

MARYLAND ARCHEOLOGY MONTH 2024

African Diaspora Archeology:

A Collaboration with Descendants



Learn more at <https://www.marylandarcheologymonth.org>



*You are cordially invited to join
Maryland Governor Wes Moore
in celebrating April 2024 as
“Maryland Archeology Month”*

The State of Maryland



Proclamation

From the Governor of the State of Maryland


**MARYLAND ARCHEOLOGY MONTH
APRIL 1-30, 2024**


- WHEREAS,** *Maryland’s many remarkable archeological discoveries at such sites as the colonial capital of Annapolis, the Harriet Tubman Birth Site, Fort Frederick, the Josiah Henson Site, Catoctin Furnace, Mount Calvert, and St. Mary’s City are of state and national significance; and*
- WHEREAS,** *archeological sites provide a tangible link to at least 13,000 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,** *archaeologists collaborating with descendant communities for the documentation, interpretation, and preservation of these unique and irreplaceable links to the past provide educational, scientific, and economic benefits for all citizens; and*
- WHEREAS,** *The Maryland Historical Trust has coordinated with the Prince George’s County Department of Parks and Recreation, the Archeological Society of Maryland, the Council for Maryland Archeology, Jefferson Patterson Park and Museum, the Maryland Department of Transportation’s 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, WES MOORE, GOVERNOR OF THE STATE OF MARYLAND, do hereby proclaim APRIL 1-30, 2024, 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,
this 1st day of April
Two Thousand and twenty-four*


Governor


Lt. Governor


Secretary of State

African Diaspora Archeology: A Collaboration with Descendants

Caitlin Adams, Council for Maryland Archaeology

Macie Clerkley, Council for Maryland Archaeology

Katherine Sterner, Council for Maryland Archaeology

Zachary Singer, Maryland Historical Trust

Co-Chairs, Maryland Archeology Month Committee

Maryland archeology has many stakeholders including the archeologists themselves, government agencies dedicated to preserving cultural resources, descendant communities with ancestral ties to sites, local communities interested in excavations, academic institutions conducting research, museums curating and interpreting artifacts, and developers managing impacts to archeological resources during construction projects. Each stakeholder in the archeology community brings unique perspectives and priorities that influence the direction, methodologies, and outcomes for archeology projects.

Maryland Archeology Month 2024 highlights archeologists collaborating with African American descendant communities to conduct archeological research, preserve cultural heritage, and address historical injustices. These collaborations aim to incorporate African American traditional knowledge, perspectives, and interests into archeological studies through community-based participatory research, where community members actively contribute to research design, excavation, interpretation, and dissemination of findings.

We hope you enjoy the excellent case studies in this booklet highlighting great collaborations among archeologists and African American descendant communities in Maryland. These collaborations foster mutual respect and equitable sharing of knowledge, which result in more comprehensive and culturally sensitive interpretations of Maryland's past.

Add your unique voice by becoming involved in the Maryland archeological community. Join the Archeological Society of Maryland, whose goals include the creation of bonds between avocational and professional archeologists. Volunteer on archeology projects in the field and the lab. Attend lectures, workshops, and site tours (see the Calendar of Events on the Maryland Archeology Month website, www.marylandarcheologymonth.org). By participating in the archeological community, both you and Maryland archeology will benefit!

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This year the Archeological Society of Maryland and the Maryland Historical Trust will conduct their 53rd annual Tyler Bastian Field Session in Maryland Archeology at the Oldtown I site (18AG9), just east of Cumberland in Allegany County from May 30-June 10, 2024.

See Dr. McKnight’s Field Session Teaser for more information.

Please visit the website of the Archeological Society of Maryland (www.marylandarcheology.org) for further details, and plan to join the excavation in Western Maryland!

Cover Image credit Julie Schablitsky, Maryland Department of Transportation and Scott Strickland, Maryland Archaeological Conservation Laboratory

The Archeology of Harriet Tubman's Birthplace

Julie M. Schablitsky, Maryland Department of Transportation

In the spring of 2020, the US Fish and Wildlife Service, Black Water National Wildlife Refuge, purchased a parcel of land on Peter's Neck in Dorchester County. Historically, the property was owned by Anthony Thompson, a wealthy farmer who used enslaved labor to log and farm his land. One of the people he enslaved was Ben Ross. Ross worked as a timber foreman, who managed and supervised the cutting of trees by other enslaved people. When Thompson remarried after 1803, his new wife, Mary Brodess, brought her toddler son Edward and her enslaved people including Harriet "Rit" Green to the new home. The joining of the Thompson and Brodess families resulted in the serendipitous union of Ben Ross and Rit Green in 1808. Around 1822, they became parents to Araminta "Minty" Ross, better known as Harriet Tubman. When Edward Brodess came of age about 1824 and left Thompson's farm, he took his inheritance including Rit Green and her children, with him to Bucktown. Ross stayed behind at the Thompson Farm living and working in the forested wetlands along the Blackwater River. During her teenage years, Harriet and some of her siblings returned to Peter's Neck to live and work alongside their father timbering. When Thompson passed in 1836, his will allowed Ross to remain at his homeplace and to use 10 acres and the surrounding woodlands. In addition, it provided for his manumission in 1840.

