 7-10 others. A 9,000 acre-area spanning both sides of the river was likely the Nanticoke definition of their settlement.

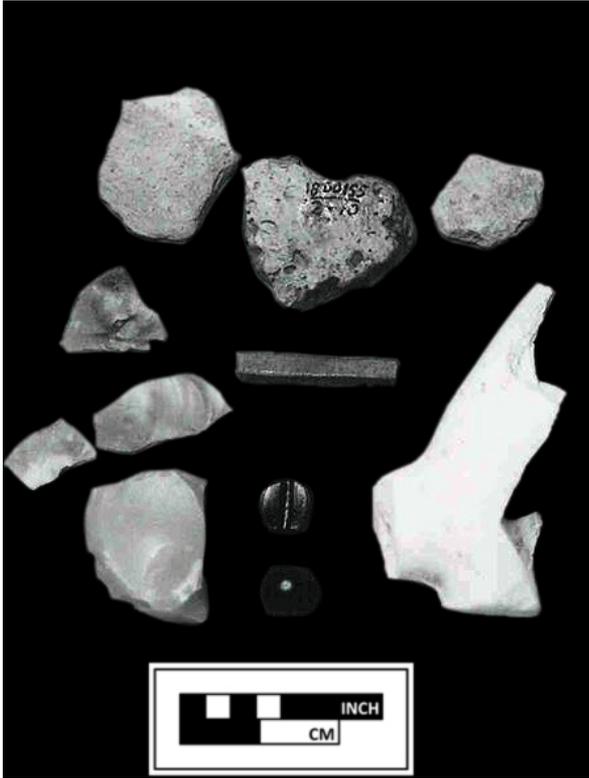
In the 1660s, prior to colonial settlement in the area, fur traders took out patents at Chicone to protect their trading partners’ habitations and environment, not for their own settlement. These patents offer hints as to lineage groupings and the areas the Indians needed to “live”. In 1678, the proprietary government declared that no settlement should take place within 3 miles of Indian towns with the understanding that a town may consist of 10,000 acres.

The early patents and subsequent records indicate that the socio-graphic manifestation of Chicone included lineage divisions in settlement with the most conservative lineage of the leadership residing at the southern portion of Chicone and more “English-friendly” to the north. These differences included renting out plantations in the north where an English-friendly leader’s daughter was raised in an English person’s house with encroachers being vehemently fought in the south. A palisade that encompassed the traditional leader’s house and which was large enough for women, children, hogs, corn, and trade goods to be stored inside at times of threat stood in the southern portions in the 1680s-1690s.



**Artifacts recovered from post-Contact Native settlements on the Eastern Shore.**

Archeology shows a clustered and intense settlement at the southern end with virtually no European artifacts with Indian pottery dating to the later Late Woodland. This is followed by a diffusion of small habitation sites along both sides of Chicone Creek (within and outside the reservation) spaced ~250-feet apart with later Indian pottery and European items dating to the 17th – early 18th centuries.



**Artifacts recovered from post-Contact Native settlements on the Eastern Shore.**

A core settlement defined by habitual occupation that came to rely more and more on corn agriculture characterized Chicone. However, treaties preserved the

Nanticoke's "[p]riveledge of Hunting crabbing and fowling and fishing" without geographic restriction in addition to conditions for Indians laying down arms if they should meet an Englishmen in the woods in any location. Winter cabins across a broad landscape outside the "town" proper were frequent as were movements throughout the region for trade, resource procurement, labor for colonists, and communion during the

crop ripening. The landscape needed to sustain Chicone inhabitants was diffuse and based on resources and needs.

Although the reservation was dissolved in 1768, Nanticoke remained in the vicinity and those that left also maintained their connection. Land use management informed of the total landscape will enable preservation of this and other indigenous landscapes.

**The Koubek Ossuary**

*Carol A. Ebright, Maryland State Highway Administration*

In 2009, a communal burial feature known as the Koubek Ossuary was discovered on the Eastern Shore during archeological testing for a highway project. Ossuary burials were typical of late prehistoric times and the early Contact period in the Chesapeake region. The Nanticoke Indians, who once inhabited the project vicinity, are known to have them. In fact, Moravian missionary John Heckwelder observed the Nanticoke in the 1750s and 1760s, carrying the excavated bones of their Eastern Shore ancestors to rebury near their new villages near the Haudenosaunee (Iroquois Confederacy).

Ossuaries are often located high above major waterways. The Koubek ossuary, next to a major tributary to the Choptank, is situated on a distinctive low shelf. It is the northernmost known ossuary on the Eastern Shore. Testing suggested that at least one more ossuary is nearby. Since ossuaries are often clustered, more burial features may exist outside of the construction area.

