

# Maryland Archeology Month

## April 2011



*Facing the Past for Maryland's Future*



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

You are cordially invited to join  
Maryland Governor Martin O'Malley  
in celebrating April 2011 as  
"Maryland Archeology Month"

# The State of Maryland



## Proclamation

From the Governor of the State of Maryland

**MARYLAND ARCHEOLOGY MONTH**

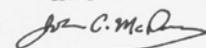
**APRIL 1 - 30, 2011**

- WHEREAS,** *Maryland's many remarkable archeological discoveries at such sites as 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 Archaeology at Jefferson Patterson Park and Museum, the Maryland State Highway Administration, 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, 2011 as MARYLAND ARCHEOLOGY MONTH in Maryland, and do commend this celebration to all of our**  
**citizens.**



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

  
Governor  
  
Lt. Governor  
  
Secretary of State

## *Facing the Past for Maryland's Future*

There are multiple meanings that can be found in this year's theme. "Facing the past", read plainly, can mean turning our attention to the past. A less overt reading of this theme, but one that is of great interest to archeologists, invokes the idea of putting a human face on the past.

The utility of this year's Maryland Archeology Month theme is that it allows archeologists from across the State of Maryland to show and discuss interesting and beautiful artifacts that they have found, each illustrating a face. These faces were created by an artisan in the past and were appreciated by people who lived here in the past, and were meaningful to both. In this booklet, many of the artifacts illustrated on this year's Maryland Archeology Month poster are the subject of a brief essay written by a Maryland archeologist. While basic information is presented for each artifact, including where the artifact was found and the kind of object it represents, the archeologists also discuss what they think the depiction of a face on it meant to both the creator and the user.

This year's Maryland Archeology Month theme is meaningful principally for the opportunity it affords archeologists working in the State to breathe life into that archeological past that is revealed through broken bits of objects, most of which were either discarded or lost. These pieces of broken pottery, glass, and stone recovered by archeologists often become just numbers in a report, far removed from the people who once made and used them. Yet archeologists see in these artifacts a record of the daily activities of those who lived here before us. In a sense, artifacts allow us to simultaneously glimpse the joy and the struggles that constituted life in the past, as well as ourselves and our own lives. Artifacts can connect us to the past simply by being recognizable; we still use many of the same types of objects today. When the artifacts illustrate a human face, the connection between the past and the present becomes even more clear.

Making a connection between the past and the present may seem enough, yet the theme goes further by suggesting that we face the past for the future. Archeology is a discipline that is all about time. We study the past in the present for the future. By documenting the past archeologically, we add another layer to our understanding of what it means to be human and to live in this place we call Maryland. As we turn to face the future, having this cross-time perspective can ground us, and make the future more inviting.

Charles L. Hall, Maryland Historical Trust  
Chair, Maryland Archeology Month Committee

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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!

### Discovering Archaeology Day

Saturday, April 16, 2011

Free Admission

10 AM - 5 PM

All Ages



### April is Maryland Archaeology Month!

*Experience this annual event highlighting  
Maryland's archaeological heritage.*

- Enjoy exhibits, displays and hands-on activities by archaeologists from all over Maryland.
- Visit the ongoing excavations of an 18<sup>th</sup> century plantation site.
- Tours of the museum grounds and the Maryland Archaeological Conservation Lab.
- Discover how stone tools are made. Stop by the *Knap-in* at the Indian Village.

[www.jefpat.org](http://www.jefpat.org) 410-586-8501 [jppm@mdp.state.md.us](mailto:jppm@mdp.state.md.us)

10515 Mackall Road, St. Leonard, MD 20685



**1. Soapstone Maskette**

Jesse Walker, Richard Grubb & Associates, Inc.



Soapstone maskette from Holland Point.

The pendant was made by a Native American who lived during the Late Woodland period (1000 to 1600 A.D.). One side of this artifact contains a simple carved effigy of a human face and hair. Similar human effigies have been found in Pennsylvania and New Jersey. Native American pendants with depictions of human faces are rare in Maryland, although a similar human face effigy pendant was reportedly found in Caroline County, Maryland.

The Holland Point carving has hole below the effigy. When the pendant was attached to a necklace and worn the face would have been oriented upside down. The Native American individual wearing the pendant would view the face right side up. The orientation of effigy may have increased the personal and spiritual relationship with the wearer. Representations of human faces were occasionally depicted by Eastern Woodland Native Americans on combs, ceramic vessels, pipes and other utilitarian objects. Since the Holland Point effigy is not a utilitarian artifact, it likely had magical, spiritual, or religious importance. Human-form stone amulets were worn by Eastern Woodland Native Americans to ward off sickness, death, and other "negative omens". Alternatively, the maskette may have served as a protector or spiritual guardian.

In the late 1990s, this pendant carved from soapstone was discovered on the ground surface at the Holland Point Shell Midden (18DO220) in Dorchester County. Investigations at the Holland Point site by Darrin Lowery, Jesse Walker, and others determined that the multi-component site primarily dates to the Late Woodland period. Because the pendant was found on the salt marsh surface at the site, its association with this occupational period of the site is somewhat speculative, although comparisons with other similar artifacts found in other states strengthens the suggestion.

