

PASS IT ON

Cultural Traditions of the Lower Eastern Shore

A K-12 Curriculum and Activity Guide



Pass It On: Cultural Traditions of the Lower Eastern Shore is a production of the Lower Shore Traditions program at the Ward Museum of Wildfowl Art, Salisbury University.

PRODUCTION TEAM

Editor and Project Director

Cynthia Byrd, Ph.D.

Executive Director

Lora Bottinelli

Education Director

Kim Check

Programs Coordinator

Katie Hall

Contributing Writers

Sylvia Bradley

Cynthia Byrd

Joshua Hill

Kathleen Rommel

Anthony Towey

Graphic Design

Sam Gibson, Salisbury University Publications

MSDE Standards Consultant

Lori Bock, Wicomico County Department of Education

Web Content Consultant

David Hooks

Audiovisual Support

Tom Taylor

Creig Twilley

Research Assistant

Kathleen Rommel

Graduate Assistants

Ecaterina Cojoca

Joshua Hill

Anthony Towey

Interns

Leigh Dryden

Brittney Herz

Laura Thomas

Other Support

Catherine Dawson

Reneé Fredericksen, D.P.A.

Rose MacGregor

Dan Parsons

Mike Scott, Ph.D., Department of Geography and Geosciences,
Salisbury University

G. Ray Thompson, Ph.D., Edward H. Nabb Research Center

Bill Wilson, Pemberton Hall Foundation

Advisory Panel

Lori Bock, MSDE Standards Consultant

Ann Dyke, Community Scholar

Elaine Eff, Ph.D., Maryland Traditions

John Fredericksen, Ph.D., Wicomico County Board of Education

Richard Hughes, Maryland Heritage Areas Authority

James Lane, Community Scholar

Ellen Lawler, Ph.D., Department of Biological Sciences,
Salisbury University

Edward Robeck, Ph.D., Siedel School of Education
and Professional Studies, Salisbury University

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Financial Sponsors

This publication has been financed in part by state funds from the Maryland Heritage Areas Authority, an instrumentality of the State of Maryland. However, the contents and opinions do not necessarily reflect the views or policies of the Maryland Heritage Areas Authority.

This program is also supported by Maryland Traditions through a grant from the Maryland State Arts Council, an agency dedicated to cultivating a vibrant cultural community where the arts thrive, and by the National Endowment for the Arts, a federal agency which believes that a great nation deserves great art.



Introduction

For most children, first exposure to the arts occurs in the home, prior to the start of formal education. On the Eastern Shore of Maryland, students are growing up in a rich and unique cultural landscape, with art, history, and tradition embedded in their daily lives. This culture is reflected in local arts institutions like the Ward Museum of Wildfowl Art, an outreach of Salisbury University. The Ward Museum, with its roots in the region's decoy carving tradition, is dedicated to exhibiting, collecting, and promoting traditional arts and interpreting their significance through educational programs and publications.

Serving a broad cross-section of the community and its visitors, the museum is committed to the scholarly study of folklore and folklife. The museum's Lower Shore Traditions (LST) program, founded in partnership with Maryland Traditions and the National Endowment for the Arts, has built an archive of documents, recordings, and photographs to be used by interested community members and scholars. The Ward Museum works continually to identify and interview local tradition bearers and collect ethnographic materials that enhance existing programs and generate ideas for new initiatives. The program has broadened the reach of the museum into the rich cultural landscape of the maritime, agricultural, and marsh communities of the Delmarva Peninsula. Fieldwork conducted in these communities fuels exhibits, lectures, workshops, events, and publications and has formed the basis for partnerships with the Smithsonian Folklife Festival, the American Folklife Center at the Library of Congress, and many local and regional cultural institutions. The variety of programming from LST engages audiences of all ages from the surrounding communities, with programs on crabbing and oystering, foodways, hunting and trapping, domestic arts, and, of course, regional art forms such as decoy carving.

Through interaction with teachers, school administrators, and other cultural organizations, it became apparent that there was a need for more tools and resources to allow teachers to incorporate local arts and traditions into their classrooms. The Ward Museum hosts many field trips and other school outreach programs, and teachers and homeschool parents were requesting materials for teaching local history and culture. In an effort to

meet this need, the Ward Museum, with the support of the Maryland Heritage Areas Authority, Maryland Traditions, the Maryland State Arts Council, and the Lower Eastern Shore Heritage Council, has developed *Pass It On: Cultural Traditions of the Lower Eastern Shore: A K-12 Curriculum and Activity Guide*. The oral histories, documentary photography, and audiovisual materials developed through LST programming have been used as a basis for the curriculum in both print and online form. This heritage-centered curriculum will prepare students for life as citizens who understand the importance of this place and its people as part of the larger world.

The content for the curriculum is based on research conducted by the Ward Museum with the support of the Lower Eastern Shore Heritage Council, the Nabb Research Center for Delmarva History and Culture, the Chesapeake Bay Maritime Museum, public and private schools, and many other educational institutions. Developed over a period of five years, *Pass It On* allows the museum to offer schools and teachers the tools to initiate quality cultural heritage programming in their classrooms. Each unit of the guide has been tested in classroom and workshop settings. As feedback from educators, administrators, parents, and scholars has been collected, the guide, activities, and lesson plans have been revised to meet the needs of students. The activities and lesson plans have also been aligned with Maryland State Department of Education (MSDE) standards for social studies, but it is important to note that the topics addressed are multidisciplinary, and many activities can be adapted for use in science, art, and language arts instruction as well.

The guide is divided into four units: Working the Water, Living Off the Land, Sporting and Playing, and Folklore and Folklife. Each unit begins with a list of student objectives, followed by a textual narrative designed to introduce teachers and students to the history and cultural traditions associated with each aspect of Eastern Shore life. The narrative leads to a series of suggested learning activities, activities designed for work outside the classroom, and three specific lesson plans with options that can be adapted according to class size and time allotment. The suggested learning activities are keyed according to a recommended age group, but most can be adjusted in complexity to accommodate younger or older children. Each

extended lesson plan provides an overview, objectives, subject areas, materials and resources lists, activities, extensions, and vocabulary.

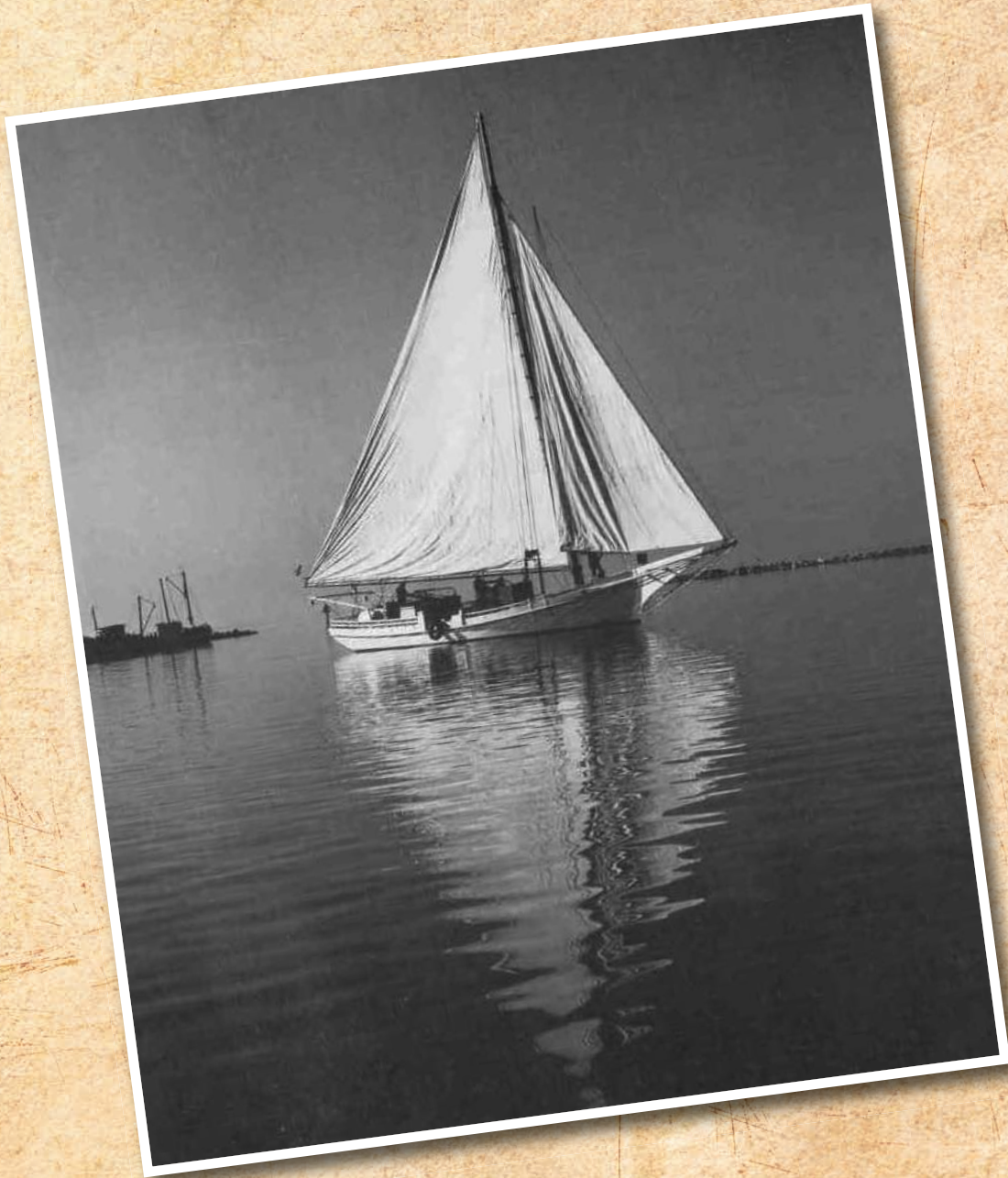
An online resource guide, found at www.wardmuseum.org, features electronic versions of each unit's text as well as supplementary text, maps, images, interview transcripts, activities, Maryland State Department of Education (MSDE) standards alignment for social studies, and additional audiovisual materials for the classroom. Supplementary materials for the activities are listed for easy access and download. The online resource also includes an educator survey designed to collect feedback as the guide is used. As feedback and comments are processed, the online version can be updated and supplemented with new resources as they are created or discovered. Activity kits with supplies and equipment are available for teachers to borrow, and field trips at the museum using content and activities from *Pass It On* can be scheduled. For more information, contact the Ward Museum's Education Department at 410-742-4988, ext. 110.



Table of Contents

Unit 1: Following the Water	7
Suggested Learning Activities	26
Extensions: Beyond the Classroom	28
Lesson Plans	29
Unit 2: Living Off the Land.....	33
Suggested Learning Activities	69
Extensions: Beyond the Classroom	70
Lesson Plans	71
Unit 3: Sporting and Playing	77
Suggested Learning Activities	91
Extensions: Beyond the Classroom	92
Lesson Plans	93
Unit 4: Folklore and Folklife.....	97
Suggested Learning Activities	129
Extensions: Beyond the Classroom	130
Lesson Plans	131
Content Standard Alignment for Social Studies	134
Bibliography and Resources.....	152
Glossary.....	156

Unit One: Following the Water



Unit One: Following the Water



Photograph courtesy of the National Oceanic and Atmospheric Administration

Student Objectives

- To understand the relationship between the seasons of the year and the ways watermen made a living.
- To appreciate the complexity of the watermen's crafts as practiced in different bodies of water.
- To identify some of the tools and equipment used by the Eastern Shore's watermen.
- To identify the types of boats used by watermen and manufactured on the Eastern Shore.
- To understand and appreciate the community values and belief systems of the maritime community.
- To become aware of the nuances of the racial and ethnic influences seen in these traditions.
- To assess and discuss the challenges to the culture of the Lower Shore as technology and the environment changes.

Introduction

To live on the Lower Shore means never to be more than a few minutes away from the water. Whether it is the Chesapeake Bay or its rivers, creeks or sounds, water has been an important factor in the lifestyles of every group of people who has ever lived there. Before Europeans arrived on the Eastern Shore, Native Americans lived near the shore in the summer and moved inland in the winter. The water was their lifeline for the majority of the year, providing most of the materials needed in order to survive. From their waterside camps they fished and caught crabs and oysters. They crafted their boats from the local trees and engaged in commerce through the use of clam shells.

When the first Europeans arrived, they mimicked the Native American ways, becoming equally dependent on the waters of the Lower Shore. Generation after generation continued to make their living by fishing its waters and, in the process, developed a way of life that was similarly bound to this water culture. Their calendars, diets, leisure activities, education, language and faith were influenced by the waterways. The descendants who have carried on the lifeways of the early settlers are referred to as watermen and waterwomen, and they have been described, by their own self-definition, simply those who follow the water.

Oystering

It is appropriate that the Chesapeake Bay is often associated with oysters, for the word "Chesapeake" comes from the Algonquin word "tshiswapeki," which, loosely translated, means "the great shellfish bay." On the Eastern Shore, there are five towns named in honor of shellfish: Bivalve, Maryland; Oystershell and Shelltown on the Pocomoke River; Oyster, Virginia; and Cherrystone Inlet, Virginia. There is even a museum, the Oyster and Maritime Museum, dedicated to sharing the history of the oyster business in Chincoteague, Virginia.

Settlers of the Eastern Shore were not the first to discover the uses of oysters; the ancient Romans ate oysters, and they have been enjoyed in many other

places throughout the world. Native Americans ate them, too, and referred to oyster shells as middens, creating large piles of them all over the peninsula. Oysters were so plentiful that when the Europeans first arrived in America, their ships often ran aground on the large oyster reefs.

In the 1800s, the United States experienced an enormous interest in oysters as a delicacy. Every town had oyster parlors, cellars, saloons, bars, houses, stalls and lunchrooms. At the time, there were approximately 53,000 people and 12,000 boats employed by the oyster business. The work involved catching, shucking, canning and transporting the oysters. The resulting product profited merchants, cooks and boat builders, among others. Oysters are a still a popular meal item available in nearly every seafood restaurant.

While most menus list oysters under that generic category, there are more than 400 varieties, most of which are named for the area in which they were discovered. Especially prized in the nineteenth century were Lynnhavens, taken from Lynnhaven Bay in Virginia, and the famous Chincoteague oyster has received special attention in recent years. Due to the demand for oysters and concern about pollution of the Bay, many oysters are taken from the Chesapeake side of the peninsula, carried over to Chincoteague, and placed in saltier water to grow. They are then harvested and sold as Chincoteague oysters.

The Latin name for this mollusk is *Crassostrea virginica*. The oyster is a bivalve, meaning that it has two shells or valves. One shell is deeper and heavier than the other and forms a cup for the body. One can determine the age of an oyster by counting the laps of shell, called “shoots,” similar to counting the rings of a tree. Oyster shells have been valued for many uses, such as raw material for roads, filling for wharves and low lands, and to produce lime, which is added to soil by farmers to control acidity levels.

The two shells of the oyster are united by a hinge which can be closed tightly by a strong muscle. The oyster eats by sucking in a stream of water and straining out the plankton and algae from the water. Oysters eat all of the time, both day and night, siphoning an average of 20 to 50 gallons of water per day in order to provide them with enough to eat.

Oysters have two hearts, are bisexual and change sex several times throughout their lives. Fertilization and the production of eggs are both done by one oyster. Young oysters are called “spat” and millions may be released at one time. Spat are free swimming larvae that change radically in form and then affix



Oysters and Pearls

If a parasite or foreign matter gets inside the shell and comes in contact with the mollusk's mantle muscle, the oyster may produce a pearl. The mantle muscle contains epithelial cells, which produce nacre, the shiny substance that coats the inside of the shell. The mollusk's defensive reaction to the intruder is to grow a pearl sac around it. The sac encases the intruder and epithelial cells begin to deposit nacre. All types of oysters, as well as other types of mollusks, can produce what is, biologically, a pearl, but those that are sometimes found in edible oysters are not very pretty. The oysters that produce high-quality pearls are members of a different family of mollusks, the *Pteriidae*, or feathered oysters.



Oystermen at work. Photograph courtesy of the Mariners' Museum, Newport News, Virginia.

themselves for life to hard objects such as rocks, reefs, or empty shells. Colonies of oysters crowd around one another, side by side, until only the strongest survive. Each generation is then covered by the settlement of younger ones, and the great masses in shallow, inshore waters are often called grounds, bars, banks, reefs, or rocks. These grounds are the prized targets of watermen.

Oystering is a seasonal business, beginning in September and lasting through March. This is also the working season for the oysterman, and it is often thought of as the world's hardest, coldest work. He must wake up before dawn and work in the bitter cold and icy spray of the winter wind. His job consists of hauling and culling, which are back-breaking and monotonous chores. He still must work in the off season, usually in the form of fishing, crabbing, clamming, catching turtles and shooting ducks. This is why they are called watermen, for they specialize in almost every form of hunting and fishing that is related to the water.

Watermen are almost always sons of watermen, and they have been described as "mostly American born, hardy, honest, resourceful, stubborn, God-fearing men" (Walker, 2003). While oystermen are usually men, women also sometimes work at harvesting oysters. Many more women are involved in the shucking of caught mollusks. The best shuckers might shuck ten gallons per an eight hour day. The preferred knife that they use is often called the "Chesapeake Stabber," which has a long, narrow blade that is precisely tempered for strength and resilience.

After the Emancipation Proclamation was passed and the Civil War came to a conclusion, an estimated 40 percent of all watermen on the Eastern Shore were thought to be former slaves. In the 1900s, the pay (especially for African-Americans) was often much higher for watermen compared to what they could receive for jobs performed on land. Today, oyster crews often consist of both Caucasian and African-American men. They follow the orders of the owner of an oyster boat, called "Cap'n" (short for Captain). It is the captain's job to oversee the crew of five or six men.

Oysters do not travel, so the waterman must go to those parts of the Bay where large oyster beds are found. The state or local government, acting through oyster commissioners or other authorities, designate specific areas or grounds that can be used for oystering. Individuals or groups apply for permits or franchises to harvest the grounds and, once approved, they can mark off their territory with



Crisfield's annual J. Millard Tawes Crab and Clam Bake celebrates the Eastern Shore's long history of crabbing, clamming, and oystering. Photograph by Patty Hancock.

stakes. These stakes are usually young scrub oaks, at least 20 feet long, and they are stripped of all of their branches except for those that are found at the upper end. These stakes are driven into the sandy bed as markers. Their counterpart is located on the shore, usually in the form of a prominent object, such as a light house, sand mound, the mouth of a stream, a house, or weather sagged tree. Wind and stormy weather often makes it necessary to make repairs to these markers.

Oystermen use stakes on their own cultivated oyster beds. Cultivated oysters differ from wild oysters in that, rather than catching the oysters in the wild, oyster spat are planted on shells. This begins with spreading or planting of shells or other hard material called cultch in the water on a setting ground. This serves as an adequate material upon which the oyster spat or “seed” can attach itself and “set.” The newly settled oysters adhere to the cultch and begin growing. As they grow, they may be removed to a holding ground. The process of moving them is called planting and is done to ensure better growth and creates unoccupied space in the “setting ground” in preparation for the next years spat. In three to five years, the oysters mature and an acre of oyster ground yields about 500 marketable bushels of oysters. For a few months in the early spring, mature oysters are often transported to “fattening grounds” in waters closer inshore to increase their size and flavor. Very rarely do oysters remain in the same area from the time that they are spat to full adulthood, primarily because the needs of a two-month-old oyster and a two-year-old oyster vary considerably. Cultivated oysters ultimately assume a more uniform shape and produce more standardized meat. When they reach a marketable size, they are harvested from the water and sold.

There are four ways to harvest oysters: by hand, by tonging, by boat dredging and, more recently, by scuba diving. To harvest oysters by hand, the oysterman must wear hip boots and wade in the water all day. In a boat, even if the water is frozen, he can cut a hole in the ice and insert tongs, clamping them around the oyster shells to pulling them up out of the water. To dredge for oysters, a toothed metal frame is attached to a mesh bag and dragged along the bottom to full the bag with oysters, which are then hauled aboard. Scuba diving to fill baskets of oysters from the bottom of the Bay is a very efficient way of clearing the rest of the legally-sized oysters from a part of the Bay that has already been tonged or dredged, so this method is allowed only in certain areas.



Early log canoe. Photograph courtesy of the Mariners' Museum, Newport News, Virginia.



Oyster tongs. Photograph by Orlando V. Wooten Jr., courtesy of the Edward H. Nabb Research Center for Delmarva History & Culture, Salisbury University.



Oyster pirates. Photograph courtesy of the Mariner's Museum, Newport News, Virginia.



Oysters grow in "beds" like this one. Photograph courtesy of Kirk Mantay, River Mud Blog

Early boats were really just large dugout canoes that could carry only about 40 bushels of oysters each, but more efficient, user-friendly craft vessels were developed. The best-known type of boat on the Eastern Shore was called the skipjack. It was a relatively small, easily constructed craft that was developed in late 1800s. It became very popular, for thousands of these sailing craft worked in the waters prior to the advent of steam driven dredge boats. Only a handful remain today. When steam-driven craft were first invented, many skipjacks were converted into more efficient oyster dredges.

Utilizing these boats to reach the oyster beds, oystermen begin their work early in the morning. A chain is left to drag beneath the boat, and oystermen can tell when they are above an oyster bar when they feel the chain bumping over the rough bottom surface. Oyster bars can stretch for miles and are often called turtle eggs, graveyards, snake ribs or hollers. "Ice cream cones" are elusive smaller hills, where loners go to find oysters. The legal limit for harvests is 25 bushels per day. An oysterman could feed a crowd of 16,000 an oyster dinner from the fruits of one season's labor.

The oysters are harvested from the bars and hills with the use of a dredge or hand tools—rakes, nippers, grabs or tongs. Rakes can also be called bull-rakes and have a long handle and tines of basket curved in a convex semicircle to allow oysterman to scoop up oysters. Nippers and grabbers are similar in construction, but they generally hold fewer oysters and are not used as extensively. Hand tongs are heavy, scissor-like tools that are fifteen to thirty feet long. Patent tongs, used primarily in the Chesapeake, are a modified version of hand tongs and are better suited for waters too deep to easily reach. From the anchored boat, the tongs are extended like pincers with two rake-like attachments on the bottom.

By the late 1800s, the dredge came to dominate the Bay instead of tongs, and its usage is now carefully regulated. In 1808, New England introduced the dredge to the oystering business. The oyster dredge consists of a metal frame with a scraping edge, a basket with rope meshing, and chain links which hold the catch. It is dragged over oyster beds, similar in function to plowing a field, and then lifted into the boat by manual or mechanical means. The suction dredge is also very efficient in that it helps to clear away beds of starfish, oyster drills, mussels, and other sea creatures that prey upon oysters. An 1865 law limited dredging to deeper Bay waters and reserved

the shallow waters of rivers and creeks, especially along the eastern side of the Bay, for tonging. This law was passed to prevent over-harvesting, but dredge boat captains began dredging at night in the easier shallow waters, and tongers began shooting at them from the shore. The conflicts that took place during this period are often called “The Oyster Wars.”

On board the boat, harvested oysters must be culled or knocked apart with an iron hammer, called a culling iron. Culled oysters are then separated into piles by size: cullings, mediums or primes. Sometimes oysters are fattened on floats prior to bagging, though the practice is not as common place as it once was due to inshore pollution. Debris, empty shells and trash were once carelessly thrown back into water, but now they are left on the docks or disposed of elsewhere.

Shucked oysters are sold by size: standards, selects, extra-selects and counts. These categories determine how the oyster is supposed to be prepared for eating. Standards are packed into a container with 400 per gallon and are usually used for stews or filling. Selects are packed 250-300 per gallon and are also meant for stews or can be served raw. Extra-selects are packed 200 to 250 per gallon and can be eaten raw or fried. A count is packed 150 per gallon and is best suited for frying.

Oyster cargo was initially delivered by special boats called “runner vessels” or “scows” to wharves of major markets or shucking houses. Here, they were off-loaded and dumped into baskets, sacks or bags by a special group of workmen known as the “scowgang.” Today, there are “buy boats” that will take on the catches of many oystermen and deliver them to port, allowing the waterman to continue harvesting oysters.

Chesapeake oysters take about three years to mature and can live up to 100 years if left alone. They are sensitive creatures that can be affected by many natural elements: salinity, water temperature, water depth, the density of mud on which they sometimes rest, what comprises the ocean floor beneath them, currents that move past their beds, the amount of food those currents carry, hurricanes and cold winters. They may also fall prey to oyster drills, which bore into them; pea crabs, which are small enough to actually crawl between shells; starfish, which use the suction cups on their arms pull their shells apart; and fish that eat them. Especially devastating is the disease MSX, which can kill up to 85 percent of cultivated oysters. Pollution and overfishing are also significant threats to oyster populations.



Oysters are shucked using knives like this one.



Buy boat, the restored Elva C. from Reedville, Virginia. Photograph courtesy of the Reedville Fisherman's Museum.

The annual oyster catch peaked in 1884 at around 15 million bushels. Cambridge, Maryland, was the only deep water port on the Eastern Shore, and its shore was lined with shucking and canning companies. Large yields continued into the early 1900s. That yield has now declined significantly. In the 1980-81 season, fewer than 2.5 million bushels were taken by slightly over 5,000 oystermen. Overharvesting has increased water salinity, leaving only a few self-sustaining oyster beds in the present and a loss of the shell substrate on which the oyster spat set.

Oysters and water quality are closely correlated. At the turn of the century, the oyster population was capable of filtering all of the Bay water in only four days. Due to the diminished size of the oyster population, it takes over one year for the same amount of water to be filtered. When water quality declines, there are fewer oysters to remove excess nutrients, which leads to an even greater decline in the number of oysters. Efforts to restore the oyster's Bay habitat have centered on maintaining a healthy ecosystem.

The threat to the oysters is a threat as well as to the waterman's way of life. His traditions have been bound to the oyster for hundreds of years and are in jeopardy to the same degree that the oysters are.

Clams

While they are not traditionally as valuable as oysters, clams have also have been caught, eaten and sold on the Lower Shore for hundreds of years. The name comes from the Anglo-Saxon word *klemm*, meaning to grasp or clamp. Like oysters, clams have many predators, including whelks (marine snails), gulls, fish, crabs, walruses and man. However, if left alone, it can live for 80 to 100 years.

Clams can live in salt, brackish or fresh water. There are three main types of clam on the Eastern Shore. Quahogs are found commonly on the coast of the Delaware Bay and the Delaware River. Those less than 2 ¼ inches across are called littlenecks; if shells are between 2 ¼ and three inches, they are called cherrystones; those over three inches are called quahogs. Surf clams live further offshore and sometimes grow up to seven inches long. They are occasionally washed ashore by storms and, at low tide, they can be hand picked. Softshell clams, called *maninose* by the Native Americans of the Eastern Shore, can be identified by long necks that resemble a handle.



A Chesapeake Bay clam dredge boat, 1968. Photograph courtesy of the National Oceanic and Atmospheric Association.

The first European settlers in the Chesapeake area discovered the native residents using the purple part of clam shells for wampum, or money. The deeper the shade of purple in the shell, the more value it had. European settlers extracted mother of pearl from the clam shells to make buttons. Today, shells are often used for landscaping and lining driveways, although the primary value of clams is as food.

Clammers, who work during the clamming season between October and February, sometimes do their work by wading along the shoreline and literally digging clams out of the sand with a shovel or rake. Quahogs are collected by raking in the mud, just below high tide line or in the mud bottom of streams. On the Atlantic (Delaware) side of the Shore, clammers work in powered commercial vessels and dredge for sea clams or surf clams. Maninose, the softshell or steamer clams, are often sold to New England, but until the mid-twentieth century, they were often used on the Eastern Shore as crab bait.

In 1951, an innovative clam dredging contraption catapulted clam yields and, at the same time, left a trail of buried oysters in its wake. As a result, the University of Maryland Chesapeake Biological Laboratory conducted studies and recommended that clams and oysters be harvested from separate designated beds. Today there are fewer than 500 softshell clammers in Maryland. State law allows clammers to harvest fifteen bushels per day all year round. During the summer, they must vacate the water by 1:00 p.m. in order to keep the clams fresh. Clammers cannot work in winds over 15 miles per hour or sea levels higher than 1 ½ feet.

Crabs

In May 1861, General Winfield Scott wrote to General Benjamin Butler at the beginning of the crabbing season: “You are very fortunate to be assigned to duty at Fortress Monroe [on the Chesapeake Bay]; it is just the season for soft shelled crabs, and hog fish have just come in, and they are the most delicious pan fish you ever ate” (Butler, 1892). The Lower Shore is synonymous with oysters, but it is just as well-known for its crabs: blue crabs, hard crabs, soft crabs, crab cakes, crab imperial, Maryland crab soup and even a Crab Derby.

At the mouth of Chesapeake Bay, Virginia watermen dredge for blue crabs in the winter. To avoid the cold temperatures, blue crabs bury themselves in the mud. Many of these are sooks, or



Photograph by Orlando V. Wootten Jr., courtesy of the Edward H. Nabb Research Center for Delmarva History & Culture, Salisbury University.



Crab Floats. Photograph by Orlando V. Wootten Jr., courtesy of the Edward H. Nabb Research Center for Delmarva History & Culture, Salisbury University.

Local Classification for Crabs

Buckram: a crab with a semi-soft shell during the first twenty-four hours after molting

Buster: a crab that is just beginning to molt

Cull: a crab that is too small to be caught legally

Jimmy: an adult male crab

Sook: a female crab that has molted her exoskeleton for the last time

She crab: a young female crab

Peeler: a crab that is ready to molt into a soft crab

Papershell: a crab whose shell has begun to harden about 12 hours after molting

Sponge: a female carrying an extruding egg mass

Doublers: a male and female that are mating and locked in an embrace



A crabber at work. Photograph by Orlando V. Wootten Jr., courtesy of the Edward H. Nabb Research Center for Delmarva History & Culture, Salisbury University.

females carrying eggs. From June to September, sooks release their eggs, which eventually grow into baby crabs throughout the year. The harvesting of these sooks is a cause for concern, for winter dredging endangers the summer crab catch. For this reason, dredging for crabs is a practice deplored by Maryland watermen, who fish for crabs in summer and depend on sooks' winter procreation.

The Chesapeake blue crab is called blue because of the color on its front appendages. Its Latin name, *Callinectes sapidus*, means "beautiful swimmer" and "savory." This specific type of crab has two unique features: it can swim as fast as a fish, and it has a soft skin after molting; until the twentieth century, almost no one ate "hard" crabs. Today, they are eaten at several stages of life. There are a dozen different descriptive names for the crab's life stages, and a crabber can identify each stage at a glance.

Male blue crabs shed anywhere between 15 to 20 times. Shedding is a three- to four-hour process of literally backing out of the crab's old shell. After the molt, the crab is helpless and becomes easy prey for men, herons, cranes, bluefish and other crabs. It is not difficult to understand why only one egg of the one to two million laid by a female crab will become an adult. Most molting is done during the summer, in early morning, a week before the full moon or one hour after high tide. Softshell crabs are graded by size, expressed in inches across the body. Crabs that are in stages other than soft may be brought back to the crabber's home and placed in crab floats until they reach the right stage and can be sold.

Most crabs are caught by one of three methods: crab scrapes, trot lining or crab pots. A crab scrape is a net device used by wading into the shallow part of a river, pushing the scoop through the grass growing on the river bottom, where the crabs are hiding. Trot lining is possibly the oldest form of crabbing: the crabber ties long lines with short baited lines attached to them at three- to four-foot intervals. These may be held over the end of a dock, wharf, or even dangled over the side of a small boat. Commercial crabbers rely primarily on the crab pot, a large square cage made out of chicken wire and constructed in such a way that crabs crawling inside cannot get back out. Of course, this does not prevent other things from wandering in, and many times crabbers retrieving their pots find them filled with up to 50 crabs, many sea nettles and an occasional rockfish.

The work of a crabber is grueling. They must haul up, empty and rebait up to 200 wire mesh crab pots, which are very heavy when wet and full. The

full day is 10 hours or longer, beginning at 3:30 a.m. and ending in the mid-afternoon, when the catch has been delivered to the mainland Eastern Shore market. Most crabbers work from May to September, but some work throughout the extent of the legal season, beginning April 1 and lasting through December 31.

The commercial catching of hard crabs began in 1952 when crab meat was first able to be frozen. In 1980, the meat was made available to international markets. This global demand gave rise to the need for crab pickers, who separated the meat from the inner and outer shells and membranes, creating a uniform product that was easily packed and shipped for sale.

As in the oyster business, the laws on crabbing in Maryland and Virginia differ and have sometimes become a source of conflict. Maryland, for example, forbids selling sponges (pregnant sooks) and Virginia allows it. Despite the conflicts and concerns over the crab catches, the capricious crab remains firmly fixed as one of the most iconic symbols of Lower Shore heritage.

Food with Fins

The life cycles of the Bay's creatures determine which fish watermen are catching throughout the year. The placement of pound nets and drum fishing are exclusively done in March; drift netting and flounder fishing are done in March and April; shad and perch are caught in April; rockfish are caught from May through September; and weakfish are available in November and December. The waterways range from the Chesapeake Bay to the Atlantic Ocean, from the many rivers to small creeks, and each type of waterway provides different challenges.

For many watermen, a love for working on the water begins early in life. Ten-year-old D.J. Calloway of Athol, Maryland, wrote about his own love of fishing: "In the Nanticoke River and the creeks that make up the place that I call home, fishing has been a way of life for many generations... . When I am old enough, I hope that I will be able to continue in the tradition of farming during the summer and fishing during the winter like the generations before me" (based on interviews conducted by Sylvia Bradley for the Barren Creek Heritage Museum, Mardela Springs, Maryland). Sharing similar sentiments, a retired pound netter proclaimed, "Ever made a livin' fishin', it's something you never get out of your blood. I'd rather do it than eat" (Kitching and Dowell, 1981).

Sorting Crabs by Size

Medium = 3-3 ½"

Hotels = 3 ¼"

Primes = 4-4 ½"

Jumbo = 4 ½-5"

Whale or Slab: 5" or more



Bay fisherman Claude Marvel with rockfish. Photograph by Orlando V. Wooten Jr., courtesy of the Edward H. Nabb Research Center for Delmarva History & Culture, Salisbury University.



Fyke nets, Poplar Island, Talbot County, Maryland. Photograph courtesy of the National Oceanic and Atmospheric Association.

Modern-day pound nets bear a striking resemblance to the kinds of weirs used by the Nanticoke Indians on the Lower Shore hundreds of years ago. Pound nets catch mostly herring, as well as some rockfish, perch, and shad. In the early twentieth century, it was customary to serve shad roe and scrambled eggs for Easter breakfast, then baked shad for Easter dinner (Walker, 2003). An item in the April 1894 *Critic*, a Mardela Springs journal, reported, “The shad have furnished fair sport for the fishermen around this place during this month. There are some years when there are but few caught in the rivers and creeks nearby but this year there seemed to have been so many that they could not help getting into every river and creek and almost the ditches.”

Fyke nets were set in very deep water and were also called “sink nets.” They had no markings above the water. These were only set during the colder seasons when ice was drifting in the river and schools of fish gathered together in large groups, allowing many fish to be caught at once. At the wharf, the small fish (sometimes called “trash fish”) were culled and returned to the river. The hogchokers (*Trinectes maculatus*)—small, flat, freshwater sole—were shoveled up and put in cans to be cooked and fed to hogs and chickens.

Making and repairing the great nets used in this kind of fishing took many hours. “Hanging seine” or “gearing nets” was performed by both men and women, often in sheds, attics or other large empty spaces. A few older men in Rock Hall and Chincoteague still gear nets.

Individual fishermen on the Lower Shore nearly disappeared, due to economic reasons. Frank Horsman recalls, “When I first started fishing, ... we would fish until we had two #3 wash tubs full of fish, about 200 lbs., and then quit At that time fish were about 35¢ per lb. and that made a good days work. This would have been in the late 1940s and \$70.00 a day was good pay. The fish kept increasing until in the 1960s the market was glutted and the price fell to 5¢ per lb. and then to 3¢. At that point everyone quit fishing” (Horsman, 2007).

Today, commercial fishermen in Delaware engage in trawling, seining, gill nets and line fishing and now use sophisticated devices to spot schools of fish under the water surface. Even helicopters are used to locate the fish and machinery hauls in nets and lines. Factory ships can process the catch while still at sea. Despite these technological improvements, commercial fishing in Delaware has almost disappeared. Maryland and Virginia have been

similarly affected. Tastes have changed, and few people eat shad and herring anymore. Rockfish, after a legislative ban to save the species in the Bay, have become a restaurant delicacy, no longer a staple on family dinner tables. Fishing for rockfish has become a sport rather than a serious job. Boat owners who previously caught such fish commercially can now make a living by carrying fishing parties of vacationers on day trips in the Bay and ocean. The commercial fishermen who choose to remain face challenges from an increasing number of recreational boaters and conflicts with sports fishermen.