Pre-Contact Native American human remains are rarely found during archeological investigations on SHA projects, and are especially sensitive resources. In recent decades, archeologists have tried to avoid excavating Native American burials out of respect for modern Indian concerns. Archeologists conducted just enough excavation to determine the approximate feature size. Human remains were left in place.

Once discovered, SHA, through the Federal Highway Administration, consulted with the Oneida Indian Nation, the Onondaga Nation, and the Tuscarora Nation of the Haudenosaunee in New York. In Maryland, the modern Nause-Waiwash Band of Indians descend from the Nanticoke and Choptank Indians who were most likely affiliated with the ossuary. The Maryland Commission on Indian Affairs also consulted with SHA along with the Maryland Historical Trust and the Advisory Council on Historic Preservation.

Fortunately, SHA's project was redesigned to avoid the known and suspected ossuaries. Federally-recognized tribes, who take precedence in the consulting process due to their sovereign status, consented to the Nause-Waiwash presiding over the ossuary reburial.

A Memorandum of Agreement (MOA) detailed SHA's commitment to purchase the ossuary location to preserve it and permit access by modern Indian tribes. The Koubek Ossuary remains unmarked to discourage vandalism and is being permitted to naturally re-vegetate. The largely unexcavated Koubek Ossuary remains a rare, pristine, preserved communal burial site.



**Archeologists working near the Koubek Ossuary.**

## Making Fire Makes Us Human

*Tim Thoman, Jefferson Patterson Park and Museum*

In 2007, the Jefferson Patterson Park and Museum recreated a small Indian Village as part of the commemoration of John Smith's exploration of the Chesapeake. The Village is used for school groups and public programs about native life so, of course, we make fires.

Fire serves many different purposes – cooking, smoking meat, firing pottery, and much more. We make fire with scout groups who come for programs, we make fire every day in summer camp, and we make fire as a demonstration for visitors. In short, we make fire a lot.

Making a fire is a fundamental skill for all humankind. Only humans can make and control fire, and fire is one of the things that makes us unique.

Few modern people are skilled at making fire, even though using fire is essential for our modern lives. Nowadays the fire is in the furnace or the kitchen stove, but it is still fire.

Learning to make fire demands that you learn other skills, such as how to use a knife (and how to keep it sharp) and how to shape the pieces of wood you need to make a friction fire kit, not to mention how to bandage a cut. You have to learn about what kinds of wood will more easily make fire, how to recognize different trees by their bark, and where to find that type of tree. To build your fire you need a good ball of tinder to catch the burning ember and turn it into a flame.



**The author demonstrating how to make fire at the Indian Village exhibit at the Jefferson Patterson Park and Museum.**

Doing all of these things will make you a student of nature. In short, you will have a little glimpse of what Native people did every day. If you dare to demonstrate this skill to other people you will certainly learn to be humble, because trying to recreate the knowledge and skills of Native people can be very humbling.

If you take the time and make the effort you will learn about the people who came before us, the people who lit the stone lamps of the Inuit, burned the cedar and sage of the Anasazi, and fired the pots of Maryland's first residents. There were also the fires that lit the caves of Altamira and cooked the kill of the first people on the savannahs of Africa. We all come from hunters and gatherers, they are all our ancestors, and fire joins us all together.

**Endangered Indigenous Landscapes:  
Preservation Maryland's Endangered Maryland List**

*Margaret De Arcangelis, Preservation Maryland*

For the residents and tourists who travel the back roads of Maryland, the landscape dotted with forests, farms, and towns tells only part of the story of the state's rich history. The chapter the built environment does not tell is of the many Indian groups and nations that called these places home, and the many settlements that can only be found by talking with elders and studying the archeological record. It was a concern for the future of these indigenous landscapes that led the Maryland Commission on Indian Affairs to submit a nomination for Preservation Maryland's Endangered Maryland in the fall of 2012.

Preservation Maryland, founded in 1931 for the purpose of preserving Maryland's historic buildings, neighborhoods, landscapes, and archeological sites, introduced the Endangered Maryland program in 2007. The goal is to bring much needed publicity and support to endangered historic sites throughout the state. By increasing public awareness of the sites through a media campaign, Preservation Maryland creates dialog about the endangered sites, and interested parties come together to develop solutions for preserving the sites. Since Endangered Maryland started seven years ago, the list of endangered sites has grown to include 74 places, only two of which have been lost.