Historical land transaction records mentioning "old Ben's" place, suggested the Blackwater National Wildlife Refuge held the archeological remains of Harriet Tubman's father on their property. Since the Maryland Department of Transportation supports archeology stewardship projects associated with transportation landscapes and the African diaspora, the refuge manager requested help finding Ben's 10. After four weeks of surveying and digging 1,000 shovel test pits and several excavation units, we announced the discovery of Ben Ross' homeplace in April 2021.

Our archeological survey uncovered several historic domestic sites, but only one dated to the time of Ross. During the excavation, we worked closely with two of Ross' descendants, Ernestine "Tina" Wyatt, the great-great-great-grandniece, and Douglas Mitchell, the great-great-grandnephew, of Harriet Tubman (see their statements below). When a new artifact was discovered, I sent them a text message with photos so they could feel like they were discovering their family history with us. Wyatt visited the site where she put her foot on a course of worn brick within the space near where her grandfather's home once stood. Mitchell participated in the dig as well, picking tobacco pipe stems and broken glass from the soil. He told us the experience was humbling and filled him with gratitude.

Over the last three years we have found hundreds of domestic artifacts, architectural materials, and faunal (animal bone) remains. Buttons, clay tobacco pipe fragments, broken bowls and cups have been collected from the site. While faunal preservation was poor, we did find turtle, oyster, fish, bird, and pig bone. We have puzzled over incomplete courses of bricks in the ground, dark pits

filled with artifacts, and still do not know the exact size of Ross' house. While many of the bricks seem to have been carried off to be used elsewhere, it is possible the home was built using a system of wood posts, and potentially brick piers, keeping floors raised above the damp ground surface. The home had pane windows and was likely built of logs.



Figure 1. Excavation exposing a course of bricks at Ben Ross' Home Site.

Thompson enslaved 43 people at one time and while some were rented out, others lived closer to the farm where they worked. During the spring of 2022, we found a domestic site measuring 20 ft. x 30 ft. with a brick foundation, a cellar, and the foundation of a fireplace. While the large, well-built building seemed unlikely to have initially housed enslaved people, the artifacts told a different story. Large sherds from inexpensive painted cups, blue edge-ware platters, and bright pink sponge printed bowls were found within and around the home. We picked up numerous thimbles, straight pins, buttons, and tobacco pipes from the soil. The faunal remains reflect a regionalized diet similar to other enslaved households.

As we dug deeper, beneath the living surface and into clay, a heart shaped glass bottle stopper appeared. Other artifacts tightly clustered around the bottle stopper included brick and oyster bits, two iron nails fused together with rust, and white ceramic plate sherds, including one with blue painted decoration. This cache of artifacts was buried in front of the chimney foundation during the early 19th century. We have seen these curious clusters before, and they have African roots associated with the Bakongo religion. These spirit bundles or minkisi

(nkisi singular) consist of several different materials and can include over a dozen objects empowered with medicine and ancestral spirits that influence the living world. The glass heart shaped bottle stopper captured the flash of the spirit and represents the body of water between the living and the dead. The copper alloy button shape may represent the Kongo cosmogram while the red clay of the brick symbolizes transition and meditation. The white clay of the ceramic fragments and shell directs the spirit while the nails were used to activate and affirm the intention. The items in this spirit cache, along with its location, in front of the fireplace, suggests it was placed here by someone of African ancestry to protect the people inside the home. They may have needed protection from an overseer, from being sold away from their family, or from sickness. While the intention may not be known, this find is archeological evidence that African culture and religion survived the Transatlantic slave trade and was alive in 19th century Maryland.



Figure 2. Cache of artifacts buried in front of the chimney foundation

Currently, MDOT archeologists are processing the artifact collection from Harriet Tubman's Birthplace. New findings from the analysis will be folded into interpretive panels and publications associated with the Harriet Tubman Underground Railroad Byway. Additionally, we are expanding our research into the Harrisville and Malone's Church community to better understand not only the life of Harriet Tubman, but the larger community who helped her bring people north to freedom.

Statements from Tubman/Ross Descendants who collaborate on the archeology of Harriet Tubman's Birthplace

Tina Wyatt, the great-great-great-grandniece of Harriet Tubman-

While pursuing my Masters in Museum Studies I was able to understand the importance of material culture and the story it is able to tell about Americana; in this case, the story of the enslaved and my ancestor, Harriet Ross Tubman. However this and other American stories draw from many disciplines such as archeology, historical research, and interpretation to give a more complete and complex view of families, relationships, and their daily interactions, hopes and dreams, bringing them to life. While reading historical accounts on the lives of my ancestral Grandparents Ben, Rit, and their children, then being able to hold objects they used elevates how they may have lived in tangible, practical ways.

I grew up visiting where Aunt Harriet lived in Auburn, New York on a regular basis, a place where she worked alongside my Great Grandmother, and a place where my Grandmother remembered her as a child. However, as 3x Great Granddaughter of Soph, Aunt Harriet's older sister that was sold away never reaching Auburn with her infant daughter Ann Marie and the rest of the family, It was even more precious to me to take part in the dig at the Ben Ross site since it presented the only possible way to get a glimpse of Soph, to stand where she might have stood, walked and interacted with her family. This is what gave me an experience I will never forget.