Going Turklin'

Until the mid-twentieth century, many of the fishermen who worked the rivers, creeks and Bay shores supplemented their income by catching and selling turtles. They called this endeavor "turklin'." In the early 1900s, a diamondback terrapin brought \$4 for a seven-inch turtle. The popularity of the terrapin led to its becoming the mascot for the University of Maryland's sporting teams.

More than just a source of income, terrapins were valued for their meat. Some "turklers" used a fyke net or a pot to catch them. A serious turkler might have as many as fifty such pots placed in the creeks off the local rivers. These traps were about five-feet long, made of tarred cotton netting, and mounted on three wooden or pipe hoops, each about three feet in diameter. Inside was a "throat," also made of twine, stretched to the center to make a funnel through which the turtle would enter but could not exit. At the back hoop was a line on which was hung the bait. This bait could be any kind of meat, though turtles prefer something with a strong odor. Turtles and crabs are both scavengers of the sea, which lead to many crabs being caught as well. These crabs were bagged and sold as an extra benefit. Terrapins were kept alive on a bread and water diet in terrapin cellars until they were cooked.

Overfishing has had such an effect that today it is forbidden in Maryland to catch or even possess turtles. In northern Delaware, however, they still have an annual Terrapin Festival, and turtle soup is still a prized dinner.



Rockfishing for sport has become common on the Chesapeake Bay. Photograph courtesy of Top Dog Charters.



Diamondback terrapins, Malaclemys terrapin. Photograph by Trisha M. Shears.



Duck blind. Photograph courtesy of the National Oceanic and Atmospheric Administration.

Going Gunning

Until the latter part of the twentieth century, autumnal duck hunting was a source of wealth for many shoremen. Ducks were shot and either eaten or sold for profit. In the early 1900s, there was no limit to the number of ducks that could be hunted. One local hunter, whose grandfather lived on what is now the Blackwater Wildlife Preserve, remembers the sight of piles of ducks that reached higher than his head on his grandfather's porch.

However, this unlimited hunting did not last. Eventually, the maximum number of ducks that could be shot in one day was set at 25. Despite the legal limits, a good hunter armed with a shotgun could make considerably more money in a day than a sawmill worker who received 25 cents an hour. Mass shooting was first recognized as a potential problem with the invention of the nine-foot-long punt gun. According to Paul Marshall, the last man on Smith Island to use a punt gun: "You gotta shoot one o' them just exactly. There were loifettime occasions when you could bring down (a boatload) ... now, my grandfather done it all his loife an' he said twelve geese were as many as he killed at one time. I remember three guns together once killed one hundred and eight ducks" (Kitching and Dowell, 1981). This gun was formally outlawed by 1945.

All commercial gunning was outlawed in Maryland in 1918, and recreational duck hunting replaced hunting as a means of survival. Often, a professional duck hunter was hired by a hunting club from Baltimore or some other urban area to organize hunting parties on a regular basis. This allowed many Shoremen an alternate means of supplementing their income. Much of the shooting was from off-shore blinds, targeting canvasbacks, black ducks, and geese. To lure the ducks in close enough to shoot, hunters placed hard-carved duck and goose decoys along the waters edge. The tradition of decoy carving remains as a celebrated art form and leisure activity on the Eastern Shore (see Unit 4).

Overhunting took its toll on the Eastern Shore's waterfowl population. Nonetheless, as a result of the conservation laws, the wild goose population has steadily increased. By the late 1980s, there were nearly one million geese in the Bay (Horton 1987: 2). This trend did not, however, continue with all of the species of hunted fowl. Despite protective measures, canvasback ducks have continued to decline in numbers, largely due to the killing of submerged grass beds by increased runoff of fertilizers and pollutants. With fewer healthy grass



Capt. Ron Smith with hunting blind and Canada goose decoys.

beds, the canvasbacks lack sufficient feeding grounds and therefore have suffered significant population declines.

Hunting parties with the goal of shooting ducks and geese with guns have recently been replaced by birding parties that are equally interested in shooting these birds—with cameras. The revived numbers of some waterfowl has created new opportunities for photographers, birdwatchers, artists, and nature enthusiasts. The growing popularity of nature tours, photography, and decoy carving shows a gradual transformation of waterfowl pursuit from subsistence to more leisurely recreation.

Muskrat Trapping

In addition to hunting waterfowl, Eastern Shore watermen also pursue other animals through hunting and trapping. One such animal is the muskrat, which builds its home so that a mound shows above the marsh surface. The trapper sets spring-loaded wire traps in one of the “runs” or pathways used by the animal to get from its straw house to the water.

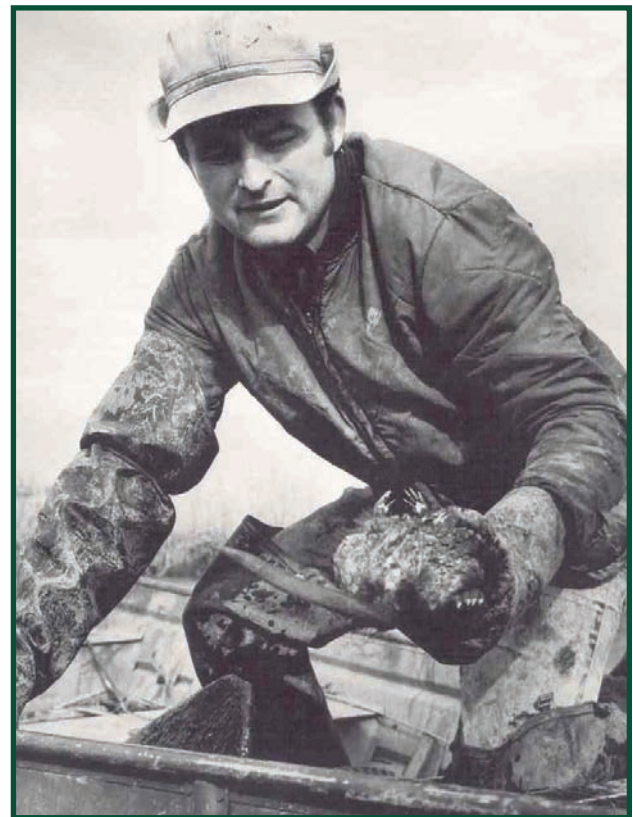
The marsh trappers begin their season in January and end in March. In the early part of the last century, many trappers owned several hundred acres of marshland and rented hundreds more from other owners for trapping. At that time, hundreds of poles in the marsh marked the boundaries of each trapper’s area. However, as trappers began to buy larger and larger tracts of land, the poles disappeared. Most muskrat trappers walk the marsh, knowing the land so well that they know exactly where to place their feet without sinking in the soft mud. Some trappers, however, prefer to attend their traps from boats, especially where the marsh is soft and difficult to walk on.

Once the muskrats are caught, they must be skinned soon, as the meat will spoil quickly. Most trappers are also expert skinners. This talent has come to be a central feature in the annual National Outdoor Show held in Golden Hill, Maryland. Men and women of all ages participate in the muskrat-skinning contest.

Until relatively recently, marsh trappers sought muskrats as an additional source of food and “the meat, stewed or fried, is a well known ... delicacy” (Kitching and Dowell, 1981). In an unpublished manuscript, Frank Horsman remembers that his mother and grandmother canned muskrat meat. “By the end of the muskrat season we had handled so many that we were all sick and tired of them.



Muskrat hut. Photograph courtesy of the National Oceanic and Atmospheric Administration.



Muskrat trapper. Photograph by Orlando V. Wooten Jr., courtesy of the Edward H. Nabb Research Center for Delmarva History & Culture, Salisbury University.



Racing skipjacks. Photograph by Orlando V. Wooten Jr., courtesy of the Edward H. Nabb Research Center for Delmarva History & Culture, Salisbury University.

The Nathan of Dorchester

The *Nathan of Dorchester*, funded by contributions and built by volunteers in 1994, was built to preserve the wooden boat building technology and nautical heritage of the Chesapeake region. It was the last skipjack built in the twentieth century and almost certainly the last to be built as a working dredge boat. Ironically, salvaged metalwork and hardware from other vessels were used to build the *Nathan*. Winders and some of the rigging blocks came from the *Nellie Byrd*, built in 1911; davits and dredge rollers were taken from *Susan May*, built in 1901; windlass came from the *Clarence Crockett* built in 1908; the wheel and gear box came from the *Wilma Lee* built in 1940. Today, the *Nathan* sails from March to December for education and recreation purposes only.

However, in the middle of summer fresh canned muskrats were very tasty.”

Additionally, muskrat furs were sold to supplement trappers’ income. In the 1930s muskrat hides were 60 cents for red ones and 80 cents for black ones. During World War II, muskrat hides were \$4 each and in such demand that some trappers would cut a large rat into two pieces to double their earnings and collect \$8.

Marsh raccoons are also sometimes hunted on the marshes. They are somewhat different than woods raccoons, having a shorter tail and fur with a yellow cast. They have always been less valuable than the woods coon, but they were sometimes hunted for bounty in the early 1900s. Later, to prevent depopulation, the state of Maryland began paying five dollars for any raccoon caught alive on the Eastern Shore. The raccoons were then transported to Western Maryland for breeding and species restocking.

Shipbuilding

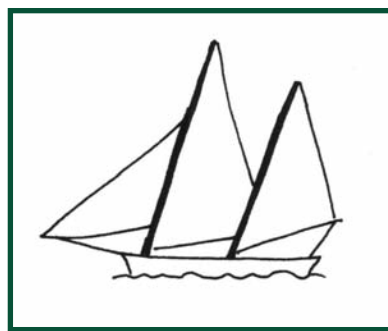
Shipbuilding has been a part of life on the Lower Shore for generations. Large sailing vessels have been built here for more than 250 years. From the 1600s to the mid-1800s the “work horse” of the Bay was the 12- to 40-foot-long log canoe. Originally log canoes were built with hand tools—broad axe, adze, wooden block plane—and with crude iron fastenings. Their hulls were made of Eastern Shore yellow pine and they could each carry approximately 40 bushels of oysters. Used for oystering and hand tonging, they was very swift at sailing and handled easily. According to Ralph Usilton, the log canoe is “likened to a swan in the simple majesty of its sails, set like wings on sharply raked masts. Majestically they seem to glide across the water, almost without touching the waves—boat and bird alike” (Usilton, 1978).

Later vessels were developed with sharp bows and broad flat bottoms for more efficient and easier handling while gathering oysters. These skiffs or “sharpies” were swift-sailing and could carry large cargos on a lighter draft, therefore enabling them to pass safely over scarcely submerged oyster beds. The bugeye, 30- to 80-feet long, was appeared around 1870 for dredging oysters. It is a sleek, two-masted sailing vessel that sometimes doubled as a cargo hauler. More famous was the graceful Baltimore Clipper, 80- to 110-feet long and built to be a fast trans-Atlantic carrier of freight in the 1800s. A smaller version of the Clipper was the puny, built for working inside the Bay.

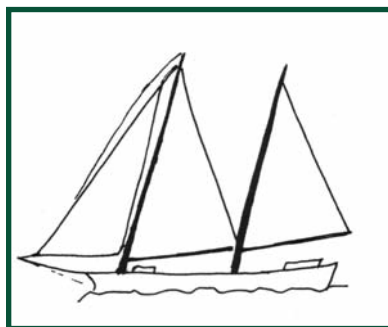
For centuries, watermen on the Nanticoke River have been setting stake nets and drift nets for shad and rockfish in the spring of each year. For this purpose, a vessel was needed that was easily driven under oars, low sided for ease of working a net, stable and capable of carrying heavy loads, and able to handle the upper river's steep chop. What emerged was the "shad barge," also known as the "Sharptown barge," which was often built of cypress trees from Broad Creek. Thoroughly unbargelike in appearance, shad barges are long and narrow with flat bottoms and low sides. Like New England dories, they become more stable as they are loaded. Originally, each topside was made of a single plank of cypress while bottoms were cross-planked. Today, topsides are usually pine planks or plywood, and bottoms are plywood, often covered with fiberglass. Thirty-five-horsepower motors have taken the place of oars.

Most famous, however, was the beautiful skipjack, a flat-bottomed, square-sterned working sailboat distinctive to the Chesapeake Bay. The only survivor of the log canoe style, a skipjack is usually 25- to 60-feet long and is still used for dredging oysters. It is named after a variety of the bonita fish, which leaps out of the water and skips over the waves. At the turn of century these vessels were developed in Somerset County as crab and oyster boats. Almost all of the functioning skipjacks were built on the Eastern Shore of Maryland and Virginia, mostly assembled in Dorchester and Somerset counties (Dorbin 2001). No blueprints were ever fashioned, so no two vessels are quite alike, and each builder left his individual mark on the boats (Lewis 1995). Eventually, however, a general model for skipjack construction spread through word of mouth. James Richardson, world-famous boat builder and sometimes called "the last of the Chesapeake's master boat builders," described how to build a skipjack: "After you set up your keelson and your stem and your transom, the very next thing you do is bend on the side planking, just bend it in the air without frames, only a couple of braces in the middle. At that point the shape of the boat is determined. You do it by eye. From then on you just follow standard procedures – nail on the bottom planking, turn her over, do the decking and so forth." (Maryland Life, 2006).

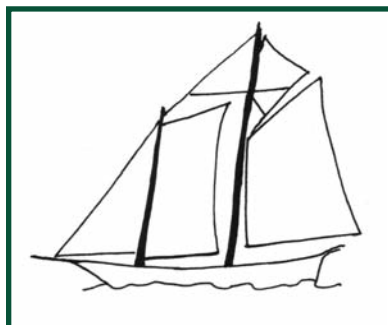
In the first half of the twentieth century a fleet of nearly a thousand skipjacks worked the oyster ground of the Chesapeake Bay. In 1865, the Maryland state legislature passed a law forbidding dredging by any power other than sail, which



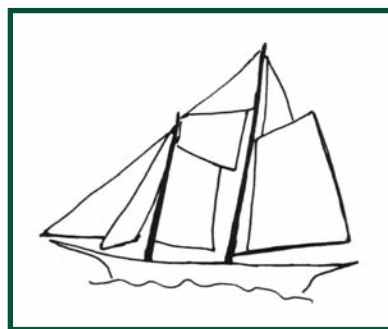
Log Canoe. This type of boat was used from the 1600s through the mid-1800s. It was 12 to 40 feet long and was sometimes called "the workhorse of the bay."



Bugeye. The bugeye was used for dredging oysters beginning in the 1870s. It was 30 to 80 feet long.



Pungy. The pungy was a smaller version of the famous Baltimore Clipper and was used for working inside the bay. It was 30 to 80 feet long.



Schooner. The schooner was used for carrying freight in the bay. It sometimes had living quarters for longer trips. It could be up to 70 feet long.



Skipjack. The skipjack is the only survivor of the log canoe style still used for dredging oysters today. Skipjacks were 25 to 60 feet long.



The Thomas Clyde skipjack. Photograph courtesy of the Chesapeake Bay Maritime Museum.

boosted the building of skipjacks even more. However, the sailing workboat has drawbacks as well as advantages. On very cold nights, sails would freeze; if the wind rose suddenly, the ship could capsize before the crew could get the sail down. Also, the sailboat needed a six-man crew, while a powered tonging boat with hydraulic machinery only needed a two-man crew. It was little wonder, then, that many Smith Island watermen sold their skipjacks to other watermen on the Eastern Shore by the 1980s (Kitching and Dowell, 1981).

When steam-driven craft came along, some skipjacks were converted into more efficient oyster dredges. The skipjacks still remaining now are the last of the commercial sailing vessels. Many skipjacks have been abandoned in harbors and on marshland. In recent years, the Department of Natural Resources has hauled out more than 50 castoff skipjacks from Crisfield alone.

Other boats were built to meet special needs of the Eastern Shore watermen. The crabscraper, also known as a Jenkins creeker or bar cat, for example, is a workboat used to drag a crab scraper trap through eel grass to get peelers and soft-shelled crabs. These boats are motorized but “have a grace of line that speaks of former days under sail” (Tanzer 28). Similarly, in the latter 1800s, the “Ram” was developed in Bethel, Delaware specifically to accommodate the Chesapeake and Delaware Canal.

Conclusions

The wharf at Wenona was considered the longest and busiest on the Chesapeake Bay until it was destroyed in 1933 by a raging storm (Sawin and Carper, 1978). The traditional world of the Lower Shore waterman today is facing another kind of storm. Will it mean the end of those traditions as it did for the wharf at Wenona? Not likely. Just as the village of Wenona survived, the people of the Eastern Shore have continued to “work the water” for over 80 years. However, it is clear that the Lower Shore will witness the continued evolution of its heritage and traditions.

What traditions of those who follow the water should we know about, treasure, and preserve for future generations and for those who come to call the Eastern Shore home? We can discern several: a closeness with nature that defies separation; a respect for the bounty that nature brings; an ingenuity and natural skill that engenders survival in the most difficult of circumstances; an acceptance of new ideas, new ways, new market forces and



Skipjack restoration work on the Lady Katie. Photograph courtesy of the Chesapeake Bay Maritime Museum.

the ability to remold them to make them work in new circumstances; and a distinct, place-based identity in which Eastern Shore residents may take great pride.

What will become of these traditions? Many people of the Shore have found ways to adapt. When hand-carved wooden duck decoys were replaced by mass-produced artificial ones, carvers embraced the aesthetic value of their work. When commercial duck hunting ended, hunters became guides for recreational shooters. Bay sailors in workboats became crewmen delivering yachts to far-off ports.

If there is a danger, it may be the temptation to preserve the appearance of the waterman's way of life, mistaking quaintness for tradition. There is something wrong when only the outward symbols of a heritage remain, but few of those living in a place understand the true spirit of the place. Let us work to keep the distinctive traditions of the Eastern Shore alive and well.

Suggested Learning Activities

Supplemental materials for these activities may be found at www.wardmuseum.org.

Symbols Key:

- ★ - Grades K-2
- 🦞 - Grades 3-5
- 🦀 - Grades 6-8
- 🦑 - Grades 9-12

Classroom Activities

1. Think about the kinds of tongs that you might find in your kitchen at home. What are they used for? Look at the picture of the man tonging for oysters on page 11. How are his tongs different from kitchen tongs? How are they used differently? How much strength would it take to use them? What might make using them difficult on the water? ★ 🦞 🦀 🦑
2. Think about the Oyster Wars described on page 13. Was this the same kind of war that nations have today? Why or why not? Who were the combatants? What was the ultimate goal of each side? What kinds of weapons were used? Were there casualties? How and when did it end? Were there other instances of fighting later? Were the causes only economic? Is it likely that such wars could occur today? 🦞 🦑
3. Conduct a survey of local seafood suppliers. Where do they get their oysters? In what form do they sell them? How does this affect local oystermen? 🦞 🦑
4. Go online and look for recent legislation in Maryland about oystering. Have there been new laws passed in recent years? If so, what kinds of changes did they bring? Why were new laws necessary? How have these laws affected the life and traditions of the communities on the Lower Shore? 🦞 🦑
5. Look for news about oystering in past issues of the local newspapers in the library. What places are mentioned in the stories? How many oysters were reported as caught? What were the prices? Was there news of weather conditions? Look for news such as this over a period of 10 or more years, looking at the same one or two months each year (perhaps January and March). Compare the data. In the same paper are there advertisements for hotels or restaurants selling oysters? Do you see changes in the numbers of these advertisements? ★ 🦞 🦀 🦑
6. Look at pictures or examine real maninose (soft-shelled clams). Why do you think they might have been valued at one time more for local consumption than the commercial market? Talk to a local Eastern Shore cook and ask for special tips in cleaning and cooking them. Would this have had any effect on selling them commercially? What might clams be used for other than human food? ★ 🦞 🦀 🦑
7. Write a short essay on the many ways the local Nanticoke and other Native Americans used clams and oysters. What is a midden and what can we learn about the Native-Americans' lifestyle from them? 🦞 🦀 🦑
8. Go to two or three different grocery stores and look for as many kinds of canned goods containing oysters or clams as you can find. Make notes about what kind of product is listed on the label, where it was canned, where the shellfish was caught, and when it was prepared. What conclusions can you draw about the state of the oystering and clamming business on the Lower Eastern Shore, based on this exercise? Do you think there might be any impact on Eastern Shore traditions? 🦞 🦀 🦑
9. Look at a map of one of the three counties of the Lower Eastern Shore of Maryland and make a list of all the towns, bodies of water, or roads that are named for some kind of shellfish or fish. How many did you find? Do you see patterns in where they were located? What can you conclude from this? 🦞 🦀 🦑
10. Crabs can be found in stores in two forms: whole fresh soft crabs and canned crabmeat from steamed hard crabs. Which form became common because of the invention of refrigeration? How did this change the labor force in the business of crabbing? In what way did the development of freezing give a boost to the crab harvesting business? At the same time, how did competition from other countries and other parts of the country affect crabbers on the Eastern Shore? 🦞 🦀 🦑
11. Interview a crab picker (for younger students, have a crab picker visit the classroom). Make a list of questions before the interview. Try to discern how their daily work is different from someone who might work in a factory, in a store or office, or on a farm. Do they work long hours? What part of their work do you think is hardest and what part do they think is easiest? How long have they been doing this work? Did others in their family do this same kind of work? Are they paid by the hour or some other way? Is there any part of their work that they think is fun? Would they like to do some other kind of work? ★ 🦞 🦀 🦑

12. The rockfish is one of the most popular fish in the Chesapeake Bay, but it was not always a very popular commercial fish. Conduct some research to discover the source of its popularity today. Where are the greatest numbers caught? What means are used to catch them? What are they used for most? What is the species' other name? What role has science and state government played in the catching of this fish in the Bay? ⚓
13. Search newspapers and online for news about the kinds of fish currently being caught on a commercial basis in the Chesapeake Bay and Lower Shore area. Are the fishermen individuals or companies? How large is their catch? What price are they getting for their catch? Where are their catches being sold? How does this relate to the heritage and traditions of Eastern Shore fishing? ⚓
14. What is the difference between a turtle and a terrapin? What kind did watermen catch to sell for food? How is the terrapin special to the University of Maryland? ★ ⚓ ⚓
15. Look online for recent legislation in Maryland about catching turtles for sale as food. What is the law today? Why did legislators pass this law? How does it compare to the laws in Delaware and Virginia? ⚓ ⚓
16. Go online to research migratory patterns of ducks and geese. How is the Eastern Shore affected by these patterns? How have crops planted on the lower Eastern and in other flyways combined to affect the wild goose and duck population? ⚓
17. Schedule a field trip to the Ward Museum of Wildfowl Art, Salisbury University. Teachers can arrange with museum education director to focus on the work of the Ward Brothers, decoys, and the hunting traditions of all kinds of wildfowl on the Lower Shore. Contact information: Ward Museum of Wildfowl Art, 909 South Schumaker Drive, Salisbury, MD 21804. 410-742-4988, www.wardmuseum.org. ★ ⚓ ⚓
18. Make a drawing of a muskrat house. Describe how the muskrat is trapped and write a story on what the muskrat is used for today and how their uses have changed from the earlier 1900s. ★ ⚓ ⚓

19. Match the kind of waterman's activity in Column A with the objects that might be used in that activity in Column B. More than one object might be matched with an activity. ⚓ ⚓

Column A	Column B
_____ Oystering	1. pound net
_____ Crabbing	2. fike net
_____ Clamming	3. tongs
_____ Turtling	4. rakes
_____ Fishing	5. blinds
_____ Muskrat catching	6. dredge
_____ Duck hunting	7. trot line
	8. steel traps
	9. pots
	10. seine

20. Look at the pictures of five kinds of work boats on the opposite page. What features do they have in common? How are they most different? Would they be useful for carrying passengers? Compare these sailing vessels to the power boats that do the same kinds of work. Why have the sailing vessels declined? How might this tradition be continued? ★ ⚓ ⚓
21. Interview a modern skipjack builder or one who is restoring a skipjack and record your interview. What is the background of the person you interviewed? How much does it cost to build or rebuild such a boat today? Why would anyone spend that much money on a project such as this? Take pictures and give a report to your class. ⚓ ⚓
22. Do you ever eat oysters? How many ways can you think of to prepare them? Ask an adult to help you try this recipe for oyster fritters. Make a batter of 2 eggs, ½ cup milk, 2 cups flour, 2 teaspoons baking powder, ½ teaspoon salt, and ½ teaspoon pepper. Stir in 1 pint oysters and drop the batter by large spoonfuls into about 1 ½ inches hot fat (360° to 370°). Fry until golden brown. Drain on paper towels. ⚓ ⚓

Extensions: Activities Beyond the Classroom

1. Arrange a field trip to the Horn Point Laboratory near Cambridge in Dorchester County and find out how scientists are discovering new and better ways of saving the Chesapeake Bay oyster. (Contact Horn Point Laboratory, P.O. Box 775, Cambridge, MD 21613, (410) 221- 8483). Have students take photos and create a storyboard describing what they learned. ★ 🦋 ⬇️ 🌀
2. Interview some watermen about their work and life. Record the oral interview, transcribe it, and give it to a local library. ⬇️ 🌀
3. Make a video of interviews with some watermen. Include some video footage of the creeks or rivers or bay where they do their work and of the boats and tools they use. ⬇️ 🌀
4. Write a play about some young people growing up near the Chesapeake Bay. Then produce the play for your school or for groups in your community. ★ 🦋 ⬇️ 🌀
5. Obtain permission to paint a mural in your school or in your town showing some of the places, people, or activities associated with oystering or clamming. ★ 🦋 ⬇️ 🌀
6. Become a tradition bearer by writing about a tradition in your family or hometown. Tell when and where the tradition began, who began the tradition, and how it is expressed today. ★ 🦋 ⬇️ 🌀
7. Contact the Chesapeake Bay Foundation to learn about the Bay Savers program to start a club at your school to help save the Chesapeake Bay from environmental damage. Visit their web site at www.bayschools.org/students or write to The Chesapeake Bay Foundation, 6 Herndon Avenue, Annapolis, MD 21403, Attention: Student Bay Savers. ★ 🦋 ⬇️ 🌀

Lesson Plan 1:

Boats and Those Who Built Them

Lesson Overview:

Beginning with the earliest Indian population living near the Chesapeake Bay, boats have been a tool of livelihood for generations of Delmarva citizens. The native Eastern Shore tribes employed boats for transportation and food gathering on the many rivers composing the Chesapeake Bay. Boats are still the primary tools for watermen. And, like any tool, boats are always evolving to better suit the needs of their owners.

Level:

5-8 Grades

Objectives:

1. Identify types of boats used by watermen and manufactured on the Lower Shore.
2. Identify tools and equipment used by the watermen.
3. Exercise graphing techniques; high school students to create media presentations.

Subjects:

History, Geography, Economics, Social Studies, Language Arts

Materials:

Reference books on Chesapeake built boats, art supplies, photographs of work boats

Activities:

Begin the lesson by surveying the class. How many have seen or been on a boat? Ask students to list the most memorable elements of their experience. This will be an entry point for exploring the development of the Chesapeake Bay boats and their uses as Delmarva culture has changed over time. Beginning with the Native American Log Canoe, visually introduce students to the variety of boat designs. Distribute art supplies and reference books and ask students to design a colorful timeline showing dates, purposes and users of each Bay boat design. More advanced students should be encouraged to use a variety of graphing techniques. For PreK-5, teachers can assign a design or allow creative license with the timeline. Afterward, each student can select a vessel and write a short history essay, which may accompany drawings or pictures of the type of boat each student chooses.

Extension:

High school students may do a multi-media presentation on Bay boats by researching archival images, creating computer presentations or creating videography. Encourage older students to visit a Delmarva maritime museum, boat harbor, or marina to gain primary sources and hands-on experience with the various types of Chesapeake Bay boats.

Vocabulary:

Log canoe, skipjack, sloop, brogan, buy boat, bark, bug-eye, crap-scraper, skiff, Jenkins Creeker, schooner, pungy, deadrise, clammer, barcat, headboat

Lesson Plan 2: Working the Water: A Seasonal Round

Lesson Overview:

A visual experience that allows students to see the year-round cycle of economic and cultural activities associated with working the water.

Level:

3-12 Grades

Objectives:

Students will learn to read and interpret a seasonal round.

Subjects:

Science, social studies

Materials:

Photocopies of the seasonal round on the following page. The image can be enlarged further if necessary.

Discussions:

Have the students look at the different cultural components included on the seasonal round. How do the activities connect with each month or season and why? How do the activities connect with each other? What other local activities or events associated with the water might be added to complete the cycle?

Activities/Reports:

Have the students create a personal seasonal round showing their own activities through the seasons (school, summer vacation, family activities, etc.). How does this compare to the annual cycle of a waterman?

Reports:

Students can create reports on what they have discovered/learned while searching for collage materials.

Extensions:

Encourage travel to family, local museums and various places of culture to explore cultures other than the student's own. Students can collect memory objects that represent the traditions they are learning about.

Vocabulary:

Cycle, seasonal round, seasons

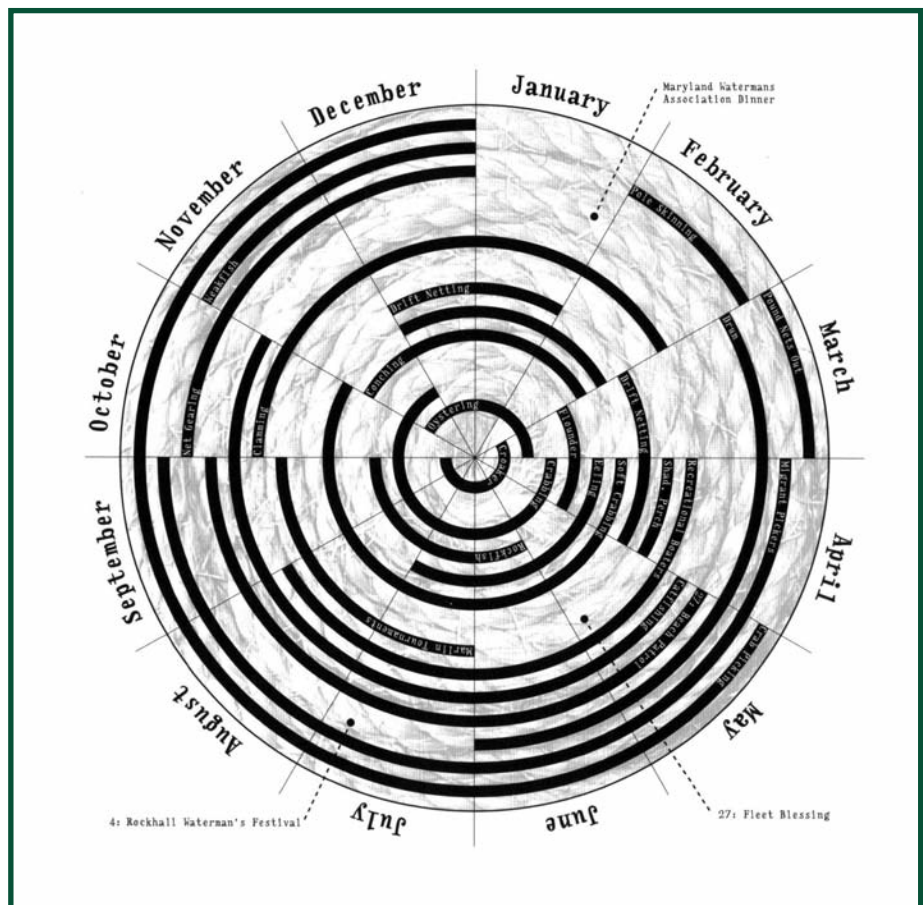


Image courtesy of Kelly Feltault, Mid Atlantic Arts Foundation.

Lesson Plan 3:

Living Not Just On the Water, But Off It

Lesson Overview:

This activity enables students to explore the tangible impact of Delmarva's geography on local occupations, aquaculture, and commerce. Students will visit local water-related businesses as part of a community fieldwork project to research various occupations, business cultures, and interactions, writing a report of their discoveries.

Level:

5 – 12 Grades

Objectives:

Students will observe occupational skills and examine economics and governmental regulations.

Subjects:

Social Studies, Math, History, Economics, Language Arts

Discussions/Assignments:

Engage students in discussion about water-related occupations. Are there connections among them? Who is participating? What are they doing? How are they doing it? Where is the work taking place? Does anyone in the group stand out? If so, why?

Activities:

Choose a water-related occupation described in this unit and visit a business or work site. Write a report describing the work, the setting of the business, its seasonal context, the training or education required, the working conditions, the rate of pay, any government regulations, and personal student reaction. Students may then present an oral report on their findings.

Vocabulary:

Supply and demand, commerce, house man, floor man, cooker, shucker, picker, dock man, hauler, buyer, bluff, gallon, pound

Unit Two: Living Off the Land



Unit Two: Living Off the Land



Student Objectives

- To understand the relationship between the pattern of settlement and factors related to agriculture and hunting.
- To understand the differences between subsistence and commercial agriculture.
- To identify the early “money crops” and those that developed in the nineteenth and twentieth centuries.
- To analyze the reasons for shifting from subsistence to commercial farming.
- To explain the impact of the coming of the steamboat and railroad on farming and farm life on the Lower Shore.
- To analyze the process by which the modern poultry industry evolved on the Lower Shore.
- To describe the growth and decline of the land-related, water-powered milling and iron-making industries on the Lower Shore.
- To become aware of the impact in early settlement years of inaccurate and poorly defined boundaries on the peninsula.
- To understand the relationship between the terrain and the location of roads and towns.
- To analyze the impact of steamboats and railroads on the economy and lifestyle of Eastern Shore residents.

Introduction

When the first European settlers arrived on the body of land that we now call the Lower Eastern Shore, they found Native Americans whose lifestyles centered on two geographic facts of life: the presence of extensive waterways and a fertile landscape full of forests, abundant wildlife and lush vegetation. However, over the course of 150 years, Europeans cleared around 20 percent of the land on the Eastern Shore, and, with changes in the landscape, thousands of acres of forests and wetlands eroded into the Chesapeake Bay.

Certainly, the dilemma of using natural resources while still protecting the landscape has been an issue since the arrival of Europeans in the Colonial era. Eastern Shore settlers tilled, trapped, fished and developed agriculture, all while relying on the unique natural qualities of the area. This part of the guide examines the land-related Lower Eastern Shore traditions, particularly as they became part of the area’s socioeconomic life and as the development of Eastern Shore traditions changed the composition of Eastern Shore landscapes.

The Founding of Maryland

George Calvert, First Lord Baltimore, began the colony of Maryland, but died before his plans could be carried out. King James I gave him an important position in the English government and also made him lord of large tracts of land at Baltimore, Ireland, which is where the title “Lord Baltimore” comes from. Charles I later granted Maryland to George Calvert. Henrietta Maria was Queen of England when Lord Baltimore’s colony was given to him, and the colony was named after her.

George Calvert’s son, Cecil, the second Lord Baltimore, went ahead with his father’s plans to settle a colony in Maryland, sending more than 200 people to the New World with his uncle Governor Leonard Calvert. He allowed greater religious freedom and hoped to found a colony that would earn money for him and create a legacy for his descendants.

After boundary disputes that lasted for many years, Maryland lost much of its land to Delaware, Pennsylvania and Virginia. These disputes were made more difficult to settle because at that time little was known about America's geography.

No Lines on the Land: Dividing Pennsylvania, Delaware and Maryland

In 1681, King Charles II granted William Penn the land just north of the Maryland colony to establish Pennsylvania. However, Charles II's gift was vague concerning the boundaries of Penn's authority. Penn was made absolute proprietor of territory north of Maryland and stretching from the Delaware River westward through 5° of longitude. Yet when Penn realized the strategic importance of the Delaware River to access to his land, he also wanted to claim the land along the west bank of the Delaware River. The next year, in August 1682, the King's brother, the Duke of York, was convinced to give up his personal claims to that land and give it to Penn. This area became Penn's three lower counties, and the area was called Delaware. Then, by another charter from the King issued 20 years later, the Delaware counties were empowered to have their own local government separate from Pennsylvania, even though they shared the same governor.