The nomination of three Maryland Indian landscapes in Southern Maryland and nine on the Eastern Shore was a first for Preservation Maryland. The nominated landscapes range in size from 300 to 16,000 acres. It is the first nomination specifically for archeological sites. The age of the landscapes also make them unique. These 12 landscapes are c of lands within longstanding Indian territories which were set aside between 1651 and 1799 by the colonial government for indigenous use. This makes some of these landscapes the oldest sites placed on Endangered Maryland.

As unique as this nomination was, there is one thing it has in common with so many of the other sites on Endangered Maryland. The thread that ties the sites on the list together is the threat of loss due to unrestricted development. No one expects to stop all future development on each of these indigenous landscapes, but all Marylanders will benefit if development is planned in such a way that the significance of each landscape is considered as part of the process.

Preservation Maryland places endangered sites on our list with the hope of starting a conversation leading to the preservation of historic sites important to all Marylanders. Endangered Maryland is one of Preservation Maryland's most successful programs, and we look forward to continuing to bring needed attention to endangered sites across the state. If you have any questions about Endangered Maryland or would like to nominate a site to the list, please contact Margaret De Arcangelis, Education and Outreach Director, Preservation Maryland at [mdearangelis@preservationmaryland.org](mailto:mdearangelis@preservationmaryland.org), or 410-685-2886.

**Our Landscape Past/Present/Future**

*Sewell Winterhawk Fitzhugh, Chief, Nause Waiwash Band of Indians*

Every people has a center of their world and their world fans out from that center. Fishing Bay [in Dorchester County] could be considered our spiritual center and the chief's village of Chicone was our political center. Our world fanned out to north of the Choptank, south of the Nanticoke, and east toward the Delaware Bay. This is our homeland, our center. It is part of us and we are part of it. It all rests on Grandfather Turtle's back. We have sacred places, places where we collected berries, hunted the plentiful deer and fowl. We have fishing places and oyster collecting places. We have central places where our chief of chiefs lived and we have places where people lived along the rivers and creeks. We have gathering places, feasting places, trading places. All of these have been here and we have been here. We remain here. These places are connected to each other and they are connected to us. We seek to protect them and honor them for all generations as the Creator taught us.



**Image from Chief Sewell Winterhawk Fitzhugh's chief's blanket, representing the world on grandfather turtle's back.**

**Archeology Volunteer Programs**

Following are examples of programs in Maryland that offer opportunities to get involved in archeology. For more information about these and other similar programs visit [www.marylandarcheology.org](http://www.marylandarcheology.org).

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***Archaeology in Annapolis***

Department of Anthropology, University of Maryland College Park

Archaeology in Annapolis is a research project that has explored the heritage of Maryland's capital since 1981. Opportunities to participate are available throughout the year, and fieldwork will be conducted from May 28 to July 5 during a field school offered by the Department. The field school is offered as a class for undergraduate or graduate credit, or a workshop for non-students. For more information about the field school or Archaeology in Annapolis, contact Kate Deeley ([kdeeley@umd.edu](mailto:kdeeley@umd.edu)), Ben Skolnik ([bskolnik@umd.edu](mailto:bskolnik@umd.edu)), Beth Pruitt ([epruitt@umd.edu](mailto:epruitt@umd.edu)), or call (301) 405-1429..

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***The Maryland-National Capital Park and Planning Commission***

Prince George's County, Natural and Historical Resources Division

Public Archaeology programs are offered at the Mount Calvert Historical and Archaeological Park, located on the Patuxent River east of Upper Marlboro, Maryland. Volunteers are welcome from April through October. For more information call the archaeology program office at 301- 627-1286 or email Don Creveling at [Donald.Creveling@pgparks.com](mailto:Donald.Creveling@pgparks.com), or Mike Lucas at [Michael.Lucas@pgparks.com](mailto:Michael.Lucas@pgparks.com).

Prince George's County  
Historical Resources Division, Archaeology Program  
8204 McClure Road  
Upper Marlboro, Maryland 20772

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***Anne Arundel County's Lost Towns Project***

The Lost Towns Project is an archeological research and public education program sponsored by Anne Arundel County and the Anne Arundel County Trust for Preservation, Inc. (ACT). We welcome the public to join us in excavations and in the laboratory; no previous experience is required! We excavate year-round at various sites and our lab is open Monday – Friday. In order to volunteer or learn more, contact Jasmine Gollup at 410-222-1318 or [volunteers@losttownsproject.org](mailto:volunteers@losttownsproject.org); or visit [www.losttownsproject.org](http://www.losttownsproject.org).