Douglas Mitchell, the great-great-grandnephew of Harriet Tubman-

As a great-great-grandnephew of Harriet Tubman, and as an aspiring Tubman scholar, participating so intimately in the excavation of the "Ben's Ten" archeological site in Dorchester County, has been a profoundly moving experience for me...broader, deeper, and more visceral than the considerable knowledge imparted by the tens-of-thousands of pages of books and historical documents I've studied pertaining to my Aunt Harriet and her family. That my own blood, sweat, and tears quite literally fell from my hands, from my brow, and from my eyes, and reunited with the blood, sweat, and tears of my ancestors here in this saturated, secretive soil of Maryland's Eastern Shore, has been an education and a homecoming more poignant and more complete than even the most impassioned words can hope to convey. With sincerest humility and gratitude, Douglas Mitchell (3x great-grandson of Tubman's father Ben Ross, and 2x great-nephew of Harriet Tubman).

Engaging the Descendant Community of Catoctin Furnace
Elizabeth Anderson Comer, Catoctin Furnace Historical Society

In 2014, the Catoctin Furnace Historical Society (CFHS) began a search to identify the descendant community of enslaved and free African American ironworkers at the revolutionary era furnace. This ambitious project was also aimed at increased public awareness of the role of African Americans in the iron industry at Catoctin Furnace and elsewhere. Lacking an identified descendant community, a collective kinship model was applied to vault the proverbial “brick wall” of genealogical research and connect individuals to the legacy of skilled Catoctin ironworkers. At the same time, CFHS began a groundbreaking “Recovering Identity” project to apply the science of genetics as well as historical research, oral tradition, and self-identified affinity connecting living descendants of enslaved workers with their ancestors.

Excavated by Mid-Atlantic Archaeological Research, Inc. in 1979 and 1980, the Catoctin Furnace cemetery is thought to be the most complete African American cemetery connected with early industry in the United States. Thirty-five graves located within the proposed path of construction for US Route 15 were excavated and the remains of 32 individuals recovered. In 2015, the Catoctin Furnace Historical Society, Inc. received grant funding to begin reanalyzing the cemetery remains utilizing technologies not available at the time of the initial excavation. In partnership with the Smithsonian Institution and the Reich Laboratory for Medical and Population Genetics at Harvard University, CFHS undertook analysis of ancient DNA and the human genome of individuals buried in the Catoctin Furnace cemetery, resulting in 27 successful genome sequences.

The stated goal of the Catoctin Furnace Historical Society, Inc. in undertaking this research is to identify a descendant community for the Catoctin African American workers (enslaved and free); to connect the individuals within the cemetery to their ancestral areas of Africa; and to share the discovery process and its results with the public. As revealed in the August 4, 2023 Science article, more than 41,000 people have been identified as descendants of enslaved workers at Catoctin Furnace with nearly 4,000 direct descendants.

In February 2024, CFHS and 23andme informed a Hagerstown area family of their direct genetic connection with burial #12, a female toddler. Sharing a “huge” amount of identical DNA, 23andme utilized an unpredicted research IBD (Identical by Descent) protocol to compare ancient DNA with modern DNA resulting in this connection across two centuries. The identity of the toddler in burial #12 is unknown but she is either a half-sister to Henson (later known as Henson Summers) or a first cousin. Henson (sometimes spelled as Hansen) was enslaved at Catoctin Furnace, Rose Hill Manor in Frederick, and Antietam Ironworks in Sharpsburg, Maryland, first by Baker Johnson and his daughter Caroline Johnson Graham and later by John Brien and his son John McPherson Brien. Hanson’s mother and father were Wally and Christina. Henson Summers married Caroline Daphne and had eight children. Jeremiah

Cornelius, their second child married Susan Keets and they had a son, Emory Waters (William) who married Annie Elizabeth Cook. Their son, Gilbert Raymond married Sallie Loven Jones. Their daughter, Agnes Louise is directly related to the toddler in burial #12.

To coordinate and communicate with families interested in exploring their connection with Catoctin Furnace, CFHS recently received National Endowment for the Humanities (NEH) funding to hire a descendant communicator to work directly with descendants of Catoctin's ironworkers including those identifying through collective kinship, family tradition, collateral kinship, deep time connections, as well as direct genetic IBD. The appointment of the descendant communicator marks a transformative chapter in heritage preservation and community engagement. The communicator is fostering meaningful connections between living descendants of 18th and 19th century enslaved and free ironworkers linked by genealogy, oral tradition, and/or DNA to Catoctin Furnace while carefully and closely listening and discussing the desires of the community as they attempt to get over the proverbial brick wall of African American genealogy and claim their rightful legacy as builders of American industry.



Figure 1: Facial reconstruction of an enslaved 30 year old woman who worked at the Catoctin Furnace.

Laurel Cemetery Memorial Project

Elgin Klugh and Isaac Shearn, Laurel Cemetery Memorial Project

On Belair Road in East Baltimore, there is a shopping center directly across the street from Clifton Park. The establishment is well patronized, and the parking lot is generally busy with vehicle and foot traffic. Due to the efforts of the Laurel Cemetery Memorial Project, there is now increasing awareness that the entirety of this property is the location of Baltimore's historic Laurel Cemetery.