## 2. Helmeted Figure from Sparrow's Rest

Al Luckenbach, Lost Towns Project



Helmeted figure from Sparrow's Rest.  
(2.5" tall by 0.75" wide)

was determined to be a thumb escutcheon from a 17th Century flintlock musket or rifle. A thumb escutcheon is attached to the top of the wooden stock just behind the hammer. This is where the right thumb would have rested when aiming or firing. Presumably intended to prevent wear, the object was actually more decorative than anything else.

The object has been engraved with a bearded human head in profile. His grim visage is wearing a 16th or early 17th Century style helmet related to a type called a burgonet. Although exact analogies have not been found, its style is apparently Dutch or English as presumably was the firearm it once decorated. Here the artist has produced a suitably martial figure for such a weapon, and gives us a glimpse of an era of warfare long gone.

Excavations by the Lost Towns Project at the Smithsonian Environmental Research Center on the Rhode River in Anne Arundel County resulted in the discovery of a 17th Century home site once called "Sparrow's Rest." Located in the back yard of the impressive brick ruin of the 1747 "Java" or "Squirrel's Neck" mansion (18AN339), an early brick chimney base, large post holes, and several dated window leads indicate that the Sparrow's Rest structure was earthfast and had been built around 1672.

A cellar and a number of trash filled pits at the site produced an amazing array of late 17th Century artifacts and faunal remains. Among them was this decorated brass object measuring 2.2 by .75 inches. At first, its purpose was a mystery, but eventually it

**3. Tobacco Pipe with Effigy Head**

Rebecca J. Morehouse, Maryland Archaeological Conservation Laboratory



Tobacco Pipe with bearded man on heel.

This white clay tobacco pipe with an effigy of a bearded man wearing a hat on the pipe's heel was recovered from a privy, or "outhouse", where Oriole Park at Camden Yards now stands in Baltimore City. The back of the pipe bowl is stamped with a "star" under the word "L'ETOILE", which is French for "the star". This style of pipe is indicative of those made in the late 19th or early 20th centuries and, based on the "star" mark, was likely produced in one of the many large pipe making factories in France or Belgium. French tobacco pipes are known for their superior molding of intricate designs, many in the form of faces or figure heads. The man on this pipe appears to

be sleeping, and while it is not possible to determine with any certainty if he represents a specific individual, he bears a striking resemblance to the whimsical character of Rip Van Winkle, who wakes to find he has been asleep for twenty years. Communications with tobacco pipe experts in England, France, and the Netherlands yielded no similar examples from the European continent, indicating that this pipe may have been made strictly for export.

**4. Prehistoric Steatite Maskette**

Dennis Curry, Maryland Historical Trust



Prehistoric steatite maskette.

This small maskette or human face was found during excavations at the Rosenstock site on the Monocacy River in Frederick County. This Late Woodland village dates to circa A.D. 1400. The maskette is carved from steatite and was found in the sheet midden on the east side of the site. The face depicted on the maskette appears to be unfinished (lacking at least the final smoothing), and drill holes started at the top and bottom of the artifact are uncompleted. Slight grooves on either side of the nose are reminiscent of "weeping eye" maskettes, although the grooves may simply be a function of the carving process. The unfinished drill holes indicate that

the object was intended as a pendant which would have hung from a cord inserted through the central axis of the maskette, much as similar effigy pendants were used by groups such as the Susquehannocks and the Lenape and possibly by groups further afield based on a strikingly similar object from Georgia.

## 5. Pistol Butt Cap with Grotesque Face Decoration

Kelly Cooper, Jefferson Patterson Park and Museum



Pistol Butt Cap with grotesque face decoration

During the summer of 2008, archaeologists working along the Potomac River in Charles County, Maryland excavated the remains of a brick foundation and cellar at the Bateman Site (18CH354), which dated approximately between 1730 and the 1770s. Based on historical research, the Bateman Site was originally part of a larger parcel of land known as Wollaston Manor, a 2,000-acre tract of land granted to Captain James Neale in 1642 by Lord Baltimore.

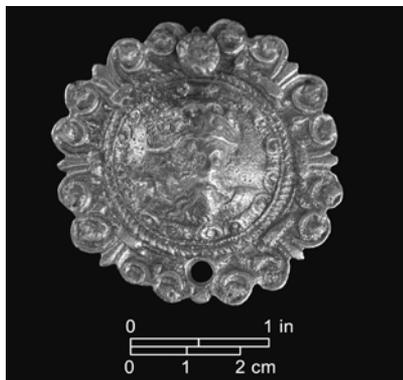
One object in particular, a brass flintlock pistol butt cap, was recovered from levels of fill thought to be deposited after the original site occupation. Other diagnostic artifacts found in context with the butt cap date it between 1750 and 1800. This type of pistol decoration would have fit on the end of an English or French made flintlock pistol.