Anne Arundel County's Lost Towns Project  
Historic London Town & Gardens  
839 Londontown Road  
Edgewater, Maryland 21037

***Jefferson Patterson Park & Museum: Public Archaeology Program***

Smith's St. Leonard Site; May 6 - June 28, 2014

Join Jefferson Patterson Park & Museum archeologists this summer in the excavation of various early 18th century buildings at the Smith's St. Leonard Site. The program will run Tuesday through Saturday, May 6 through June 28. Tuesdays and Thursdays are "Lab Days," while Wednesdays, Fridays, and Saturdays will be "Field Days," weather permitting. To volunteer, contact Ed Chaney at (410) 586-8554 or by email to [ed.chaney@maryland.gov](mailto:ed.chaney@maryland.gov).

Jefferson Patterson Park & Museum  
10515 Mackall Road  
St. Leonard, Maryland 20685  
Ph: 410.586.8501 Fax: 410.586.8503 [www.jefpat.org](http://www.jefpat.org)

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***The Maryland-National Capital Park and Planning Commission***

Montgomery Parks Department, Park Planning and Stewardship

Join the Montgomery Parks' archaeology program in uncovering Montgomery County's past through the investigation and analysis of prehistoric Indian camps, African American homesteads and Euro American farmsteads. There are opportunities for fieldwork and labwork. Volunteers are welcome on Mondays and Wednesdays. Contact Heather Bouslog 301.563.7530, or [Heather.bouslog@montgomeryparks.org](mailto:Heather.bouslog@montgomeryparks.org), or visit [www.ParksArchaeology.org](http://www.ParksArchaeology.org)

Archaeology Program  
Needwood Mansion  
6700 Needwood Road  
Derwood, Maryland 20855

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***Historic St. Mary's City: A Museum of History and Archaeology***

Historic St. Mary's City (HSMC) is the site of the fourth permanent English settlement in North America, Maryland's first capital, and the birthplace of religious toleration in America. The archaeology department at HSMC, with St. Mary's College of Maryland, offers an annual Field School, which will take place from May 27 through August 2 in 2014. While in the field, staff and students offer tours of the excavations. At Tidewater Archaeology Weekend (July 25 – 26), the public can discover what it's like to be an archeologist and take a special tour of the archeological laboratory. The St. John's Site Museum at HSMC provides insights into ways researchers reconstruct the past using historical and archaeological evidence. Contact HSMC 240-895-4990, 800-SMC-1634, or [info@stmaryscity.org](mailto:info@stmaryscity.org) for more information. For a list of events visit [www.hsmcdigshistory.org/events.html](http://www.hsmcdigshistory.org/events.html).

Historic St. Mary's City  
Museum of History and Archaeology  
P.O. Box 39  
St. Mary's City, MD 20686

***Washington College*****Public Archaeology Laboratory Volunteer Opportunities**

The Department of Sociology and Anthropology at Washington College in Chestertown maintains a public archaeology laboratory in the Custom House, where students and volunteers process artifact collections from the region. Displays and interpretive signs are found throughout the laboratory. To make arrangements for volunteering or for a tour contact Elizabeth Seidel, Lab Director, at [eseidel2@washcoll.edu](mailto:eseidel2@washcoll.edu).

Washington College Public Archaeology Laboratory

101 S. Water Street  
Chestertown, MD 21620

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***Maryland Historical Trust*****Archeology Programs**

The Maryland Historical Trust is committed to involving the public in archeology. The Maryland Maritime Archeology Program provides opportunities for volunteers in field activities on a seasonal basis. Participants need not be divers. Terrestrial archeological programs include an annual Field Session co-hosted with the Archeological Society of Maryland. This eleven-day field investigation combines education with research, and provides unparalleled professional-avocational interaction. Additional field projects occur throughout the year. An Open Lab is held on most Tuesdays during the year teaching proper archeological lab techniques. Presentations, displays, publications, and internships are also offered. To learn more contact State Terrestrial Archeologist Charlie Hall at [charles.hall@maryland.gov](mailto:charles.hall@maryland.gov), or State Underwater Archeologist Susan Langley at [susan.langley@maryland.gov](mailto:susan.langley@maryland.gov).

Maryland Historical Trust

100 Community Place  
Crownsville, MD 21032

[www.MarylandHistoricalTrust.net](http://www.MarylandHistoricalTrust.net)

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***Certificate and Training Program for Archeological Technicians***

The Archeological Society of Maryland, Inc. (ASM), the Maryland Historical Trust, and the Council for Maryland Archeology offer a Certificate and Training Program for Archeological Technicians (CAT Program), providing an opportunity to be recognized for formal and extended training in archeology without participation in a degree program. Certificate candidates must be members of the ASM, and work under the supervision of a mentor. A series of required readings and workshops is coupled with practical experience in archeological research. For information about the CAT Program, and application forms, visit the ASM web site at [www.marylandarcheology.org](http://www.marylandarcheology.org).