Incorporated in 1852, Laurel Cemetery was a premier burial site for people across Black Baltimore's socioeconomic spectrum—arguably the black counterpoint to Baltimore's then segregated Greenmount Cemetery. Although the cemetery was condemned and officially moved to a new location over 60 years ago, archeological excavations led by University of Baltimore archeologist, Ron Castanzo, and Ground Penetrating Radar conducted by MHT archeologists Zachary Singer and Matthew McKnight, have proven that many burials remain under the grass and pavement.

We founded the Laurel Cemetery Memorial Project, Inc. (LCMP) in 2020 as a 501 (c)(3) organization. Our members represent academia, descendants, community residents, and local heritage professionals. Our mission is to erect a permanent memorial in recognition of the thousands of African Americans who were laid to rest at the historic Laurel Cemetery, ensure the safety and stability of the site into the foreseeable future, and to educate the public about the rich history of the cemetery and the lives of those buried there. We are steadily working towards these goals.

The bulk of our accomplishments thus far have been in the areas of research and public presentations. Our March 2023 book, *A Place for Memory: Baltimore's Historic Laurel Cemetery* (Rowman & Littlefield), tells the full story of Laurel Cemetery—how and why it was created, how it was operated, the community and individuals that it serviced, the struggle to maintain it, and how the site was condemned, demolished, and reconfigured as a shopping center. Pursuant to the collaborative nature of the LCMP, we constructed this book as an edited anthology so that multiple voices could participate in telling the story of Laurel Cemetery. Contributors include descendants, professional archivists, and anthropologists. Throughout the text, we emphasize the stories of individuals, many of whom appear all but forgotten to public memory.

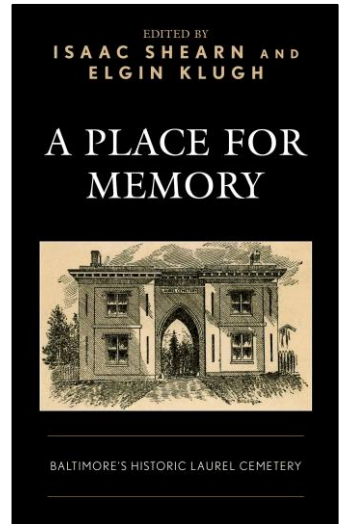


Figure 1. Cover of *A Place for Memory*

Among the individuals buried at Laurel Cemetery are leaders in business, education, religion, medicine, civil rights, the military, masonic organizations, and many, many average laborers and washerwomen who supported the

advancement of African American institutions, organizations, and causes. Relatedly, we challenge readers to research and learn more about such individuals as Rev. Harvey and Amelia Johnson, Isaac Myers, George A. Hackett, John W. Locks, Rev. Daniel A. Payne, Dr. George W. Kennard, Rev. Samuel W. Chase, Frederick and Ellen McGinnis, Roberta Sheridan, Rev. William M. Alexander, Dr. Reverdy Hall, Captain Alexander Haley, Dr. Henry J. Brown, Alfred W. Handy, and Charity Govans. The stories of such individuals are told in *A Place for Memory*, and we continue to present such biographies in our ongoing project newsletter. Given the large burial population, we have no shortage of stories to tell.

A most significant part of our research of the burial population is centered around our partnership with the Baltimore Afro-American Historical and Genealogical Society (BAAHGS). As several members of BAAHGS are part of the Laurel Cemetery descendant community, there is a collective interest in researching Baltimore City death certificates to reconstruct a Laurel Cemetery burial list. Because the original list of burials was lost or destroyed during the 1950s, the only method to reconstruct this information is to complete an exhaustive search of the death certificates. Working with archivists at the Baltimore City Archives and the Maryland State Archives, LCMP and BAAHGS volunteers search and extract up to 21 categories of information for each individual who died in Baltimore and was buried at Laurel Cemetery. Thus far, over 20,000 Laurel Cemetery burials have been identified from a search of approximately 30% of relevant records. A trend analysis of the currently available data estimated that the total number of Laurel Cemetery burials to be found will be between 37,000 and 42,000.



Figure 2. Laurel Cemetery Task Force meeting

The collaboratively built list of burials will be a crucial resource to connect further with the descendant community. Once online and searchable, family researchers will be able to use the list of Laurel Cemetery burials to find the names of ancestors, known and unknown. The multiple data points gleaned from

the death certificates will provide further insights into past lives. Such a resource will provide important information about individuals and will enable broader inquiries into the burial population such as cause of death trends, residential patterns, and analyses of occupational categories, age of death, and more.

For us, a landmark achievement of the LCMP will be the creation of Laurel Cemetery Memorial Park. This involves reclaiming a small area of the existing shopping center property as a place to acknowledge and memorialize the Historic Laurel Cemetery. Such a park will provide a permanent place for learning about the cemetery and associated individuals. More importantly, we want to work with the descendant community to create a dignified and respectful place for reflection. When we initially engaged in archeology at the site, we did not know the extent of what we were getting into. Collaboration with the descendant community has deepened the importance of the work and the drive to continue.