The “grotesque” face was a typical decorative style made popular on flintlock muskets during the late Georgian period (1760-1775). These pistols were used for sporting and other close shot firing; their most wide-known usage throughout the eighteenth and nineteenth centuries was for dueling. By the Revolutionary War, enlisted soldiers, primarily horse soldiers and sailors, carried pistols with this type of decoration. By the close of the War in the 1780s, the elaborate decoration on pistols, including the decorated mask butt caps, was replaced by simple, less artistic designs.

Historically speaking, grotesque imagery is found in the context of periods of societal strife or radical change. This artifact, one of the very few of its kind recovered from colonial sites throughout Maryland, is important not only for what it is, but for what it represents. The period leading up to the Revolutionary War was filled with great social, economic and political turmoil throughout the Chesapeake region. While no other gun parts were recovered from Site 18CH354, the presence of this grotesque face image possibly represents the ideologies and traditions of local Charles County residents, indicative of a period transitioning from a colonial society to a new republic, free from imperial tyranny.

## 6. Harness Boss, Calvert Penny, and Effigy Pipe

Silas Hurry, Historic St. Mary's City



Decorative copper alloy boss from a horse harness.

The copper alloy object is a decorative boss used to decorate colonial horse harness. Dating to the early 18<sup>th</sup> century, it depicts a man wearing a renaissance-style hat. It was discovered in the excavations of the John Hick's site in St. Mary's City.



Calvert Penny minted in the 1650s.

Coinage is very rare in early Maryland. This copper alloy example represents a *denarium* or penny minted by Cecil Calvert in the late 1650s and early 1660s. As Lords Proprietor the Calverts had the right to mint coinage. The effort proved unsuccessful, and no additional coins were produced. This example was found near Leonard Calvert's home in St. Mary's City.



American Indian effigy pipe

This object is a red clay tobacco pipe made by American Indians and depicting a human face. Dating to the 17<sup>th</sup> century, it was recovered from excavation at Pope's Fort near the Town Center of St. Mary's City. Excavations also recovered evidence of tobacco pipe manufacture.

## 7. Turk's Head Tobacco Pipe

Rebecca J. Morehouse, Maryland Archaeological Conservation Laboratory

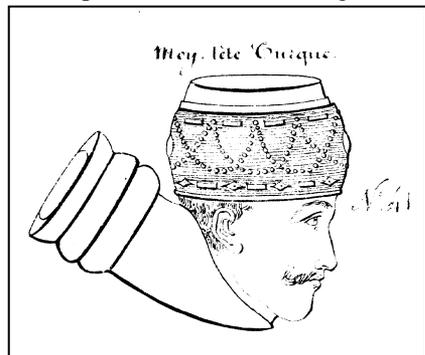


Turk's Head tobacco pipe.

This black clay tobacco pipe was recovered from a privy, or "outhouse", at the Federal Reserve Bank site, in Baltimore City. Made sometime in the early to mid-19th century, the pattern and style of the pipe indicate it was likely produced in one of the many large pipe-making factories in northern Europe, perhaps France or Belgium. Illustrations found in the 1846 catalog from the Fiolet factory in Saint Omar in northern France show designs very similar to that of this pipe. Like most tobacco pipes of this time period, this pipe is made of white clay, but was put through an additional process to obtain its black appearance. Once fired, the pipe was placed in a large cylindrical ceramic vessel called a "sagger", which

was filled with oak sawdust, and then fired a second time. This process produced a black matte finish on the pipe. The surface was then coated in graphite or coal dust and rubbed with a cloth to produce a polished surface.

The molded face of the pipe is referred to as a "Turk's Head" and is a representation of Europe's fascination with "the Orient" during the early 19th century. In the late 18th century, after Napoleon Bonaparte led the French Army's invasion of Egypt, European travelers flocked to the Near and Middle East. Many of these travelers captured their impressions of these foreign lands in Africa and Asia through art and literature, sparking the Orientalist movement of the 19th century. As this Turk's Head pipe illustrates, this artistic expression can also be found in the molded pipes made throughout continental Europe during this time period. The Turk's Head design may also be associated with tobacco imported from the Near East and was a symbol, along with the Saracen, the Indian Prince, and the Moor, used on coffee house and tobacconist's signs since the 17th century.



1846 catalog from the Fiolet factory.

**8. Camden Yards Piano Baby**

Patricia Samford, Maryland Archaeological Conservation Laboratory



Camden Yards piano baby.

This white porcelain figurine head depicting a toddler sporting a top hat was found in an excavation in Baltimore City. Today the site of Camden Yards Oriole Park, this part of Baltimore contained an African American neighborhood filled with row houses in the early twentieth century. Before indoor plumbing became common, small outdoor structures set over brick-lined pits served as toilet facilities for many urban households. This figurine head was discovered in 1989 during the archaeological exploration of one of these privy pits at a row house site (18BC80). Such pits became convenient dumping places for

household garbage in the days before city-wide trash pick-up.