## HISTORIC ST. MARY'S CITY

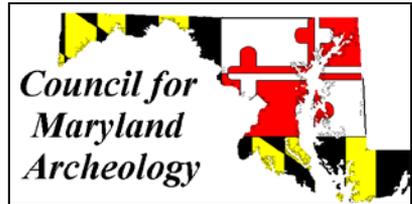
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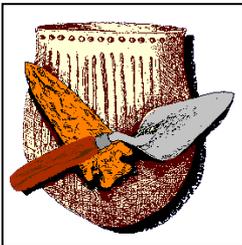
240-896-4990 [www.stmaryscity.org](http://www.stmaryscity.org) 800-SMC-1634

The **Council for Maryland Archeology** represents professional archeologists with an interest in the archeology of Maryland. Established in 1976, The Council's mission is to:



- Foster public awareness and concern for the preservation and management of archeological resources;
- Contribute to the professional management of archeological resources;
- Encourage scholarly research and serve as a forum for the exchange of information;
- Establish ethical and research standards for the conduct of archeology.

The Council holds symposia and speakers events that are open to the public. Follow the Council on Facebook for notification of upcoming events or on the web at <http://cfma-md.com>.



The **Archeological Society of Maryland, Inc. (ASM)** is a not-for-profit organization that is dedicated to the scientific study of the human past in the State of Maryland. The Society consists of professional, academic, and avocational archeologists. In addition to the state-wide organization, the Society consists of eight chapters representing most geographic regions in the State of Maryland; each with its own local meetings

and activities. ASM sponsors publication, research, and site surveys throughout the State as well as the annual Workshop in Maryland Archeology (with the Maryland Historical Trust) and the annual Spring Symposium, both of which are public educational events. Each late spring or early summer, ASM sponsors a field school/excavation which is open to public participation where members and the interested public can participate in an excavation under the direction of professional archeologists. Visit us at

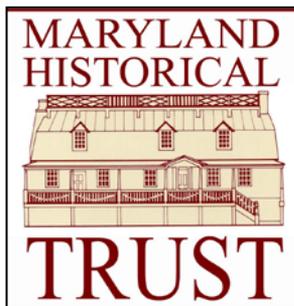
[www.marylandarcheology.org](http://www.marylandarcheology.org).



The Maryland State Highway Administration's goal is not only to fulfill our legal responsibilities by promoting environmentally sensitive transportation planning, but also champion historic preservation through the stewardship of Maryland's cultural resources. Our cultural resources team evaluates proposed highway construction impacts on buildings, historic districts, roadway structures and

archeological sites while managing community based programs in public archeology, historic bridges, and Native American consultation. For information, contact Dr. Julie M. Schablitsky, Chief Archeologist/Assistant Division Chief, Cultural Resources Section at [jschablitsky@sha.state.md.us](mailto:jschablitsky@sha.state.md.us).

The **Maryland Historical Trust** (Trust) is a state agency dedicated to preserving and interpreting the legacy of Maryland's past. Through research, conservation and education, the Trust assists the people of Maryland in understanding their historical and cultural heritage. The Trust is an agency of the Maryland Department of Planning and serves as Maryland's State Historic Preservation Office (SHPO) pursuant to the National Historic Preservation Act of 1966. Our website can be accessed at [www.mht.maryland.gov](http://www.mht.maryland.gov).



Maryland-National Capital Park and Planning Commission  
Natural and Historical Resources  
Division (NHRD), Prince George's  
County

Since 1988, the NHRD **Archaeology Program of the Maryland-National Capital Park and Planning Commission** (M-NCPPC) has been exploring the diversity of Prince George's County's archaeological resources. Through excavations, exhibits, and public outreach and cultural resource management, the archaeology program supports the M-NCPPC's numerous museums and historic sites. Hands-on volunteer programs and student internships provide opportunities for citizens and students to become involved in the process of discovering the past by participating in excavations and artifact processing and analysis. For information call the archaeology program office at 301-627-1286 or email Don Creveling at [Donald.Creveling@pgparks.com](mailto:Donald.Creveling@pgparks.com) or Mike Lucas at [Michael.Lucas@pgparks.com](mailto:Michael.Lucas@pgparks.com).