By the early 1700s, Maryland's Lower Shore settlers were beginning to move northward from Somerset (which included what is now Worcester County) to claim land. When they moved up the Nanticoke River it became more unclear whether settlers lived in Maryland or Delaware, Somerset or Sussex counties; therefore, they were unsure where to file land claims, go to court or pay taxes. The proprietor of the Maryland colony, Lord Baltimore, was anxious to claim the land and to exert authority to increase his wealth and power. However, Penn refused to compromise and continued to assert his authority over the area. King Charles II attempted to settle the dispute in 1658 by ordering a line to be drawn from the southern boundary of the Delaware counties westward from Cape Henlopen then north to the 40° latitude. Unfortunately, the King was using a Dutch map that placed Cape Henlopen 25 miles farther south than it actually is, causing great confusion to a seemingly simple solution.

By 1750, the English courts had become involved, and the Lord Chancellor decreed that year that the peninsula should be divided. Five local surveyors—William Parsons, William Shankland, William Killen, John Emory and Thomas Jones—

The Natural Landscape in the 1600s

Father Andrew White was among the first group of settlers of Maryland colony in 1634. Upon arrival, he described the landscape: "The woods were abundant and yet the trees so widely spaced and free of underbrush ... that one could easily drive a four-horse coach among them. [He described] the walnuts, oaks and cedar trees, salad-herbs, strawberries, raspberries, fallen mulberry vines so thick one could scarcely walk without stepping on them. [They] caught partridges, deer, turkeys, and squirrels; there were also eagles, swans, herons, geese, and ducks."

Brugger, Robert J. *Maryland: A Middle Temperament*. Johns Hopkins University Press, Baltimore, MD 1988.

The Six Lords Baltimore

It is very easy to become confused about which Lord Baltimore is which. Lord Baltimore was a title rather than a name. The family name was Calvert. Here is a list of the six Calvert men who received the title of Lord Baltimore and served as proprietors of the colony of Maryland:

1. George Calvert, First Lord Baltimore, was given the land that would become Maryland by King Charles I but died before carrying out his plans to settle the colony.
2. Cecil Calvert, Second Lord Baltimore (son of George), carried out his father's plan to settle Maryland but remained in England and never visited the colony.
3. Charles Calvert, Third Lord Baltimore (son of Cecil), was governor of Maryland and the only Lord Baltimore who lived there for a length of time. While on a visit to England, his rights as proprietor were taken from him, and he never returned.
4. Benedict Leonard Calvert, Fourth Lord Baltimore (son of Charles), was Lord Baltimore for only six weeks before he died.
5. Charles Calvert, Fifth Lord Baltimore (son of Benedict), lived in Maryland for six months, during which he was both governor and proprietor.
6. Frederick Calvert, Sixth and last Lord Baltimore (son of Charles), continued as proprietor of Maryland.

Finally, Henry Harford, son of Frederick, was the last proprietor of Maryland but was not fully recognized as Lord Baltimore.



George Calvert, First Lord Baltimore

were instructed to find the line that would divide Pennsylvania from Delaware and Maryland. They began at Fenwick Island (the “misplaced” Cape Henlopen) on April 29, 1751, and marked and measured a due west line across the peninsula, “with accuracy and expeditiously,” as instructed. They made daily notes of their proceedings; took particular notice of the buildings, waters and roads; made marks at the end of every mile; and set stones at the end of every 5 miles. The plan was to then divide this “Transpeninsula Line” in half, with the eastern half becoming the southern boundary of the Delaware counties. By late May, the surveyors had arrived near the point between present-day Delmar and Mardela Springs, the point that later would be recognized as the Middle Point, or the corner of Delaware. They continued their survey across the Nanticoke River and to the Bay, completing the Line by 1752.

Nonetheless, these efforts did not resolve the argument over land. In 1760, a second set of commissioners and a new team of local surveyors continued the project. After accepting the previously worked on line, they fixed the middle point and marked it with a white oak post, then with a cut stone monument 2’8” to the north of the post marking the middle point. A similar stone was placed at the 30 mile point on the Transpeninsular Line, since this spot had not been marked by the 1751 surveyors. These efforts are represented in Delmar’s “Line Road,” which roughly follows the line of the 1760 survey, and in Fenwick Island, which was the beginning point of the line, one of the first stones marking the boundary still stands near the present lighthouse.

Yet even with two teams of surveyors, questions remained. A definitive line marking the western border of Delaware and the northern border of Maryland was not decided until the work of Charles Mason and Jeremiah Dixon, a famous surveying duo from England. Mason and Dixon began their work in Newark, Delaware, in November 1763. They began moving south, first to Dover and then to the Nanticoke River by June 1764. With a crew of 39 tent keepers, cooks, chain carriers, ax men, wagons and horses, they crossed the river in canoes and went to the Middle Point, accepting the accuracy of its placement by the prior local surveyors. From there, they began making their way back northward, arriving at the Marshy Hope in July. They completed their work in August 1768, with the resulting boundary finally setting the boundaries legally.

Lord Baltimore's Proprietary Colony

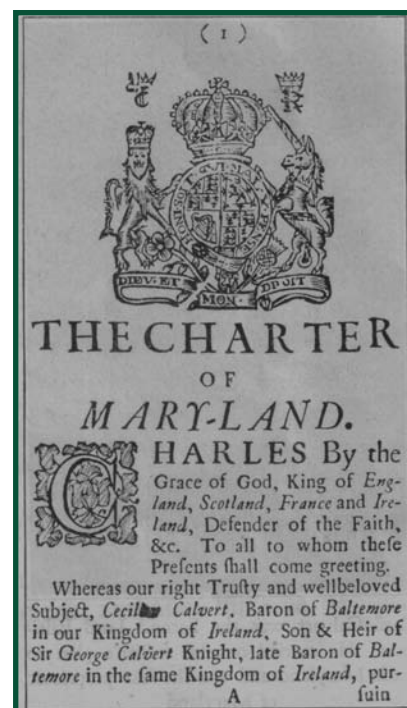
Within the first few decades of European settlement on the Shore, Maryland became a proprietary colony and the proprietor, Lord Baltimore, expected it to yield a profit. When initial hopes of finding gold and silver faded, Lord Baltimore relied on other means to generate wealth. In 1661, he formally invited fur traders to Maryland in hopes of competing with the already established Dutch and French traders. This trade was encouraged by involvement with local Native Americans who had significant experience in obtaining the furs that were in demand and would trade with the Europeans in exchange for goods. Maryland authorities considered competition with the Dutch and French very important, and even enacted laws to protect the trade. In Somerset County, authorities decreed that Native Americans must trade only with Marylanders and through exchange they would receive European cloth, metal axes and hoes.

The initial emphasis on the fur trade influenced the way the Maryland colony developed. While fur trade originally flourished in the north, it was not as successful in the southern areas of the Eastern Shore. Therefore, Lord Baltimore turned to the practices of the newly arriving settlers from the south. Some 25 years after the first settlement was made at St. Mary's City on the Potomac River, Quakers and other settlers leaving Virginia's Eastern Shore came north to Maryland looking for religious freedom. In Maryland, these Virginian Europeans established plantations where they could resume the cultivation of a vital cash crop, tobacco.

With the implementation of tobacco crops on the Eastern Shore, the economic condition of the area prospered. Increased demand for tobacco led to growth in the production on the Shore, which also created more demands for cheap labor to work the tobacco fields. Needing grueling work to be completed for the least amount of money, Eastern Shore tobacco farmers turned toward the labor being used in the South: slavery.

The Eastern Shore and Slavery

The history and culture of African Americans on the Delmarva Peninsula reflects Maryland's ambiguous status with regard to the Union and Confederacy during the Civil War. Both Maryland and Delaware were legally slaveholding states when the nation entered the Civil War, but both also had large numbers of free black residents at that time, so their history and culture share characteristics with



The opening of the charter of Maryland, an order by King Charles I, giving land in the new world to George Calvert, First Lord Baltimore.

Maryland and the Civil War

By 1860, Maryland was not considered a Confederate-sympathizing state. However, some members of the white population were powerful and vocal, and were it not for a few determined political leaders such as Governor Thomas Hicks, the possibility of Maryland's secession would have been very real. Hicks, a slave owner and Eastern Shoreman from Dorchester County, remained a Unionist who opposed the splitting of the nation.

In the 1860 national election, many Maryland voters equated Republicanism (Abraham Lincoln's platform) with abolitionism and fanaticism, and Democrats easily won control of the Maryland Assembly. Immediately after the election, Governor Hicks was urged to call a special session of the legislature to respond to the secession of South Carolina. Not only did he refuse, realizing such a session could easily bring a vote for Maryland's secession, he also refused to take a strong pro-Confederate public stance, squashed a call for a special state constitutional convention and even refused to receive a special commission of Mississippi leaders.

In January 1861, Hicks issued a proclamation to the people of Maryland in which he refused to call a special session, referred to secession as unwise and prayed for the survival of the Union. At the same time, he denounced the North for evading the fugitive slave law and said he himself wanted to live in a slave state.

By April, when riots occurred in Baltimore as Union troops tried to march through the city on the way to Washington, the situation in Maryland was perilous. Efforts once more to call a special session of the legislature prodded Hicks to give in. But the session was to be held in Frederick, in the midst of Union sympathizers.

One of the more passionate secessionists chartered a vessel to bring delegates from the Eastern Shore. Those 22 delegates, however, were equally divided on the question. Two of the delegates were arrested by Union troops, who kept them under surveillance during the session. However, when elections were held to elect representatives to the special session of the U.S. Congress called by Lincoln, the Shore sent John Crisfield, a strong Unionist of Somerset. Crisfield, along with Eastern Shore Unionist delegates, stood firm with Governor Hicks to keep Maryland, a slave-holding state, in the Union.

those of African Americans in both northern and southern states today.

The earliest blacks to arrive in the Chesapeake area came from the West Indies, where most had been working on plantations. Between 1675 and 1700, Virginia and Maryland together imported some 6,000 slaves directly from Africa in order to increase tobacco production. By the time of the Revolutionary War, the number of slaves in the lower bayside parts of Somerset County, Maryland, and the southern part of Worcester County was decidedly greater than in the upper and western parts of those counties. This directly reflects the importance of tobacco as an incentive for the continuation of slavery. In southern Somerset and Worcester counties, tobacco flourished, while the upper and western parts of these counties suffered significant declines in tobacco cultivation. Despite a substantial presence of slavery during the peak of tobacco production, figures on slavery significantly diminished as tobacco cultivation lessened and abolitionist movements gained momentum. Maryland's free black population increased significantly after the American Revolution. In fact, by 1800, there were more free blacks in the Chesapeake than in any other region in the nation and continued to decline in Maryland due to economic and social factors.

For much of the 25 years after the end of the War of 1812, parts of the state were in a mild depression, with uneven growth of the population and economy. There was rapid growth in Baltimore, modest growth in the western part, and stable or declining population in Southern and Eastern Shore, Maryland. Many left the Eastern Shore to move to Baltimore; others moved west to Tennessee or the Ohio Valley, an area just beginning to experience a significant influx of settlers from the east. Additionally, many plantation owners moved to Mississippi, Louisiana or Alabama to take part in the boom in slave-dependent cotton production. Farmers who moved to the Baltimore region switched to new types of agriculture that did not depend on slave labor or could be fulfilled by cheap unskilled labor by newly arriving European immigrants.

On the national scale, the movement away from slavery in this era was not just economic in its causes. In the 1840s, public abolitionist arguments were waged in the churches, from national and regional conferences to the local congregation. Disputes over slavery led to divisions among the Protestant churches. Nonetheless, Maryland leaders

generally supported the southern, pro-slavery contingent. Only the Quakers were consistently anti-slavery, but even in Maryland, they failed to fully verbalize their opposition. Still, the decline of slavery in Maryland continued, and Maryland's free black population continued to grow on the Eastern Shore.

In addition to gradual economic and philosophical changes, an active abolitionist effort was waged by leaders such as Harriet Tubman and Frederick Douglass, both born less than 40 miles away. Runaways following the secret Underground Railway made their way out of Maryland. In other instances, slaves were given their freedom legally through the courts by masters who either no longer needed their labor or who could hire part-time day laborers for less expense than the complete lifetime support of a slave.

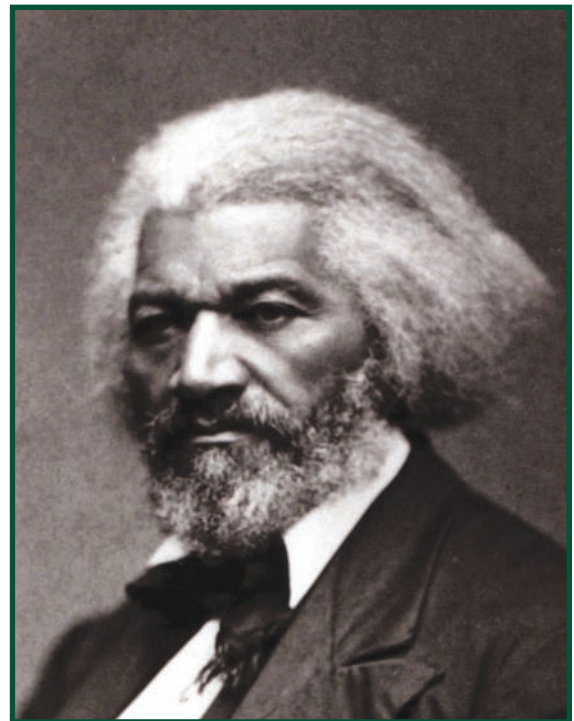
Although they were legally considered free men and women, the day-to-day lives of former slaves were strikingly similar to their lives as slaves. Even with newfound freedom, many free blacks and slaves continued to live in the same areas and work the same agricultural fields. Many lived near the places where they had always lived because they lacked the economic resources to move elsewhere, and they were often hired as laborers as the area increased its grain production.

Maryland laws, like those of Northern states, allowed free blacks to marry, own property, execute wills, institute suits in the courts and engage in commercial activities. Yet, since it also was a slave state, free blacks could be challenged by anyone seeking to locate a runaway slave, and if so challenged, free blacks were required to show proof of their freedom by presenting an official Freedom Document. If they did not have the proof handy, they faced temporary incarceration and were considered guilty until proven innocent.

Despite these challenges, free blacks continued to move to Maryland. Geography and climate meant that southern runaway slaves had little trouble adjusting, and the so-called "black codes" were less severe in practice than in theory. The newly established African Methodist Episcopal Church offered Sunday schools for free blacks, black branches of Odd Fellows and Masons offered a social outlet, and Black churches were often welfare agents for struggling free blacks.



Harriet Tubman



Frederick Douglass



Photo courtesy of the U.S. Department of Agriculture.

How Much Would Tobacco Buy in the 1600s?

In the 1660s, tobacco typically sold for 2 pence per pound.

- 1 pound of tobacco bought three pounds of beef
- 2 pounds of tobacco bought one chicken
- 33 pounds of tobacco paid the Dorchester County tax for one year for one person
- 200 pounds of tobacco would provide a family with food and clothing for one year
- 10,000 pounds of tobacco built Reverend John Huett's spacious brick home between Whitehaven and Green Hill

Communication

Communication on the Eastern Shore until the time of the Revolutionary War was never very regular or reliable. For the first 50 years of settlement on the Lower Eastern Shore, most news came from travelers, the occasional ship captain, a newsletter from overseas or a packet of pamphlets sent by a bookseller in London. To send a letter to England in the 1600s, one had to make independent arrangements with a ship captain, often one carrying tobacco. The tobacco ships usually traveled together in a fleet to protect them from pirates or privateers. This served as a type of insurance for communications, for there was less chance of the ship being overtaken. The tobacco ships sailed together for England in late spring or early summer and returned carrying various kinds of manufactured goods in autumn. This further limited correspondence, because communications were seasonal. This tobacco-based correspondence continued until tobacco's decline and the development of quicker, more reliable communications.

Agriculture on the Eastern Shore

The story of slavery in Maryland reflects the importance of agriculture on the state's economic and political life. Long before the arrival of Europeans, agriculture was a critical aspect of life on the Eastern Shore. Native Americans grew squash, pumpkins, yams, corn and other crops for sustenance and for trading. With the arrival of European colonists came a complex system of industry centered on tobacco, grains, fruits and vegetables, cattle, and chickens. These industries contributed to the economic development of the area, allowing towns to grow and transportation methods to change.

Tobacco Cultivation on the Shore

Soon after the arrival of the Europeans on the Eastern Shore, tobacco cultivation became an essential crop on the peninsula. Tobacco was so important in the early years that it became the currency for local commerce. Taxes and fines were levied on tobacco and prices of most goods were expressed in terms of the equivalent value of tobacco. Maryland soil was good only for the Orinoco, or strong-scented type, which was favored by mainland Europeans but not by the English. Local planters shipped their crop to Britain where it was then reshipped to Europe. The crop paid for all kinds of goods ordered from English merchants, creating a circular trade with those same merchants. By late 1600s, Marylanders grew so much tobacco that the assembly passed a law requiring all planters to raise also at least two acres of corn in order to stabilize tobacco prices.

Tobacco production declined with the onset of the Revolutionary War. The British captured approximately two of every three tobacco cargos shipped during wartime, hindering the tobacco trade. By the end of the war, loss of trade, in addition to land reforms that broke up the largest plantations, resulted in a near end to tobacco production on the Eastern Shore. With severely low tobacco prices, Maryland farmers began to produce corn, grains, cattle and poultry instead. Although the southern part of Maryland's Somerset County was slower to abandon tobacco and the plantation system, the majority of the Delmarva Peninsula discontinued the labor-intensive tobacco crop for the other crops that could be raised by the family, tenant farmers and white day laborers instead of relying on slavery.

The Shift to Grain

Corn was an important staple in the diet of early settlers and by the mid-1700s, it had become a vital cash crop as well. With a developing economic system, poorer farmers had to grow first what the family needed: corn, garden vegetables and perhaps a few fruit trees.

While it was generally less labor-intensive than tobacco, corn still required hard work, and the evolution of this crop over the past 350 years is tied to many aspects of Eastern Shore heritage—farmscape architecture, water-powered milling and foodways. Initially, corn dictated the way farmers changed their surrounding landscapes. Farmers of seventeenth- and early eighteenth-century cut down trees and tilled around the stumps, waiting until they had rotted to pull them out and “clear” the field. Until the 1800s, tilling was done by hand with a grubbing hoe. Grains of corn were planted by hand in “hills” (small mounds of dirt pulled up with the hoe), and weeding and cultivation were also done by hand. Taking their cue from the Native Americans, settlers often planted beans or squash beside the hills of corn, and as they grew, the vines could climb the corn stalks. During harvest, the ears were stripped from the stalks, shucked, thrown into wagons and stored in the “corn house” to use all winter long. Some ears were shelled and taken to the nearest gristmill where the corn was ground into corn meal and packed into cloth bags to help feed the family until next year’s crop came in. Stalks were gathered by hand, bound into bundles called “shocks” of fodder and stood in the field to be gathered up later to feed livestock.

While the spotty planting around tree stumps worked in small clearings and for family consumption, more land could be planted and greater yields realized by planting in straight rows. This method required more power, creating a need for new technologies such as plows. The first plows were simply forked sticks or timbers, which were hitched to draft animals. Later, farmers added one or more handles. The addition of a board, set at an angle that could tip the furrow as it was lifted from its bed allowed for significant advances in productivity for corn farmers. A knife, or a rolling coulter, was soon attached to the beam in such a manner that it prepared the way for the plow proper—to slice the sod—while the farmers walked behind the oxen. These developments created a demand for oxen, because although oxen walk slowly, they can plow a long furrow without stopping. It typically required two yoke of oxen and

Uses for Corn

In the 1700s, corn was used for six purposes:

1. The ears were shelled and the grains ground in the local gristmill where the corn meal would be used to make bread for human consumption.
2. Ground corn was mixed with other ground grains to feed livestock.
3. The raw ears were fed to animals.
4. The dried stalks were used as fodder or green stalks stored for silage for additional livestock feed.
5. The shucked leaves were dried and made into baskets and chair seats.
6. Sweet corn was developed specifically for human consumption and continues to be eaten today.



Determined to Have a Garden. Photograph by Orlando Wooten, courtesy of the Edward H. Nabb Research Center.

Harvest Time

Eastern Shore resident Dorothy S. Bull describes the harvest procedure in the early 1900s:

The man who ran the reaper, or binder, was the king of harvest. The binder was a complicated machine which required careful lubrication and a good deal of skill in adjustment. The hired man, plus the boys of the family, fell into the secondary role of shockers. The bundles were thrown from the binder and deposited in groups of four or five. It was necessary to take a bundle under each arm and set the pair down vigorously so they would have firm contact with the ground. Side bundles were much easier to set. This was the job assigned to small boys and girls.

The slogan of the shockers, large and small, was "Keep up with the binder." Whether this was possible or not depended almost entirely on whether the crop was heavy or light. Either way it was hard work. When cool drinks and sandwiches arrived in the middle of the afternoon by way of the womenfolks and the smallest children of the family, it was a festive occasion. The binder was stopped (the horses needed the rest anyhow), and the shockers gathered around. Even boys just learning the art of shocking were considered men worthy of their hire.

Sometimes the horses were unhooked from the binder and driven to the farmstead for water. Harvest was generally considered to be "hell on horses" because of the hot weather and the steady drag of machinery in gear. A binder was usually handled by 3 or 4 horses, depending on their size. Smaller, quicker horses were usually preferred because they stepped right out and assured lots of "motion" in the binder. Binders always seemed to run better when they were pulled along briskly.

In harvest season everything was done with one eye on the sky for weather. Binders worked properly only in dry grain. In the morning, it was necessary to wait until the dew was off. Shocks always stood better if they could be set up immediately, to be settled by the first rain.

From Recollection of an Eastern Shore Woman 1900-1980 by Dorothy S. Bull.

three men – one to steer the plow, one to drive the team, and another to clear the blade – to plow one acre a day. When lighter draft plows on wheels were introduced in the area, horses gradually replaced oxen in the field.

Technologic advances in farming continued, and the development of cast iron plows drastically reduced the amount of man and animal labor required to work the soil, an important factor especially to farmers without slave labor. The amount of land one could plow in a day increased, and by the mid-1800s, a horse drawn planter could lay down two rows of seed with only two men and one horse. By the early 1900s, so many dramatic changes had taken place that a true revolution in farming was underway. As horses replaced oxen for plowing, there was a growing need for animal feed, since horses require more grain. Fertilizers, both natural and man-made, became essential, and the manufacture of farm implements shifted from local blacksmith shops to specialized factories. In short, agriculture had moved from subsistence farming to commercial farming, where crops were produced in great quantity and sold to consumers in far-off markets, netting a profit in dollars to the farmer.

In addition to corn, by the 1700s most farmers also raised their own wheat, barley, oats, hay and clover to feed the livestock. In 1832, Cyrus McCormick invented a horse-drawn mechanical reaper, which greatly helped the harvesting of grains. The threshing machine, and then the modern combine, refined the harvesting process even more. These machines beat the grain out of the heads of the plant and dropped everything—grain, chaff and straw—to the ground, where it had to be dealt with in various laborious ways.

By the late 1800s, wheat threshing had joined the ranks of Eastern Shore traditions, and wheat threshing day was a great social event. Farmers and their tenants gathered at a farm where harvesting was to take place, everyone pitching in to get the grain in before it might rain, since wet grain or straw would mold and rot. When one farmer's crop was harvested, they all moved on to the next, until all the grain was in.

Hay was another important crop since it was used to feed livestock. The word "hay" refers to a number of mown and dried grasses, and from the early 1900s on, alfalfa became a popular hay crop. On the islands in the Chesapeake Bay, marsh grasses were mowed and became "salt hay" to feed the herds of cattle there. Harvesting hay, like wheat and corn, was done by hand, a slow and tedious job,

until the late 1800s. It was a hot-weather job, and once started, it was a race against sudden summer showers to finish before the new-mown hay got wet and would sour. The sickle was the primary tool, but the larger scythe was used for some jobs. It took a strong and skilled man to wield, and only the very best “cradlers” could cut two, or at most three, acres in a day. The cut grain was tied, sometimes with its own straw twisted to serve as a band, and then “shocked”—set up in groups of bundles in a way that resisted bad weather. If hay was stacked while damp, it would destroy its value; if it was too dry, it would be less attractive to livestock. When finally dried, the bundles were hauled to a barn, spread in small batches on a threshing floor and beaten with a flail to shake out the kernels. Sometimes oxen, horses, mules and even people did this job by tramping on the grains. Then, kernels were separated from chaff by throwing the whole mixture into the air and letting the wind blow the chaff while leaving the rest behind.

Farmers began baling hay around the time of the Civil War, tying the crops with cheap wire. A hay press was operated by hand to press the hay into bale shape, and they found ways to make horses provide power for the press. Eventually, horsepower was replaced by the gas engine, and wire ties replaced by strong twine. By the mid-1900s, this part of farming also had been completely mechanized, and now, huge round bales dot the rural countryside.

Fruits and Vegetables

Soils on the Lower Shore generally are light loams or sandy loams—excellent for vegetables and fruits. The presence of steamboats, the railroad, labor-saving farm inventions and a rapidly growing population in nearby metropolitan areas allowed for the significant commercialization of vegetable and fruit production. With these forms of transportation, large loads of fruits and vegetables traveled from the Eastern Shore to Baltimore markets. Melons were especially exported because they could be transported without fear of bruising or spoiling. In the summer, hundreds of wagons loaded with watermelons would line up at the wharves of Sharptown, Riverton and Nanticoke, waiting to be transported by steamboat. In fact, as late as the 1940s, some sailboats still traveled to Salisbury to haul watermelons to Baltimore.

In addition to melons, strawberries also were shipped to the cities. These fruits were so popular that in spring of 1873, the Board of Education announced that public schools would be



Truck farmers. Photograph by Orlando V. Wooten, Jr., courtesy of the Edward H. Nabb Research Center.



The Marion/Somerset County Strawberry Festival, 2010. Photograph by Patty Hancock.



Watermelon farmers. Photograph by Katherine Bryant, courtesy of DC Food for All.

Farm Life at the Turn of the Century

Every farm had a kitchen garden, and the first outdoor work of the year often started there. In spring after the turnip greens were gone, it was time to pick new kale, cabbage and onions. After these crops came garden peas, lettuce and strawberries. Later came string beans, lima beans, beets, tomatoes, cucumbers and sweet corn, white and sweet potatoes, cabbage, and turnips.

All summer and fall, housewives preserved and canned fruits and vegetables while also making pickles, taking great pride in having as many varieties of canned crops as possible. Apples were sliced and dried for winter use. Most farms had a few fruit trees, blackberries found along lanes or on beach, and huckleberries or blueberries in woods.

Late summer was not as busy for the farmer. Between harvesting white potatoes and the sweet potato crop there might be time for a beach party and the annual church fair. This usually was held in the bit of open woods, mostly pine, often in front of the church. Still, late summer also was time for some harvesting. Farmers helped each other with the “thrashing,” working quickly to get the job done before the rains came and the crop might be lost. The women gathered too, preparing huge midday meals for the men working in the fields. These meals consisted of Eastern Shore staples: fried chicken, hake fish cakes, sweet potatoes, greens, pickles, preserves, biscuits, cakes, pies and buckets of tea or lemonade.

In fall, there were more greens and wild cress to pick in the fields. Cabbage and turnips for winter were stored in large pits dug in the ground and lined with pine shats. In addition to picking vegetables, fall brought the time for hog killing. Neighbors came to help as large fat hogs were butchered and sausages, hams, bacon, loins and lard were prepared to be stored for the winter.

After harvesting was done and before spring planting time, the family would take some time off for Christmas, doing only necessary chores such as feeding livestock, chickens, and chopping firewood. In-house chores were completed in cold winter months – resole shoes, fix things in the house, make quilts, repair harness. Then, only a few weeks later, the cycle of planting, tending to fields and working on the farm restarted.

From Recollection of an Eastern Shore Woman 1900-1980 by Dorothy S. Bull.

“discontinued at the end of the spring term until the middle of June, at which time they will probably begin again and last until the 30th of July” because “the scholars are required to pick strawberries and to work on the farms.” In May of the same year, further news appeared: “We think it is high time our people were making arrangement to increase the forces in the strawberry fields, our estimate is that 1,500 pickers will be needed around Salisbury this year, and we are informed that 900 was the largest number engaged last year at any one time. Now allowing our increased force to be 300, which we believe it will be, by taking the children from school, etc. we shall still need 300 more pickers, would it not be wise to have some one out looking after this force, and if they can’t be had in the county, we think some arrangements ought to be made to procure them from the cities.” (*Salisbury Advertiser*, 1873)

There was, farmers discovered, big money in strawberries. From the 1890s to 1925, strawberries were one of the most famous commercial crops produced in Somerset, Wicomico and Caroline counties. In addition to growing fruit, the Eastern Shore also gradually became the vegetable center of the state. By the 1920s, the combination of railroads and refrigerated cars, steamships, trucks and paved roads—1,345 miles of improved roads by 1927—revolutionized farming on the lower shore. A 1911 promotional booklet from the BC&A Railroad said of the Eastern Shore: “Tomatoes, peas, and sweet corn are grown in large quantities for canning. On the lower shore potatoes, white and sweet, are the principal crop, and millions of bushels are grown in a single season.”

In the first quarter of the twentieth century, with the coming of the gasoline powered truck, more and more farmers switched from delivering their produce to the railhead in horse or mule-drawn wagons to trucks. This allowed farmers to drive their vegetable and fruit crops to markets in Philadelphia; Baltimore; Washington, D.C.; Norfolk; and New York City. For at least 30 years, the Lower Eastern Shore, especially Wicomico County, was among the nation’s leading truck crop marketers. As many as 32 different vegetables and fruits were shipped by truck, including melons, cucumbers, string beans, sweet potatoes, lima beans and tomatoes.

A Chicken in Every Pot

Eastern Shore agriculture also expanded into the production of livestock and, most successfully, poultry. When Herbert Hoover ran for President in 1932, in the midst of the Depression, he promised

the American people “a chicken in every pot.” Of course, he lost the election, but his slogan, actually based on one used by Shakespeare, has lived on, and on the Eastern Shore, chickens rule the roost. From the early days of settlement, farm families depended on chickens for eggs, to eat, and to sell or trade at the local store. In the 1800s, a basket of eggs was taken to the general store every couple of weeks. If the family did not spend all of their value on one shopping trip, the price of the eggs would be credited for future purchases. In addition to eggs, there were always a few coops of chickens to be shipped to market in spring and fall. These were sold to other families, and the credit system also continued with the sale of these chickens. These kinds of trading remained on a small sale, and generally speaking, chickens were not seen as cogs in the commercial machine until the early twentieth century.

By the turn of the century, there were several local farmers raising chickens for the eggs they could produce. For example, in 1920, Arthur W. Perdue invested \$5 in 50 chickens and paid \$25 to build a house for them at his Parsonsburg farm. Five years later, he developed an egg hatchery that would house 5,000 laying chickens. Similarly, in 1927, J. Carroll Adkins raised dairy cows and chickens on his 160-acre “Neighbors Wonder Farm” near Hebron. Adkins produced 800 Rhode Island red and white leghorn chickens, and all livestock and poultry feed were raised on the farm. The Oakdale Poultry Farm, owned by J.M. Insley in Wicomico County sold pure-bred white leghorns and day-old chicks, in addition to doing custom hatching for other producers. Yet despite these farmers’ successes, this was not the poultry business that would become synonymous with Delmarva.

The change in Delmarva chicken production began in 1923, when Mrs. Wilmer Steele of Sussex County, Delaware, managed a small flock of laying hens and a brood of 500 chicks. That year, however, instead of using all the flock on the farm, she sold 387 to a local live poultry dealer, making about \$1,200 on the deal. These smaller, 3 to 3 ½ pound chickens, not so plump as the old stewing hens most people looked forward to for Sunday dinner, quickly came to be known as broilers.

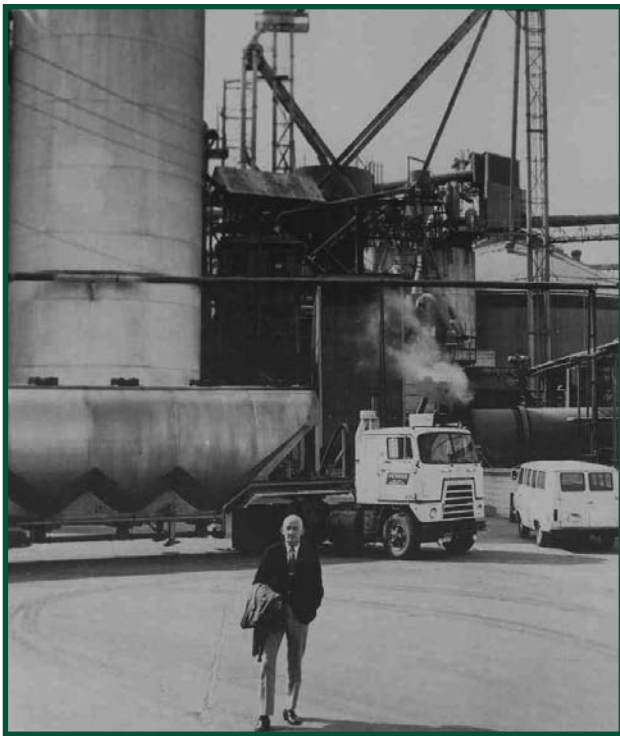
By 2001, those numbers had become even more dramatic. In that year, according to DPI, approximately 35 percent of Maryland’s cash farm income was from broilers, and each job in the poultry processing industry created 7.2 jobs elsewhere. Maryland ranked seventh among the

Arthur and Frank Perdue

Ironically, Arthur Perdue raised his first flock of broilers the same year as Mrs. Steele. He was joined in his business with his son, Frank, in 1939. With this start, Frank Perdue worked to revolutionize the Eastern Shore poultry business, using processing plants built at central locations. Initially, between 1952 and 1965, growers and processors supported an auction operation in Selbyville where growers listed their flocks for sale to the highest bidder. Yet with the Perdues, this auction process was replaced by vertically integrated processing plants. Perdue created a company that hatched the eggs, sold the baby chicks to growers to raise, sold the growers the feed produced in Perdue’s own plant, designed the house to raise them, offered production expertise and then collected the broilers when they matured.

In 1968, the Perdue company began processing its own chickens at a plant in Salisbury, and shortly afterward, Frank made the first television commercial to advertise the superior quality of his product. His advertising paid off, and by 1980, Perdue had three processing plant operations in Delaware, six in Maryland, two in Virginia and five in North Carolina. He was supplying New York City, Philadelphia, Baltimore and Washington, D.C., with Delmarva chickens, and he even introduced a Perdue Chicken Restaurant in the Bronx, New York, in 1980. With Perdue’s efforts, chicken had been changed from a basic commodity to a brand-name product.

With the success of the Perdue business, chicken production on the Eastern Shore was transformed. In 1945, growers, processors and others associated with the business formed the Delmarva Poultry Industry (DPI) with headquarters in Georgetown, Delaware. Devoted to research, education and promotion of broilers, DPI worked with the universities of Maryland and Delaware. Before 1960, it took 14 to 15 weeks to raise a 3- to 4-pound broiler, and the grower could raise three flocks per year. Twenty years later, in 1980, it took eight weeks to raise a four-pound broiler and growers could raise six flocks per year. By 1980, 75 percent of farm income on the shore was from chickens—growing, processing and marketing them. Chicken feed in the same period shifted to mostly shore-grown soybeans and corn.



Frank Perdue. Photograph by Orlando V. Wooten, Jr., courtesy of the Edward H. Nabb Research Center.

The Poultry Industry on Delmarva, 2001

Annual broiler production: 587,000,000
 Total pounds produced: 3,125,056,000
 Number of broiler chicken houses: 5,689
 Broiler house capacity: 124,800,000
 Broiler and breeder growers: 2,512
 Poultry company employees: 14,375
 Value of chicks started: \$111,240,000
 Annual feed bill: \$433,707,100
 Bushels of corn used for feed: 73,000,000
 Bushels of soybeans used for feed: 25,011,000
 Bushels of sorghum used for feed: 58,000
 Bushels of wheat used for feed: 162,900
 Packaging and other processing supplies:
 \$88,778,000
 Poultry company capital improvements: \$41,358,000
 Value of broilers leaving the plants: \$1,372,152,000
 [Data prepared by Delmarva Poultry Industry, Inc.]

states in the number of broilers produced. Five Eastern Shore counties were among the leaders in broiler chicken production in the nation: Wicomico ranked tenth, Worcester nineteenth, Somerset forty-first, Caroline fifty-fifth and Dorchester ninety-ninth.