Discarded because it was broken, the figurine was most likely what is known by collectors as a “piano baby”. These figurines, generally ranging in size from 6 to 18 inches, were placed atop the shawls used to decorate pianos in Victorian and early 20th-century homes. While the figurine head showed no manufacturer’s marks that would provide clues to its age, many piano baby figurines were made in Germany in the late 19th and early 20th centuries. Other artifacts found in the privy at this site—broken dishes and bottles—all dated to the first several decades of the twentieth century and fit nicely with the date range that piano dolls were popular. The head is realistically molded and although it contained no traces of paint or colorful glazing, many piano babies were painted, suggesting that this figurine’s paint may have flaked away in the soil of the privy fill.

It is tempting to speculate that this toddler represented the New Year’s baby, but it is impossible, in the absence of the remainder of the figurine, to know for certain.

### 9. Transfer-Printed Face of a Boy

Kathryn Deeley, University of Maryland



Transfer-print face of a boy from a Pearlware vessel.

This artifact is a fragment from a Pearlware vessel with a black transfer print design of a boy's face. Transfer printing was accomplished by drawing on a copper plate, covering the drawing in ink, and transferring the ink from the plate to a piece of pottery using a thin piece of paper. It allowed decorative patterns to be standardized and decorated pottery to become more widely available.

This transfer printed boy was found at the James Holliday House (18AP116), 99 East Street, in the Historic District of Annapolis, just off of State Circle. It was recovered from one of the deepest levels excavated in the backyard of the James Holliday House, and therefore dates to the earliest occupation of the site. Transfer-printing was common from the mid-18<sup>th</sup> to late 19<sup>th</sup> century. Based on the other artifacts found alongside this piece of pottery, it appears that this artifact was discarded in the early 19<sup>th</sup> century.

The property where this piece of pottery was found was originally part of the land surveyed and designated for Governor Francis Nicholson in 1696. In 1770, the land that corresponds to what is today 97, 99, and 101 East Street was designated as Lot 3. The building at 99 East Street was likely built by 1819. It appears that the family that owned this property also owned other properties in Annapolis, and they were probably not living full time at this site. The property may have been rented out or left empty. However, it seems likely that this piece of pottery was deposited in the backyard sometime after the house was built but before full-time residents moved to the property in 1850.

When transfer-printed decorated pottery became popular, many of the most popular designs were of landscapes and flowers, imitating Chinese designs. In the early 19<sup>th</sup> century, images of mothers and children became a popular design motif of transfer-printed pottery, although these were still not as common as the landscapes. This face of a boy is likely part of a larger design pattern that captures a mother and her child in a classic Victorian environment. It would have likely been part of a set of serving dishes that would have helped reinforce Victorian ideals.

**10. Loyola Medal, Dagger Pommel, and Figural Salt**

Silas Hurry, Historic St. Mary's City



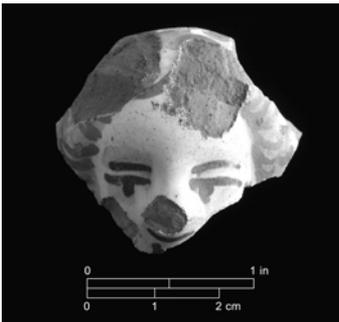
Ignatius Loyola medal.

This copper alloy religious medal depicts Ignatius Loyola, the founder of the Society of Jesus, also known as the Jesuits. The Jesuits were the principal Roman Catholic clergy in colonial Maryland. Loyola was canonized in 1622. The reverse of the medal depicts Francis Xavier, another early Jesuit. He was made a saint at the same time Loyola was. This example was recovered from Pope's Fort in St. Mary's City.



Dagger pommel

Made of cast and wrought iron, this face occurs on the handle of a dagger or small sword recovered from excavations at the St. John's site in St. Mary's City. This example is part of the cross guard which served to parry other weapons.



Polychrome tin-glazed earthenware figural salt fragment.

This artifact is made of tin-glazed earthenware. It was a surface find in a site area (18ST794) which may be associated with Thomas Gerard, a significant early investor in the Calvert's venture in Maryland. It appears to represent a fragment of what is called a figural salt. These ceramic vessels depicted human figures and were designed to hold salt for table service. Examples exist in museum collections, but the form is quite rare with only five known in museum collections. This is the first one discovered in North America.

**11. Horne Point Fireback**

Nicole Doub, Maryland Archaeological Conservation Laboratory



Face from Horne Point fireback.

The Horne site, located on the Choptank River in Dorchester County, Maryland, belonged to a family of landed gentry, which occupied the area during the late 17th and 18th centuries. The house burned around 1770 and was never rebuilt, thus preserving the contents of the home in layers of charcoal and plaster. Among the artifacts recovered were fragments of a cast iron fireback.

Firebacks function to reduce the damage to the rear wall masonry of fireplaces by presenting a physical barrier. They also have the added

function of reflecting both light and heat into the living area, thus maximizing the functionality of the fireplace.