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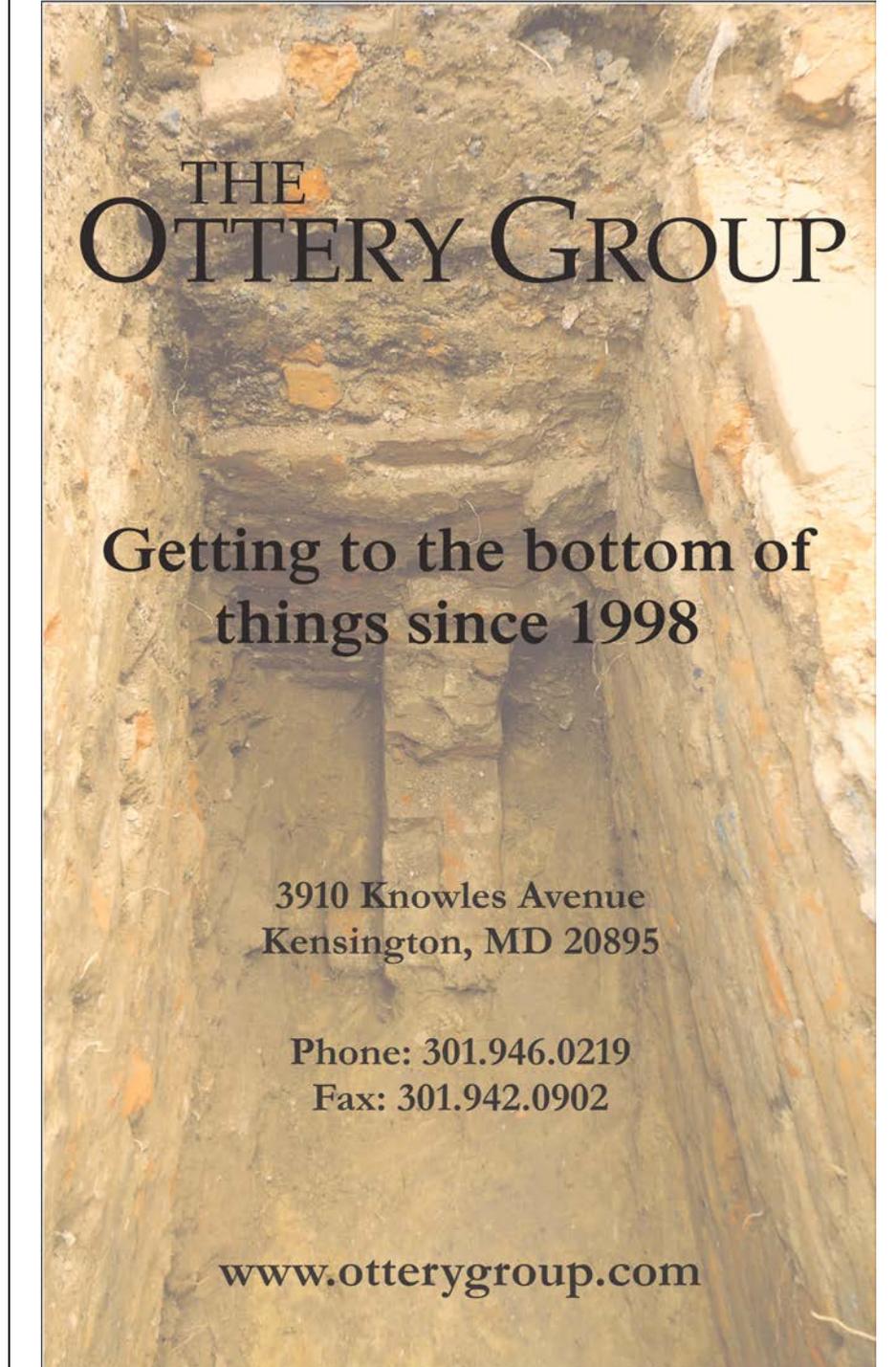
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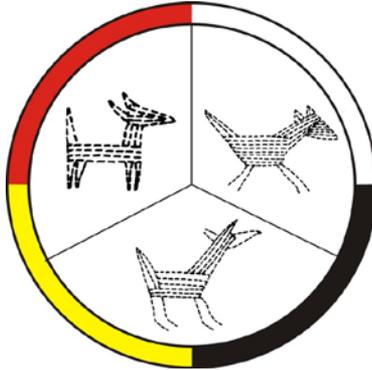
Varna G. Boyd, MA, RPA | 301.820.3188 | [varna.boyd@urs.com](mailto:varna.boyd@urs.com)

On April 26th, URS will offer a tour of the URS archaeology lab and a public lecture about the Jackson Homestead, a 19th- to early 20th-century African American domestic site in Montgomery County. Location and times will be posted on the Maryland Archeology Month Calendar of Events.



The Piscataway-Conoy Tribe of Maryland  
wishes everyone a happy  
Maryland Archeology Month

**The Maryland Commission on Indian Affairs**



***SERVES THE INTERESTS OF COMMUNITIES OF NATIVE AMERICAN GROUPS IN MARYLAND BY:***

- Aiding in the process to obtain state and/or Federal recognition.