This shift in farming to the poultry business also changed farming lifestyles. Truck farming of fruits and vegetables gave way to vast acres of feed grains. As more woodland was cleared, fields became vast open spaces with perfectly lined rows of soybeans, corn, wheat and barley. Long rectangular structures, grouped near barns and outbuildings, were filled with chickens. Trucks filled with open crates of chickens on their way to the processing plant remain a common sight on backroads and highways. Other poultry processing companies joined Perdue on the shore—Allen, Mountaire, Esham, Fulton, Guerrieri and Tyson—and as their agribusiness interests grew, so did their effect on other facets of Eastern Shore life. Through foundations, these companies have endowed departments in local universities, wings in hospitals, and donated to numerous organizations and institutions. Responding to charges of pollution of land and water, they have developed new ways of safeguarding the environment. When bird flu threatened Eastern Shore flocks a few years ago, the entire peninsula became acutely aware of the impact of the poultry industry on this area.

Cattle and Other Livestock

While poultry was the most successful livestock production on the Eastern Shore, area farmers raised other types of livestock as well. In Colonial Somerset and Worcester counties, the top livestock produced were cattle and hogs. Cattle farmers on the Eastern Shore supplied meat and grain to American Revolutionary forces, and the area has sometimes been referred to as the “Breadbasket of the Revolution.”

In the 1700s and through much of the 1800s, the Bay islands were home to large herds of cattle. On the islands there was no need for fencing since they were surrounded by water, there was plenty of marsh grass in the lowlands and sweet grass on higher ground, brush thickets and patches of woods provided shelter, and the farmers dug large holes to collect fresh water for drinking. Marsh grasses were harvested to produce “salt hay” for cattle feed. Inland, cattle roamed free and wild in the woods or marshes through this period. By the latter 1800s, however, with population growth and more farms, it

was necessary to fence in cattle. Wooden fences, such as the zig-zag or “worm” fences, were replaced by wire fences. Barbed wire, patented in 1867, became common on the Eastern Shore by the early 1900s.

At about the same time, some Eastern Shore farmers began producing larger herds of cattle. The Cosquay farms and the E.J and B. Frank Adkins dairy farm near Hebron had a Guernsey herd of over 60 animals with an international reputation. Their cows produced over 600 pounds butterfat yearly, and their milk and butter were sold in Salisbury and Ocean City. Despite these successes, the day of the dairy farmer in the region has almost passed. Today there are only two dairy farms left on the Lower Eastern Shore—one in Wicomico County and one in Worcester.

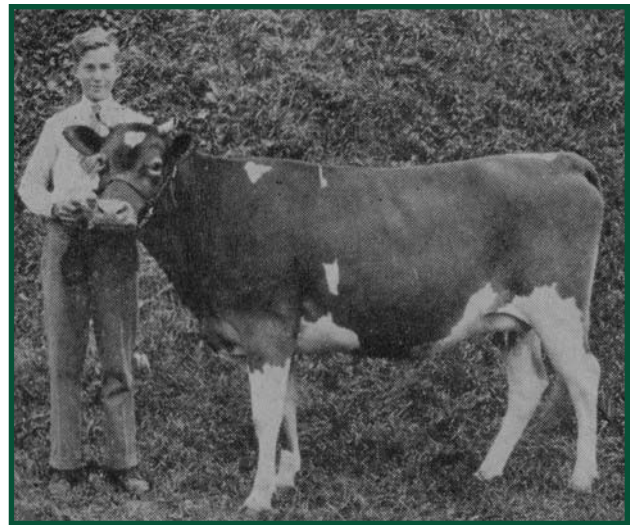
In addition to cattle, sheep and swine also were also raised on the Delmarva Peninsula. At the beginning of the Civil War, there were 20,000 sheep and 40,000 swine in Somerset and Worcester counties alone, with the sheep producing upward of 43,000 pounds of wool. In more recent years, a growing number of farmers raise sheep and also the dogs used to herd them. A few even use these dogs to herd stray chickens on the large poultry farms when chickens are being caged and loaded onto trucks.

The horse farm business has also grown in more recent years, especially with the popularity of racing and riding stables for recreation. In turn, this activity supports a small, modern, leather-making industry around Sandtown and Harrington in Delaware, as well as bridle making and the work of a number of farriers.

Hunting for Sustenance

While some Eastern Shore settlers trapped beaver and muskrat for the fur trade, most farmers focused on hunting wildlife for their meat and hides. In spring, farmers hunted turkeys, although most hunting was done in fall. From September until December, turkey, geese, ducks, quail, mourning doves and deer were plentiful both in the area and on the tables of sustenance hunters.

At the turn of the twentieth century, hunting for recreation became an important economic factor on the Eastern Shore. These practices will be discussed further in Unit 3.



A 4-H prizewinner with his thoroughbred Guernsey, 1934.

Bears and Wolves On the Eastern Shore

Hunting laws in the 1700s often were most concerned with the safety of the citizenry rather than the ecological impact on the area. In 1728, the Colonial Maryland legislature passed the following law offering a bounty on wolves: “Two hundred pounds of tobacco shall be allowed, in the county levy, for every wolf’s head; produced to any justice of that county wherein the wolf was killed: which magistrate shall cause the tongue to be cut out, and the ears cropt, that it may not be presented again, and the county court is impowered to levy the same upon the county. Oath shall be made (unless killed by an Indian,) that such wolf was actually killed in that county where the allowance is prayed for, before the justice shall grant a certificate to entitle them to the allowance.”

A similar law offering a bounty on bears was passed in the 1750s: “An allowance in the County levy of 100 pounds Tobacco shall be made for every head of a Bear, killed in Somerset County, which shall be brought to any Justice of the said County; which Justice shall cause the Ears thereof to be cut off, and the Tongue to be cut out; and grant a Certificate thereof to the Party producing the said head.”

Contrarily, deer, which were found in abundance, were protected by a 1730 law: “For Preservation of the Breed of Wild Deer, No Person within this Province, (Friend Indians excepted) shall kill any Deer, between the first Day of January, and the last Day of July in every Year; under the penalty of 400 pounds Tobacco for every Deer so killed; to be recovered before a single Magistrate as in Case of small debts; one half to the County School, the other to the Informer.”

Cannery Operations

One Eastern Shore gentleman described from memory a typical cannery operation before World War I:

The tomatoes would be dumped into oblong wire baskets and these would pass through the steam scalding operation to assure easy removal of the skins by the peelers. The peelers would be seated on long benches on each side of what I would call trough-like tables. The tables were slightly sloped downward and extended out beyond the side of the cannery to permit the juice to run off and to permit the accumulation of skins to be pushed down the tables and deposited outside. Farmers would come in horsecarts for loads of these peelings for their hogs.

Each peeler would have a paring knife and a standard size bucket. They would pick up the scalded tomatoes, cut out the stem section, peel off the skin and pop the peeled tomatoes into their buckets. It was amazing how fast some of them were in completing this operation. When a peeler's bucket was full she would take it to the centrally located can-filling machine. A man would empty the bucket into a large hopper on top of the machine, and on the way back to her station, a tin token would be dropped into her empty bucket. This token was about the size of a quarter and had the initials of the canning house owner, or some other house identification, stamped on it. The tokens could be redeemed for cash from the owner, or they would be accepted as cash, for the amount they represented, by the local grocery stores who would then redeem them.

The can-filling mechanism was operated by a man who, after an empty can, by means of gravity, came into proper position under the chopper of peeled tomatoes, exerted foot pressure on a treadle which activated the filling process. Tin tops were then placed on the filled cans, the manual top soldering operation applied, and the cans then made their way to the cooking vats. A can filled container would be lowered into a cooking vat containing steam heated boiling water where it would remain the required time. The cans would then be removed, cooled and sent on to the crating operation.

Each day, promptly at 12 o'clock, the canner whistle would blow for the noon hour. Those living within walking distance would go home for "dinner." Others ate the snacks they brought or went in town and bought a slice of cheese, some cookies and a bottle of soda pop.

... I still seem to savor the taste-bud titillating aroma of the scalded tomatoes.²

[Quoted by L. Paul Taylor, "King Tomato," *The Sun Magazine*, September 7, 1970.]

Industries on the Eastern Shore

Although the Eastern Shore focused heavily on agriculture, complex industries also flourished throughout the Peninsula. Most of these were based around natural resources, including the crops and products of farmers, in addition to resources coming straight from the land, such as wood and iron. Canneries were among the first industries that developed on the Eastern Shore in response to growing agricultural trends. With changes in agriculture, farmers transitioned from sustenance farming to larger production, necessitating an industrial means of distributing their goods. The cannery worked with local fruit and vegetable farmers to pack and distribute their crops to other areas of the country. Because of this need for distribution, the first canneries on the Eastern Shore were built along navigable rivers. As production increased, new canneries were built near railroads, close to the means of transporting the heavy cases of canned goods.

Many of the early canners concentrated on oysters, but given the agricultural trends of the times, they soon shifted to farm produce. Almost all canneries canned tomatoes, but many also canned sweet potatoes, corn, and all sorts of other fruits (especially berries) and vegetables. Growth in the canning business continued throughout the 1800s, and between 1875 and 1900, there were canning factories operating in Pocomoke, Cottingham Ferry, Snow Hill, Vienna, Riverton, Hebron and Fruitland.

Some canners also branched out to other phases of the business. For example, in 1900, George A. Bounds, then 23, and Will H. Phillips, 29, took over the canning factory begun five years earlier by George Bounds Sr. of Hebron, operated under the label "Bound's [sic] Tomatoes." Rather than branching out to can other foods, Bounds chose to expand into a business manufacturing baskets, boxes and crates. Bounds Package Company was maintained as a separate entity and survived well beyond the year when the canning factory closed in 1952.

Before World War I, the canning business on the Eastern Shore had become so successful that some companies from the Western Shore expanded their operations to Worcester, Queen Anne's, Kent and Caroline counties. Clusters of canneries popped up, particularly in small communities. Operations were sporadic; some canneries only operated in years when there was a really good yield, and ownership often changed every two or so years. Working in a similar way as canneries, freezer and cold storage

plants and poultry operations developed in the mid-1900s.

The earliest canning companies were extremely labor intensive. All aspects of the operation were done by hand. Crops were picked, then cut, peeled and skinned, packed in cans by hand, capped, sealed, and labeled, all by hand. The process of attaching lids was changed from hand-soldering lids to mechanized production circa 1900. With this technology, canneries moved from producing hundreds of cans per day to thousands per day. Soon canneries mechanized all aspects of the canning process except for tomato canning, which remained a laborious, hand-picking and skinning process.

Tomato skinners were almost always women, ranging from young girls to old women; they were paid 5 cents for a 12-quart bucket, and good peelers aimed for 28 buckets per day. Inside, each skinner kept a count of the buckets they peeled with tokens (Wingate, 1970). One woman remembers her mother was the fastest peeler in a Hurlock cannery, peeling 75 to 100 buckets a day, earning \$3 to \$5 per day, which was good money in the Depression. Small canneries hired 50 skinners, medium plants hired 75 and large plants hired more than 100. Young boys were paid to keep cans moving to the line. Labelers were paid 10 cents per hour for applying the brand name label to each can—by hand.

Young boys outside the cannery threw the contents of a basket into a washer, and a belt carried them past an inspection table into the canning house, where they were inspected, skinned, packed in cans, topped, steamed and eventually sent to the storage house. The steam furnace, fueled by coal or wood, which kept the canning house steamy hot, was the canner's most expensive investment. Outside was a yard full of trucks waiting for shipment, which would also be loaded by boys.

In the canning business, sanitation and waste were big problems. Almost every canning house pumped water from shallow wells on the site, which needed to be kept separate from the nearby outhouses. Flies were everywhere. Sometimes canners used screening to keep these insects out, but sometimes they did not. Waste peels, bits of tomato stalks and leaves and other trash were shoveled into wagons and dumped nearby, often into the river or stream, or were spread on fields or stored in piles with lime thrown over each load. When laws were implemented to control such sanitation problems, some canneries had to shut down instead of reworking their cannery. Residents of Sharptown, Riverton or Vienna—as well as other riverside

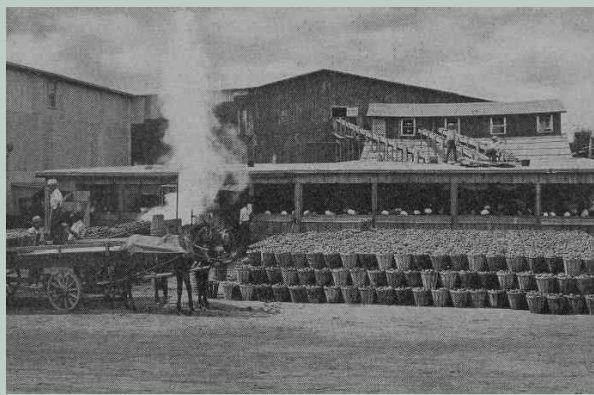


A Maryland oyster cannery, c. 1900. Photograph by Lewis Wickes Hines (1874-1940), courtesy of the New York Public Library.

Working at the Cannery

Mrs. Mary Patchett of Bethlehem in Caroline County, b. ca. 1900, described her job applying labels to cans in 1918:

[W]omen were seated on wooden cases in the factory warehouse area. They held labeling boards on their laps which were designed to hold labels and paste, and with tracks for manipulating the can. The worker placed a label around the can after laying it on its side. One end of the label was dipped into the paste and with a deft shift of the can, the label wrapped around the can as its paste-coated end overlapped the hand-held end. A smoothing pressure completed the process. The worker was paid 1¢ per case and earned \$5 or \$6 a week. In contrast a crew of 6-7 men using modern labeling machines can turn out 3,000 to 5,000 cases per day. Source: Burton, *Canneries of the Eastern Shore*



The Phillips Packing Company

At the turn of the twentieth century, new railroad lines allowed Cambridge to become an important center for packing and processing oysters, sweet potatoes, and tomatoes. Levi B. Phillips (1868-1945) and William Grason Winterbottom (1868-1952) founded the Phillips Packing Company in 1902. The company prospered under the direction of Albanus Phillips (1872-1949), who turned the regional packing operation into one of the largest food processing businesses in the nation, employing 10,000 workers and supplying rations to the United States Army during both World Wars I and II.

However, Phillips was known for ruling employers and regional farmers with an iron hand. He fought violently against labor unions in the 1930s, when the Congress of Industrial Organizations attempted to secure better wages and working conditions for the thousands of cannery workers in the Phillips canneries and warehouses. The environment became so hostile that the National Labor Relations Board was called into Cambridge to restore order. In spite of strikes, violence and union agitation, Albanus Phillips never gave in to demands for a 40 cent hourly wage and a 40 hour week. Phillips controlled the farmers who brought their produce to him, and “the ketchup kings” were the only large cannery operation in the area. However, the Phillips reign came to an end when the company ceased operations in 1967 as Americans turned to frozen rather than canned foods with the introduction of electric home refrigerators.

canneries—said when the canneries were running full blast the river ran red with tomato waste.

Economic Advancements and the Decline of the Canneries

The canning industry was an important enhancement to the Delmarva economy. Thousands of people who did not have other employment opportunities in the '20s, and even during the Depression, found work for several weeks a year in the canneries and on the farms feeding the factories. Often, this included many members of the same family. Teenagers, working in crews of six to eight, were paid 10 to 15 cents an hour to transplant seedlings by hand on the farm. Young boys did much of the picking, being paid 3 to 5 cents per basket.

By the mid-1900s, the canning business on the Eastern Shore began to decline. Ironically, during WWII farmers were so successful in improving their product with better hybrids and yields of 20 tons per acre that, at the end of the war, there was a surplus. At the same time, labor costs increased and canners turned to migrant labor because new labor laws ended child labor. Mechanical pickers, costing \$5,000, were even “cheaper than building a labor camp” as one farmer said and helped, but still did not solve, the labor problem. Farmers began switching some acres to corn and soybeans in hopes of becoming less involved with canning in favor of the poultry industry.

Even more troublesome was the new competition—especially from California, just beginning its agriculture boom in the 1950s. Additionally, when the Kennedy administration lowered tariffs, canned tomatoes poured into the U.S. from Portugal, Spain, Italy, Israel and Africa. Food chain stores drove independent grocers out of business, and chain stores’ brokers bought on regional and national markets, cutting local packers’ profits.

In 1971, only 2.5 million cases of tomatoes were produced on the Eastern Shore—compared to the 12 million cases in 1938. The 44,000 acres planted in Maryland in 1950 shrunk to 4,400 in 1973. By the mid-'80s, Dorchester County, once home to scores of canning factories, had only three canneries still operating, owned by two companies. Phillips, once the largest canning company in Maryland, ceased to exist in 1967. Somerset County had two plants left, at Princess Anne and Pocomoke; Worcester also had two, at Stockton and Newark; and Wicomico had none remaining. Today, there are fewer than half a dozen canneries left on the entire Eastern Shore.

Milling

Needing mills to supplement the agricultural industry, Eastern Shore residents developed water-powered mills in order to generate the energy needed to complete complex and labor-intensive tasks with harvested natural resources. Because of the flat nature of the Eastern Shore, these mills could not use the typical structure of a water mill, which utilizes the downward movement of water to turn a wheel for energy. However, Eastern Shore millers were still able to use the numerous waterways surrounding the area by building a dam across the creeks and rivers. These dams created ponds where millers could use the dams to raise and lower gates that controlled the flow of water through the mills. Building dams across the waterways entailed moving tons of earth, usually with horses or oxen, or sometimes mules. Once the dam was in place—always built wide enough to create a road across the top—one or two sluiceways allowed water to flow under the dam where it would turn the wheel. The miller lifted the sluice gate about 3 inches to let the water turn the wheel, using the flow as well as the weight of the water. The water then flowed into the tailrace and back to the stream, into the river and finally into the Bay.

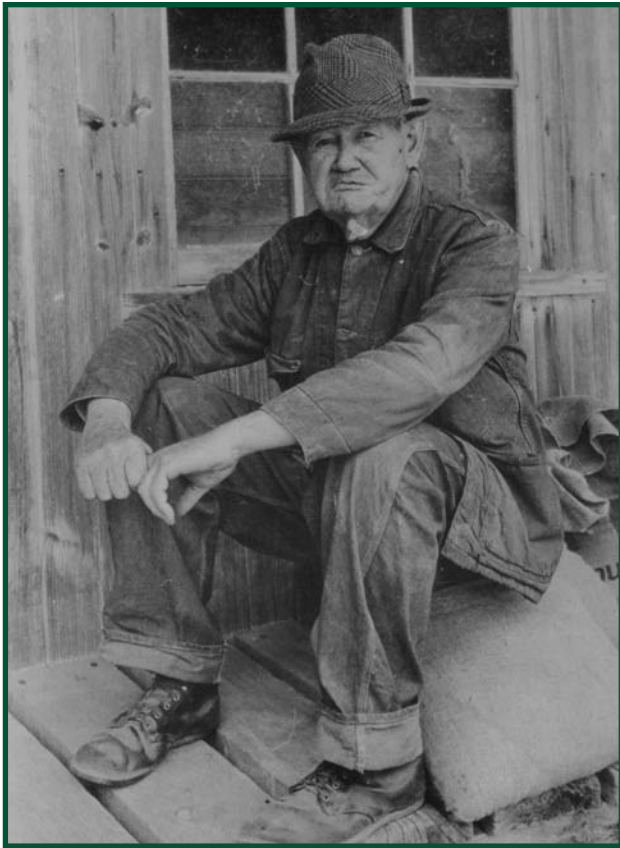
Gristmills

Two kinds of these water-powered mills appeared on the Eastern Shore. Gristmills ground grain, and saw mills were used to refine timber for multiple uses. In this area, most of the grain was corn with some oats, rye and buckwheat. Although wheat occasionally was ground to make flour in local mills, most wheat was used for animal feed and thus was not ground. After the 1800s, this changed, and more wheat was being ground for flour. With increased production, the milling industry began following certain patterns of trade and production. Millers typically operated on a barter system. Farmers brought their grain to the mill and the miller's pay came from a portion of the product, which he was allowed to keep for himself. The miller could either use the mill himself or resell to local stores or customers as a profit.

James Weatherly built one of the oldest gristmills in the area in circa 1705 on Rewastico Creek. The mill remained in the family for well over 100 years. During World War I, when corn was rationed, the miller let it be known that he would still grind corn for making homemade sour mash whiskey. In winter, the pond usually froze and families came to ice-skating parties. A neighboring Old School Baptist Church used the pond for their baptisms until the

How Does a Gristmill Work?

- Water is fed into the “mill race,” either beside or under the mill by raising the “gates” on the dam holding the water in the pond. Rushing water either turned an “overshot wheel” or in modernized mills a turbine, which is connected to a shaft with a grindstone attached to the top.
- Each “grinder” consists of two round stones, approximately 5 feet in diameter and a foot thick. One stone is stacked up on the other one. The bottom one is stationary and the top one is connected to the shaft so that it rotates.
- Corn grains are slowly fed between the two stones to be ground. The meal slowly trickles out of a small spout on the side of the stones, where it passes into a chute that will take it to the sifter. Each set of stones can produce about 600 pounds of corn meal a day. Every so often, the top stone had to be raised with a large pulley and the bottom stone's shallow ruts would be picked clean of meal that had remained caught in them and the stone's surface roughened.
- The opposite end of the water wheel shaft carries a cast iron driving spur gear about 8 feet in diameter. The wallower, a small pinion spur gear, is about 21 inches in diameter with a speed rate increase of $4 \frac{2}{3}$.
- A secondary chain drive goes to countershafts, which drive a roller plant and other auxiliaries such as the elevators and sifters.
- The main millstone-drive spindle, which holds the top runner stone, is controlled by a tentering rod which the miller turns by means of a handscrew.
- The funnel-like hopper above the stones feeds grain through the eye in the middle of the runner stone. A wooden piece, called a shoe, directs the grain to the eye. A four-pronged, iron piece, called the damsel by millers eight centuries ago, shakes and chatters and moves the grain to the stones. As the upper or runner stone revolves, the grain is expelled around the stones' circumference guided by the grooves, known as furrows, on the face of the millstone.
- The meal then falls into the meal spout and finally into a trough in the cellar area where it is picked up by metal buckets on a continuous canvas belt and carried to the sifters on the second floor. It is moved by Archimedean screw conveyors to down spouts and bagged on the first floor.



Sherman Cooper, last miller at Double Mills. Photograph by Orlando V. Wooten, Jr., courtesy of the Edward H. Nabb Research Center.

The Miller and the Mill

by Sherman Cooper, 1975

As long as water runs down hill
I want to run old double Mill
And when my milling days are over
And I lock the old mill door
Never to return anymore
I will be with my loved ones
Over on the other Shore.

And I, the old mill
Sits down the hill
Very quiet and very still
Hoping some good man will come by
Unlock the door and give me a try
Just as he did in days gone by
Just fill the hopper and sweep the floor
Pull the gates, Put water on the wheel
And I will give you some double Mills Meal.

Now if these things do not come to pass
And I, the old mill, am left here to die at last
You son' hear the rumbling of my wheels anymore
For my dear old miller is on the other Shore.

structure collapsed after a storm washed out the foundations and the old mill crashed into the shallow and narrow creek in 1979.

Nearby Quantico Creek, also draining into the Nanticoke River, was the site of another gristmill in the 1700s. As in many cases, a gristmill sat on one side of the creek and a sawmill opposite. Legend has it that a 3 mile-long canal was dug to join the two mills. The canal was 8 feet deep and 10 feet wide and reportedly took seven slaves seven years to build. At the completion of the job, they were given their freedom. The gristmill continued to operate into the early 1900s, and as late as the 1920s, traces of the old water mill with its partially decayed mill wheel could still be seen. Later, the beautiful lake was drained and a modern bridge crossed it connecting two busy roads, thus destroying the dilapidated mill.

On Barren Creek, a third creek emptying into the Nanticoke, at least 10 mills operated there—grist and saw—from the 1700s through the early 1900s. The oldest of these was Barren Creek Mill. Built in 1737 of oak timbers pegged together to form the rugged frame of the building, local blacksmiths produced all the nails for the building while the shingles were cut by hand. Adjoining almost all these mills was some kind of house for the miller's residence. At Barren Creek Mill, a house stood on a nearby hill, but later was moved to a spot adjoining the mill. It had one room and a kitchen on the first floor and two small rooms upstairs. By 1904, the mill had been enlarged to become a three-story building. In the mid-1920s, the gristmill was modernized and a flourmill apparatus installed. In 1970, after being idle for more than 10 years, the owners of the mill demolished it, giving the interior mill works to the Maryland Historical Trust.

Of all the mills on the Eastern Shore, only one remains today—the Double Mills gristmill on Barren Creek on what was known as Mockingbird Pond. This mill, as many on the Eastern Shore, incorporated some of the inventions of millwright Oliver Evans, often called “the father of modern milling.” About 1870, after another severe storm, the owner of this mill introduced a revolutionary change to the process. He replaced the undershot wheel with an iron water turbine, which had been invented in France in the 1840s. On the flat land of the Shore, this vastly increased the efficiency of the mill. That turbine, along with all the other kinds of milling machines and the millstones, remain in the mill today.

Most of the Eastern Shore gristmills produced the same kinds of product from the eighteenth through the early twentieth centuries—white and yellow corn meal (depending on the kind of corn), oatmeal, buckwheat and rye or wheat flour, hominy, and animal feed. With the power of more than 30 acres of water turning the wheel or turbine, these mills typically could convert bushel of corn per hour into 50 pounds of meal. In the 1930s, the miller at Barren Creek Mill claimed the mill was capable of grinding between 800 and 1,400 pounds of corn per day, depending on the kind of meal the customer desired.

Nonetheless, in the early 1900s, some mills powered by means other than running water were built on the Shore. In Hebron, a flourmill was built and operated with a gasoline-powered engine. Although unusual on the Lower Shore, a few windmills were built on the flat lands stretching along the rivers, where the wind blew most of the time. The 1798 tax list included this description of Elihu Mezick's property in Somerset County at the mouth of Tipquin Creek: "high, uneven loose ground with some low, cold springy grounds and marsh. Dwelling house sawed logs out of repair; kitchen 16 x 18; smokehouse 10 x 10; old barn logs 16 x 18; lumber house 10 x 10; windmill in tolerable repair." From the 1700s, a windmill also operated in Dorchester County and in recent years has been restored and is open to visitors. Known as Spocott, it is a 10-ton post windmill just west of Cambridge. This mill operates with wind vanes 52 feet across, fitted with canvas sails, with two millstones and wooden cogs making it possible to grind corn into meal.

Timber Cutting and Lumber Milling

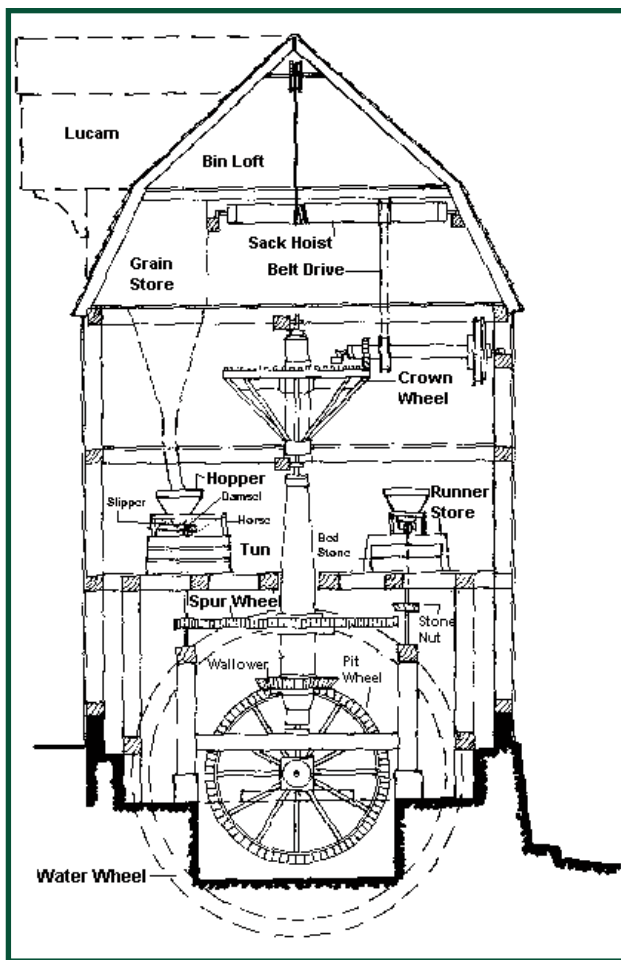
In addition to gristmills, residents of the Eastern Shore also used the mill structure for timber cutting and lumber milling. In many instances, these sawmills were the partners of water-powered gristmills. The availability of large stands of timber provided plenty of building material for houses, barns, boats, furniture and even tools, and mills were needed to refine lumber into usable forms. Until well into the twentieth century, oxen were used to pull the felled trees out of the forests and to the mill. Oxen were stronger than mules or horses, and they hauled timber yoked in pairs. In 1860, there were, according to the census, 4,200 working oxen in Somerset and Worcester counties, most of which were used in lumber milling.



Barren Creek Mill. Photograph by Orlando V. Wooten, Jr., courtesy of the Edward H. Nabb Research Center.

Double Mills

In 1933, the mill, miller's house and general store at Double Mills were bought by Mardela Springs merchant J.P. Bennett and his sons. They undertook a major renovation of the mill and made it a modern commercial operation. Two trucks were kept busy and the mill often ran 24 hours a day. J.P.'s son, Harold, the Bennett family and their employees worked in shifts to produce the variety of ground grain products, and Harold even took courses in poultry veterinary medicine to become a consultant in the infant poultry business just beginning to grow on the Shore. He developed four different formulas of poultry feed and, in 1937, had them registered by the State of Maryland as Bennett Brothers Developing Ration, Bennett Best Chick Starter, D.M. Laying Mash and Bennett Best Laying Mash. The business continued throughout World War II, but by the mid-'40s, there were major business changes beginning in the poultry industry, and the small-scale milling industry could not compete. The large new industrial operations began their own feed production operations as well as hatchery, egg and dressed poultry productions. While vertically organized businesses such as Perdue and others grew, the remaining water-powered grist mills went back to producing fine quality cornmeal and hominy for domestic use.



The inner workings of a mill.

Before the mid-1700s almost all timber sawing was done by hand with long bladed saws operated by a two-man team working over a pit. One man standing in the pit held one end of the saw while the other man on top pushed and pulled the other end of the saw, slicing through the log which lay across the pit. The water-powered sawmills were a great laborsaving technological improvement. Not only did these mills saw thousands of logs into boards which were used in numerous buildings on the Shore, but also the sawmills ran wood lathes and jigsaws while providing auxiliary power for pulling large-sized molding planes. These mills became known as “sash” or “up-and-down” sawmills.

There were five major parts of sawmills: the dam, with gate and sluice; headrace (not always present); wheelpit, with machinery; mill above the wheelpit; and the tailrace. A log was laid on a carrier behind the vertical saw blade, which is moved up and down by the water-powered gears as the log is pulled through the cutting path. Although it was faster than cutting by hand, this was a slow process. Some millers joked that they could set a log on the carrier in the morning, go home and eat breakfast, plow a couple of acres of land, eat lunch and in mid-day the log might be through! Although there were several small improvements in the construction of up-and-down mills in the 1800s, little changes were made until the widespread use of circular mills in the latter 1800s.

Like the gristmills, these water-powered sawmills were abandoned for the most part in the early 1900s. Barren Creek sawmill had become inefficient and was abandoned by 1914. Most mills on the Delmarva Peninsula were replaced by steam-powered sawmills constructed after the mid-1800s, which were powered by huge boilers with wood fires heating the water to steam. Because they were operated by steam and not running water, these mills could be built near any large stand of timber and did not have to be located on a creek.

Yet despite the advantages of the steam powered mills, the dangers were many. One fairly common occurrence was fire caused by sparks from the engine. For example, in May 1872, Sharptown's Cooper and Phillips' mills caused a fire that burned over 6 acres of pine thicket, consumed 20 cords of wood and almost demolished the mill. Another danger associated with these steam-powered mills was that the boiler might blow up, which unfortunately, was not a rare occurrence. In the early 1900s, the Graham and Hurley, Co. sawmill in Athol exploded. Powered by a 50-horsepower, steam

engine, the mill had been in operation for several years, sawing lumber cut from the nearby woods. The boiler, which weighed several tons, was thrown 150 feet, and parts of the mill were found up to 300 yards away, with workers' coats found in the tops of trees. In the disaster, four men were killed instantly.

Milling Towns

Because milling required the damming of many creeks, the construction of mills greatly impacted the development of towns and roads. On the Eastern Shore, this influence is seen in numerous towns. Snow Hill grew around the mills, even naming one of the streets Mill Street. Similarly, Bishopville was also developed around a mill, built on a pond created by dam the streams that drained into St. Martins River. Powellville was centered near a gristmill and a sawmill built by Stanton Adkins in 1861. His son, Elijah Stanton Adkins, moved the mill to Salisbury in 1893. And Salisbury, known as Handy's Landing until 1737, owed much of its early prosperity to the gristmill on Humphrey's Lake. In western Wicomico, there were at least 12 gristmills and sawmills on Barren Creek, which proved to be a large factor in the growth of the town Barren Creek Springs.

OTHER INDUSTRIES

Textiles

English laws attempted to restrict the manufacture of textiles in Maryland through the Colonial period. Still, through much of the 1800s, Maryland woolgrowers provided the raw wool that was mixed with flax and made into a coarse fabric called linsey-woolsey. This fabric was used primarily for garments for servants and slaves and was shipped to the Indies as well. Nonetheless, this industry remained small on the Shore and eventually diminished.

Shipbuilding

Although no colony surpassed Maryland's facilities for shipbuilding, Delmarva shipbuilding remained a relatively small industry, partially due to early limitations. England's Navigation Acts placed severe restrictions on Colonial shipbuilding in Maryland, even though this was in direct violation of Maryland's charter. Because of this violation, colonists complained and attempted to evade the law in any way they could. On the Eastern Shore, small shipyards were built on almost every navigable stream. Most of the ships built were small boats and



Downtown Snow Hill, Maryland.



The new tugboat Oyster Creek, built by Chesapeake Shipbuilding, Salisbury, Maryland. Photograph by Jim Denske, courtesy of Chesapeake Shipbuilding.

The Shad Barge

For centuries, watermen on the Nanticoke River have been setting stake and drift nets for shad and rockfish each spring. For this, a stable vessel is needed that is easily driven under oars, is low-sided for ease of working a net, is capable of carrying heavy loads and is able to navigate the upper river's steep chop. What evolved from this need is the "shad barge," also known as the "Sharptown barge." Un-barge-like in appearance, these ships are often built of cypress trees taken from Broad Creek. They are long (18 to 22 feet) and narrow (4 feet) with flat bottoms; low sides flared like New England dories; and high, raking sheer at the bows. Unlike other boats, they become more stable as they are loaded.

Originally, each topside was made of a single plank of cypress. Bottoms were cross-planked. Today, topsides are usually pine planks or plywood, and bottoms are plywood, often covered with fiberglass. Hulls are slightly wider, especially at the transom, and 35-horsepower engines have taken the place of oars.



The Captain Is Also the Carpenter. *Captain Heath of the Jeanie D. Bell replaces a rotted plank.*

barges for navigating the rivers and Chesapeake Bay, but some sizable ships also came out of these marine railways. Through the mid-1900s, this included the sailing vessels that were the workboats used by watermen [see Unit One]. In larger shipyards, such as the ones in Salisbury, Sharptown, Pocomoke and Crisfield, companies also produced the iron coal-fueled ships that were important in the trade to the Indies, up and down the Atlantic coast of the United States, and even Europe. Despite these small industries, shipbuilding remained minor compared to other developing agricultural industries.

Carpentry

In the 1600s and 1700s, most building on the Shore was performed by planters/farmers themselves, perhaps along with the help of indentured servants or slaves. By the early 1800s, expert house carpenters and joiners did most of the building. By the late 1800s, they had adopted modern business practices—estimating a job, submitting bids to individuals or investors, and then sub-contracting with expert masons, plasterers, bricklayers and painters. Joiners were the experts who finished the woodwork in the house and built furniture and cabinets. The rough timberwork was done at the lumber mill instead of the building site, and house building shifted from primarily one of craftsmanship of artisans to that of "parts-assembly of laborers." The old adage that "a workman is known by his chips," no longer was true (Truitt, 1982).