Decorative themes on the firebacks from the 18th century often incorporate coats of arms or allegorical stories. In the case of the Horne Point fireback, the scene depicts the Maid of Dort (Dordrecht), the national symbol for Holland, and the Lion of the Provinces sitting within a palisade. The Maid holds a hat on the point of a spear while the Lion holds a sword and seven arrows representing the seven Provinces. This image symbolizes Holland, “surrounded by her fortified frontiers, maintaining liberty by the force of arms”. Dutch themes were not out of place in North America. European heritage.



A full fireback nearly identical to the one that the face fragment recovered at the Horne Point site was derived.

This motif is a legacy of the colonists’

## 12. Grit-Tempered Ceramic Effigy

Darrin Lowery, Smithsonian Institution, and Chesapeake Watershed Archaeological Research



Grit tempered ceramic effigy, obverse (above) and reverse (below).

This grit-tempered ceramic effigy face was discovered at an unrecorded site located on Kent Island, in the 1980's by an individual excavating a modern grave shaft with a backhoe at an historic cemetery. While digging the grave, the discoverer noticed the object in the fill scattered among a few fragments of oyster shells.

Based on comparisons with other similar objects found elsewhere, this effigy most likely dates to the Contact Period (circa 1631-1637). Similar effigies have been reported as impressed castellation or collar decorations on Munsee incised ceramic vessels dating from 1400-1650 A.D. The Kent Island specimen has incised linear decorations, deeply inset eyes, and a pronounced "beak", and seems to be complete. However, the surface irregularities evident on the reverse side may indicate that it was once attached to a ceramic vessel.

The Kent Island effigy generally resembles the "bird" and "hawk-owl" effigies reported at various Susquehannock sites in Pennsylvania. One such reported effigy was carved on a wooden pipe and the eyes were inset with polished green glass. Interestingly, the pronounced eye depressions evident on the Kent Island specimen may have been inlaid with shell, similar to the "wolf-dog" effigy attached to a vessel fragment found along Neversink River in the upper Delaware River Valley. One scholar suggested that vessels adorned with effigy faces were presumably used in religious functions. Given the discovery context, we can only postulate about the Native American religious functions being conducted on Kent Island during the Contact period. Also, the origin of the Kent Island "hawk-owl" specimen and its exact group affiliation (i.e., Munsee or Susquehannock) are debatable. However, historical records clearly indicate that the Susquehannocks were regularly visiting Kent Island during the fur trade era when William Claiborne occupied this outpost. As such, it is presumed that the ceramic effigy dates between 1631 and 1637, which represents the era of Virginia's Kent Island occupation.

### 13. Death of Liberty Printer's Type

Mark Leone, Jessica Mundt, Jocelyn Knauf, and Amanda Tang, Archaeology in Annapolis, University of Maryland College Park



Death of Liberty printer's type. Photo by Randall Brown.

The stratigraphy of the print shop remains during excavations at the site directed by Barbara J. Little, who analyzed the materials associated with Anne Catherine Green.

This piece of lead printer's type, engraved with the Death's Head design was found at the Jonas Green House (18AP29) in Annapolis, Maryland. Jonas Green was the Maryland colony's public printer and publisher of the *Maryland Gazette* by 1745. Green operated his print shop from a detached building behind the Green family house until his death in 1767. At that time, his wife Anne Catharine Green took over the printing business. This artifact was found within the

The *Maryland Gazette* displayed the Death's Head type in order to challenge the British Stamp Act of 1765. The piece of type found archaeologically is similar, but not identical, to versions that appear in surviving archival editions of the *Maryland Gazette*.

The site contained the home and workplace of Jonas and Anne Catharine Green, who lived there with the five surviving children of the fourteen they had together, as well as several indentured servants, apprentices, and slaves. The Death's head type was one of thousands of pieces of printer's type recovered during excavations of the Green Print Shop.

Jonas Green created the Death's Head type to protest the British-imposed Stamp Act of 1765. The Stamp Act was a direct tax imposed on the colonies of British America, which taxed every piece of paper printed in the colonies. This affected the printing of legal documents, licenses, newspapers, and other printed materials. Jonas Green incorporated the Death's Head imagery into the paper's printed protests against the Stamp Act, or "Intolerable Acts" as they became known. He also wrote several pieces attacking other aspects of British colonial rule of North America.

**14. Pope Pius IX Medal**

Sara Rivers Cofield, Maryland Archaeological Conservation Laboratory



Pope Pius IX Medal.  
Obverse (above) and  
reverse (below).

In 19th century America, the Catholic Church was often depicted as backwards and old-fashioned in an era of rapid scientific and industrial advancement, and many Protestants were alarmed by the influx of Catholic immigrants. Catholics sought comfort and solace in the face of discrimination through a renewed interest in the veneration of Mary.

In 2001, a medal was recovered by archaeologists aboard the Naval Air Station Patuxent River in St. Mary's County that illustrates this devotion to Mary. Its front reads, "PIO IX PONT MAX" around the bust of Pope Pius IX. The back has the date "1854" and a prayer written in Italian, "O MARIA CONCEPITA SENZA PECCATO ORATE PER NOI CHE RICORRIAMO A VOI" (Translation: O Mary conceived without sin pray for us who have recourse to you) around the Virgin Mary. The medal celebrates the 1854 dogmatic decree by Pope Pius IX that that Mary was conceived without sin; a concept known as Immaculate Conception. Medals celebrating the Immaculate Conception had been popular since the 1830s, and were known as "Miraculous Medals"

because of the stories of healing and protection that arose around their use.