***PROMOTES AWARENESS AND A BETTER UNDERSTANDING OF BOTH HISTORICAL AND CONTEMPORARY NATIVE AMERICAN CONTRIBUTIONS TO LIFE IN MARYLAND BY:***

- Assisting in the protection of Native American burial and other culturally significant sites.
- Organizing and maintaining a database of resources specific to Native American history and culture in Maryland.
- Publishing information and giving presentations on the culture and accomplishments of Native American groups in Maryland.
- Serving as a statewide clearinghouse for information.

***ASSISTS STATE, LOCAL AND PRIVATE AGENCIES RESPONSIBLE FOR ADDRESSING THE EDUCATIONAL, SOCIAL AND ECONOMIC NEEDS OF NATIVE AMERICAN COMMUNITIES IN MARYLAND WITH ACTIVITIES SUCH AS:***

- Identifying unmet social and economic needs and recommending specific actions to meet those needs.
- Identifying and supporting physical and mental health programs for Native Americans.
- Making recommendations to encourage and promote economic development in Native American Communities.

Last year MCIA successfully nominated Chicone Indian Town and Zekiah Fort indigenous landscapes to Preservation Maryland's 2013 Endangered List. The listings were based on the sites' continued significance to Maryland Indians, their archeology, and their well-preserved environmental characteristics.



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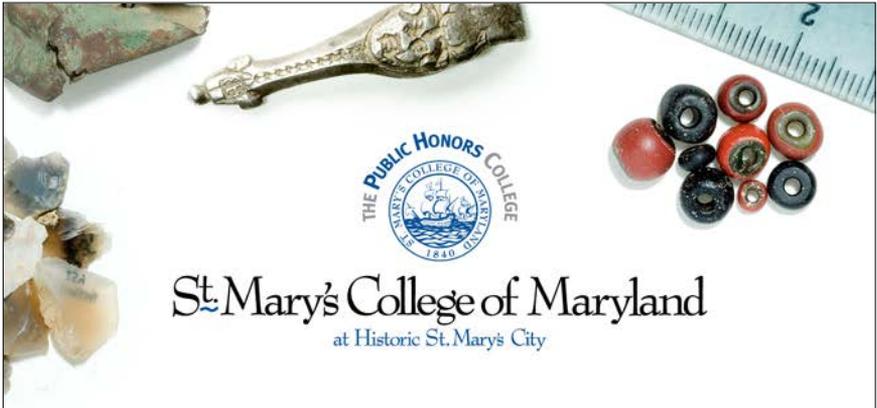
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Discovering Archaeology Day

April 19, 2014

Jefferson Patterson Park & Museum

All Ages, No Fee.

11am – 5pm



10515 Mackall Road,  
St. Leonard, MD 20658  
[222.jefpat.org](http://222.jefpat.org) – 410.686.8501



## Proud Sponsors of Maryland Archaeology Month

Our services include:

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We hope you can attend a presentation by Dr. Paul Kreisa on April 5th at Montpelier Mansion to hear about the 2013 archaeological investigations.



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## Maryland Archeology Month Events

Numerous special events celebrating the archeology of Maryland will be held throughout the State during the month of April. These include museum displays, talks and lectures, workshops, and archeological lab and field volunteer opportunities. Please visit the Maryland Archeology Month website often at [www.marylandarcheology.org](http://www.marylandarcheology.org) to learn of other events – the list of events there will be updated throughout the month!

Here's a sampling of the many *free* events:

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**Lecture:** *Discovering Charles County's First Courthouse*  
**By:** Julia King  
**Sponsors:** Charles County Public Library  
**Location:** Potomac Branch Library, 3225 Ruth B Swann Dr, Indian Head  
**Day/Time:** March 25, 2014, 6:30 P.M.  
**Contact:** Sarah Guy 301-934-9001 or [sguy@ccplonline.org](mailto:sguy@ccplonline.org)

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**Symposium:** *Archeology in the 21st Century; ASM Spring Symposium*  
**Sponsors:** Archeological Society of Maryland  
**Location:** 100 Community Place Crownsville, MD 21032-2023  
**Day/Time:** April 5, 2014, 9:00 A.M. – 3:30 P.M.  
**Contact:** Laura Cripps, Howard Community College, or [lcripps@howardcc.edu](mailto:lcripps@howardcc.edu)