Iron Making

Iron making never became a major industry on Delmarva, but it was a small and important part of its local economy for a brief time. Outcroppings of iron ore could be found in many spots, with records that it was being exported to England by 1718. Then, in 1710, as result of a Parliamentary Act for encouragement of the export of pig iron, the Maryland legislature offered 100 acres of land free to anyone who would set up furnaces and forges in Province. Under this act, several furnaces and forges were erected across the colony during the next 30 years. English manufacturers were glad to get pig iron from Maryland, as they resold the articles they made from it to the colonists at a handsome profit. Pocomoke Swamp was rich in "bog iron," which was low-grade iron that was easily smelted. Colonists began harvesting this iron in 1788; however, it only became profitable in 1832, when Worcester County Judge Thomas A. Spence formed the Nassawango Iron Furnace Company and bought 5,000 acres next

to the furnace. There were high demands for iron nationally, and for a time, big profits. The company town had more than 100 homes, a general store, a blacksmith shop, a gristmill, a sawmill, a school, a church, even a hotel for visitors. Called Furnace Hill, it had a population of 400 in 1838. However, Eastern Shore iron mining ended with the discovery of the Mesabi Iron Range in 1848 in Minnesota. This iron range produced exceptionally high-quality iron, thus diminishing the demand for crude bog iron that was found on the Delmarva Peninsula. This caused a drastic abandonment of Furnace Hill, and by 1854, it had become a ghost town.

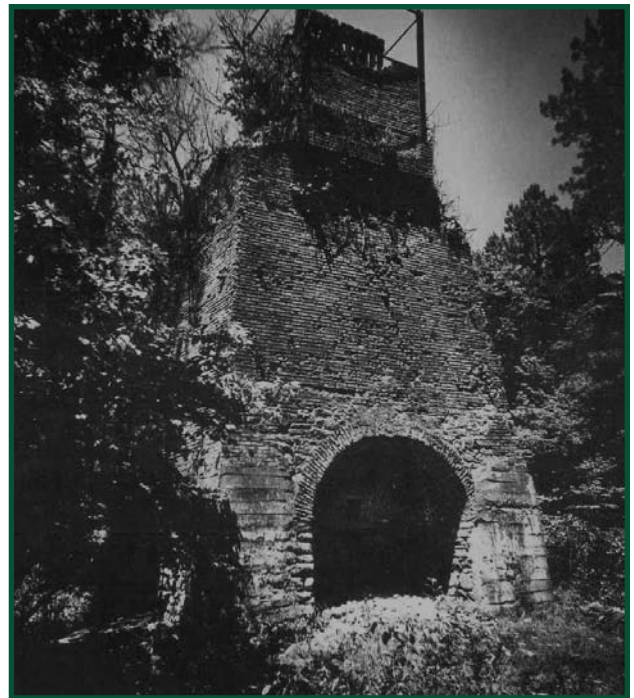
TRANSPORTATION ON THE SHORE

Ferries and Steamboats

One aspect of travel on the Lower Shore that has survived from the 1600s to the present day is the ferry. Ferries, in fact, were the first public utility in the New World, and both Maryland and Virginia provided ferries in 1638, the first being St. Mary's in Maryland. By the mid-1700s there was at least one ferry crossing every river in the colony. The earliest vessels were log canoes, poled or paddled across, depending on the depth of the water. Later, wagons were lashed together with the right-side wheels of the wagon in one canoe and left wheels in another and the horses swimming. Still later, flat or broad-beamed rowboats were built on which a team and wagon could drive.

By the 1760s, Annapolis innkeeper Samuel Middleton operated a ferry from Annapolis across the Chesapeake Bay, which carried people and horses. Packet sloops also carried passengers and freight from Annapolis to Rock Hall and to Oxford. Three ferry routes were crossing the Bay in the mid-1700s, some running from the Norfolk and Yorktown north to Annapolis.

On the Lower Shore, remarkably, two ferries remain in service today at Whitehaven and Upper Ferry, both across the Wicomico River. The ferry at Vienna, across the Nanticoke, survived into the 1900s. The Whitehaven Ferry was established soon after the town was incorporated in 1708 and, today, is the oldest continuously operating ferry in the nation. Since the town was one of four main stops on the stage road between Cambridge and Princess Anne (the others being Vienna, Barren Creek Springs and Quantico) the ferry was a busy and prosperous enterprise. The ferry is a cable ferry—a steel cable replaced the original rope—that



The old iron furnace.



Steamboats began forging the Wicomico River in 1830.

continued to work the same way as it had for 200 years until a gasoline motor was added a few years ago. In the mid-1800s, when the harbor in Salisbury silted up, steamboats stopped there, and coaches from Snow Hill, Princess Anne and Salisbury met the weekly vessel. In days before stream, the narrowing of the river made sailing impractical beyond Whitehaven, and packet boats stopped there and let off passengers for Princess Anne, Salisbury and Snow Hill. Today, Upper Ferry primarily connects the residential areas around Pemberton Drive with the towns of Siloam, Eden, Allen and Princess Anne, making about 200 crossings daily across the 5-mile span.

The crossing of the Nanticoke River from the seventeenth through the twentieth centuries involved almost every sort of travel—boats, ferries, bridges, railroad and highway. The first ferry authorized to cross the river at the point where Vienna now stands was in the 1670s. Since the east bank of the river was mostly marsh, a causeway was built between the ferry landing and high ground in Somerset County. In 1719, John Lane patented fifty acres one mile above the mouth of Barren Creek, opposite Vienna, and he and his grandsons operated a ferry there for almost fifty years. The ferry was replaced with a wooden bridge in 1828, but it was abandoned in 1860 because of the arrival of the steamboat twenty years earlier.

Steamboats began coming up the Wicomico River with the voyage of the *Patuxent*, a sidewheeler, in 1830. Other ships followed, and a terminal was built at Shad Point. Shad Point was as far upriver as the large boats could navigate and soon Cotton Patch, a wharf and warehouse, were built in this area. In 1882, a steamboat company from Baltimore built wharves at ten landings on the Wicomico River, twelve on the Nanticoke River as far as Seaford and eighteen along the Choptank to Denton. A decade later, Salisbury businessmen asked for faster and more reliable steamer service, and the company built a new ship, the draft bateaux (Truitt, 1982). Nonetheless, in 1888, the river was dredged to a depth of nine feet up to the Main Street Bridge, and in 1931 it was dredged to a thirteen-foot depth, so as to accommodate other kinds of boats (John, 1998).

Similarly, steamboats began visiting Pocomoke regularly in 1868. In one day, ships could make the trip from Baltimore to Pocomoke, which previously took several days by schooner (Wennersten, 1992). The first steamboat up the Nanticoke River was the *Osiris* in 1854. By 1883, two steamboat companies

regularly ran freight and a few passengers on the river, and by the 1890s, the Maryland Steamboat Company bought out its biggest competitor on the Nanticoke and was making twelve regular landings from the mouth of the river up to Seaford, Delaware (Burgess and Wood, 1968).

The first steamboat arrived at Vienna in 1840, and regular steamboat service was in place by 1856. However, with the possibility of approaching war, the U.S. Department of War, concerned for strategic needs of river travel, issued an order that the draw in the bridge must be widened to accommodate larger vessels. Changes began, but the bridge was never completely rebuilt and the bridge was eventually abandoned and replaced by the ferry. With the coming of the railroad in 1890, ferry and steamboat travel lessened, but they continued to carry some pedestrian and automobile traffic. Still, even this use was short lived. As more automobiles began to appear locally, the extended trip to get from Vienna to the other side of the river became increasingly frustrating. Around 1910, the Maryland legislature, responding to numerous requests, began to study the need for a highway bridge and road across the river and marshes.

One local resident wrote about the perils of driving on the Shore: “I owned a Model T Ford in 1923. We would drive from Vienna to Mardela, going across the Nanticoke River on a scow and then across the marsh—but only if the tide was low, as there were places where there was quick sand. Otherwise I drove east of Vienna via Reids Grove and Rhodesdale turning south to cross the Nanticoke on the bridge at Sharptown, and thence near Riverton to Mardela.”

With such problems, a new route was surveyed and an appropriation even made, but the First World War intervened and the project was temporarily dropped. By 1931, Governor Albert Ritchie, inundated with telegrams from hundreds of local citizens demanding another bridge, gave in, replying, “for god’s sake, stop the telegrams; we’ll give you the damned bridge.” A new, two-lane bridge with center draw opened to traffic the next year. Fifty-seven years later, in 1988 vacationers bound for Ocean City demanded an end to delays caused by the opening of the bridge draw and a new four-lane fixed span bridge was built to replace the 1931 span.

In many ways these changes and developments in Vienna reflected those throughout the Lower Shore. The steamboat era, for example, made an important and significant impact on the area for a little more than half a century. Typical was the



Governor Albert Ritchie



William Preston Lane Jr. Memorial Bay Bridge. Photograph by Jane Thomas, courtesy of the University of Maryland Center for Environmental Science, IAN Image Library, www.ian.umces.edu/imagelibrary.



The Chesapeake Bay Bridge-Tunnel.

influence of steamboats on both the economy and leisure travel. On the Nanticoke River steamboats began making regular runs from the Bay up to Seaford, Delaware, in the mid-1800s, picking up carload after carload of melons, berries, vegetables, holly wreaths, timber and oyster shells. The effect was to commercialize farming in the area.

In 1852, the *Wilson Small*, owned by the Eastern Shore Steamboat Company, was put on the Baltimore-Salisbury run. It carried both passengers and freight, and vacationers began sailing on it in 1876. They would leave Baltimore on the steamer at 5 p.m. and go overnight to Crisfield, then take the train in the morning to Salisbury, transfer to the Wicomico and Pocomoke Railroad or stage to Newtown or Snow Hill (Truitt, 1982). Steamboats that traveled directly up the Wicomico River found that the river was too silted in Salisbury and most stopped at Whitehaven, although a few went as far as Cotton Patch Wharf, two miles south of Salisbury. In 1883, city officials appealed to the federal government to appropriate money for a survey of the river. After this survey, they dug a 5-foot deep channel, at low tide, as far as the Main Street bridge, which allowed for an increase in steamboat travel.

By the mid-1700s, sailing vessels that acted as ferries followed three major routes, both east-west on the upper Bay and north-south at the capes. However, the demand for ferries and steamboat passages fluctuated as transportation trends changed. The sailing vessels were replaced by steamships in the mid-1800 so as to carry mainly passengers, rather than large wagons and vehicles. However, in the early 1900s, the increase in cars and trucks increased the demand for Bay ferries that would carry many vehicles. Yet even the ferries were replaced a few decades later, when the Chesapeake Bay Bridge was built in 1952, and the Bay Bridge-Tunnel was built in 1964.

Boating Towns

Unlike the planned, structured and church-centered villages of New England, Eastern Shore villages were allowed to grow and evolve as geographic, social and economic forces determined. Since many of the earliest settlers approached the Eastern Shore from the water, it was natural that the first towns would be near the rivers or creeks. In selecting town sites, both Native Americans and European settlers looked for the outsides of curves, with firm ground for building and deep water for docking. This was evident at Vienna on the Nanticoke River, where it not only was on the outside of the meander but was on one of the few spots of high ground. From Nanticoke town, there was not another stretch of non-marshy high ground until one reaches present day Riverton and then not again until Sharptown.

For most early settlers, the head of navigation on a river—the farthest point to which ships could travel—almost always was the site of a town. There, people and goods could transfer to land transportation. The county seats of all three counties fit this description—Princess Anne at the head of the Manokin River, Snow Hill at the head of the Pocomoke River and Salisbury at the head of the Wicomico River. Even some smaller towns were located in this way. Allen, settled ca. 1702, was at the head of navigation of the Passerdyke Creek. This creek, now silted, was deep enough in the eighteenth century for sailing vessels and empties into the Wicomico Creek, which in turn empties into the Wicomico River. Quantico was at the head of the Quantico Creek, which empties into the Nanticoke.

The Railroads

While steamboat traffic grew dramatically on Delmarva, the railroad also appeared on the Lower Shore. The Delaware Railroad, running the length of the state, was built by 1858. Local Maryland interests organized the Eastern Shore Railroad Company at approximately the same time, securing a charter to build a line from Delaware to Somers Cove on Tangier Sound by 1853. By the summer of 1860, a track ran from Delmar to the north bank of Humphreys Lake in Salisbury. Unfortunately, this coincided with the beginning of the Civil War and work stopped during the war. Still, on July 4, 1860, the railroad ran an “excursion” train from Salisbury three miles north to Williams Switch for 25 cents. The large crowd was amazed at the speed—12 miles per hour! The next day, the company scheduled train service to the north, and the railroad

Eastern Shore Town Names

Not all of the towns on the Eastern Shore derived their names from the railroads. Most early settlers came from small towns and villages in the British Isles, and the villages they built here are strongly reminiscent of them even today. Many of their names, as well as names of Somerset and Worcester counties and several rivers, are directly copied from their English counterparts. Snow Hill in Maryland, named after a section of London, became county seat of Worcester County. Salisbury, named for the city in Wiltshire in England, became county seat in Wicomico County, and Whitehaven in Wicomico County, was named for the city in Cumberlandshire, which was the home of the town’s founder, Col. George Gale.

In at least two towns’ founding and naming, the English Civil War played a role. Legend is that Whaleyville, the “mystery village of Worcester,” was founded by Gen. Edward Whaley. Whaley was instrumental in the death sentencing and execution of King Charles I in 1649, and after the king’s sentencing, he came to Maryland to hide and avoid persecution. Gen. Whaley had the money, influence and friends to acquire land and to establish a closed secret society, and maps published before 1805 described the area as unoccupied. Similarly, the leader of the army opposing King Charles in the war was Oliver Cromwell, and it was Cromwell’s Puritan forces that had brought about the execution of the King and established England’s first representative, parliamentary government. That government did not last, however, and Charles I’s son, Charles, returned to the throne and restored the monarchy in 1660. Col. William Stevens, a soldier in Cromwell’s army, came to America after the parliamentary government failed. His ship was wrecked at Assateague, and Indians guided him to Accomack. In 1660, he left Virginia for Maryland and became Somerset’s first representative in the general assembly, deputy governor of Maryland and member of the proprietor Lord Baltimore’s council. Locally, he was the original ferryman-keeper at the settlement known in 1670 as Steven’s Ferry. Nonetheless, Steven’s legacy faded, and the name of that hamlet changed over the next 200 years, becoming Warehouse Landing, Newton and New Town; it became Pocomoke City in 1878.

eventually reached Tangier Sound in 1866 and Pocomoke in 1870.

Plans to build a rail connection to the western shore of Maryland began about 20 years later. In 1886, the Baltimore and Eastern Shore (B&ES) Railroad was chartered, intended to run from Preston to Hurlock, through Rhodesdale and Reid's Grove to Vienna. In 1890, the train arrived in Vienna where a new railroad bridge across the Nanticoke River carried trains on to the ocean. Stations were built in Barren Creek Springs (now Mardela Springs), Hebron and Rockawalkin, and they reached Salisbury in September 1890. Unfortunately the B&ES was in financial trouble from the start and, in 1894, was taken over by the newly formed Baltimore, Chesapeake and Atlantic (BC&A) Railroad. Three years later, the BC&A bought all the steamboats making runs to the Eastern Shore and thus dominated all freight, mail and passenger service. Nonetheless, in 1927, the railroad went bankrupt and was bought by the Pennsylvania Railroad the following year.

The success of all the railroads on the Lower Shore lasted less than 50 years, from 1887 to ca. 1920. There was a brief revival during World War II, but trains already had begun to feel the competition from the rapidly growing number of trucks and cars. Financial troubles plagued the railroads. The Eastern Shore Railroad failed in 1879 and was taken over by the New York, Philadelphia and Norfolk (NYP&N) Railroad. Under its leadership, tracks reached Cape Charles, Virginia, in 1884. The Pennsylvania Railroad leased and operated the NYP & N in 1922, and bought the Maryland, Delaware & Virginia in 1923. The last passenger train ran south of Wilmington in January 11, 1958, but even the days of freighting by train were declining. In 1973, even the Pennsylvania Central Railroad went bankrupt, and Con Rail succeeded it, continuing the limited, mailing commercial, rail service that exists at present on the Eastern Shore.

Railroad Towns

In the second half of the nineteenth century, one of the most important determinants in the location of new towns was the railroad. Steam engines needed water, and repair sheds were necessary every few miles. As a result, several new towns were created along the tracks of the new rail routes, with a station located approximately every seven miles. Some of these grew and became successful, but others never became more than a brief stopover.



Railroads determined the locations of many new towns in the nineteenth century.

When the railroad arrived at the boundary line between Sussex County, Delaware, and Somerset County, Maryland, the area became the site of repair shops, stores, hotels, lumber mills, brickyards and blacksmith shops. This greatly stimulated the area's economy, thus allowing for significant growth. The emerging town straddled the state line, and therefore, it seemed a name that combined Delaware and Maryland would be appropriate; hence, Delmar got its name. The town prospered for decades as a "railroad town," becoming home to hundreds of families whose livelihood came from the railroad. When rail service began to decline in the mid-1900s, other businesses already had moved into town and the development of commercial blocks along U.S. 13 continued to bring growth and prosperity.

A similar thing happened when the Baltimore and Eastern Shore arrived in Wicomico County in 1890. A few miles southeast of Barren Creek Springs (now Mardela Springs), near a spot known only as Nelson's Crossroads, the railroad picked the spot for another station. A station was built, joining the house and store owned by Joseph Nelson, and the beginnings of a town quickly became apparent. The name, chosen either by the president of the B&ES or a Maryland politician, was to be Hebron, from the Biblical town of the same name. By January 1891, the town had a post office, with Nelson as postmaster, and by 1898, the town had two churches, a lumber manufacturing plant and a shirt-sewing factory.

The Eastern Shore Railroad progressed south from Salisbury to Tangier Sound in 1866. There, the train could connect with steamboats going to Baltimore and Norfolk. Yet to do so, residents had to build a breakwater with an oyster shell base one-half mile to deep water. With this, the breakwater held the railroad tracks, which became the middle of the main street. A village soon grew at the terminal, and it needed a name. Since the Cove was named for Benjamin Somers, it might have been logical to keep Somers Cove as the name of the town. But, as in the case of Hebron, the president of the railroad, John Crisfield, had been not only the financier of the company, but also the one who had the vision of opening up markets for Lower Shore strawberries, vegetables and crabs. Therefore, when he suggested naming the town Crisfield, there was little argument. (At least Benjamin Somers is namesake of the large marina in town, Somers Cove Marina.) Refrigerated cars transported oysters, crabs and fish, and traffic in these goods continued to be the heart



Map of the Eastern Shore before railroads and highways made their mark.



Somers Cove Marina, Crisfield, Maryland. Image courtesy of Somers Cove Marina.



Union Station in Berlin, Maryland. Lemuel Showell III founded the railroad that initially ran from Berlin to Salisbury. Image courtesy of the Calvin B. Taylor Museum.

of the town's prosperity for years.

Similarly, the extension of the Baltimore and Eastern Shore Railroad, moving eastward from the Nanticoke River, reached a point on the edge of the Pocomoke River swamp in 1895, a spot known as Holly Swamp. After some dispute over changing the name of the town, this area was renamed Willards after the railroad's general manager Capt. Willard Thomson.

Several other towns in the area were likewise influenced by the railroads. Just on the southern edge of Salisbury was the hamlet of Disharoon's Crossroads, which later became known as Forktown. When the railroad arrived at Forktown in 1866, local farmers enjoyed an economic boom with the shipping of strawberries, blackberries, huckleberries and even teaberries. Over the next five or six years the railroad became more important to the town than the old road, and some suggested changing the name. Two were suggested and the residents voted between Phoenix and Fruitland. Because there was another Phoenix in Maryland and the town was so dependent on the fruit business, the latter won and the name has since been used in this area.

In Worcester County, the Worcester and Pocomoke Railroad arrived from Delaware, crossing the state line just west of Bishopville. One of the local men, who had struggled for years to bring a railroad to that county as well as to create a seaside resort, was Lemuel Showell III. The first railroad station in the county was at the town of St. Martins, which almost immediately changed its name to Showell.

A mile south of this point was the site of a basket factory, used by farmers in the area for shipping out their produce on the railroad. The north-south rail line that ran through here (later the Maryland, Delaware and Virginia Railroad) established a switch where timber products were shipped north. Both the switch and the basket factory failed, but the name given to the tiny hamlet there, Basket Switch, lives on.

Finally, in only one case did a town change its name because of the railroad and then change it back to the original, Sandy Hill. This town was an assembly place for cattle, which were herded and sent on to Wilmington slaughterhouses, and therefore, it became known as Stockton (stock town). With the arrival of the railroad, however, the name was changed to Hursley because the railroad complained of too many Stocktons. Nonetheless, that name lasted only as long as the railroad. When the rail connection collapsed, the name reverted to Stockton.

ROADS AND HIGHWAYS

Initial Travel

Travelers on the Lower Eastern Shore in the 1600s took the path of least resistance and used the hundreds of navigable waterways here as roads. Although the land probably was not as heavily wooded as parts of the upper Shore or west of the Bay, the flat terrain was crisscrossed with scores of creeks, marshes and swamps. Water continued to be the simplest and cheapest way to travel for more than fifty years, until the early 1700s. However, some land travel existed, often following long-established trails used by the Native Americans as they moved with the seasons from the shorelines to inland camps.

Tobacco Rolling Roads

For many residents on the Lower Shore in the seventeenth and eighteenth centuries, the greatest need for roads over land was tied to moving their harvested tobacco crop. Once the tobacco had been harvested, stored, cured and then packed in the hogsheads in which it would be transported to England, the hogsheads had to be moved to the warehouses where ships would pick them up in the spring. Hogsheads, about one and one-half times as large as normal barrels and weighing from 300 to 800 pounds when filled, literally were rolled, with the help of teams of oxen, across the fields to the creek or riverside warehouses. Hence, these roads came to be known as rolling roads. The routes followed were determined by choosing the nearest to the large “plantations” (farms) producing the tobacco, the highest (non-marshy or swampy) land, and the route that would require the least labor in clearing/felling trees and other growth. Often these became the same routes followed later by other vehicles and even by modern paved roads.



Tobacco hogshead barrel on a rolling road.

Public Roads

The first public road was built, by order of the Somerset Court, in January 1667. It was to extend from the landing place on the lower Pocomoke River (presently Kingston) north through Princess Anne, to the head of Wicomico Creek and across Passerdyke Creek at what is now the village of Allen, and then to connect the headwaters of the rivers and creeks in lower Somerset County. However, the “public” aspect of this road was interesting. Not only was the road to be used by any Eastern Shore resident, but also each landowner along the route had to build the part that crossed



Concord stagecoach, 1869. Stagecoaches like this one were used for land travel on the Eastern Shore throughout the nineteenth century.

through his land. Contrarily, the county was obliged only to build bridges for the road. This approach to building the roads led to interesting characteristics for the route. Farmers did not tolerate a road crossing through a cleared field, especially when clearing land was long, hard work. The result was sharp turns and wide circuitous routes, with many fence gates to open. Land travel, therefore, became long and uncomfortable. Even in the 1800s, travel by stagecoach from Salisbury to Snow Hill via Berlin was 22 miles but took over seven hours.

With extensive and uncomfortable travel, the need for rest areas grew along these newly formed roads. These establishments soon became numerous, albeit somewhat dangerous, with the rowdiest being Crotcher's Ferry, now Eldorado in Dorchester County. This kind of establishment led to numerous laws that attempted to curb the negative behaviors occurring along the new routes. With large numbers of bars and saloons being built, in 1678 Maryland law required each tavern to purchase a license for an annual rent of 1,200 pounds tobacco. They banned extraordinary drinking, fighting or quarreling (although extraordinary was not defined).

However, the laws developed in response to roads were not limited to punishment for bad behavior. In the first half of the 1700s, in fact, there were at least 10 laws or amendments to laws passed referring to building, maintaining and regulating roads in the colony. Even an early attempt to name and identify roads was included. Labor for maintaining and repairing roads was to be supplied by the owners of the land through which the road passed. Concern for travelers was reflected in a law that required dead trees to be cut down so as to prevent them from falling on travelers. Additionally, many laws were concerned with the safety of bridges.

Seventeenth Century Laws Governing Inns and Taverns

Each "ordinary," or establishment, was also required to maintain stables and provisions for 20 horses, and have 12 feather beds and suitable furniture. Prices for taverns, inns and ordinaries, set by the General Assembly, included the following:

- 10 bales tobacco = 1 gal. small beer
- 20 bales tobacco = 1 gal. strong beer
- 4 pounds tobacco = 1 night's lodging in bed
- 12 pounds tobacco = peck of corn for 1 horse for 1 night
- 10 pounds tobacco = hay and straw for 1 horse for 1 night

Post Roads

In the 1700s, some of the first roads were post roads, either foot or packhorse trails that later were widened. The early postal service carried mail from Annapolis to Oxford by boat, then by stage overland. By the early 1700s, some roads went north to New Castle, Delaware, (via Easton, Queenstown, Centerville, Millington, Warwick or Elkton) and some went south to Cambridge and Vienna, across the Nanticoke River and on to Snow Hill and Princess Anne. Regular stagecoach lines had been established in America in about 1765—especially in Boston, New York and Philadelphia—and mail service by stagecoach began by an act of Congress in

1785. Teams of horses pulled these coaches, and horses were changed at relay stations every 15 to 20 miles. Therefore, need dictated keeping stables with plenty of horses at regular points along the most traveled routes. Thus, hotels, inns and taverns continued to grow along these routes.

Improvements in Road Quality

The quality of roads on the Lower Shore began to show some real improvement by the last quarter of the nineteenth century, when early experiments in paving the dirt roads began. Until then, one of the greatest problems with roads was the deep ruts made in muddy dirt roads by wagon wheels and animal hooves. Huge mud puddles became deep holes and could overturn an unsuspecting wagon. Even into the early 1900s, there were many country roads that were impassable for several weeks during the year because of the weather-influenced roads.

One way residents addressed these problems was to place logs side by side across the road. These were often called “corduroy roads” in reference to the bumpy ridges made by the logs. They were far from satisfactory, however. Roads remained so bad that by the turn of the twentieth century it still took one and a half days to travel from Ocean City to Salisbury, including fording the Pocomoke River!

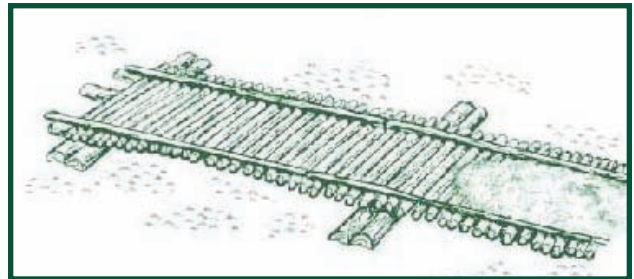
In 1870, Wicomico County, specifically Salisbury, started experimenting with shell roads, using oyster shells first to fill potholes, then to surface roads. Until then, the only use for the excess shells had been to crush them and use as fertilizer, so this method became doubly economically advantageous. The first full-scale shell road in Wicomico County was completed in 1880, from Salisbury to Parsonsburg, “to get rid of sand hills and mud holes.” While the county paid for the shells, owners of abutting properties hauled the shells with their own horses and wagons. When the 6-8-foot-thick shell paving became popular, mountains of shells, 58,000 bushels for each mile, were delivered by rail and boat.

Automobiles

Despite the progress made with shell roads, the advent of the internal combustion engine—and in turn automobiles—made it more urgent to find a better solution. A smooth surface and straighter routes for faster vehicles were needed. One of the more popular paving solutions was macadam, a mixture of pressed tar and stone developed by a Scotsman around the turn of the century. Later, concrete became the more popular paving material



Wagon wheels created deep, treacherous ruts on dirt roads in wet weather. Image courtesy of the Tyrrell Photographic Collection, Powerhouse Museum, Sydney, Australia.



A corduroy road was made using a series of closely set wooden logs.



Shell roads like this one were made of crushed oyster shells. Image courtesy of Frank J. Morgan.

Roads Recollection

Just south of Vienna, there was a dip in the roadway where it crossed a piece of marsh called “Trunk Hill.” The snow would pile up on the sides of the marsh and completely cover the road up to 6-7-feet deep. There were times the tractor was used as a bulldozer to break through the deep snow. Once a track was made then the snowplow was pulled through until the roadway was clear enough to become passable by vehicle.

In plowing the roadway by steel-wheeled tractor there was little chance for damage to the roadway since only about 2 miles was blacktop. Most of the roadway was dirt and oyster shell. Of course, when the spring thaw came there were the inevitable potholes. Sometimes they were deep enough to become stuck in. Anyone who had oyster shells would then dump them in the holes. Sometimes there were truckloads of shells brought up to fix the roadways.

In the summer, the county did scrape the roads first with mule teams and graders and later by a powered road grader, which we called a “road hog.” Whenever we saw the “road hog” coming we knew it was about to rain as it seemed there would be rain in one or two days. That meant the road would be very muddy and slippery.

Now at the time I was young the county road did not come all the way to the wharf. The county portion stopped at the woods line, but since the “road hog” could not turn around there he graded our road on to the wharf. It was in the 1950s before the remainder of the roadway was ceded to the county by my grandfather.

In that portion of Lewis Wharf Road was a very deep dip in the road surface. This was at the end of the lane going to Marshall’s Regulation. It was said that this was the spot where all the clay for the bricks to build the houses on Weston came from. It was spoken of as the “old brick Kiln.” It was deep enough in the center that as a teenager I could just barely see over the rim on the south side. On the other side was a deep drainage ditch. Apparently the ditch had been dug to drain the brick kiln and was later expanded to drain the lower fields. This dip in the roadway was filled by the county when they widened and surfaced the road in the 1960s.

[Source: *Horsin, Farmin’, Fishin’, Turklin’*]

and by the mid-1900s, most shifted to tar or asphalt blacktop.

Autos first appeared locally in about 1899, with a few Locomobile, Oldsmobile and Cleveland cars. By 1910, dozens were seen on the streets, which were described in the *Wicomico News* as “congested with traffic.” With the appearance of automobiles, in 1908, the state legislature authorized a state highway to be built from Delmar to Pocomoke to the Virginia line. This same route was expanded between 1955 and 1959, though the stretch in Salisbury—the Salisbury Boulevard—was built in 1942. Meanwhile, a concrete road had been built connecting Salisbury and Ocean City between 1913 and 1915, and, since road-building machinery had not yet been invented, all mixing and pouring was done manually. Hundreds of workers, including 200 laborers brought in for the job (mostly Italian) worked from dawn to dusk to complete the job (Truitt, 1982).

Conclusion

When the first European settlers arrived on the Lower Eastern Shore, Native American life revolved around the waterways and forest landscapes. Rapid changes in land use occurred over the next 150 years, making an enormous impact on the ecological, cultural, economic, social and recreational life of the Shore. In the next unit, we examine the recreational traditions that have emerged and been maintained on the Lower Shore.

Suggested Learning Activities

Supplemental materials for these activities may be found at www.wardmuseum.org.

Symbols Key:

★ - Grades K-2

🦋 - Grades 3-5

📖 - Grades 6-8

🌟 - Grades 9-12

Learning Activities Part Two

1. Read accounts of the Lower Eastern Shore's natural landscape in the 1600s and 1700s. What kinds of plants and wildlife did the early settlers find there? Go online and find a description of the main kinds of plants and wildlife found here today. How do you explain the differences? How has that affected other aspects of the natural setting such as Chesapeake Bay and the rivers? Find an aerial view of land along the Nanticoke River and land near Pocomoke and Snow Hill. Do these areas appear heavily wooded or only somewhat wooded? What evidence of human presence can be seen there besides farm land? 🦋 📖 🌟
2. Draw or find pictures of the kinds of animals the early settlers encountered on the Lower Eastern Shore. Which of these animals are no longer found running wild in this area? What do you think are the reasons for this? Visit the Salisbury Zoo and learn about the return of the red wolf. ★ 🦋 📖
3. Examine the topographic map of the lower Eastern Shore and Chesapeake Bay area included in this Guide. Looking only at the physical features of the area, explain why the earliest travel depended so much on rivers and bays, and why there very few towns until the latter part of the 1700s. Why did Salisbury grow where it did? Identify on the map the site of Upper Ferry, Whitehaven Ferry and the ferry across the Nanticoke. Why were those ferries operated at those points? Locate at least eight large mill ponds throughout the present three counties and explain the relationships between them and the locations of roads in the 1800s. 📖 🌟
4. Make a model of an earthen dam such as those built on the Shore, explaining why they were built, who built them, and the effects they had on the environment and the people living in the area. 🦋 📖
5. Draw a stage coach like those used in the eighteenth – early nineteenth century. Read some accounts or diaries of people who traveled on them and discuss ways this kind of travel was so different from the way people travel around the Eastern Shore today. 📖 🌟
6. Make a glossary of travel terms that refer to travel over a 300 year period on the Lower Eastern Shore. Include such terms as causeway, victualling places, stage coach, Dearborn, shay, corduroy roads and hand-pulled ferry. 🦋 📖 🌟
7. Read first-hand accounts of farm life in the early 1900s on the Shore and interview an older person about rural life when he or she was a child. 🦋 📖
8. Make a holly wreath using natural materials. Start with a long piece of dried grapevine that you shape into a circle and fasten. Fasten the small twigs of holly on the wreath. How many of these do you think you could make in a day? Where and why was there such a good market for these wreaths in the late 1800s and early 1900s? ★ 🦋 📖
9. Explain the connections between the development of the internal combustion engine (especially trucks), construction of paved roads, the end of World War II and the rise of truck farming on the Eastern Shore. What changes in farming helped bring about the decline of truck farming? 🌟
10. Create a label for your own cannery product. What kinds of things would you want to put on the label and why? 🦋 📖 🌟
11. Make a table of how much land could be plowed with oxen in a day, and with horses in a day. Visit a demonstration of a working steam engine. What were the advantages of the steam engine and what were its disadvantages? 🦋 📖 🌟
12. Collect pictures of farm equipment used on the Lower Shore in the early 1900s. Visit a farm equipment dealer now and collect pictures and prices and descriptions of what each piece of equipment does. ★ 🦋 📖
13. Collect samples of soy beans, wheat, barley, rye and sorghum. Mount them on posters and write captions of how they are used, how big they are when mature, and how they are harvested. Take photos of these grains growing in the field and/or being harvested. Interview a farmer about how they are grown, harvested, sold and used. Discuss how they changed the nature of farming on the Lower Shore. ★ 🦋 📖

Extensions: Activities Beyond the Classroom

1. Visit Pemberton Hall and the Historical Park there. Ask the guides about how people who lived there in the 1700s made a living. ★ 🦋 ⬇️ 🌱
2. Visit the old grist mill at Double Mills; go to the Double Mills website at www.doublemills.org and watch the video of how corn was ground there. Draw a sketch showing how a millstone worked. Make a list of the kinds of things you think farmers would have wanted to buy from the general store there in the late 1800s or early 1900s. How do you think the mill was a center for community recreation? Students may write an essay about the importance of milling on the Lower Eastern Shore from the 1600s through the early 1900s, and the reasons for the decline of milling. ⬇️ 🌱
3. Visit the Laurel Auction Block and interview the manager. Write an essay on some aspect of the operation of the auction block. ★ 🦋 🌱
4. Visit Furnace Town Living History Museum. Pretend you lived and worked there in the mid-1800s and write a story about your life there. ★ 🦋 ⬇️ 🌱

Lesson Plan 1:

Farming on the Lower Shore in Colonial Days

Lesson Overview:

The earliest European settlers in the Lower Eastern Shore were primarily farmers, but they also were forced to diversify in their activities and to be self-sufficient. As families moved in, they created farms that provided a living for themselves and also functioned as commercial enterprises, exporting tobacco, furs and some crops as well.

Level:

3-8 Grades

Objectives:

1. Identify the kinds of products that were sources of income and those that were consumed mostly on site.
2. Analyze the relationship between the natural environment and the social/economic life of the area.
3. Create a hypothetical drawing of a Colonial farm (manor/plantation) based on primary research data.
4. Distinguish between a farm, manor and plantation as the terms were used in the eighteenth century.
5. Explain the kinds of labor used on early farms and discuss the impact on society.

Subjects:

History, Economics, Geography, Social Studies, Art, Mathematics

Materials:

1798 Federal District Tax for Somerset County and handouts from this list
Art supplies
History books about Maryland in the 1600s and 1700s
Map of lower three counties of the Eastern Shore of Maryland

Activities:

Assign the class to read about working and farming in early Maryland. (An old but still good textbook, published in 1934 for younger students, is *My Maryland* by Beta Kaessmann, Harold R. Manakee and Joseph L. Wheeler, Ginn and Company, 1934.)

Based on their reading, have students make three lists:

- a. things raised by Colonial farmers primarily for use by their families
- b. things Colonial settlers would have exported to sell in Europe
- c. things settlers would have needed to buy from Europe

You may wish to supply younger students with a master list already categorized in this way. The list should include the following items: tobacco, furs, corn, apples, pigs, sheep, chickens, oxen, cows, flax, brass, salt, guns, plows, hoes. Other items might also be included. You also may wish to suggest things that today's students would know about but which would have been unusual or unheard of in the earlier period (bicycle, video games, iPod, cell phone, automobile...) and have students discuss why these would not be included on any of these lists.