This medal is made of silver and probably belonged to a descendant of one of Maryland's most prominent Catholic families, the Carrolls. Although it is unclear from ownership documents which Carroll descendant lived at the site, the family connections alone offer some insight into their faith. In the 18th-century, John and his cousin Charles Carroll both received a Jesuit education in Europe. After the American Revolution, John Carroll helped organize Catholics under the new government, and became the first American bishop. As a result, he became known as "the father of the American Catholic Church."

Although it was probably Charles' Carroll's descendants, not John's, who inhabited the site where the Pope Pius IX medal was recovered, it is not surprising that later generations of this well-to-do family still adhered to Catholicism and adorned themselves with symbols of the faith. This artifact represents the Carroll family's participation in popular Catholic practices of the "Marian Age," when strife hit the Church in Europe and elsewhere and adherents turned to the veneration of Mary for solace. They wore their medals around their necks, advertising the strength of their faith, and no doubt feeling comforted by the protections it offered.

**15. Gustavus Adolphus Medal, and Putti Head**

Silas Hurry, Historic St. Mary's City



Gustavus Adolphus medal.

This specimen bears the likeness of Gustavus Adolphus, King of Sweden from 1611–1632. The example was made of silver and was discovered at the Van Sweringen site in St. Mary's City. Gustavus Adolphus led the Swedish forces on the Protestant side during the Thirty Years War



Putti (Angle) head.

This specimen is molded from white pipe clay and depicts the head of putti or an angel. It was discovered at the St. John's site in St. Mary's City. White pipe clay figurines have been recovered from a variety of sites in Maryland including elsewhere in St. Mary's City and at Charles' Gift aboard the Patuxent Naval Air Station and at Middle Plantation near Davidsonville. Subjects vary from decorative, through religious, and political.

**16. Bald Friar Petroglyph**

Charles L. Hall, Maryland Historical Trust



Petroglyph, currently on display at the Maritime Museum in Havre de Grace.

Not all artifacts are easily interpreted. The artifact on this page is oddly compelling, but what exactly is it? Not clearly a face, it is simultaneously familiar and alien.

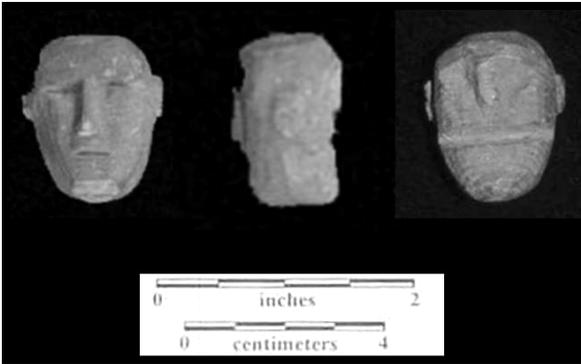
This artifact is a petroglyph; a picture carved into stone. It was found with many others on boulders in the Susquehanna River. The earliest mention of these petroglyphs is an account of William Penn who was told by local Native Americans that the petroglyphs dated to the time of their grandfathers. Clearly prehistoric, the recent history of this artifact has been quite exciting. In 1926, as the Conowingo dam was nearing completion, the Maryland Academy of Sciences removed the petroglyphs to save them from the rising waters of the soon to be impounded river. Following the removal,

accomplished with dynamite, the fragmented stones were pieced together and displayed in Baltimore for 15 years. Since then, they have been moved at least twice, most recently to Jefferson Patterson Park and Museum, from which they are being dispersed to locations where they can be displayed and appreciated.

The Bald Friar petroglyphs have been studied by many scholars, who have noted recurrent designs, including concentric circles, rayed circles, and the type represented by the featured petroglyph. This type is characterized by a diamond shape open at one or both ends, sometimes with external rays and internal dividing lines and cups. These diamond glyphs have been interpreted as “serpents heads” and as human faces. Their overall shape, the fin-like rays, and their original location at a great fishing location, argue powerfully for an alternative interpretation (fish, duh!). The intensive harvesting of fish during the end of the Late Archaic period (4,000 -2,000 years ago) make it tempting to date the petroglyph to this time (no direct dating of the glyph is currently possible). While much of the petroglyph can be interpreted as fish parts, what are those three pecked cups? They certainly are not parts of the anatomy of a fish. It is possible that these three features were meant to humanize the image, putting eyes and a mouth, or a human face, on the fish. Perhaps this was meant to represent the relationship between the fish and humans, and the importance of the former to the latter. It may also have been meant as a way of symbolizing the merging of the corporeal bodies of people and fish through native subsistence practices. While we will never know the exact significance of this petroglyph to its maker, it creates within us a powerful human connection to those who have preceded us here.