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**Symposium:** *Maryland Indigenous Landscapes: A Dialog*  
**Sponsors:** The Maryland Commission on Indian Affairs and the E. H. Nabb Center for Delmarva History and Culture  
**Location:** E.H. Nabb Center, Salisbury University, East Campus #190 Wayne and Power Streets, Salisbury  
**Day/Time:** April 8, 2014, 1:00 - 4:00 PM  
**Contact:** Center for Delmarva History & Culture (410) 543-6312

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**Lecture:** *The Posey Site*  
**By:** Sara Rivers Cofield  
**Sponsor:** Charles County Public Library  
**Location:** Potomac Branch Library, 3225 Ruth B Swann Dr, Indian Head  
**Date/Time:** April 8, 2014, 6:30 PM  
**Contact:** Sarah Guy 301-934- or [sguy@ccplonline.org](mailto:sguy@ccplonline.org)

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**Exhibit and Open House:** *Preview of Captain John Smith Nanticoke River Discovery Center*  
**Sponsor:** Town of Vienna  
**Location:** Old Ocean Gateway (Old Rt 50) at Middle Street, Vienna  
**Day/Time:** April 12, 2014, 8:00 A.M. to 4:00 P.M.  
**Contact:** Mary Jane Marine, 410-376-3442, [viennamd.org](http://viennamd.org)

**Childrens' programs, tours, & exhibits:** *Discovering Archaeology Day*

**Sponsor:** Jefferson Patterson Park and Museum  
**Location:** 10515 Mackall Road, St. Leonard, MD  
**Date/Time:** April 19, 2014, 10:00 A.M. to 5:00 P.M.,  
**Contact:** Erin Atkinson 410-586-8512, [www.jefpat.org](http://www.jefpat.org)

**Symposium:** *Adventures in the Field*  
**By:** Timothy Riordan and Ruth Mitchell  
**Sponsor:** Historic St. Mary's City  
**Location:** HSMC Visitor Center auditorium, St. Mary's City  
**Date/Time:** April 24, 2014, 6:30 PM  
**Contact:** 1-800-SMC-1634 or 240-895-4990 HSMC

**Exhibit:** *Benedict Archeology at Maryland Day*  
**Sponsor:** University of Maryland  
**Location:** Woods Hall, Front Lawn, UMD, College Park Campus  
**Date/Time:** April 26, 2014, 10:00 A.M. to 4:00 P.M.  
**Contact:** Julie Schablitsky, <http://www.marylandday.umd.edu>

**Exhibit:** *The Archaeology of an Irish Community in Baltimore County*  
**Sponsor:** University of Maryland  
**Location:** Woods Hall, Front Lawn, UMD, College Park Campus  
**Date/Time:** April 26, 2014, 10:00 A.M. to 4:00 P.M.  
**Contact:** Stephen Brighton, <http://www.marylandday.umd.edu>

**Childrens' programs, tours, & exhibits:** *2nd Annual Earthfest*

**Sponsor:** Accokeek Foundation  
**Location:** 3400 Bryan Point Road, Accokeek, MD 20607  
**Day/Time:** April 26, 2014, 10:00 A.M. to 3:00 P.M.  
**Contact:** Anjela Barnes 301-283-2113 [accokeekfoundation.org](http://accokeekfoundation.org)

**Excavation:** Public Archaeology Program  
**Description:** Volunteer as an archeologist! Children must be accompanied by an adult.  
**Sponsor:** Jefferson Patterson Park & Museum  
**Location:** 10515 Mackall Rd., St. Leonard, MD 20685  
**Date/Time:** May 7 – June 29, Wednesday, Friday, Saturday, 10:00 A.M. -3:30 P.M.  
**Contact:** Ed Chaney, 410-586-8554, [jefpat.org/publicarchaeology.html](http://jefpat.org/publicarchaeology.html)

**Excavation:** Tyler Bastian Annual Field Session in Maryland Archeology  
**Description:** Volunteer as an archeologist! Children must be accompanied by an adult.  
**Sponsor:** Archeological Society of Maryland, Maryland Historical Trust  
**Location:** Walkersville, Frederick County, Maryland  
**Date/Time:** May 23 – June 2, 8:30 A.M. - 4:00 P.M.  
**Contact:** Charlie Hall, 410-514-7665 or [charles.hall@maryland.gov](mailto:charles.hall@maryland.gov)

Join the  
**Archeological Society of Maryland**  
and the  
**Maryland Historical Trust**  
at this year's  
**Tyler Bastian Field Session in Maryland Archeology**



**Open to the public!**

**No Experience Necessary!**

**May 23rd – June 2nd, 2014**

**Walkersville, Frederick County, Maryland**

Learn more and Register at [marylandarcheology.org/fs.php](http://marylandarcheology.org/fs.php)

**Help discover Maryland's past, and find out why these people are smiling!**

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