3. Next, divide students into groups of four and give each group one or the other of the following excerpts from the 1798 Tax list. These list the property belonging to Somerset County landowners in 1798. (Younger students might not be divided into groups, as you deem appropriate.)

Denwood Wilson lived in Monie district in 1798 and owned two dwelling houses: one brick 34.5' x 28', two stories with 18 windows out of repair; cookhouse 20 x 16; smokehouse 12 x 12; weaving house 20 x 16; milk house; hen house 16 x 9; stables 24 x 30; carriage house 20 x 15; on one acre, value \$1,000. Second house was situated on pine poles 28 x 27, one story with 10 windows, a colonnade 19 x 16 with two windows; cookhouse

20 x 16 with two windows; lumber house 24 x 16; milkhouse 12 x 12; all in good repair, on 80 perches, value \$500. He also owned 3 tracts of land with buildings: "Arcadia" 1632.5 acres; Broad Creek Marsh 450 acres; Bunkere Hill, Dumfries 22 ac. A dwelling house of wood 20 x 16 one story with 6 windows out of repair; cookhouse 24 x 16 with 4 windows, smokehouse 12 x 9; milk house 12 x 9; weaving house brick 20 x 16 one window; blacksmith shop 10 x 10; corn house 34 x 8; quarters 30 x 20; wharf 10 x 9; barn 34 x 20 with 9' sheds all around; barn 36 x 20 with 10' sheds each side; corn house 40 x 8; corn 32 x 7; corn 15 x 6; quarters 30 x 20; barn 32 x 20; quarters 20 x 16; corn house 22 x 8; quarters 18 x 15; corn house 18 x 8; total of 2,104 acres 80 perches; valued at \$8,415. Wilson had a superintendent for his plantation, Gilbert Foard, and owned 59 slaves, 31 of them between ages 12 and 50 and so they were taxable. He was the second largest slaveholder in Monie District. (There were a total of 1,178 slaves in all of this district.)

Joshua Huffington – owned land in Broad Creek District near Barren Creek Mill and near the Boiling Spring. He lived in an old dwelling house framed, 20 x 18 one story, and had a cookhouse of round poles 12 x 20; meathouse 10 x 10; corn house of round poles 10 x 16; and old barn of round poles 16 x 18; an old barn 16 x 14 very rotten; stables of round poles 12 x 12. His total land holding was 197 acres 80 perches valued at \$600. He also owned 16 slaves, one had been disabled by a fall and 4 were of taxable age (between 12 and 50 years old). He was the biggest slaveowner in this district. (There were 302 slaves total in this district.)

Note: Younger students may need some guidance on the definitions of new terms like perches, quarters, "out of repair," colonnade and tract.

4. Several kinds of exercises can be done with these descriptions according to grade level:
 - a. On a blank sheet of paper, have each group draw an aerial view of what they believe the person's holdings would have looked like, i.e. the plantation or manor. Include forest land, roads, river or creek, main residence, other buildings, etc. Explain why they placed the buildings or features in the places they chose. Did any groups add things such as wells, orchards, brick yard, "rolling road" or meadow land?
 - b. Have students use the numbers in the tax listings to finding square feet of buildings, how many people could live in a house, estimate how many slaves could live in each quarter, how many carriages could have been housed in the carriage shed, etc.
 - c. Discuss the labor system used in this area as revealed by these descriptions. What was the difference between an indentured servant and a slave? Point out the need for many laborers in order to raise tobacco (explain the term "labor-intensive crop" to older students). Which of these two men probably raised the most tobacco?
 - d. On a map, have students find Monie District and Broad Creek District. Why were there very few roads in the 1600s and 1700s? How did people travel from place to place?

Extension:

Arrange a visit to Pemberton Hall Plantation near Salisbury to see a restored plantation. Compare their drawings of Wilson's or Huffington's holdings to the holdings of Isaac Handy, builder and owner of Pemberton Hall. High school students might choose to do more primary research on these two families to follow them into the 1800s and compare their socio-economic status then with the 1798 period.

Vocabulary:

Planter (one who planted tobacco), farmer (one who planted other, less expensive crops), plantation, quarters, slave labor, indentured servant, commercial crops

Lesson Plan 2:

Hunting for Food on the Lower Shore

Lesson Overview:

Hunting laws in the 1700s often were concerned most with the safety of citizens, but it soon became evident that laws should also be used for the control of wildlife populations, whether by encouraging the killing of certain animals by placing bounties on them or discouraging the hunting of animals by limiting the number of animals that could be taken in a day or a season.

Level:

K-8 Grades

Objectives:

1. Identify the animals that were hunted for food on the Lower Shore and those that were hunted for fur, feathers or resale.
2. Analyze the relationship between the natural environment and the economic life of the area.
3. Show an understanding of the need for limitations on hunting certain types of wildlife.

Subjects:

History, Economics, Geography, Social Studies

Materials:

Copies of passages from hunting laws, below

Art supplies

Map of lower three counties of the Eastern Shore of Maryland

Activities:

1. Have students read the following summaries of the eighteenth-century laws regarding wild animals on the Lower Shore:

In 1728, the Colonial Maryland legislature passed the following law offering a bounty on wolves: “Two hundred pounds of tobacco shall be allowed, in the county levy, for every wolf’s head; produced to any justice of that county wherein the wolf was killed: which magistrate shall cause the tongue to be cut out, and the ears cropt, that it may not be presented again, and the county court is impowered to levy the same upon the county. Oath shall be made (unless killed by an Indian,) that such wolf was actually killed in that county where the allowance is prayed for, before the justice shall grant a certificate to entitle them to the allowance. No justice shall grant certificate for any wolf’s head brought by an Indian, or which has been bought of any Indian, unless such head be brought before him whole and entire, and appears to be fresh killed.” This law was repealed in 1758 in Somerset, Worcester and Dorchester counties, but kept in western Maryland.

A similar law offering a bounty on bears was passed and continued through the 1750s: “An allowance in the County levy of 100 pounds Tobacco shall be made for every head of a Bear, killed in Somerset County, which shall be brought to any Justice of the said County; which Justice shall cause the Ears thereof to be cut off, and the Tongue to be cut out; and grant a Certificate thereof to the Party producing the said head. But no Justice shall grant Certificate for any Bear’s head, (unless killed by an Indian) till Oath be made, that the Bear was killed in the said County: Nor for the Head of a Bear killed by an Indian, unless it be entire, and appear to be green and fresh killed.”

Deer were protected by this 1730 law: “For Preservation of the Breed of Wild Deer, No Person within this Province, (Friend Indians excepted) shall kill any Deer, between the first Day of January, and the last Day of July

in every Year; under the penalty of 400 pounds Tobacco for every Deer so killed; to be recovered before a single Magistrate as in Case of small debts; one half to the County School, the other to the Informer. Persons in whose Custody any Deer's flesh shall be found, which shall appear to have been killed within the Time before limited, shall be liable to the said Penalty, unless they make appear before a Magistrate, who was the real Killer of the Deer, or from whom they received the same. The Liberty given in this Act to Indians, shall extend only to the Killing of Deer, to their private use, and not for sale."

2. Discuss the following questions. At the time these passages were written, Native Americans were referred to as "Indians." Why do you think special considerations were made for Native Americans? How might these laws affect each animal population? How might they affect the eating habits of residents? How might family income be effected?
3. Ask the class to research the history of the growth and decline of the numbers of deer on the Eastern Shore. What kind of deer were imported to the Shore in the last century? How has their presence changed hunting practices here?

Extension:

Visit the Blackwater National Wildlife Reserve in Dorchester County or the Department of Natural Resources and find out more about wildlife preservation efforts, hunting laws and endangered species. Write an essay about the changing numbers of beavers, foxes, wolves or deer in the last 200 years

Vocabulary:

hunters, wildlife, ecology, population control, hunting regulations, conservation, preservation, endangered species, sika

Lesson Plan 3:

Traveling on the Lower Shore in the Late 1800s and Early 1900s

Lesson Overview:

From the early 1800s through the early 1900s, residents of the Eastern Shore witnessed a real revolution in transportation and travel in the area. New types of transport such as steamboats, railroads, the automobile and airplane, and an increase in the number and quality of roads here affected almost all parts of everyday life and especially influenced the way the people made a living. These changes, in turn, have affected Eastern Shore traditions.

Level:

K-12 Grades

Objectives:

1. Identify the major types of travel on the Lower Shore in the 1700s, mid-1800s, late 1800s and early 1900s.
2. Identify the major routes of overland travel on the Lower Shore in the late 1700s, the late 1800s and the early to mid-1900s, and explain the reasons for major changes.
3. Explain the relationship between the ease and availability of transport and the growth of economic prosperity and social interaction, as it applies to the Lower Shore in the period from the late 1700s through the early 1900s.
4. Identify at least five new occupations or economic enterprises that emerged by 1930 and were directly related to the changes in transport and travel.
5. Discuss several traditions that developed in relationship to travel on the Lower Shore.

Subjects:

History, Economics, Geography, Social Studies

Materials:

1860 Martenet's Map of Maryland (available at Nabb Research Center, Salisbury University, and also at county libraries)
1877 Bicentennial Atlas of the Eastern Shore, published by 1976 Bicentennial Commission Wicomico County (available at county libraries, Nabb Research Center, Salisbury University, and historical societies in the lower counties)
Road maps of Maryland
Published histories of Maryland

Activities:

1. Make available to students copies of maps of the Lower Shore showing the area in the late 1700s, early 1800s, mid-1800s, late 1800s and early to mid-1900s. Teachers may want to divide the class into groups to share maps. Ask students to hypothesize about the primary travel routes at different time periods, giving reasons for their answers. It should emerge from this discussion that early travel followed the paths of rivers and creeks.
2. Have students identify the routes taken by steamboats on the Lower Shore and discuss the impact the steamboats had on the development of commercialized farming. Identify major ports. Relate the increased number of roads to the growth of these ports.
3. Identify the routes taken by railroads. Discuss the impact the arrival of the railroad had on (a) the development of new industries and businesses on the shore emerging from exporting local products; (b) new businesses that could grow because of goods brought into the area by rail; (c) growth of recreational opportunities such as Ocean City; and (d) increased movement of people from the Lower Shore to regional metropolitan areas.
4. Identify the first airports on the Lower Shore and report on the early uses of these airports and airplanes.

5. Make comparisons of the number of major roads on the Lower Shore in several historical periods (e.g. 1860, 1877, 1900, 1930, 1950); major points connected by these roads; and the straightness of these roads. When was the first dual highway built on the Lower Shore?
6. Make a timeline of major changes in types of travel and transportation routes on the Lower Shore.

Extension:

Arrange a visit to the ferry at Whitehaven or to the Upper Ferry.

Have students take photos of examples of vestiges of travel changes in towns or areas on the Lower Shore and create a video or computer presentation relating these to the historical developments studied in class.

Pick a period from those studied above and create a fictional diary of a traveler. For example, students might describe a stagecoach journey in 1815, a trip to Baltimore on the steamboat in 1875, a train trip to Philadelphia in 1910 or driving a Model A Ford to Baltimore in 1915.

Vocabulary:

Holly market, Hebron airport, mill ponds, canneries, lumber mills, grist mills, automobile dealers, hand-pulled ferries, Crisfield railroad causeway, BC&A railroad, railroad bridges, melon boats, steamboats

Unit Three: Sporting and Playing



Unit Three: Sporting and Playing



Crisfield's J. Millard Tawes Crab & Clam Bake, July 2009.

Student Objectives:

- To understand the relationship between the economic and social history of the Lower Shore and the festivals and recreational traditions that have developed from them.
- To be able to summarize the transition of the Ocean City area from fishing village to major tourist attraction and to appreciate the impact of that development on the economic, cultural and social nature of the area
- To relate the development of racing competitions on the Lower Shore to their past traditions and culture.
- To extrapolate those aspects of the area's sporting and recreational traditions as they relate to community values and belief systems.

Introduction

Eastern Shoremen are often described as hardworking people dedicated to their families, friends and communities, but they also are fun-loving, high spirited and competitive. With work and leisure so important in the region, it is no wonder that the area is home to many traditions rooted in competitive fun, ranging from horse racing and gunning clubs to "chunkin' punkins" and skinning muskrats. This section of the Guide examines the recreational and competitive traditions associated with the Lower Eastern Shore and gives an understanding of how many challenging, yet necessary, tasks have become beloved tests of skill and pride.

Many of the simplest recreational traditions that continue to win the loyalty of Lower Shore residents have roots in long-established community interactions. Drawing on pride and a sense of community, common activities adopted recreational qualities and transitioned into established and widely practiced traditions and competitions.

Farming and Community Events

This trend of turning the pedestrian into the enjoyable is easily seen in agriculture and farming. For example, wheat harvesting and hog slaughtering were highly anticipated community events.

Wheat threshing is demanding work. When the grain ripens it must be cut and threshed quickly, so it is not exposed to rain and other poor weather conditions. In the 1800s, the cutting and threshing were done either by hand using a cradle and scythe, or with horse-drawn mowers and threshers. When steam engines and gasoline-powered tractors became available in the late 1800s, many people were still required to get the job done quickly and efficiently. As a result of this labor-intensive farming, many families joined forces, helping one another maximize their harvests.

The sense of community was not limited to the fields. Men working long, hard hours in the field had to be fed a nourishing noonday meal daily. As the

men joined forces in the field, the women typically woke early in the morning as well to begin preparation of the large meal. A typical wheat threshing dinner menu included fried chicken, whole hams, fish cakes, lima beans, greens, white and sweet potatoes, corn on the cob, homemade pickles, preserves, mounds of biscuits, pies, cakes, and gallons of tea or lemonade. In the evening, especially on the last day of threshing a farmer's crop, the town usually prepared another huge meal that often resulted in a community celebration with corn shucking contests, freshly churned ice cream, singing and dancing. Such meals celebrated the town's hard work and encouraged the already strong community spirit invested in harvesting and farming.

With the fall season came hog killing time, another event beginning as hard work and ending in celebration. From the 1700s through the early 1900s, most farmers raised hogs for their family's consumption. Most had ten to twelve hogs that had been raised from little pigs and, each having grown to perhaps several hundred pounds, the pigs would be slaughtered and processed to feed the family all through the coming year. Some farmers would schedule two hog killings, one in the late fall after it had become cool enough to keep the meat from spoiling (since there were no refrigerators), and another after the first of the year to prepare the rest for the upcoming year. Families brought their hogs to a community hog killing so that everyone could assist in the process. Hams, loins and other large cuts of meat were cured by salt or a salt-sugar combination. Some of the meat was ground, mixed with spices and made into sausage, while the fat was processed into lard and stored in large tin cans for use all year. The organs and other parts not used in main cuts or sausage were usually made into scrapple. Some farmers were considered specialists because they supplied the large iron cooking pots, tripods and hooks for hanging the hogs for butchering or because they were especially good at butchering or making sausage or scrapple. Children, though usually shielded from the actual killing of the hogs, attended the community gatherings and helped with minor tasks. Similar to harvest dinners, on the evening after a hog killing, there was usually a great meal prepared by the women that included fresh pork loin, fried potatoes and biscuits.

With modern technology, wheat threshing and hog killings are no longer community affairs on much of the Eastern Shore. The hog killing tradition is remembered today with the occasional demonstration or exhibit at local fairs or festivals,



The ladies of St. John's United Methodist Church in Fruitland prepare hundreds of sweet potato pies and biscuits for their church bazaar each year.



Newell Quinton of San Domingo pours scrapple into cooling pans.



The advent of the gasoline-powered tractor led to a new recreation event—the tractor pull.

held on a much smaller scale than in past times.

The advent of the gasoline-powered tractor around the turn of the twentieth century introduced a new element in the farmer's workday. Throughout the 1900s, advances in the power of tractors and in the variety and complex nature of its capabilities were phenomenal. Tractors with large rubber tires and computerized mechanisms running on diesel fuel are quite different from early models that had iron-cleat wheels and no power steering. These changes encouraged another work-turned-recreational event, the tractor pull. First appearing in the 1970s, when several farmers, nostalgic for the disappearance of "antique" tractors, held the first "pull," tractor pulls are now a staple of Eastern Shore culture. At these events, similar tractors compete to see which can pull the heaviest load the farthest. Tractors are typically divided into classes based on weight, or age as in the case of the antique division. Prizes range from money to plaques and trophies. Although they began, and remain, primarily as community-centered events, an association of tractor owners has been formed to give the competitions a sense of organization and legitimacy.

Hunting and Fishing for Sport

In the early 1900s, many Eastern Shore men made a living by hunting wild ducks, terrapins, and other animals to be sold at market. The demand was great and the supply seemed everlasting, although that was not the case. With decreasing supply, these sustenance hunters looked for other ways to make money, without completely abandoning their hunting traditions. The alternative for many of these hunters was the establishment of gunning clubs. During this time, many businessmen, sportsmen, politicians and other visitors yearned to experience the beauty, serenity and rejuvenation that unspoiled nature can create. With this demand came new roles for hunters as a guide to visitors searching for an Eastern Shore hunting experience.

Like sustenance hunting, sport hunting was not immune to changes. The occasional, spontaneous hunting party quickly gave way to the organized gunning club. Groups of men bought small pieces of marshland and built small lodges where they could spend several days of hunting. Local watermen were hired as guides and were expected to take care of the lodge when the owners were not there. These locals made certain the lodge was secure, kept all boats and hunting equipment in good order, stocked the lodge with food and other necessary supplies



Hunter Richard Warwick with Mally.

when the owners came to hunt, and cooked the meals when the lodge was occupied. The pay for the guide was good and when the club members were not there he was free to hunt on his own. This increase in sport hunting produced legislation to organize hunting seasons and require hunters to be licensed and open to inspection from game wardens.

With the growth of sport hunting came the growth of other traditions rooted in hunting. Some gunners began carving and selling decoys to club members to supplement their gunning club income. The sell and trade of decoys led to the expansion of the art form as carvers from different regions, with different ways of creating decoys, gathered and shared their work with others at hunting clubs. Additionally, some gunners collected arrowheads which were sold to outsiders as mementos of the Eastern Shore experience. As many as ten thousand artifacts were tucked away in homes on Smith Island as a result of the locals' collecting of artifacts for personal and commercial use.

Wildfowl hunting, which was popular in late 1800s and early 1900s, gave way to birdwatching parties. Instead of guns, spectators are armed with cameras and paintbrushes. This tradition allowed bird populations to rise and created new economic opportunities for photographers. Many locals previously focused on hunting adapted to this new interest.

Deer were also hunted extensively on the Eastern Shore. In the colonial period, there were three types of deer in Maryland—red deer, fallow deer and white-tailed deer. Overhunting quickly led to the decline of deer on the Eastern Shore, however, and in the 1800s, deer were imported from western Maryland to restock the population. By the time the herds grew enough to once again allow for hunting, the tradition of guided hunts was well established. The job for guides demanded they track deer during spring and summer in order to scout the best hunting areas for the fall season. Once fall came and the official deer hunting began, the guides led hunting parties, mostly comprised of outsiders, in their scouted areas.

Guiding was not the only profession to arise from the deer hunting tradition. Hunting for sport provided increased employment opportunity for taxidermists who clean, stuff and preserve animal carcasses to act as trophies commemorating a hunt. Antlers, once used as tools by Native Americans and colonists, now decorate the walls of many hunters as symbols of pride and accomplishment.

Not all hunting grew out of need for sustenance.



Decoys wait for judging at the Ward Museum's annual Chesapeake Wildfowl Expo. Hunters and carvers come from all over the country to buy, sell, and trade decoys old and new.



As wildfowl hunting laws changed, gunning gave way to birding on the Eastern Shore.



The Wicomico Hunt Club, c. 1970. Photograph by Orlando V. Wootten, Jr., courtesy of the Edward H. Nabb Research Center.

Fox hunting grew out of the need for farmers to protect their crops and livestock and, although threats posed by foxes have dwindled in the past century, fox hunting for sport has since cemented itself as a recreational activity important to the Eastern Shore outdoor culture. Since the 1920s, “The Wicomico Hunt” has enjoyed the centuries-old sport of “riding to hounds” on horseback on the Delmarva Peninsula. This club was organized by a group of Salisbury men and was formally recognized by the Masters of Foxhounds Association of America in 1929. Interest in revitalizing the Wicomico Hunt Club emerged in the mid 1960s by a group including, among others, Hamilton P. Fox, Charles Habliston, Robert L. Williams and Kelvin Adkins. After this contemporary increase in interest, the group began sponsoring organized hunts from November through the end of March. Today, this hunting event is the only one remaining on the Eastern Shore of Maryland and Virginia that is sanctioned by the Masters of Foxhounds Association.

Fishing

Like hunting, fishing was initially a sustenance-based activity. However, just as changes occurred in hunting trends, fishermen have also had to embrace changes as a result of legislation, climate change and diminished resources. In addition to being hunting guides, many watermen also act as fishing guides for seasonal and visiting fishermen. Scores of watermen, many of whom act as hunting guides in the fall, make a living by leading fishing parties on the Chesapeake Bay and surrounding waterways.

The influx of locals who participate in purely sport fishing has led to increased legislation and management. Fishing legislation determines the seasons in which fishermen can catch certain fish, requires all fishermen are licensed with the state, regulates the size a fish has to be for its legal capture, and controls the number of certain kinds of fish a fisherman can catch in one day. For example, from April 18 until May 15, fishermen can catch one “trophy” rockfish if it is 28 inches or larger; however, from May 16 until the end of the season, each fisherman can legally catch two rockfish as long as they are more than eighteen inches.

On the Water

Eastern shoremen love to compete. Farmers seek bragging rights over running the straightest furrow and fishermen are known for extending their fishing party an extra hour just to make sure that their guests caught more fish anyone else’s. With such a



Beach Fishing. Photograph by Orlando V. Wootten, Jr., courtesy of the Edward H. Nabb Research Center.

competitive spirit, it is little wonder that formal organizations of competition have arisen from the work that people do.

With such deep roots to the Bay and water, it is no surprise Eastern Shore locals have found ways to preserve their heritage through competitions between vessels once used solely for business. One of these local competitions is log canoe racing, first organized in St. Michaels in 1840. Such races grew directly out of the late 1800s when canoes raced each other to the oyster grounds. Originally workboats, these racing canoes are modified with more sail and less ballast for optimum speed. This tradition helped create the Chesapeake Bay Log Sailing Canoe Association in 1933, and through this organization, many still race these over-canvased canoes every year.

Similarly, skipjack races have become synonymous with Labor Day celebrations on Deal Island. This weekend celebration includes a parade, silent auction, car show, rides, food, arts and crafts, and even a dance, but, basing its tradition in the way of the watermen, the main attraction is the race of the few surviving skipjacks. Later in September, skipjacks from all over the Chesapeake come to the beautiful waterfront in Cambridge to participate in the annual Chesapeake Heritage Skipjack Race. This annual race includes a close-up look at these historic Chesapeake sailing vessels and so inspires a reverence for this beautiful symbol of the waterman's way of life.

In the early 1900s, the competitive spirit of the watermen moved toward increased speed through powerboats. The result was the Cambridge Powerboat Regatta, a tribute to the speed and beauty of the inboard hydroplane and flat bottom motorized boats. This annual race continues to draw the crowds every July.

On Land

While the competitive spirit excels on the water, it also continues on land. Horse racing came to the colonies from its background among the gentry and nobility of England and in many ways became the mark of societal success in America. From that early beginning, races were organized in many hamlets and villages on the Lower Shore and by the 1800s, horse racing was the highlight of many local fairs. These traditional races changed and transitioned into the types of racing that now flourish, not only on the Eastern Shore, but around the world. Early nineteenth century carriage or buggy races became the modern sulky races, while bareback racing

FISHING SEASONS

Drum FishMarch, April
Drift Netting	...March, April, December, January
FlounderMarch, April
ShadApril
PerchApril
Croaker (Hardheads)	...March through September
RockfishJune through September



Chesapeake Bay Retriever

One important aspect of the work as well as the sport of being a waterman in the Chesapeake Bay is the Chesapeake Bay retriever. When one thinks of duck hunting in the Chesapeake, this curly-haired lovable dog is an integral part of the picture. Legend has it that the breed was spawned from two Newfoundland pups, Sailor and Canton, rescued from a sinking English ship in 1807 by a Maryland captain. This dog is a powerful and efficient retriever bred to do the job of finding and returning downed fowl, a feat made possible by a coat with a double layer of fur—thick on top for warmth and oily underneath to keep dry. The first time the bay retriever was shown at a Kennel Club show, it was suggested that they be dunked in ice water so the judges didn't miss the purpose of such a frizzy, oily coat.

Man O'War

The racing horse Man O'War, trained at Riddle Farm in Worcester County, quickly became a legend in the racing world. Louis Reustel, Man O'War's trainer, first described him as "very tall, gangly and thin." However, this demeanor did not stay with him his entire life, and Man O'War soon showed great potential to be a powerhouse racing horse. Man O'War debuted in 1919 at Belmont Park, easily defeating his contenders. Three days later, Man O'War won at the Keene Memorial Stakes, thus assuring his position as a strong racer. In 1919, Man O'War had 10 starts, winning first place for nine. This impressive record only got better, and in 1920, Man O'War won all 11 of his 11 starts, including both the Preakness and the Belmont Stakes which he won by over 20 lengths. Man O'War stopped racing in 1920 after a leg injury, but continued his legacy by siring famous horses such as War Admiral, American Flag, Bateau, Mars, Maid at Arms, Clyde Van Dusen, War Relic, Battleship and being the grandfather of Seabiscuit.



Man O'War at the Belmont Stakes, 1920. Image courtesy of the New York Racing Association.

became the modern race of trained professional jockeys. Worcester County became the center of organized horse racing on the Lower Shore in the twentieth century, not only with the construction of a professional track at Ocean Downs, but also because of Riddle Farm, one of the most prominent stables anywhere, known for producing the legendary Man O'War, who dominated the racing world for thirty years, and many other successful horses.

Carnivals and Fairs

Carnivals are another important Eastern Shore tradition that brings communities together for recreation and celebration. Delmarva was once home to many small town carnivals; however, today, Sharptown and Hebron stand as the two most prominent locations.

The Sharptown Firemen's Carnival, located in the western part of Wicomico County, began as a collection of a few rides, concessions and games in 1926. One of the most popular games in the Depression years was a grocery wheel game where prizes included scarce items such as flour and sugar. In the mid-1940s, the Volunteer Fire Company bought land on the south side of town and enlarged and improved the carnival in subsequent years. Today the annual event features raffles for cars and trucks, televisions and other electronics, and lawn mowers, among others. Rides for adults and children and dozens of games of skill and chance draw thousands of people to the carnival during August. One of the biggest attractions is the famous oyster fritter sandwiches served by members of the Ladies Auxiliary. Nightly, hundreds wait patiently in long lines for the chance to enjoy this and other Chesapeake Bay specialties such as soft crab and crab cake sandwiches.

Today, the carnival requires the efforts of 75 to 80 fire department members. Several local civic clubs operate booths on the grounds and look to the carnival to provide a good part of their annual operating budgets. Dozens of third- and fourth-generation cooks carefully prepare a wide range of food. In order to make certain their volunteer fire fighting duties are covered, other local fire companies volunteer to standby and take calls that may go to Sharptown during carnival month. Profits from the carnival are used by the fire company to buy new equipment for the department and to make donations to support local groups throughout the area.

The Hebron Carnival is open twice yearly, once in the late spring and once in July. The carnival grounds in Hebron, purchased by the fire

department in the early 1940s, were originally a site of Methodist revival meetings. In many ways the Hebron carnival is much like Sharptown's, with games, rides, prizes and local food specialties. Despite these strong traditions, rising expenses, high maintenance costs, concerns for liability and a shrinking pool of volunteers are threatening the existence of these community events. Fairs are another Eastern Shore tradition that has existed since Colonial times. These agriculturally oriented events bring communities together to celebrate local farmers and test their planting, growing, livestock and harvesting skills. Farmers compete for blue ribbons and monetary prizes and, of course, pride.

The National Outdoor Show

The National Outdoor Show, held annually each February in Golden Hill, Dorchester County, serves as a celebration of the community of watermen on the lower Eastern Shore. The first official show began in 1938 and has continued, with the exception of a three year recess from 1942 to 1945 during World War II, since its founding. In 1954, two new events were added to the Outdoor Show—the World Championship Muskrat Skinning Contest and the Miss Outdoors Pageant. The addition of a muskrat-skinning contest, though seemingly obscure, is deeply rooted in Eastern Shore tradition. For more than 150 years, muskrat has been trapped in the marshes of the Shore. The fur, while not as valuable as the mink that can also be found in the area, was prized and became a good part of many watermen's income. The meat was sold locally at first but soon took off as a lucrative commercial commodity. As demand for muskrat grew, a trapper's skill with a skinning knife became a matter economical benefit, but also one of personal pride. Muskrat skinning contests are another example of how necessary jobs were often turned into enjoyable competitions on the Eastern Shore.

Over the years, the Outdoor Show has become a celebration of Eastern Shore watermen. Newer events include raccoon and nutria skinning, duck-calling contests, muskrat cooking competitions, goose and turkey calling matches, and oyster shucking contests. Like many other festivals, the Outdoor Show includes a beauty pageant; however, unlike other local festivals, the Miss Outdoors title is not only rewarded for beauty but it also tests the entrants' skills in skinning muskrat. Miss Outdoors 2005, Tiffany Brittingham, explained proudly that the National Outdoor Show "keeps our traditions

The Great Pocomoke Fair

The Great Pocomoke Fair began in 1901 and was so popular on the Shore that the railroad ran special excursions to Pocomoke from other towns during the fair.

Like the carnivals, entertainment was a great part of the fair experience as well. Large exposition halls typically display exhibits dedicated to local farming tradition and crops. Sideshows, rides, fortunetellers and novelty vendors draw thousands of visitors. Today the fair contains many original elements but includes added entertainment such as air shows, parachute jumps, auto races and video displays.



Sharptown Firemen's Carnival Grounds, 1926.



Muskrat Skinning Contest

In the first year of the skinning contest at the National Outdoor Show, the winner was George North of Griffith's Neck, who skinned five 'rats in three minutes thirty-five seconds. His prize was, appropriately, five brand new muskrat traps. The competition grew, with one of the most distinguished "speed skinner," Wylie Abbott Sr., being crowned champion thirteen times. Born in Robbins in Dorchester County, he lived on Elliott Island for forty-eight years. Abbott died at age sixty-five, one week before the 2005 Outdoor Show. A common joke among those who knew Wylie is that there must be muskrats in heaven, because "if there are no muskrats to skin in heaven, then Wylie's not going to go." Nonetheless, Wylie's legacy continues through his son, Wylie Jr., who surpassed his father's skinning record with his sixteenth win in 2006. Wylie Jr. skinned five muskrats in only one minute and thirty-six seconds.

alive ... Most people outside the county think it's a strange event, but once they know our background and what living in Dorchester County is all about, they tend to reflect differently."

Other Local Events

Several other community events have become traditional expressions of some aspect of the life and history of the community. Every October, Princess Anne celebrates its rich colonial and early federal history with Olde Princess Anne Days, a combination of tours of houses, historical sites, vendors and other events. Similarly, for several years, Quantico has welcomed the beginning of the Christmas season with a Candlelight Tour of homes and churches, complete with music and food. In Mardela Springs, the local historical society sponsors a one-day heritage festival every spring with games, food, rides and an antique tractor pull reminiscent of the town's nineteenth century past. For these and so many other communities on the Lower Eastern Shore, such events are times for residents to pay homage to and take pride in their local heritage.

Bound for the Beach

Some of the most widely known traditions on the Lower Shore are related to tourism. Since the mid-twentieth century, tourism has become one of the most important economic factors for Delmarva's ability to flourish and grow; however, the changes that are results of tourism are not purely economic, but also social and cultural.

In the 1870s, Worcester County still was a community of cottages for fishermen, seafood houses and a few boarding houses filled with urbanites attempting an escape from seasonal, city-based ailments. In 1916, Ocean City was a quite seafood town just beginning to export high quantities of seafood daily. The increase in cargo required a train of twenty express cars, most bound to New York, Philadelphia and other parts of the Northeast. As Ocean City's seafood economy grew, so did economic incentive for increased populations to live and work at the beach, thus creating a seasonal market for employment.

The growing interest in the Shore was not limited to the seafood industry alone. In the latter part of the 1800s, many Americans living in cities discovered the joys of public parks and enjoying the outdoors. Residents of Baltimore and Washington, D.C., began searching for ways to get to the Atlantic beaches to partake in recreation and relaxation. At first, steamboats seemed the key for the journey. In

1894, the newly created Baltimore, Chesapeake and Atlantic (BC&A) Railroad bought out the Choptank Steamboat Company, Eastern Shore Steamboat Company and Maryland Steamboat Company, giving it possession of fifteen steamships, wharves and the rail line from Claiborne to Ocean City. In its prime, the BC&A operated two passengers and two freight trains each weekday over the eighty-seven miles from Claiborne to Ocean City. By 1920, Baltimore City vacationers could leave the Baltimore harbor on the steamship Cambridge, travel three hours twenty minutes to Claiborne, and then take a three-hour train ride direct to Ocean City. While this trip seems lengthy today, such a journey was considered both short and enjoyable at the time.

With the increase in convenient transportation, the beach area began to change. The first real growth came when local leaders worked with New York promoter Stephen Taber to create a town they called "The Ladies Resort to the Ocean." They found investors to build the Atlantic Hotel, with Taber's fifty acres becoming the core of two hundred and five building lots. In 1874, the Atlantic Hotel Company gathered at E. Stanley Toadvine's office in Salisbury to discuss the new resort. It was at this meeting that the decision was made to name the resort Ocean City.

The railroad first arrived from Salisbury (connecting with the north-south rail line) in 1878 and three hotels were built by the 1880s. Most people in those years came simply to relax and enjoy the ocean. Swimming in the ocean did not become a popular activity until the turn of the century, when recreational activities became more popular nationally.

By the 1930s, Ocean City had grown to twenty hotels to accommodate the growing number of incoming guests resulting from the explosion of the automobile industry. That, coupled with the opening of the Bay Bridge in 1952, laid the foundation for the tourist hotspot that Ocean City is today. Traffic to Ocean City caused a dramatic change in the town. The winter population of 2,500 locals grew to 200,000 in summer, and this population growth also brought change to the towns along the route to the beach. Increased automobile traffic led to a rerouting of Route 50 in Salisbury, to the north side of Main Street, in order to avoid traffic congestion in the middle of town. This was approved by state officials in 1957 and opened in 1962. Even now, continual changes to the highway system are designed to get the tourists from the western



A trebuchet, a type of catapult, at Punkin Chunkin 2008.

Punkin Chunkin'

In Bridgeville, Delaware, just over the Maryland line, a group of local farmers in 1986 began joking about how far one could throw a pumpkin. They decided to put it to the test, and the world famous Punkin Chunkin' World Championships were born. The first gathering was in an open field, and a few hundred people showed up. Today, this is one of the most popular local events as thousands come from up and down the Atlantic seaboard and willingly paying admission, parking fees and special event entrance fees to see the larger-than-life cannons and catapults compete to see how far an average pumpkin can be thrown. There are the requisite food booths, craft booths, children's rides, a cooking contest and live entertainment. In 2008, nationally acclaimed country singers Charlie Daniels and Randy Owen appeared.

As for the chunkin' of punkins, the current world record is 4,438 feet, just 800 feet short of a mile. The firing contraptions have become more and more complex over the years, as engineers and physicists have teamed up to try their hand at launching pumpkins. The barrel on the winning machine's cannon measured 100 feet, with muzzle velocity of more than 500 mph. The event, which is largely comprised of non-locals, raises thousands of dollars for local and national charities, including scholarships and charitable organizations.



The Ocean City Boardwalk as it looks today.

Remembering Ocean City

Many local people also traveled to Ocean City in the early 1900s to enjoy the water, dance and take a break from working the farm. Often they would take the train because it was more convenient, but as autos became more reliable they would drive. The following recollections are from *As I Remember: Wright Family Recollections*, compiled by Dr. Cora Bruner, privately published, 2008:

“We would go to Ocean City. Shell had a bathhouse there. They rented you the bathing suits. The bathing suit was made of wool. When you put it on, it was like you had fleas biting you all over. It would itch just terrible. Then we would go out on the beach—that’s when you could go underneath the boardwalk, walk all underneath the boardwalk.

“In evenings people would parade up and down the boardwalk for entertainment ... If you went to Ocean City, say in the late ’30s and ’40s, when it came night time you dressed up and walked the boardwalk ... Sometimes they had a little band set up. They’d have a quartet singin’ somewhere ... You didn’t go on the boardwalk with shorts or sloppy shoes and what not. You dressed up. I mean, young girls had pretty dresses on. Everybody was dressed up.”

side of the Bay to the beach as quickly and smoothly as possible.