### 17. A Two-Headed Man

Mark Leone and Amanda Tang, Archaeology in Annapolis, University of Maryland, College Park



Two-Headed Man, shown in obverse (left), profile (center), and reverse (right) views. Photographs by Matthew Palus, and courtesy of the Tilghman Family

generations of the Edward Lloyd family, who have lived on the property since it was purchased in the 1650s. The site once contained hundreds of enslaved people, one of whom was Frederick Douglass, who lived there for several years as a boy.

This Two-Headed Man was found about twelve years ago amidst a pile of boots placed against a chimney flue in the attic of the Captain's House, the building where the overseer who owned Douglass lived. The Captain's House was the detached kitchen of the earlier Great House until the late-18<sup>th</sup> century, when it was converted into an overseer's house. The Two-Headed Man can be dated to either the 18<sup>th</sup> or 19<sup>th</sup> century when enslaved people would have lived or worked in the structure.

The Two-Headed Man is described in slave narratives from the 1930s. Such a person could see into the future, as well as into the past. A two-headed person could also be a root doctor who understood African medical traditions, magic, and the medicine of the European world. The artifact depicts a figure with two faces because it represents an understanding of two worlds at once, including one that is mysterious or not yet known. The placement of this artifact among boots is also important because boots are a well-known African-American hoodoo item, whose purpose is to trap spirits.

Harriet Tubman – who spent much of her life in nearby Cambridge, about twenty-five miles from Wye House – supposedly inherited two-headed abilities after recovering from a nearly fatal skull injury. People believed she could see into the future and predict dangerous situations. She is most famous for her work on the Underground Railroad. One of the most creative renditions of her can be found in the novel *Song Yet Sung* by James McBride.

The object depicted here is called a “Two-Headed Man” and is a carved wood figure of a head with West African spiritual associations. This artifact was recovered from the Wye House Plantation (18TA314) in Talbot County, Maryland on the Miles Neck River. The plantation has been the home farm for

**18. Frozen Charlotte Doll**

Jocelyn Knauf, Archaeology in Annapolis, University of Maryland College Park



Frozen Charlotte doll.

This is a small doll with non-movable limbs, called a Frozen Charlotte doll. The name “Frozen Charlotte” comes from a folk ballad, a cautionary tale about a beautiful young girl who froze to death on her way to a party because she refused to cover herself with a blanket on the carriage ride.

The figured artifact was found at the bottom of a barrel privy (an outdoor privy constructed by sinking a wooden barrel into the ground) located at 40 Fleet Street (18AP110) in the historic district of Annapolis, between State Circle and the City Dock. The privy was constructed in the 1880s, when housing pressure caused the subdivision of many downtown Annapolis lots, and the construction of attached row houses. The houses on Fleet Street were

occupied primarily by working class, African American residents. The privy appears to have been cleaned during its time of use, in accordance with City Code, and was filled when the house got indoor plumbing.

Frozen Charlotte dolls were popular during the late 19th and early-20th centuries. This one was probably discarded in the privy in the late 1920s or early 1930s, when Fleet Street got indoor plumbing, although it may have been used before this time.

Children would often use scraps of fabric from sewing activities to construct wardrobes for Frozen Charlotte dolls. True to their Victorian roots, Frozen Charlotte dolls, in addition to serving as a creative outlet for children’s clothing designs, were also meant to teach a lesson about the dangers of pride and the value of modesty.

This particular Frozen Charlotte doll is probably associated with the working class African American Price family, who rented the house at 40 Fleet Street in the early 20th century. A young girl was listed as living in the household of her grandmother at this site, as well as in the household of her parents in another part of Annapolis, during the 1920 census. The grandmother worked as a domestic servant, and oral history evidence from Annapolis suggests that older African American women who worked as domestic servants sometimes had younger daughters or granddaughters help them. The small, portable, bisque doll may have been an easy to carry diversion for the granddaughter.

## 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 31 to July 8 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 Jocelyn Knauf ([jknauf@anth.umd.edu](mailto:jknauf@anth.umd.edu)) or Amanda Tang ([atang@anth.umd.edu](mailto:atang@anth.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; no previous experience is required! We excavate year-round at various sites Monday - Friday, and offer two Saturday Public Dig Days at Historic London Town on June 4 and September 10, 2011 from 9am - 2pm. Historic London Town is also open for tours Wednesday - Sunday. In order to volunteer or learn more, contact Jessie Grow 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 11 - July 3, 2010

Join Jefferson Patterson Park & Museum archeologists this summer in the excavation of the 18th century Smith's St. Leonard Site plantation complex. The program will run Tuesday through Saturday, May 10 through July 2. 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 [echaney@mdp.state.md.us](mailto:echaney@mdp.state.md.us).