To learn more visit our website: <https://laurelcemetery.omeka.net/>



Figure 3. Archeology at Laurel Cemetery.

Learning from Descendants of Jesuit Enslavement*Laura Masur, Catholic University*

I spent years of graduate study poring over technical reports, geographic information systems (GIS) datasets, and archival documents relating to the Society of Jesus (Jesuit) system of plantations, located predominantly in Maryland. When it was finally time to dig, my thoughts went immediately to the community of descendants whose ancestors had been enslaved and sold by the Jesuits—often known in the media as the “GU272” for their association with Georgetown University. Would archeology provide a meaningful way for descendants to connect with the places where their ancestors had lived and labored?

Building and maintaining relationships with community members is hard work, especially for outsiders like myself. At the forefront of my mind was the importance of contributing to the community and not exploiting them for my own purposes—something I learned from Dr. Alexandra Jones. I wondered, will descendants actually want to visit sites during fieldwork? How can archeology give back to the community? How can I ensure that visiting sites is not a burden, when gas is close to \$5 per gallon? Having regular conversations, listening, and being transparent with community members has played an important role in building relationships. At its core, that’s what community archeology is about: relationships.

Yes, we all love archeology. Between 2021 and 2023, our project—generously funded through a Maryland Historic Trust (MHT) Historic Preservation Non-Capital Grant—involved survey and limited excavation at three former Jesuit sites in Maryland. We identified quite a few structures, including two likely homes of enslaved persons (slave quarters) at Newtown. Across the three sites we found buttons, buckles, gun parts, slate pencils, marbles, and even some early 20th century cosmetics. Members of descendant and local church communities, and even a few Jesuits, visited or dug with us most days. They also made some of the best “finds”: Angela Wilson uncovered a partially-intact brick foundation at St. Inigoes; Guilford Queen discovered a rosary fragment at Bohemia.

Through our days in the field, lab, and many zoom calls, we shared meals and stories. We visited the Maryland Archeological Conservation (MAC) Lab and built a website (stillwespeak.org) together—a project funded by the Social Science Research Council. These conversations also gave rise to the current focus of ongoing fieldwork: cemetery documentation at White Marsh, another Jesuit site in Maryland. Our project brings together the Sacred Heart Catholic church and descendant communities to work towards a common goal: honoring the memory of all people interred in the cemetery.

Given the violent legacies of slavery, segregation, and racism, digging square holes and mapping gravestones seems like a small act. While we uncover new information about the past through these projects, they also enable us to grow as

a community. Working with descendants of Jesuit enslavement has transformed the way I understand the sites I study. The enslaved and free persons who created the archeological record are no longer anonymous; I see their faces through their descendants, my friends.

To learn more about the lives of Jesuit-enslaved ancestors in Maryland through documents, maps, and artifacts visit the website: www.stillwespeak.org



Figure 1. Descendant Guilford Queen and Fr. Sean Toole, S.J. at the Craddock-Devine-Ford House (Bohemia) in 2022 (Image courtesy of Guilford Queen).

Witnesses of Wallville:**Documenting a Rural Southern Maryland Community**

*Alex Glass, Patricia Samford, and Scott Strickland
Maryland Archaeological Conservation Laboratory*

Following the Civil War, newly emancipated Black Marylanders found themselves negotiating a world filled with both opportunities and constraints. In southern Maryland, freed families formed more than half of the population and yet struggled against White efforts to perpetuate antebellum systems of labor. The Jefferson Patterson Park and Museum's (JPPM) "Witnesses of Wallville" project, working with descendants, is articulating that history through a focus on Wallville, a small rural community in Calvert County. Through examining the social and economic history of Wallville's Black citizens, as well as the important roles played by churches, schools, fraternal organizations, and extended family, the project explores how the community's Black residents crafted new lives and new possibilities even as they confronted racism and bigotry well into the mid-twentieth century. Drawing on archeological, documentary, and oral history sources, this project gives voice to both the ancestors and descendants of four prominent and interconnected Black families in this community. This evidence is being used by the Jefferson Patterson Park and Museum to prepare a synthetic history of the southern portion of this community, the preparation of interpretive materials, and collaboration with descendants of the Wallville community.

The "Witnesses of Wallville" project, supported in part by an African American Civil Rights grant from the Historic Preservation Fund administered by the National Park Service, Department of the Interior, began in the fall of 2022. One of the first priorities was to form a steering committee comprised of descendants of the families being studied. Project staff meet monthly with the steering committee to share progress and to explore additional research topics important to the descendant community. Consisting of seven descendants and former residents, the committee has provided valuable guidance on the directions taken by the project research, as well as first hand historical information about the community. While using previously gathered Southern Maryland oral histories had always been an important part of the project, the steering committee felt that it was critical to gather additional oral histories from aging former residents. Since the spring of 2023, eight oral histories have been conducted with transcriptions and copies of the recordings being provided to the individuals interviewed. Two of three community meetings have been held, with good attendance and input gathered from a wider range of interested individuals. Other project work has included recording family and church cemeteries, recording historic structures, and assembling family trees for thirteen Black and White families of Wallville. Visits to local, state, and national archives have allowed the project staff to compile large quantities of documentation for the community, aiding in the compilation of a community history.