In the process of creating a major resort city, complete with high-rise condominiums and hotels and a population that swells during the summer, local traditions were born. Among these, one of the best known is the Ocean City Boardwalk. In the 1800s, loose planks were often laid down on the hot sand to allow for pedestrian traffic. However, these planks were raised each day at high tide. Built in 1902, the first permanent boardwalk was only five blocks long. Since then, there have been many changes to the structure of the boardwalk. Many remember when the boardwalk was high enough above the surface of the beach that vacationers could picnic under it. In 1962, a storm leveled the boardwalk, and it was rebuilt longer to extend nearly three miles.

The modern boardwalk has changed quite a bit from its original form. On the south end of the Boardwalk is a complex of rides and amusements that was built in the early 1900s by one of Ocean City’s newcomers, Daniel Trimper Sr. In that complex is one of the most famous carousels on the East Coast. In 1907, Trimper installed the carousel in his amusement center near the beach, and today it is the nation’s oldest continuously operating carousel. Built by the Herschel-Spellman Company in 1902, it features two tiers of elaborately carved and painted animals and is housed under an octagonal metal post structure. This carousel contains forty-five hand-carved wooden animals, three chariots and one rocking chair. Most of the animals are prancing horses, but others include a lion, long-necked giraffe, frog, chicken, ostrich, pig, tiger, zebra, camel, antlered deer, goat, dog and dragon.

Only slightly younger is the famous Dolly’s Salt Water Taffy stand on the boardwalk. Four generations of the Dolly family have operated this landmark. Originally created in 1910, its logo still bears the iconic script, which continues to define the skyline. Many feel a visit to Ocean City is not complete without a box of Dolly’s salt water taffy, whose recipe still is carefully guarded.

The Ocean City pier, erected beginning in 1926, acts as another landmark of Ocean City tradition. The pier, containing a dancing pavilion, skating rink, bowling alleys, pool room and food booths, has been a focal point for entertainment and commercial activity since the early twentieth century.

Sport Fishing

In addition to people searching for relaxation, Ocean City is a destination for thousands of game fishermen every year. Ocean City's White Marlin Open, held annually in August, is advertised as the world's largest billfish tournament and has been called the Super Bowl of fishing. Founded by Jim Motsko in 1974, this annual five day event draws over four hundred multimillion dollar sport-fishing boats, whose captain and crews compete for millions in prize money. The 2005 entry fee was \$900 per boat, with the purse estimated at over \$2.7 million. Cash awards are given for the largest white marlin, blue marlin, tuna, Wahoo and shark. Winning purses are divided among the anglers, boat owner, captain and crew.

The White Marlin Open is not the only fishing tradition on the Eastern Shore. Surf casting is part of the daily scene along the Maryland and Delaware coastlines. Additionally, boat captains carry tourists on day trips in the Assawoman Bay as well as on deep-sea fishing ventures. Others simply walk out on the bridge connecting Ocean City to the mainland or a nearby wharf to try their luck at fishing. Trot lining for crabs, perhaps the oldest form of catching crabs, can be done from small boats in the bay or even from wharves located along the shoreline.

Our National Pastime on Delmarva

Baseball has been a major attraction on the Eastern Shore since the early 1900s. In the early years, towns on the Peninsula put together teams and formed leagues that played almost every weekend throughout the summer. In 1922, the Eastern Shore League was born when Salisbury's Chamber of Commerce spearheaded the organization of the first local professional baseball league. In the first season, six town teams played a sixty-game schedule with franchises in Pocomoke, Salisbury and Cambridge, as well as in Laurel, Delaware, and Parksley, Virginia. As the league became popular, more teams were added and the schedule was expanded.

In 1937, the wonder of night baseball made attendance soar. The league disbanded during World War II but, because of its popularity, was ultimately brought back in 1946 after the war's conclusion. At this time, some teams became farm clubs for national professional teams, where players spent time trying to play well enough to move up to professional teams. Fourteen teams played in the league from 1922 to 1949, with twenty-seven players advancing to the majors and countless others who



Fishing for marlin.



Sherman, the Delmarva Shorebirds' mascot at Perdue Stadium.



Arthur W. Perdue Stadium

Arthur W. Perdue Stadium, located in Salisbury, which opened in April 1996, is the home of Baltimore Orioles' Class A minor league affiliate and the Eastern Shore's only professional sports team, the Delmarva Shorebirds. The stadium, named for the founder of Perdue Farms, has become a landmark on the Eastern Shore, with nearly 5,200 seats, concessions and souvenir stands. The stadium boasts a children's area with rides, interactive contests between innings and giveaways to draw fans to the games. Perdue Stadium is also home to the Eastern Shore Baseball Hall of Fame, which honors the accomplishments of local players, managers, umpires and sports writers. When the stadium is not being used for baseball games, it often hosts other events, such as concerts and boxing matches.

became managers, coaches and umpires. The caliber of these farm teams was such that it even brought the commissioner of baseball, Kennesaw Mountain Landis, to one a game in 1923.

In Salisbury, a new Memorial Park was built to house these teams, but as attendance waned in January 1950, the league disbanded for the final time. Still, even after the end of the Eastern Shore League, professional baseball was not completely gone from Delmarva. An even higher caliber of play returned with the Class B Interstate League season in April 1951. Salisbury became a farm team of the Philadelphia Athletics, joining teams in Hagerstown, Wilmington, Sunbury, York, Allentown, Harrisburg and Lancaster. Salisbury's distance from those teams meant long, tiring, expensive bus rides and the Salisbury A's disbanded after one season. Next season, Salisbury became a farm team of the Cincinnati Reds and fielded better players, but nonetheless lost more than \$16,000 and ranked fourth among eight clubs in paid attendance. That winter, the league collapsed and professional baseball disappeared from Salisbury for 44 years. In spring 1996, professional baseball returned once more to the Lower Shore with the organization of the Delmarva Shorebirds, a minor league affiliate of the Baltimore Orioles where numerous Orioles stars began their careers.

Conclusion: A Unique Region

The Eastern Shore is an area with vast heritage and tradition. From the abundance of seafood and truck goods during the 1800s and early 1900s to the booming tourism of Ocean City at present day, the Eastern Shore has always had something to offer that could not be found elsewhere. By examining the history of its people through their traditions, many patterns are uncovered that reveal much about the region today. Strong ties to, and appreciation for, both the land and water, combined with a working class mentality and competitive spirit, have produced a truly unique heritage that is still reflected many times every single year. The expansion of tourism is indicative of the region's uniqueness as thousands flock to the Peninsula every year. Whether it is to launch pumpkins across a corn field, or simply to relax and watch waves crash on a beach, or something in between, the Eastern Shore has something unique to offer everyone willing to give it a chance.

Suggested Learning Activities

Supplemental materials for these activities may be found at www.wardmuseum.org.

Symbols Key:

- ★ - Grades K-2
- 🦋 - Grades 3-5
- 🐞 - Grades 6-8
- 🌻 - Grades 9-12

Learning Activities Part Two

1. Read about wheat threshing gatherings on Delmarva and draw a picture of the part that you think you would have liked most. Why did you choose this part? ★ 🦋
2. How many students have ever visited the Sharptown or Hebron carnival? Tell the class what they liked best about the carnival. Have any students visited other carnivals in other places? Were there difference among the carnivals students have visited? ★ 🦋 🐞 🌻
3. In magazines, books, or on the Internet, conduct some research about the decline in the muskrat trapping business since the mid-1900s. Interview a trapper or have one visit the classroom if possible. Try to discover how much change there has been in the selling price of muskrats over that period. Has the purpose of trapping muskrats changed? Why do you think the muskrat skinning part of the annual Outdoor Show in Cambridge continues to have such popularity? 🐞 🌻
4. Investigate the nutritional value of watermelon. Make a list of the ways it can improve your health. Look at cookbooks to see how many unusual ways there are to serve it. What are seedless watermelons and why were they developed? Sample some watermelon, collect the seeds and have a seed-spitting contest. Write a paragraph on why it might be important for a community to have a Watermelon Queen. ★ 🦋 🐞 🌻
5. Read about the early history of Maryland and references to horse racing from that time. What types of racing were done and why? Use the Internet to investigate horse racing on the Eastern Shore today. How are the two periods different in the manner and purposes of racing? Make a list of occupations that are supported by horse racing. If any students have been to a race, ask them to describe it to the class. 🐞 🌻
6. Read about the Blackwater Wildlife Refuge; visit the refuge if possible. Make a list of the kinds of birds and other wildlife that can be seen there. What is the meaning of the word refuge? Are different types of wildlife seen at different times of the year? Why is this? Collect pictures of some of these birds and wildlife and make a poster with the common name, scientific name and an interesting fact about each creature. ★ 🦋 🐞
7. Go to the library and look at atlases with maps of the Delmarva Peninsula in the early 1900s, in the 1950s, in the 1980s, and today. Look carefully at maps that show roads connecting the Chesapeake Bay side of the peninsula with the Atlantic Ocean side of the Peninsula. What kinds of roads (single lanes, dirt, paved, dual highway) can be seen for each time period? Try to find the major connecting roads and see whether they are identified with a name or number. On the major connecting roads, for each period of time, count the number of towns one would pass through traveling from the Bay to the ocean. What new roads appear and where are they? Use this information to write an essay about how changes in transportation have affected tourism and recreation by residents and visitors. 🐞 🌻
8. Read about the Blessing of the Fleet and the Blessing of the Combines. Who might want to go to these events? What are the major objectives of those who plan these events? What other parts of the country might have events like these? 🐞 🌻
9. Read about or interview a hunting guide on the Eastern Shore. Pretend to be a hunting guide who leads groups on a photography hunt. Describe the kinds of pictures you would try to make sure they don't miss. 🦋 🐞
10. Have students save newspaper articles about the festivals on the Eastern Shore that promote some type of food. Create a plan for a new kind of food-based festival that you think people would like to visit. What food would you highlight? Where would you have the festival? What kinds of events or activities would you have? ★ 🦋 🐞 🌻
11. Make a list of some of the festivals on the lower Eastern Shore and create a seasonal round for them, using the seasonal rounds found in Units 1 and 2 as models. If you made a calendar that featured these festivals, what kinds of pictures would you choose for each month's page? Why? 🐞 🌻
12. Write to the Worcester County Tourism Office to ask for information on the monetary impact of tourism on the Lower Eastern Shore. Discuss the impact on other socio-economic aspects of the increased tourism, including population growth of Ocean City and the area around it. What are the positive and negative aspects of the growth of tourism? 🐞 🌻

13. Have students discuss what it is about Ocean City's boardwalk, Trimper's carousel, salt water taffy and the pier that make them a part of the local tradition of tourism. What do students feel when they think of these things? Have they ever visited the beach and boardwalk in the winter? What was it like? Why is it so different? ★ 🦋 ⚓
14. How many students have visited a local Juneteenth celebration? Where did this celebration originate? What did they do there? What parts of it did they like most? Do you think it will become as strong a tradition here as it is in Texas? Why or why not? ★ 🦋 ⚓ 🌸
15. Have a member of a local volunteer fire department visit your classroom. Try to discover how much money it takes to operate a fire department, what kinds of things they do, where they get their money and what problems they face. Do they have special money-raising activities? ★ 🦋 ⚓ 🌸

Extensions: Activities Beyond the Classroom

1. Take a trip to visit the *Nathan* skipjack in Cambridge. Ask the crew members to explain the differences in the way the skipjack looks now and how it might have looked when it was working as an oystering workboat. Draw a picture of a skipjack. ★ 🦋 ⚓
2. Visit the Riddle Farm near Berlin. After the visit, have class compare their impressions of the farm and what it does. Write a story together about an imaginary horse that lived there. ★ 🦋
3. Interview one of the organizers of the Punkin' Chunkin' event or have one of them visit the classroom. How has the festival grown since its beginning? How many people attend? What does it take to organize such a festival? Why do you think it is so popular? ★ 🦋 ⚓ 🌸
4. Visit the Eastern Shore Baseball Hall of Fame at Shorebirds Stadium in Salisbury. Talk to the guides there and read about the popularity of baseball in the early 1900s on the Eastern Shore. At the library, find articles on local baseball in newspapers of the 1930s-1950s. Write an essay on changes in baseball over the years; the kinds of leagues or groups of teams on the Lower Shore; a comparison of economic impact then and now; or reasons for baseball's popularity in small towns in the period before 1960. 🌸

Lesson Plan 1:

Fish Printing

Lesson Overview:

This lesson will use an art form from another culture to illuminate the resources of the Chesapeake Bay Area.

Level:

K-5 Grades

Objectives:

1. Identify the native and introduced species of fish in Maryland.
2. Learn about gyotaku, the Japanese cultural art of fish printing, and use it to highlight the characteristics of local fish.
3. Explain the pathway from fish as a living resource to fish that appears on the table.
4. Discuss fishing as a recreational pursuit by residents and visitors their effects on the local environment and economy.

Subjects:

History, Economics, Social Studies, Science, Art

Materials:

Paint bowls (2 sets of 4 colors), paint brushes or paint sticks, large paper or t-shirts (if painting t-shirts use acrylic paint), fish molds, fish identification sheet (next page).

Activities:

1. For older students, distribute copies of the following fact sheet describing the original purpose of gyotaku and descriptions of local fish.
2. Use the fish molds to help students identify the species of each fish represented and talk about their unique characteristics.
3. Have students decorate the background for their fish print while they wait for their turn. Paint the mold with various colors, and then turn it over onto the paper. Be sure to get an even print by pressing down on all painted surfaces.
4. As you do this, talk about fishing as a recreational activity on the Eastern Shore. How do recreational fishermen affect the work of local watermen? What is their effect on the area's economy?
5. Identify which of these fish are good to eat. Which are damaging to the environment?
6. What is taxidermy? How is this traditional art form used by fishermen?

Vocabulary:

Gyotaku, brackish, flounder, bluegill, yellow perch, carp, turbid, estuary, superior, inferior, terminal, tributary, nonnative, watershed

Gyotaku Fact Sheet

Gyotaku is the Japanese art of fish printing. "Gyo" means "fish." "Taku" is the Japanese word for "impression." It is pronounced guy-o-tah-koo.

This technique was used as a way for fishermen to record the size and species of their catch before the advent of photography. Freshly caught fish were painted with nontoxic ink and covered with a piece of rice paper. The paper was carefully smoothed down and removed to produce a likeness of the fish. The fish was then washed and prepared as food. Today, gyotaku is still a celebrated art form in Japan.

Fish are unique creatures. They breathe through gills that filter oxygen out from the water. The mouths of feeding

fish allow them to feed at different water levels. Superior mouthed fish, with mouths placed high on their faces, feed at the surface, terminal mouthed fish, with mouths at the very front, feed head on, and inferior mouths, angled toward to bottom, are seen on bottom feeders.

Fish are usually dark on top and light near the bottom and sides to blend in with the bottom of the water from above and with the light of the sky from below and beside. This helps them hide from predators. They may also have stripes or spots.

The shape of a fish's body determines how fast it is. The fish we are using today are replicas of fish you would find in the bay, ocean or rivers in Maryland:

1. Summer flounder are found in the deep water channels in the lower Chesapeake Bay. Baby flounder are born with eyes on both sides of their head. When they reach the Chesapeake Bay, one eye migrates from the right so that both eyes are on the left side of its head. This helps the fish hide from predators and sneak up on prey by lying flat on the bottom of the Bay. It can also change its color pattern to avoid being eaten.
2. Bluegills, also called sunnies, are freshwater fish found throughout the Chesapeake Bay tributaries, but not in the actual Bay. They prefer lakes, ponds and slow-moving streams. They have a small mouth and oval body. They are eaten by larger fish, snakes and birds.
3. Yellow perch can lives in either fresh or brackish water and are found throughout the bay watershed. They like clear water and vegetation. They migrate from lower tributaries to upper regions of the bay to spawn between February and July. They are eaten by other fish and by birds.
4. Carp are found throughout the Bay and its tributaries, but they are not a native species. They were brought to North America from Europe. Adult carp uproot and destroy submerged aquatic vegetation (sometimes shortened as SAV). This can result in an adverse effect on native duck and fish populations. Carp live in fresh and brackish waters and prefer turbid (murky) water. They spawn in spring and summer.

Lesson Plan 2: Recreation Collage

Lesson Overview:

This lesson is a fun visual experience to encourage students to become better acquainted with and more appreciative of the traditions associated with recreation and tourism on the Delmarva Peninsula through collecting images, artifacts, and memorabilia representing the area.

Level:

PreK – 12 Grades

Objectives:

1. Students will collect and examine information about people, places or events of the past and present using pictures, photographs, maps, audio or visual tapes, and/or documents.
2. Students will learn to present social studies materials in a variety of ways.
3. Students will become familiar with the art technique of collage, a method of combining a wide variety of materials to create a single work of art.

Subjects:

Art, Social Studies, Reading, Economics

Materials:

Art supplies, scissors, glue, posterboard, found objects, magazines, menus, maps, photographs, advertisements, event tickets, etc.

Activities

1. Discuss the many forms of recreation and tourism found on the Eastern Shore. What are their favorites? Are these engaged in primarily by local residents or visitors? Have students collect ephemera and clippings representing these traditions. (Original family photographs should be copied before use.)
2. Expand the discussion to include the importance of these activities to local culture and to the area's economy.
3. Have students create a collage representing the recreational activities association with a chosen community, town or institution.
4. Have students create reports on what they have discovered/learned while searching for collage materials.

Vocabulary:

Artifact, artform, collage, tourism, heritage, tradition

Lesson Plan 3:

State and National Parks

Lesson Overview:

In this lesson, students will learn about the park systems in Maryland and in the United States. Through exploration of the parks (in books, magazines, maps and on the Internet), they will identify human modifications to the physical environment and the intended and unintended effects of those modifications.

Level:

9 – 12 Grades

Objectives:

1. Discover the ways in which human actions modify the physical environment.
2. Recognize the potential as well as the limitations of a physical environment to meet human needs and wants.
3. Learn how geography is applied to interpret the present and plan for the future.
4. Practice acquiring, organizing and analyzing geographic information.

Subjects:

Geography, Social Studies, Art, Science

Materials:

Computer with Internet access, paper for making park “passports,” markers, colored pencils, glue, poster board (one piece for each small group)

Activities

1. Discuss some of the ways humans have modified the physical environment for their benefit. These modifications have intended results, but can also have unintended effects, which are often negative. For example, a farmer may cut down trees on a hillside for more pasture (the intended effect), but during heavy rains the newly reduced vegetation may cause erosion of the topsoil (an unintended effect).
2. Introduce the United States National Park Service and the Maryland Department of Natural Resources. Both work in collaboration with other federal agencies, states, tribes, local governments, nonprofit organizations and commercial enterprises to manage their holdings throughout the country.
3. Have students review the distribution of parklands in the U.S. and in Maryland using their respective websites.
4. Give each student or small group four sheets of paper for making their park “passport.” Have students draw a picture of their favorite park on the cover of the passport, and include the park's name and location.
4. On each of the inside pages, have them draw pictures of some of the other parks they looked at and label those, too.
5. Explain to students that parks belong to all of us. Why do they think it is important that we take good care of them? Are there animals and plants that need these parks as a home? What would the country look like if all the parks were gone and buildings or parking lots were put up in their place?

Extension:

Visit a park on the Eastern Shore. Ask students to work in small groups and create public awareness posters for one of the parks they have studied in this lesson.

Vocabulary:

parks, natural resources, National Park Service, Department of Natural Resources, intended and unintended effects, environmental heritage

Unit Four: Folklore and Folklife



Unit 4: Folklore and Folklife



Quilt block in a star pattern by Mary Beth Scarborough of Fruitland, Maryland.

Student Objectives:

- To understand how folklore and folklife create and reflect the values of a community.
- To identify the kinds of folklife found on the Eastern Shore and surrounding areas.
- To understand the seasonal nature of occupational folklife
- To be able to define the term “folk group” and identify some of the Eastern Shore’s communities
- To assess and discuss the challenges to community life in the face of economic and sociological change.
- To appreciate the lifeways of the past and the ways they are adapted to modern life by Eastern Shore residents.
- To understand cultural conservation and identify the institutions dedicated to protecting and celebrating local culture.
- To identify potential careers for students interested in cultural heritage.

Introduction

Folklore and folklife are terms that refer to the stories we tell, the songs we sing, the food we cook, and the forms of art we create within a local community. These activities pattern our everyday lives to create our culture. Folklife includes the body of local or traditional knowledge that has been passed down by telling or showing, from generation to generation. It appears in many different forms, called genres, including verbal arts and oral history, material culture, occupational culture, foodways, and vernacular music. Each of these general categories contains the unique and colorful aspects of culture. Verbal arts, for example, cover jokes, legends, tall tales and anecdotes, just to name a few. Material culture includes food, fabrics, tools and architecture. The arts of women and the many ethnic groups found on the Eastern Shore are other ways that folklife can be categorized. In any form, these expressions of traditional culture reflect the values of the community, revealing their relationships with each other, with the environment, and with outsiders and newcomers.

Occupational Culture

As we saw in Units 1 and 2, a traditional work ethic based on hard work, independence and resourcefulness operates on the Lower Eastern Shore for both men and women who work on the water or on the land. In an interview with folklorist Kelly Feltault, decoy carver Jay Cherrix of Chincoteague sums up the importance of the Chesapeake Bay work ethic: “The best feeling I’ve ever had in my life was doing a hard day’s work ... Sometimes I paddle 1,000 miles a season and do my woodworking, and at the end of the day I’m tired – and it’s a good tired. You just want to come home and not do anything but go to sleep, and it’s a beautiful feeling.” Women also work very hard, often managing their work as homemakers alongside jobs outside the home. Patsy Higgs of Rock Hall, Maryland, shared: “When I got home in the evening, I had to cook dinner. I took care of my home and worked the

water seven days a week.”

As we have seen in our discussions of agriculture and watermen, for people in traditional occupations on Delmarva, the patterns of work mark the passing of the seasons. For example, many Delmarva locals depend on the tourism industry for summer work in hotels, restaurants and other venues at the region’s Atlantic beach resorts. Seasonal crop cycles also result in an influx of migrant labor for the state’s significant truck-farm market in the spring and summer. Hunting guides track deer during the spring and summer to scout the best hunting sports for the fall season. Taxidermy, which links directly to local hunting, tends to be done in the fall and winter. For locals whose livelihood depends on this seasonal work cycle, it is important to adapt to changing environments, so having a variety of skills and equipment is critical to making a living.

Maritime Traditions

The Eastern Shore’s maritime traditions have been documented more extensively than any other folklife genre we will talk about, showing the extent to which the Bay influences the region’s economy and culture. Traditional techniques and commercial fisheries vary across the Delmarva Peninsula because of different historical and economic influences and environmental factors. Cultural changes have also substantively changed the lives of watermen and waterwomen. For example, the increase in recreational boaters has affected charter boat captains. Waterwoman Patsy Higgs recalls that Rock Hall once had a large charter boat fleet; as people started buying their own craft, however, the charter business suffered. No longer is it part of the seasonal work cycle for commercial watermen. Captains have adapted to the trend and become professional guides for sport fisherman, relying on the fact that tourists still cannot find fish as well as a seasoned captain can (Walker, 2003).

Many watermen lament the fact that most young people are no longer willing to fill the shoes of aging maritime workers, which has taken a toll on the industry’s traditions. Kids are encouraged to go to college and find work in more stable and lucrative professions. Others find jobs in the construction business or in chicken plants. In an effort to bridge the gap, the Maryland Waterman’s Association started an apprenticeship program in 1998. As part of this program, a young person is paired with an experienced waterman for two to three years, logging a certain number of hours before applying for a commercial fishing license.

Folklife Is ...

1. Living traditions passed down over time and through space. Since most folklore is passed down through generations, it is closely connected to community history.
2. Shared by a group of people (a folk group) who have something in common: ethnicity, family, region, occupation, religion, nationality, age, gender, social class, social clubs, school, etc. Everyone belongs to various groups; therefore, everyone has folklore of some sort.
3. Learned informally by word of mouth, observation and/or imitation.
4. Made up of conservative elements (motifs) that stay the same through many transmissions, but folklore also changes in transmission (variants). In other words, folk traditions have longevity, but are dynamic and adaptable.
6. Usually anonymous in origin.

Folklife Is Not ...

1. Learned through workshops, classes, books or magazines.
2. Something that is necessarily old or an antique; in fact, it is often contemporary and dynamic.
3. Written history, nor historical re-enactment (such as re-creating the past with actors).

Gator Abbot

Wylie “Gator” Abbott of Elliott Island personified the waterman’s need to be able to change gears quickly. Born in 1940, he worked his whole life on the water and in the marshes. At that time, even children worked, and young Albert helped pick tomatoes and sometimes sold the fish he caught. He also earned money cracking crab claws while his mother picked crabs. The men in Abbott’s family were all trappers, and during the winter when he was out of school, he would set his father’s muskrat traps. While still too young to have a regular job, Abbott was hired to do odd jobs like helping a farmer pull grass, rounding up goats, or putting cans onto the conveyor at the tomato cannery. He also helped his father trap muskrats, occupying his time from after school until it got dark. At the age of 17, Abbott joined the National Guard. At the time he was only making about a dollar a day in the National Guard and relied on the income he made from oystering to support his family. Throughout his life Abbott hunted muskrats, ducks, fish, crabs and oysters to make a living. During the 1970s he even rented a place in Salisbury where he sold seafood. With 50 years of experience in his gunning club, he soon became a guide for other hunters. Gator Abbott died in 2005, but was remembered as a “true through the core Eastern Shoreman” (Ann M. Foley, *Having My Say: Conversations with Chesapeake Bay Waterman Wylie “Gator” Abbott*. Elliott Island, Maryland: Dogwood Ridge Books, 2006).



*Truck farmers load wagons in preparation for the day's sales, 1916.
Photograph by Orlando V. Wootten, Jr., courtesy of the Edward H. Nabb
Research Center.*

Farming Traditions

Farming on the Eastern Shore includes a wide range of activities. The effects of the poultry industry can be seen across the entire peninsula. Crops that were once cultivated for a booming canning industry have been replaced with chicken feed such as corn and soybeans. The shift from truck farming to chicken feed production means that a single farmer with the right equipment can harvest the fields himself. This has led to younger farmers with new equipment renting fields from older farmers who no longer till their land. Sometimes the farmhouse itself is rented out. This system has created a disconnection between farms and owners and between the land and its workers.

In addition to farms connected to the poultry industry, a wholesale floral industry has also taken hold. From the 1930s to the 1950s, floral farms grew chrysanthemums and tulips, but now boxwood is the primary crop. The once-flourishing truck farms, which grew tomatoes, cucumbers and cabbage, have declined, and many migrant workers have gone to work on the floral farms. But remnants of the traditional truck farming industry can still be seen in the roadside vegetable stands that flank the region's main roads, selling small-volume produce like watermelons, cantaloupes, blueberries, strawberries, tomatoes and pumpkins to summer tourists. Many of these stands also sell locally made jams, jellies and pies.

"Huckstering" is a long-standing tradition for African-American farmers – this is a term for taking truck vegetables directly to their customers. Preston Cherry, a farmer from Berlin, described how, during the summer, he and his children would load the pick-up truck with baskets of produce and "huckstered" it on the streets of Ocean City. Preston had his own "call" to hawk his goods that customers recognized; he would drive along the route, calling out, while his children ran to deliver vegetables and collect money (Walker, 2003).

A new farm tradition taking hold on the Eastern Shore is the raising and training of herding dogs. The dogs herd cows and chickens into pens or onto trucks using a series of whistled commands. Poultry farmers who use herding dogs report fewer losses during the loading of chickens; dairy farmers benefit from having one dog to do the work of several people to herd cows into barns or pastures. Some farmers have begun raising sheep so dogs can practice herding for shows and competitions.



Contests like this one allow herding dogs to strut their stuff!

Women's Work Traditions

As in most places, traditions associated with the home, such as textiles, foodways and home gardening, are primarily done by women on the Eastern Shore. There have been, and still are, women who work the water, but after World War II, when soldiers returned home looking for jobs, new laws required women who were fishing or oystering to obtain a license, which forced many of them out of business in order to open the industry back up to men. However, many women used their skills, resources and flexibility to find new ways to make a living. They have often found employment in what is known as piecework – work done by the piece and paid for at a set rate per unit. This includes crab picking, shirtmaking, net gearing, canning, oyster shucking and field work. Workers are paid by the amount of work they produce, so their income depends on their speed and skill.

Material Culture

Material culture encompasses all of the things that people make, including food, in a traditional way. For example, some of the material culture traditions found on the Eastern Shore associated with work on the water include boats and boat models, various types of nets, and decoy carvings.

Lemuel T. Ward Jr. (1896-1984) and Stephen W. Ward (1895-1976) of Crisfield, Maryland, were brothers who became nationally famous for their wildfowl carvings. The sons of L. Travis Ward, Lem and Steve, as they were better known, were barbers by trade like their father, carving decoys in the downtime between customers. Their first few birds were made strictly for their own use, but as their skills and reputation developed, they developed a regular customer base.

By around 1930, the pair had fallen into a general pattern for producing large numbers of stool for hunting clubs and rigs for individual hunters. Steve usually carved the birds using their original patterns, and Lem, a perfectionist with the brush, usually took the duty of painting them, although both brothers performed both tasks at times. As local residents turned to wildfowling for food and guided sport gunning parties for income during the Great Depression, the demand for quality decoys rose, and the brothers turned out thousands of birds between 1930 and 1959.

The Ward decoys were particularly lifelike, with unique expressions and unusual poses. They examined the colorations of dead birds, watched birds in the wild, and studied images in books. By



Beekeeping

Beekeeping is a very old practice in which beehives are kept and maintained for the production of honey and beeswax, which are used for many purposes. Debra Goerger is a local beekeeper who started keeping hives after her husband taught her daughter how to keep bees as a 4-H project. Debra was “bitten by the bug,” and soon she was excited to keep her own bees. She has become an expert, and she has since learned that her great-grandmother had been a beekeeper as well. She currently owns ten hives and uses them to teach students about beekeeping through the 4-H program.



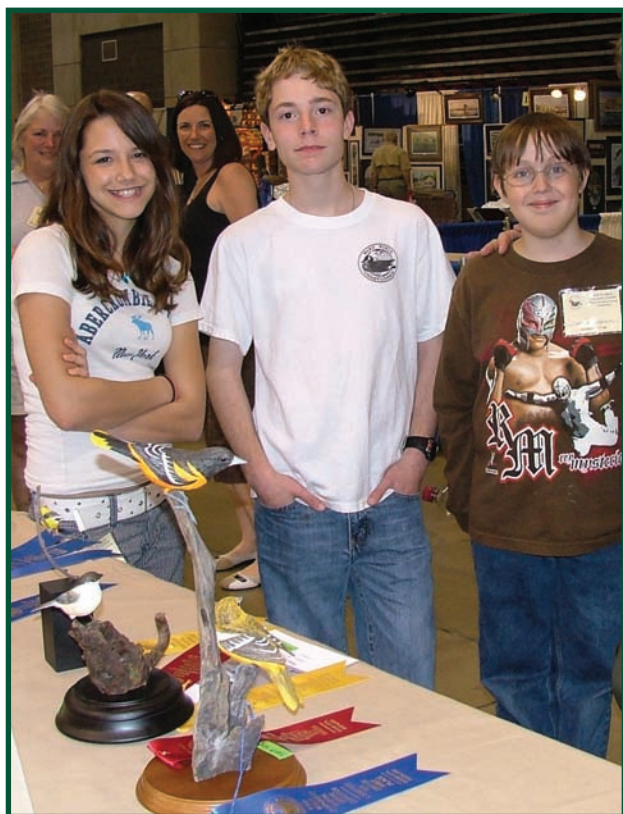
Lem and Steve Ward in their workshop in Crisfield, Maryland. Photograph by Scorchy Tawes.

the late 1940s, Lem, who had always enjoyed experimenting, began to create more and more decorative pieces, and as plastics and mass production threatened the market for hand-carved decoys in the 1950s, these decorative birds became their livelihood. Around 1965, the barbershop closed its doors, and the pair reopened their business as “L.T. Ward & Bro. — Wildfowl Counterfeiters in Wood.”

Although both brothers had only an elementary education, they often recited poetry together and occasionally added their own verses to their patterns or to the bottoms of their decoys. Lem also took up flat painting. Both brothers were active members of a barbershop quartet. Although they achieved national recognition through features in National Geographic and other publications, the brothers remained rooted to their small community for their entire lives. As the collector value of their decoys rose, they resisted raising their prices to avoid alienating their local customers.

They carved and painted wildfowl together until Steve died in 1976. Lem continued to work until his eyesight became so poor that he was forced to stop. Lem won the National Endowment for the Arts’ 1983 National Heritage Fellowship award before his death in 1984. The Ward Foundation was established by friends of the pair to preserve their legacy. A museum – now known as the Ward Museum of Wildfowl Art and affiliated with Salisbury University – preserves many of the Ward brothers’ carvings, poems and paintings as well as an extensive collection of other antique decoys and contemporary carvings. The Ward Foundation also sponsors the annual Ward World Championship Wildfowl Carving Competition held each spring in Ocean City, Maryland.

In addition to occupational material culture such as decoy carving, the Lower Shore boasts many textile traditions from quilting to rug hooking as well as ethnic textile traditions that have been introduced by immigrants to the Lower Shore. The most popular of Delmarva’s textile traditions is quilting, and this art form has enjoyed revived interest over the past twenty years. Quilting groups across the region typically meet weekly in local churches where they work on collective quilt projects for perhaps seven hours at a time. Group projects range from raffle quilts for church benefits to quilting finished tops for commission. Some quilting groups have formed guilds that meet in libraries and other public venues. Others revolve around groups of friends who meet alternately in members’ homes.



Youth winners Randi Fowler, Clay Tinkham, and Dominic Spencer at the 2009 Ward World Championship.

One well-known quilter on the Eastern Shore is Mary Beth Scarborough of Fruitland, who owns The Dusty Attic quilt shop. Mary Beth taught herself to quilt as a young married woman looking for a creative outlet. As she grew older, she began to devote herself to teaching other women to quilt, both as a way to carry on her beloved craft and as a way to make a living. Over the years, a community has naturally emerged among her students and customers; on any given day, her shop buzzes with activity as women examine fabric and discuss patterns and techniques while Mary Beth's husband Bill runs the quilting machine, covering pieced tops with stitched designs of intricate curves.

Local quilting groups often absorb traditions introduced by other groups. For example, members of the Johnson's United Quilters of Johnstontown, Virginia, visited the Holly Grove Mennonite Quilters near Pocomoke City, Maryland, to learn how to do borders and binding. These elements, which come out of a decorative quilt tradition, are not part of the Appalachian style of quilting that influences the Johnson group's quilts. This sharing of traditional knowledge shows that traditions on the Lower Eastern Shore do not stop at state lines. The Heartland Quilters in Denton, Maryland, draw members from Tilghman Island through Queen Anne's County into lower and central Delaware. Mid-shore and upper shore quilters look to Delaware's Amish quilters for resources and instruction. Quilters often travel for supplies to the suburbs of Washington, D.C., to Amish shops in Pennsylvania, or to Norfolk, Virginia.

Quilt groups share resources across state lines, but usually not across racial lines. African-American and white quilters generally have separate quilting groups as well as different historical influences and aesthetics. African-American quilters tend to follow a southern quilting tradition, while white quilters have their roots in Appalachian and Pennsylvanian traditions. Edith Maddox, an African-American quilter from Whitehaven, Maryland, interviewed by Kelly Feltault, recalls that her mother and other women in the community walked to a different house each time to quilt. "Back then they quilted in bees," Edith explained. "Everybody would come to your house if you were ready to quilt up, and they would finish that quilt in a day. That person would always make those women plenty of supper, too!" Edith and her sister learned to quilt from their mother. As young women, the two quilted together but never in groups because none of the other young women were interested. This seems to be the trend



Quilter Mary Beth Scarborough of Fruitland, Maryland.



Colorful rolls of fabrics, called "jelly rolls," wait to be made into quilts.



Hooked rug, titled 'The Wave' by Deanne Fitzpatrick. Photograph courtesy of Deanne Fitzpatrick www.hookingrugs.com.



Knitter Stacy Mitchell works on a shawl using yarn spun from milk fiber.

today, too, according to observations in the field; unlike groups in other communities, African-American quilt groups have few young members (Walker 2003).