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 County Parks Department, Park Planning and Stewardship

Join the Montgomery County Park Planning and Stewardship archaeology program in uncovering the county's past through the investigation of prehistoric Indian sites, Civil War encampments, slave dwellings and post-reconstruction sites. Volunteers are welcome on Wednesdays. Contact Heather Bouslog, 301-840-5848 or [heather.bouslog@montgomeryparks.org](mailto:heather.bouslog@montgomeryparks.org), or visit [www.ParksArchaeology.org](http://www.ParksArchaeology.org)

6700 Needwood Mansion  
Derwood, Maryland 20855

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

Historic St. Mary's City 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 program at HSMC, co-sponsored by St. Mary's College of Maryland, offers an annual Field School, which will take place from June 1 - August 7 in 2011. While in the field, staff and students offer tours of the excavations. At Tidewater Archaeology Weekend (July 23- 24), the public can discover what it's like to be an archeologist and take a special tour of the archeological laboratory. Contact HSMC Educational Programs Coordinator [education@stmaryscity.org](mailto:education@stmaryscity.org) or the Visitor Center at 240-895-4990 for more information. For a list of events visit <http://www.stmaryscity.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 archeology 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 410-810-7164 or [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 [chall@mdp.state.md.us](mailto:chall@mdp.state.md.us), or State Underwater Archeologist Susan Langley at [slangley@mdp.state.md.us](mailto:slangley@mdp.state.md.us).

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)**.



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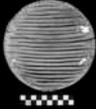
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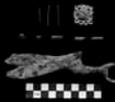
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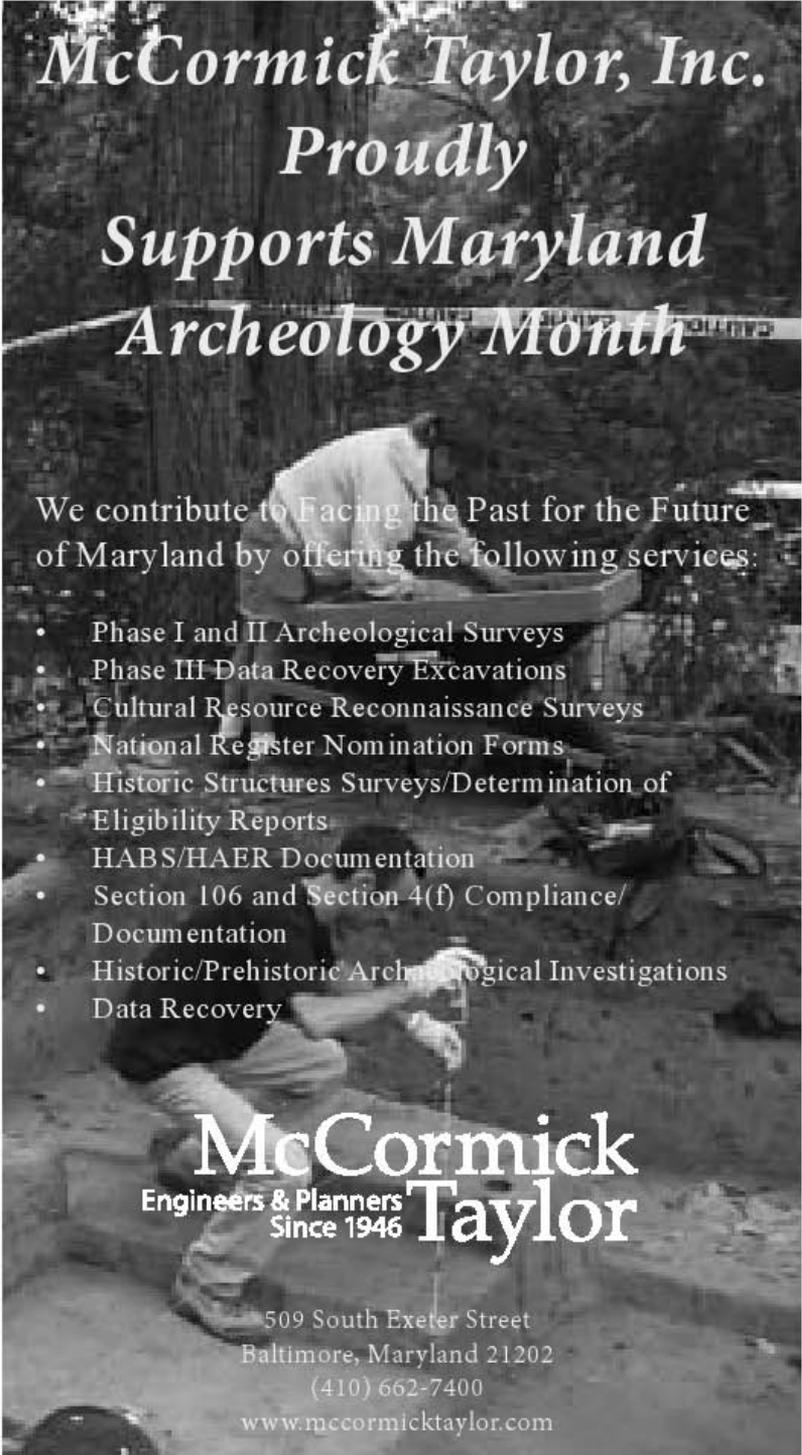
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