Archeology was always envisioned as an important part of this project. Historic maps and census records, as well as oral history accounts of former residents and their family members, indicate at least five post-bellum Black-occupied

sites on the grounds of the JPPM, with others located on a nearby privately-owned land parcel. These sites have been located and recorded using a combination of archeological and historical research. In the late summer and fall of 2023, archeological testing was conducted at five late nineteenth- to mid-twentieth-century sites associated with Black Wallville residents.

Although analysis is still ongoing, preliminary conclusions can be drawn from archeological work. The tested sites associated with postbellum Black farmers and watermen are located on small knolls overlooking streams and creeks. Photographs and archeological results suggest that these homes were two stories, with small footprints (since the most expensive component of a house is its roof, creating a smaller footprint was a way to keep construction costs lower). These frame houses rested on either piers or continuous foundations built using local stone gathered from outcrops adjacent to the waterways. Chimneys tended to be constructed with locally sourced stone bases and brick stacks. Analysis of artifacts from the sites shows that oysters formed an important part of the diets of Wallville residents; not surprising since many of the residents supplemented their farming income through oystering, as shown in documentary records and oral histories. Canning jars and stoneware storage crocks indicate that residents were putting up food grown on their farms and were only purchasing items at local stores that they could not grow or prepare themselves—like baking powder, cosmetics, medicine, and alcohol.

By the mid-twentieth century, many Black residents were gone from Wallville. They left for a variety of reasons—increasing property taxes, changes in the oystering industry, the closure of St. Luke’s Church, and for better employment opportunities. Much of the Wallville diaspora began in earnest during the Great Depression, which was also a contributing factor to the selling of large waterfront tracts of land throughout southern Maryland to individuals with little or no pre-existing connection to the landscape. Some residents stayed nearby, moving a few miles north to be closer to Brooks Church and Cemetery (where many Wallville residents are interred), while others moved to Annapolis, Baltimore, or Washington DC.

The data recovered is being used to create a portrait of Wallville and the factors that influenced its changing demographics over eight decades following the Civil War. JPPM has plans to create a large onsite exhibit on the Wallville community and has created a [StoryMap](#). *Witnesses of Wallville*.



Figure 1. Steering committee members Sonseeahray Hopkins (left) and Chester Gross (middle) confer with Tom Parran (right) about places of interest on a map of the Wallville community.

Descendants and Archeologists Investigating the Dorsey Site in Sugarland, Maryland*Tara L. Tetrault and Suzanne Johnson, Sugarland Ethno History Project*

Sugarland, Maryland is a post-emancipation community founded in 1871. Early founding families like the Dorseys helped create this new farming community by purchasing their 4-acre farm in 1874 and teaching their children to look to the future and strive to be all they could be.

At its peak, Sugarland was a self-sufficient community where its members worked together to build houses, plant, and harvest crops with each other, and share the food harvested each season.

For example, during harvesting season, the children went out to the orchards to pick fruit and vegetables while the adults processed and canned food for the winter. Residents shared the harvest.

Members of the Sugarland community also built community structures. At its peak, the Sugarland Community included a church, a community center, a store, a Post Office, a school, a court system, and a band. Members of the Dorsey family were instrumental in forming or managing the Sugarland Band.

In 1990, descendant Gwen Reese set out to restore the Sugarland church and lead a grassroots effort to start a non-profit organization to preserve Sugarland history, gather collections and archives, and work with cousin, Suzanne Johnson and Historian Jeff Sypeck to publish a book in 2020 *I Have Started For Canaan: the story of the African American Town of Sugarland, Maryland*. That year they also worked with Tara Tetrault to start the Dorsey archeology project.

In 2021 with the assistance of an MHC grant and Archeological Society of Maryland members, we began investigating the Dorsey Site. There are no pictures of the original house or any of the Dorsey family members, so archeology is important to interpreting Dorsey's past. In 2022 we assessed two areas of features and uncovered the barn, the privy, and the trash pit. In 2023 we began evaluating part of the farm. Find us at <http://www.sugarlandproject.org>



Figure 1. Archeological discoveries from Dorsey Site at Sugarland



Figure 2. The Lee Children at the Dorsey Well

St. Mary’s Cemetery – Why Collaboration in Archeology Matters

Kelly Palich, Howard County Recreation and Parks

Deacon Allen Greene, Howard County, MD

Helen Keller once said, “alone we can do so little; together we can do so much.” This statement has never been truer than the collaborative work at historic St. Mary’s Cemetery in Ellicott City, Maryland between Howard County Recreation and Parks and the descendants of those buried there. Church records document at least 157 burials, with 83 listed as “colored.” St. Mary’s received the dead from the families of laborers, servants, and former enslaved laborers from Doughoregan Manor and Pine Orchard, as well as from St. Charles College, the “minor” seminary of the Maryland Archdiocese. This cemetery has a contentious history, one which was only saved due to the collaboration between archeologists, the local government, descendants, and the local community.

A life-long resident of Howard County with ancestors that date back to at least the mid-1700s, Deacon Allen Greene has developed a passion for local history, especially pertaining to St. Mary’s Cemetery. His involvement in this project is supported by the belief that if you truly want to understand the present, you must begin with your past.



Figure 1. Deacon Allen Greene with the headstone of his ancestor, Caroline Addison.

Deacon Green’s ancestors were connected to several large plantations in the 18th and 19th centuries through slavery, especially the Carroll family. As a Deacon with the Catholic Church of the Archdiocese of Baltimore, one research interest has been the origin of his family’s faith. As a seventh generation Catholic, the greatest impact on his own faith were his ancestors who were interred at St. Mary’s Cemetery.

For Deacon Greene, St. Mary’s Cemetery is one of the most tangible links he has to his ancestors. St. Mary’s Cemetery is the resting place of his direct ancestors, Caroline Addison, and her paternal family members, the Bransons.

Caroline Addison, a faithful colored servant in the Carroll family, was buried today from St. Mary’s Church, at Doughoregan Manor, where a high mass was said by the Rev. Father Walter. The old woman was nearly ninety years of age and was employed as a nurse in the family of the late Charles Carroll and of his son, ex-Gov. John Lee Carroll.

Figure 2. Obituary of Caroline Addison, The Baltimore Sun, April 19, 1894.

The Cemetery is a standing monument for the people who were once enslaved by the state's largest landholder, Charles Carroll, and the Catholic Church. Seeing the significance of preserving this history, Deacon Greene sought the assistance from Howard County archeologist Kelly Palich to help restore a critical part of this County's history that will further establish the foundation of a family whose past is rooted in the early beginnings of this country.

So why does collaboration in these types of archeological projects matter? The neglect of cemeteries, specifically African American, has become a chronic issue within the field of Historic Preservation. Cemeteries hold different meanings to different people. For descendants, the loss of these sites leaves them without a place to memorialize their ancestors, often the only tangible remains of their past. For archeologists, this work provides the ability to look at the social and cultural landscape, its historical context, and tie that to the present. Collaborative based archeology, therefore, is most often the best practice for both the descendant and archeological communities to work together to pursue the most beneficial outcomes when researching and preserving historic cemeteries.

In 1990, the local community formed the non-profit group "Friends of St. Mary's Cemetery," as a response to the threat from impending development. Just as the Friends petitioned for a geophysical survey, the developer was issued a permit to build, and the construction crew and archeologists encountered human remains. In total, five individuals, identified as both African and indeterminate descent, were uncovered. Work was immediately halted once the remains were discovered. Howard County was able to negotiate a land swap with the developer and a reinterment ceremony was performed later that year. Luckily, through the collaboration between various stakeholders, the County was able to save the Cemetery from further desecration. St. Mary's Cemetery proved the need for Historic Cemetery preservation laws, both locally and statewide, and influenced advocacy and awareness for cemetery preservation from that point forward.

In 2021, Sarah Hill and Nadia Klemensten, Girl Scouts from Troop 5916 in Howard County, reached out expressing their interest in using St. Mary's the setting for their Gold Award projects, building from research completed for their Silver Award. In tandem with Deacon Greene, a partnership is now under way to document, preserve, and tell the story of those who are laid to rest here.

As a collaboration, all parties are involved in every aspect of the project from research, public engagement, documentation, and eventually preservation. This project has the benefit to serve as a model for best practices in collaboration with descendants and care of African American cemeteries in Maryland. The St. Mary's Cemetery project is a project by the local community, for the local community. Giving the various stakeholders a personal stake in the process of preservation is the best way to ensure stewardship and long-term care of these sites for the future.

Field Session Teaser – Hunting the Maryland Monster*Matthew D. McKnight, Maryland Historical Trust*

This year the Annual Field Session will be held at the Oldtown I site (18AG9), just east of Cumberland in Allegany County. It's been over a decade since the Field Session was held in Western Maryland, and this year will bring a significant "first" for MHT and ASM; a Field Session held on federal property. While that has presented some challenges for permitting, we have developed a good working relationship with the park and the regional archeology office at NPS and everyone involved is very excited to see what we discover this June.

Situated within a hayfield at C&O Canal National Historical Park, the Oldtown I (or Cresap's Fort) site is believed to have been the home of one of the most important frontiersmen in Maryland and American history; Colonel Thomas Cresap. Cresap was a "character" to say the least. He was one of those larger than life figures like Daniel Boone or Davey Crockett who's life's story seems just a little too far-fetched to be believed...until you start digging into the archival record. It turns out that all the best stories are true! He was a fur trader and land speculator, a trailblazer, a fighter of border wars, a surveyor, a ferryman, a farmer, and sometime friend/sometime foe of the Native American inhabitants of western Maryland and the Ohio Valley. He played host at Oldtown to General Edward Braddock, George Washington, and other important dignitaries from the three English colonies of Virginia, Maryland, and Pennsylvania, as well as from numerous Indian Nations. His home was a refuge for colonists fleeing attacks during both the French and Indian War and Pontiac's War that followed.

Come help us tell his story at the 53rd Annual Tyler Bastian Field Session in Maryland Archeology from May 30-June 10, 2024 in Oldtown, MD. Visit the ASM's website to register:

https://marylandarcheology.org/Field_Session/2024FieldSessionRegistration.html



Figure 1. Volunteers documenting 18th century features at 18AG9.

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Archeology Office, The Maryland-National Capital Park and Planning Commission (M-NCPPC), Department of Parks and Recreation, Prince George's County. Since 1988, the Archeology Office has been exploring the

diversity of Prince George's County's archeological resources. Through excavations, exhibits, public outreach and cultural resource management, the Archeology Office supports the M-NCPPC's numerous museums and historic sites. Hands-on volunteer programs and student internships provide opportunities for citizens and students to discover the past by participating in excavations and artifact processing and analysis. For information email the Archeology Office at archaeology@pgparks.com.



The Archeological Society of Maryland, Inc. (ASM) is a 501(c)3 not-for-profit organization dedicated to the investigation and conservation of Maryland's archeological resources. ASM members are professional, academic, and avocational archeologists. The Society sponsors publications, research, and site surveys across the State as well as hosting a Spring Symposium and a Fall general meeting and co-hosting with the Maryland Historical Trust a Saturday

Workshop and an annual field/excavation session where members and the public work along side professional archeologists. In addition, ASM has chapters representing most of Maryland's geographic regions, each with its own local meetings and activities. All ASM and chapter activities are open to the public. Visit us at www.marylandarcheology.org to learn more.



The **Maryland Department of Transportation** is committed to sustaining the balance between historic preservation and maintaining our transportation system. Our Office of Cultural Resources manages the Maryland Roadside

Historical Marker program in partnership with the Maryland Historical Trust and supports the MDOT in cultural resources management. The Harriet Tubman Archaeology Laboratory directs archeology stewardship projects focusing on transportation landscapes and sites along the Harriet Tubman Underground Railroad Byway. For more information contact Dr. Julie M. Schablitsky, Chief of Cultural Resources at jschablitsky@mdot.maryland.gov.

Founded in 1976, the **Council for Maryland Archeology** is an organization of professional archeologists whose mission is to foster public awareness and support for the preservation of archeological resources in the state. Our membership is composed of professional archeologists either working or conducting research in Maryland. We are proud to sponsor Maryland Archeology Month and encourage one and all to visit our website <https://cfma-md.com/>, attend an event, and join us in exploring Maryland's past.



The **Maryland Archeological Conservation Laboratory** (MAC Lab) is the Maryland Historical Trust's repository for archeological collections. Located at Jefferson Patterson Park and Museum (JPPM), the State Museum of Archeology, the MAC Lab opened in 1998 as a state-of-the-art archeological research, conservation, and curation facility. The MAC Lab serves as a clearinghouse for archeological collections recovered from land-based and underwater projects conducted throughout the state. It is the MAC Lab's mission to make these collections available for research, education, and exhibit. The website for the MAC Lab/JPPM is <https://jefpat.maryland.gov>



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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 and preserving 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). Visit us at www.mht.maryland.gov



Montgomery Parks Cultural Resources Stewardship Section is dedicated to researching, interpreting, and preserving the County's cultural heritage for future generations of residents, as well as to encourage public use and enjoyment of Parks historic sites. The Archaeology Program offers a wide variety of opportunities for public participation in archeological pursuits, including regular volunteer days and summer camps. Visit ParksCulturalResources.org to learn more about our activities and current projects.

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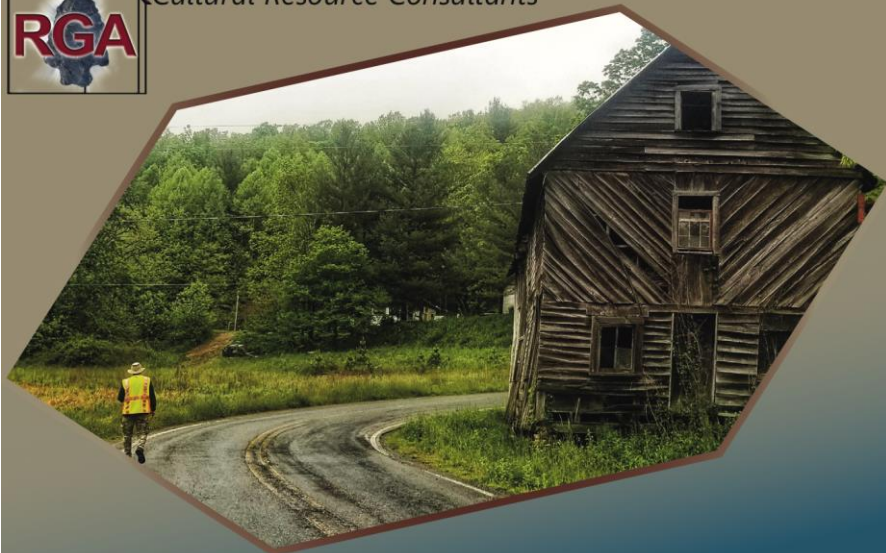
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The Maryland Archeology Month Committee gratefully acknowledges the creative work of Scott Strickland of the Maryland Archaeological Conservation Laboratory in designing this year's poster. Images for the poster were provided courtesy of Julie Schablitsky, Maryland Department of Transportation.

*This booklet was printed by
 Montgomery Parks Cultural Resources Stewardship Section*