Fiber Arts

Fiber arts encompass any textile work that uses threads of fiber, such as knitting, crochet and weaving. These traditions, like quilting, bring together women from different generations and economic groups as well as Shore natives and non-natives. For example, rug hooking, a revived colonial textile tradition, is growing in popularity on the Eastern Shore. Rug hooking groups and guilds, like Delmarva Friendship Rugcrafters, meet regularly and attend classes in Ocean City, Maryland, and in Chincoteague, Virginia. Many of these artists prefer to dye their own wool, and many create their own designs rather than following a conventional pattern or copying common designs from the colonial tradition.

By contrast, knitting and crochet traditionally tend to be private activities done in the home, but this is changing as knitting groups have sprung up in the last decade. The Fiber Frenzy group of Snow Hill welcomes members who engage in all fiber arts, including knitting, crochet and spinning. Like the quilting bees of the early twentieth century, this group moves from place to place to work together, sometimes in members' homes, sometimes in coffee shops and sometimes at The Fine Needle, the store owned by fiber artist Stacy Mitchell of Snow Hill, Maryland. Stacy grew up on the Lower Shore and learned to knit from her grandmother; she now passes the tradition on to other women. Like Mary Beth Scarborough, Stacy has facilitated the growth of a new community of knitters and crocheters, including a few men and quite a few young people.

Both Mary Beth and Stacy speak often of maintaining a balance between work and home, echoing the sentiments of other women who create traditional textiles. Their group activities provide support networks for women within the community; the objects themselves represent intimate expressions of women's domestic values and a collective aesthetic. The items they make have strong ties to home and family that it is not surprising that relatively few women on the Eastern Shore produce traditional textiles for sale. Ultimately, it is more important to them to enjoy their community and pass their skills on to the next generation than to earn money by selling their artworks.

Foodways

The term “foodways” refers to the traditions associated with foods, their preparation and their consumption. Food habits change over time; certain foods that many of us associate with our childhoods have disappeared today. Some remember a time when grocery store freezers offered trapped game such as muskrat and nutria, which can now be found only in local specialty butcher and seafood shops.

The subject of food comes up often among Lower Eastern Shore residents. They share stories and reminiscences as well as descriptions of harvesting and preparation. Hunters like Mike and Linda Pusey, who hunt near Sharptown, say that they rarely buy beef; their freezers (and those of their friends) are filled with venison and wildfowl, and they pride themselves on hunting only animals that they eat themselves. A meal of goose and venison prompts descriptions of how game is caught, and hunters share their concern as regulations change in ways that they fear may limit their traditional activities.

Different versions of regional foods serve as links between cultural groups while highlighting their geographic and cultural differences. Crabcakes, primarily a Maryland tradition, vary with locale. In Dorchester County, they make silver dollar-sized crabcakes with mayonnaise and mustard, which gives them a distinctive yellow tint. Kent County cooks make their crabcakes larger, “as big as your hand,” with onions and peppers and only a little mayonnaise.

A community tradition, unknown to visitors and newcomers, is the region’s home-based food networks. Within the African-American and Hispanic communities, women known for their cooking skills prepare food to sell to customers right from their home. At least three days a week and on holidays, one can knock on the back door of one of these talented cooks and buy a good home-cooked meal. One woman reports that she has people of all races knocking on her door all week, looking for homemade macaroni and cheese, biscuits, or barbecue chicken. As a retired clam picker, this is one of the few ways that she can earn extra income. Hispanic cooks often sell food from their homes to single men who work in the chicken plants. This community has a large population of single men and few women; hence, these cooks perform an important role. In offering these men the choice of eating an ethnic meal in a Hispanic home rather than at an American restaurant, women are helping



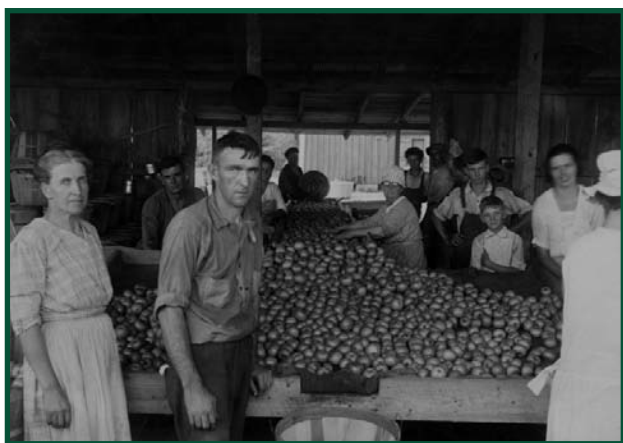
Church Supper

The annual muskrat supper at St. Phillip’s Episcopal Church in Quantico, Maryland, was once a high point of the winter for many Wicomico County residents. Helpers like Hattie Coulbourn, pictured above, contributed to the supper’s success for many years until the event was discontinued in 1985.

Muskrat, a regional specialty, is commercially available only during the trapping season (January 1-March 15). It has a strong flavor, which brings out strong feelings in people – of either love or loathing.

In the spring 1980 issue of *Heartland*, a publication devoted to the Delmarva Peninsula, Orlando Wootten writes: “Here’s how you cook muskrats, Quantico style. It turns out to be a sort of stew... . Take 500 muskrats, wash clean, cut up. Place the pieces in water in pots, bring to a boil, boil for 20 minutes, drain. Wash the meat off in warm water, scrub the pots, place the meat back into the pots and cover with water. Add much seasonings – sausage or bacon grease, salt, black and red pepper, and sage. Cook for three to four hours, until the meat is just about ready to fall off the bones. It is dark meat, a bit gamy.

“You, visitor, just eat it, don’t say a word. Look straight ahead, eat it, and smile. Cross your fingers and say, ‘Man that’s real eatin’. I was weaned on ‘rat meat – sure is good to be back to it.’ At least that’s what everyone else is saying. Don’t let them get ahead of you.”



Grading apples in Bridgeville, Delaware, 1923. The town's agricultural traditions gave rise to the Apple Scrapple Festival, started in 1992. Photograph courtesy of the Delaware Public Archives.



Dayton's restaurant in Salisbury advertises its seasonal specialty

to strengthen the sense of community and reinforce ethnic identity.

The selling of homemade food directly from the house represents a meeting of domestic and public domains. Some domestic foodways have actually crossed over into the public realm. Consider scrapple, a traditional breakfast staple on the Shore. Once made exclusively at home by local farmers, scrapple is now largely a Delmarva-based industry in the hands of several butchers and commercial producers. Among them, the family butcher in Dagsboro, Delaware, produces Aunt Marie's Scrapple, a brand known for its spicy flavor. Owner Wilbert Adams uses a recipe he remembers from his parents' farm. His entire family works in the business, including Aunt Marie, his wife. Doris and Harley Pierce own and operate Britt's Market in Berlin, Maryland. Known for their home-cooked soul food, they use recipes passed down from Doris' grandmother in eastern North Carolina. The Pierce's specialty is fried fish and barbecued ribs as well as collards and greens. Harley carefully guards his recipes and does his preparations out of customers' sight. Doris observed that many younger African Americans are unfamiliar with this food and laments the reliance on fast food chains over the food she grew up on, "food that actually makes you hungry."

Most fundraising events on Delmarva revolve around food. These include fish fries, muskrat dinners, ham and oyster suppers, and pancake dinners before Ash Wednesday. During the season you see roadside barbecues every few miles that are sponsored by churches, Lion's Clubs, fire halls and other community organizations.

Dayton's Restaurant in Salisbury features muskrat as a standard item on their winter menu. People from all over the Upper Shore come to eat muskrat because it is hard to find anywhere else in town. This local delicacy is mainly a domestic dish served at home or at church events. Whether this is due to health department regulations or the fact that trapping in Maryland is strictly a sustenance activity (known as "meat hunting") remains unclear, but customers enjoy it while it lasts, all winter long.

One of the most well-known traditions in Maryland is Smith Island cake, an architectural wonder with anywhere from six to twelve ultra-thin layers with icing in between. Some say its secret is the cooked chocolate fudge icing, while others claim it's the temperature at which each of the separate thin layers is baked. In April 2008, this confection was designated Maryland's official state dessert.

Only two other states have named one: Massachusetts, with its Boston cream pie, and South Dakota, with its kuchen.

This layer cake has been the dessert of choice on Smith Island, part of Somerset County, population about 300. According to folklorist Elaine Eff, who began knocking on Smith Island doors and asking questions in the 1990s, island wives bake at least one cake a week, and Smith Island watermen have carried large slices in their lunch pails for as long as anyone can remember. Birthdays, holidays, special events, church suppers, watermen's dinners, meetings, Ladies Aid Society get-togethers, grandparents' day at the local school – the cake can be found at all of these events, special or ordinary. The cake's origins are buried in the past; no one seems to remember it not being a part of the local repertoire. Frances Kitching considered it so ordinary that it was not even included in original editions of her famous *Mrs. Kitching's Smith Island Cookbook* (Kitching and Dowell, 1981). According to award-winning cook Janice Marshall: "We never even thought about it until Elaine came asking" (Elaine Eff, *Maryland Traditions*, marylandtraditions.org).

One of the goals of the state dessert effort was to bring attention to the plight of Smith Islanders, who struggle to make ends meet and maintain their traditions as watermen are challenged to make a living on the water. However, now that the cake has received national attention, bakers on the mainland with no ties to Smith Island are baking and selling similar-looking "Smith Island" cakes, pulling business away from the people the effort was intended to help and raising interesting questions for the consumer about authenticity, the factors consumers consider when making a purchase, and the power of these decisions in affecting the larger community.

Festivals and Celebrations

Every community on the Shore has its own calendar of annual festivals and celebrations. Some events aim to draw outsiders into the community, while others are strictly local affairs. Whether it's a fireman's carnival or a country fair, a skinning contest or a blessing of the fleet, these events celebrate and promote community identity.

Elements of traditional culture are often features in these events. Foods like oyster fritters, boiled muskrat and tamales all star in their respective celebrations. Summer sees a variety of festivals in waterman's communities from boat docking



Dana Evans presents a Smith Island cake, the specialty of her shop, Classic Cakes, in Salisbury.



Smith Islander Duke Marshall and Rev. Henry Zollinoffer at the Blessing of the Ships, 2009.



Hunting call maker Ron Clough at the 2008 National Outdoor Show in Golden Hill, Maryland.

competitions to fishing tournaments to crab picking contests. These celebrations reflect the community's priorities and support its traditions.

A few of the region's annual events make particularly interesting statements about local identity. Smith and Chincoteague islands recently have begun blessing their fleets over Memorial Day weekend. Historically, the blessing of the fleet was a tradition practiced in Catholic fishing communities and was not native to the Eastern Shore; however, it has been adapted and modified by these Methodist communities to honor their watermen, past and present. The blessing of the fleet festivities, which draw hundreds of visitors, showcase a blend of region, history, work traditions and foodways. A portion of the event is also dedicated to remembering the fallen watermen of the past and addressing current issues concerning watermen and the fishing industry.

The annual National Outdoor Show in Maryland's Dorchester County, described in Unit 3, also celebrates identity, although this program is primarily for the benefit of locals. Billed as the national muskrat skinning competition, the two-day event opens with a beauty pageant to crown the next Miss Outdoors, who presides over the competitions. Featured contests focus on traditional skills and recreational activities, which include pole skinning (a skill used in pound netting), crab picking, oyster shucking, log sawing, duck and goose calling, carving, and the well-known skinning competition.

For those who work as public programmers, it is important to consult with community members about what they feel is or is not appropriate for public presentation; ultimately, the community should draw the line between its public and private domains.

Musical Traditions

People make music for their own enjoyment and for the enjoyment of their friends and family, to entertain visitors, and sometimes to make money. They also make music to teach their young people important values and to provide a model for behavior within the community. This is particularly apparent in religious music such as gospel quartets and choirs. In some cases, individuals and groups within the community may use music to express values counter to the status quo by adopting styles from outside the community. Examples abound of vernacular music that is not traditional – that is, music that explicitly rejects the sanction of

tradition: heavy metal, rap, or in earlier times and contexts, blues, honky-tonk, rock 'n' roll, even bluegrass. What is truly surprising is the relative absence of community music making. The few bluegrass or honky-tonk centers in Maryland and Delaware are mainly in places with large Appalachian immigrant populations. The people who regularly attend and participate in gatherings at volunteer fire stations and Knights of Columbus Halls represent a folk group that performs self-documentation, collecting photographs of the participants and recording songs based on the group's repertoire, mainly old-time country, honky-tonk, bluegrass and gospel songs.

African-American sacred song has also absorbed outside influences. The historical solidarity of the black church on the Shore and its highly valued singing tradition have provided the foundation that made black musical expression receptive to the influence of a strong cultural stream that swept the greater Tidewater and Eastern Seaboard region. Black gospel music took many forms – from jubilee choirs and quartets, post- World War II “hard gospel” quartets, and soloists, to contemporary ensembles and mass choirs. As the Southern Highlands were a cultural hearth for Anglo-Celtic song and instrumental traditions, the lowlands of the Eastern Seaboard from South Carolina to New York (especially the Tidewater and Chesapeake Bay regions of Virginia and Maryland and possibly Delaware) were for black sacred music traditions.

By comparison, song traditions among Delmarva's majority white Methodist community are relatively weak. Possible reasons for this are the devaluation of singing in relation to sermon or testimony, the rejection of ostentation (exemplified by Catholic, Anglican or Lutheran choirs), the rejection of overt individualism in matters of worship, isolation from white vernacular sacred song traditions, or some combination of all these factors. Even the best white singers and musicians concede that white gospel song traditions suffer next to those in the African-American community. One local musician suggested that the absence of harmony singing in the white “low church” denominations has had a negative effect on secular styles, and that this is a reason why there are so few good singing bluegrass groups on Delmarva.

In both black and white secular music, higher levels of artistic competency have been achieved during periods of active social and cultural exchange with the mainstream East Coast. At the turn of the century, when commerce with the mainland was at a



The Baptist Boys

The Baptist Boys are a men's southern gospel group from Princess Anne, Maryland, and has been singing since 2004. When the Baptist Boys began singing together, the members of the group were high school students, but the group now includes members from a wider age range. They sing at many public events and just recorded their first album together. Pictured (from left) are Brett Smith, Scott Smith, and Jordan Monk.



Eastern Shore music has been influenced by African American, Appalachian, and southern gospel musical traditions. This photograph, taken by Orlando Wootten in the 1960s, depicts an unnamed Eastern Shore musician: "He was a teacher in one of the middle schools. He mentioned to the kids, who liked him a lot, that he wished he had a guitar, and they took up a collection for a surprise present, and I heard about it and took the pictures" (Wootten, 62). Image courtesy of the Edward H. Nabb Research Center.

peak (these were the boom years of the "oyster wars" and a time of expansion of seafood, fruit and vegetable commerce by rail to northern urban centers), vernacular cultural life of the Shore likewise prospered. Local musicians whose families likely had been playing some regional variant of Anglo string band or parlor music began playing popular dance music for the thousands of annual visitors. During the 1920s, groups like the Swinging Strings of the Chesapeake took to playing the jazz-inflected music of the day for the region's dance halls, albeit on the same instruments they'd always played: fiddle, mandolin, tenor guitar and banjo, guitar, harmonica, and accordion.

During World War II, honky-tonks sprang up in communities near the new industrial or military bases. Local musicians adopted the new and aggressive, electrically amplified forms of music to which many of them had been exposed during military service away from the Eastern Shore. At white bars, "honky-tonk country" (exemplified by Hank Williams, Hank Snow and Ernest Tubbs) was played by the Hillbilly Pals from Smyrna, Delaware, the Blue Hen Ramblers of Dover and the Chincoteague Rhythm Boys. In black clubs, like the now defunct Uptown in Chestertown, Maryland, musicians such as saxophonist and band leader "Jazz" Johnson played the latest African-American dance music, which he learned by playing with musicians from Philadelphia, New York and Baltimore.

After the World Wars, the pace of cultural change here accelerated dramatically as it had elsewhere in the country. New technologies were introduced and attitudes toward these technologies were reflected in the music. An influx of Appalachian workers to the East Coast brought changes in musical styles. The faster, more ornamented mountain fiddling supplanted the stately parlor waltzes and schottisches played in Maryland, Delaware and Pennsylvania. Traditionally, dancing has never been a common form of expression in most places on the Peninsula.

From the war years through the early 1970s, the Eastern Shore was part of an active East Coast circuit for well-known, professional musicians and bands, both black and white, traveling between cities on the mainland. On off nights they played in bars, churches, schools and at fairs along the Shore, sometimes using local musicians as inexpensive backup bands, this influencing their repertoires. Count Basie is reputed to have played at the Uptown with Jazz Johnson. Duke Ellington played in

Cape Charles, Virginia. Patsy Cline and other Grand Old Opry stars played with the Chincoteague Rhythm Boys. Virginia's Accomack All-Stars backed up Ray Charles, Chuck Berry, Little Richard and other R&B acts when they played Princess Anne or Cambridge, Maryland. Guitarist Merle Travis often visited Crisfield and taught locals like Buster Nelson how to pick in the distinctive, country blues style. And every bluegrass star imaginable played the Shore, particularly venues in Maryland and Delaware.

Songs for Shucking

The singing done by black women while working in the region's oyster-shucking houses and crab picking sheds has become a celebrated folk genre, particularly because of the quality of the voices. It is often pointed out that this musical expression is disappearing. Many of these businesses are now integrated, and Mexicans, Vietnamese and black women work side by side. They don't always speak the same language or share cultural traditions, so group singing is less common.

Bluegrass and String Bands

The days of the old country and R&B circuits are gone largely because of changes within the music industry. Today, Delmarva's bluegrass community seems to be fragmented, and fewer string bands are on the scene. The national trend toward high-tech, rock-influenced country music has blurred regional musical distinctions. Country musicians who, like Randy Lee Ashcraft and the Saltwater Cowboys of Salisbury and Chincoteague, try to maintain a local identification, run the risk of marginalizing themselves in a larger market. While a song about Assateague pony penning sells plenty of copies locally during the annual event, it gets little if any recognition in Nashville where Ashcraft is currently trying his hand.

The disappearance of the touring circuit clearly had a negative impact on Delmarva's vernacular music. Older musicians today complain about the lack of an informal apprenticeship system through which young musicians can learn to play in public, and they deplore the fact that these youngsters rarely hear live music and have lost interest in playing. Without exposure to professional music and musicians, they say, young musicians do not see music as their ticket off the peninsula as did their predecessors.

One circuit that remains active and vital across the peninsula is black gospel. With a national



Banjo player Frank Nanna is a member of The String Dusters, a bluegrass group out of Salisbury. Other band members include Mickey Justice and Marilyn Long.



Randy Lee Ashcraft and the Saltwater Cowboys.



The University of Maryland Eastern Shore gospel choir.

decline in black secular music in rural and suburban communities, the church seems to be a last remaining venue in which young black musicians can learn to play. Young keyboard players, drummers and guitarists play with gospel quartets, mass choirs and other combinations. The level of musicianship remains very high. National touring gospel groups still play the Shore, and on almost any given weekend you can find gospel programs in churches and schools across the region. The University of Maryland Eastern Shore and Salisbury University both support gospel music and musicianship. They serve as a conduit to the larger black community and promote regular exchanges between the Shore and the mainland.

As recent immigrants groups like Mexicans, Haitians, Guatemalans and Southeast Asians settle permanently on the Delmarva, it is inevitable that their expressive culture will be woven into the fabric of local folklife. Until very recently, however, these groups have remained relatively transient: most of the individuals are migrant workers or are on temporary work visas. The majority of the newcomer communities still seem to see themselves as temporary residents. They send much of their pay home, planning to return as soon as they can; and when they sing songs, they sing songs that are the folk or popular songs of their own country or region. Often when they think of home – or of “place” as we have defined it in this project – it is a particular town or village on the Yucatan Peninsula or in the Mekong Delta to which they refer, not to Georgetown or Parksley. But there are quite talented artists in these newcomer communities. For example, in Bridgeville, Delaware, a young norteno conjunto known as Grupo Centencia plays for parties, quinceaneras (girl’s coming-of-age celebrations), weddings and other celebrations. An all-male group, they play popular music of northern and central Mexico – music that can be found in almost any Mexican community in the United States.

Verbal Arts

If musical genres seem weak in Delmarva’s white communities, that lack is more than compensated for in oral narrative genres: legend, personal narrative, tale, joke, riddle and others. Oral narrative performed at storytelling festivals, in school libraries or other staged events is quite a different thing. There’s a healthy mini-industry in the popularization of traditional narrative. Some of those who capitalize on folk narrative are closer

than others to the tradition; some are more respectful than others.

Popularization in and of itself is not necessarily harmful; as with folk music, sometimes the ‘popularized’ item can enter back into tradition or be revitalized. One problem, though, particularly with oral narrative, is that the written or electronically reproduced version of a story tends also to become the correct or canonical version of that story. Another problem occurs when a particular storyteller, even one grounded squarely in the tradition, is selected to perform in a folk festival or school programs: to some degree that performer is represented as exemplary, which helps foster a sense of folk culture as a form of display, even theater, rather than something deeply embedded in everyday life.

Ethnic Groups

The culture of ethnic groups can be examined from a folklorists’ perspective by looking at the folk groups that emerge within communities. We will discuss the Native American, African American and Hispanic communities on the Eastern Shore, but it is important to note that there are many small immigrant groups whose culture is also reflected in the Lower Shore.

Native Americans

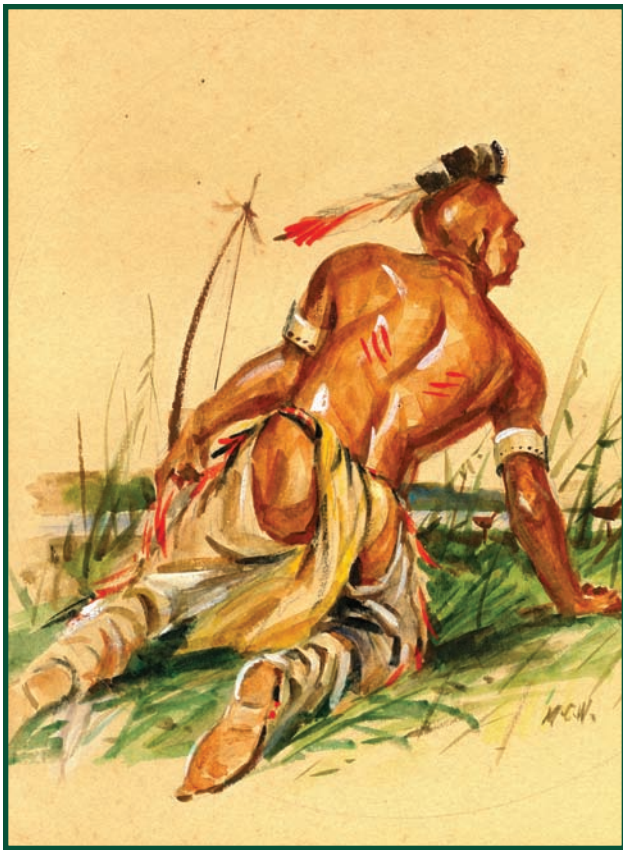
Prior to colonization by Europeans in the 1600s, Maryland’s Eastern Shore had long been populated by many Native American tribes. Identified as “Indians” by Christopher Columbus in 1492, these groups have populated the Americas for thousands of years, and today, some Native Americans still prefer to be called American Indians. Although there were many small tribes located on the Eastern Shore, such as the Manokin, Annemessex, Pocomoke and Nasswattox, the area was predominately occupied by the more powerful Choptank, Assateague and Nanticoke tribes. It is believed by many scholars that all of these tribes had ancestors who crossed the Bering Strait from Asia into what is now Alaska 13,000 to 10,000 years ago and spread throughout the Americas over many centuries in search of food and land. The tribes of the Eastern Shore are believed to have been extensions of the powerful Algonquin tribes from the northeast region of the continent.

Although Native Americans populated the mid-Atlantic region for centuries, the lack of formalized written language makes studying their history a challenge. Most of what is known about the Natives



Patty Cannon

Eastern Shore folklore is full of tales of the infamous Patty Cannon (c. 1760-1829). Cannon, who lived south of Seaford, Delaware, had several brushes with the law in the early 1800s, but none resulted in serious consequences until crude graves were discovered on her property. Upon her arrest, she confessed to murdering 11 people, helping to kill 12 others, and kidnapping free blacks and selling them into slavery. She died in her cell in 1829, reportedly by taking poison, before she could be hung. For many years after, Delmarva parents told their children, “Be home before dark or Patty Cannon will get you!” The house pictured above, often called “the Patty Cannon House,” is located in Reliance, Maryland, near the juncture of Dorchester and Caroline counties and Sussex County, Delaware. Now a private residence, the home has been the center of many tales of haunting. However, although the land was once owned by Patty Cannon, this house was built after her death. Image courtesy of the University of Delaware Library, Newark, Delaware.



This watercolor by Milton Weiler portrays an Eastern Shore Indian hunting for wildfowl. Image courtesy of Dan and Maggie Brown.

on the Eastern Shore is derived from examining pictographs from the Nanticoke tribe, the most powerful of lower Eastern Shore tribes, or from writings by Europeans after their arrival. There is little available information regarding tribes that lived north of the Choptank River, although it is known that the Wiccomiss (not to be confused with Wicomico) tribe occupied the area of modern day Kent Island and was likely the most prominent northern Shore tribe.

Since Native Americans were hunters and gatherers, it is likely they were attracted to the Eastern Shore for its vast natural resources. The Chesapeake Bay, the surrounding waterways, and the resulting fertile farmland provided Natives with everything they needed to survive. When the Europeans finally arrived, they learned about fishing for crabs, shrimp, eels, oysters, clams and other fish species from Natives. The food caught from hunting was also an important part of the diet. Turkey and deer were most abundant, but they also hunted for squirrels, raccoons, beavers, bears and smaller game birds. Primitive weapons such as spears, knives, bow and arrows, and traps were used to hunt their prey. Once the meat was extracted from the animals, the remains of their carcass were used in a variety of ways. Hides were used for clothing and to cover housing structures. Bones were saved and used as tools and sometimes as decorations. The heads of some animals were turned into elaborate headdresses or turned into decorative pieces.

Fishing and hunting provided the tribes with much of their food, but their primary source for sustenance was farming. Maize could be stored for a long time. It was eaten at almost all meals, and there were many ways to prepare it. All Indian land on the Eastern Shore was communal land belonging to the tribe. Each family was given a section to farm and expected to share their harvest with the rest of the tribe. Every capable member of the household worked on a daily basis (except for some religious holidays) and each person's contributions were vital to the survival of the family and ultimately the tribe. Men were responsible for constructing homes and also for the majority of planting, harvesting, hunting, fishing, trapping and most political decisions. Women's primary task was to raise children, but they also helped with the daily preparation of food, tended to the house and helped with other jobs as needed. Once children were old enough to work at around the age of three or four, they began helping their parents with daily jobs. Children did not attend formal school but were taught everything

they needed to know about survival by their parents. Boys helped their fathers, and girls helped their mothers.

In addition to food, Native Americans relied on the Eastern Shore's extensive natural resources for many other things. Stones and rocks were turned into tools and weapons. Trees were used to make tools and weapons as well, but also to make homes, canoes and artwork. Vegetables and plants were turned into dyes to color clothing and for artistic use. Clay found in the Bay and rivers was used to make thousands of pots for storing and carrying items. In more modern times, pottery has been recognized as an important Native American art form on the Eastern Shore.

While Eastern Shore Natives were mostly self sufficient, they still relied on trade with other tribes and eventually Europeans. In the pre-Colonial days, beads and shells served as currency. These symbolized prestige and status and were used to barter for goods. They eventually began to use more standardized money called wampum. Wampum was made by weaving together clam or oyster shells. The more elaborate the weaving or the rarer the colors of shells, the more valuable the wampum.

The physical appearance of Native Americans is one of the most prominent historical stereotypes. Captain John Smith was the first to describe the appearances of Eastern Shore Indians, which varied between tribes. Nanticoke Indians were slightly darker-skinned than some of the more southern Eastern Shore tribes. A traditional haircut, called the "Mohawk," made it easier to move through heavily wooded areas, since shorter hair could not get caught on tree branches. The painted face is another commonly-depicted trait associated with Indian appearance; however, face painting was usually done for religious purposes rather than to intimidate enemies or prey.

Images of teepees are often associated with Indians; however, most Native American homes on the Eastern Shore were either roundhouses or longhouses. Roundhouses were small huts usually occupied by one family, whereas long houses were much bigger and shared among multiple families. Most Native homes were constructed out of trees and mud or clay, covered with animal hides or mats made out of tree bark. There were generally only one or two rooms containing a few personal belongings and a fire pit.

One of the most important aspects of Native culture is religious life. The Indians believed in many gods and spirits because they believed every



Native American roundhouses. Photograph by Marilyn Angel, Native Stock Pictures.



The locations of Native American tribal chiefdoms on the Eastern Shore as recorded by John Smith in 1608.



Major city locations on the Eastern Shore relative to Native American tribal centers.

facet of life had a spirit that controlled it (i.e. spirits to control farming, the sun, the rivers, etc. ...). In order to please these spirits and ensure their own survival, Indians held numerous religious ceremonies each year. Spirituality also played a major role in Native healing systems. Medicine men used herbs and plants to treat sickness and injury. It was believed that these men had extrasensory abilities, and as a result, they were often regarded as the most prominent men within a tribe, often above the elected leaders.

Many historians have suggested that American Indians did not have a sense of government or property rights, but this could not be further from the truth. The Indians of the Eastern Shore set up democratic processes to help run their communities. In many cases tribal leaders were elected out of the general population and were not necessarily more wealthy or powerful. Tribal leaders comprised a larger governing council that included the leaders of many tribes and a selected leader or "emperor" to rule over it. This concept of an emperor confused many Europeans, who assumed that these "emperors" ascended to power through force, which was simply not the case on the Eastern Shore. Because almost every person (men at least) could take part in the political process, there was little violent conflict on the Eastern Shore until Europeans began trying to accumulate as much land as possible. Colonists assumed that because Natives did not individually own their land, they did not understand the idea of property rights, and so the newcomers began displacing them, often by force.

Some Natives resisted, but starting in the 1740s many began migrating north into Pennsylvania, New Jersey, New York and Canada. The Maryland Assembly created the Choptank, Chicone and Broad Creek reservations to give Natives a place of refuge in the 1700s, but these were mostly ineffective because residents needed to move their hunting grounds for winter; they returned in the spring to find their land occupied by squatters and homesteaders. In 1759, a delegation of the remaining Eastern Shore Natives asked for help from the Assembly because they were starving and being violently thrown off their land, but little was done to help.

Many Native Americans migrated in search of places where they could live their traditional lives without constant interference of outsiders. The process of migration continued as more Europeans arrived on the Eastern Shore, and it is common belief that by 1900, Native Americans were more or less gone from region. However, small groups still

remained. Many lived hidden away in swamps and forests. Others made concessions and began integrating the culture of the white man into their own.

The Natives who remain on the Shore live quite different lives from their ancestors several centuries earlier. Most have integrated into American society and work in common professions like farming and education. However, many still follow traditional religious and spiritual practices, ensuring the survival of some part of Native culture. In 1922, Nanticokes still living on the Shore created the Nanticoke Tribe Association. They celebrate their heritage by holding an annual powwow on Thanksgiving Day.

The Accohannock Indian Tribe is one of the oldest historical tribes in Maryland. The Tribal Office is located in Marion, Maryland, a small town just north of Crisfield. The Accohannocks originally inhabited the territory they called Accomack which, after colonization, became the Eastern Shore of Old Virginia and is presently the Eastern Shore of Maryland and Virginia. The territory included the Chesapeake Bay home villages on the Annemessex River at present day Crisfield, Maryland, on the Accohannock Creek in Virginia and on the islands in the Chesapeake Bay.

The Accohannock Indian Tribe is an Algonquian-speaking subtribe of the Powhatan nation. The bands of the Accohannock were part of the Accomac Confederation. They were the first watermen, hunters, farmers and trappers on the Chesapeake Bay waters and wetlands. They harvested food from the Chesapeake Bay and its many tributaries. They grew squash, maize (corn) and other Native American foods. The Accohannocks also were hunters of waterfowl, deer, rabbit, squirrels, raccoons, bear and elk.

Unlike many Native Americans who fought the settlers, the Accohannock Indian Tribe managed to build relationships with them. After Powhatan died, his brother Opechancanough took over his chiefdom and determined to rid his land of the intruders. He developed a plan to poison their food and wells, but the Accohannock tribe refused and warned the colonists, causing the plan to fail. As a result, Opechancanough rejected the Accohannock Indian Tribe.

According to oral tradition, the Clan Mothers prayed for peace and survival and received a vision that encouraged them to marry their daughters to the white colonists in order to hide in plain sight, preserving the tribal bloodlines until the tribe could be reborn. Clan names survive today, and many of

Photographer Anne Nielsen

Anne Nielsen, a photographer with close ties to the Eastern Shore's Native American communities, uses her artwork to tell the modern story of Native Americans living on the Eastern Shore. "A lot of people don't even know there are Native Americans living here," said Nielsen. "I'm hoping to get the word out." A Queen Anne's County native who spent 30 years as a commercial photographer, she has attended area powwows for the last four years, seeking out prominent members of the tribe and sometimes just those with interesting faces. She uses a photographic technique that dates back to 1851 and a 20-pound wooden camera with a lens from 1864. The process is called a tintype print because she exposes the image on an 8-by-10-inch piece of tin that's been treated with a chemical solution. "The tintype is a good fit because in the nineteenth century, there were photographs of Native Americans done in the same way," she said. Back then, Native Americans called the white men with large wooden cameras "shadow catchers," a name Nielsen has borrowed to describe her project, "Catching Shadows," which includes photographs of the region's four indigenous tribes: the Accohannock, the Assateague, the Nause-Waiwash Band of Indians and the Pocomoke. Nielsen's images appear as if they could have been photographed decades ago, but she tries to include touches of modernity to emphasize that her subjects are contemporaries. "These are not Edward Curtis Indians," she said referring to the early twentieth-century photographer who documented Indians of the American West. "These are people who are here right now." Nielsen hopes people come away with a sense of ancient Eastern Shore culture that predates waterman, trappers and the explorer John Smith. "These are people who are very serious about maintaining parts of their Native American culture," she said. "It's a little world and [these photographs] are a passport into it" (Joe Sugarman, *Chesapeake Life*, November 2009).



Jackson Brohan of the Nause Waivash Band of Indians. Contemporary tintype image by Anne Nielsen, 2007.

Beach to Bay Indian Trail

The Beach to Bay Indian Trail Marker is near Berlin in Worcester County on Maryland Highway 611, near the visitor center for the Assateague Island National Seashore. It is inscribed: "Centuries ago, Indians of the Algonquin Nation, including the Assateagues, Pocomokes, Manokins and Acquintacas, migrated seasonally between the Atlantic Ocean and the Chesapeake Bay. The Beach to Bay Indian Trail recognizes the patterns established by the American Indians and followed by the first European immigrants with fishing, farming and timbering as the principal activities. These patterns are deeply imprinted on the land and can be seen in relatively undisturbed settings along the trail, continuing the tradition of travel for discovery on the Lower Eastern Shore." The marker was erected by the Maryland Department of Transportation, the National Park Service, the Rural Development Center at the University of Maryland Eastern Shore and the Economic Development Administration.

the tribe's people live in the same area as those who originally inhabited Maryland.

Currently the Accohannock Indian Tribe, Inc. is a non-federally recognized Tribe and an IRS 501(c)(3) organization incorporated in the State of Maryland. The Accohannock Tribal Council, the governing body of the tribe, meets every month to discuss tribal business. A Tribal Association also meets monthly to discuss tribal activities. Most of the tribal members are fifty years and older; they grew up living off the land and water and learning traditional skills. Today, only a few descendants of the Accohannock Indian Tribe are able to continue the traditional occupations of their ancestors. The tribe hosts the annual Native American Heritage Festival and Powwow the first weekend in October. During the rest of the year, members of the tribe travel to powwows in Virginia, Delaware and North Carolina to participate and to vend authentic Native American crafts. Tribal members also make presentations to schools and civic groups throughout the year.

African Americans

The history of African Americans living on the Eastern Shore of Maryland is quite different from that of African Americans elsewhere in the country. Maryland's location helped create this unique history because, as a border state, it drew influences from both the northern and southern sections of the country, producing a diverse population of free and enslaved blacks. In most cases, black history in Maryland is limited to discussions over the issue of slavery; however, Maryland, and specifically the Eastern Shore, has been the home of many important black individuals and also the home of important civil rights events. In addition, studying isolated black communities on the Shore helps highlight many important aspects about black history and culture that cannot be found in the written record.

During the Colonial period and up through the Civil War, the Eastern Shore had a unique slave system. Many blacks were brought into the colony to be slaves, and at the time of the Civil War, a large part of the black population was slaves; however, there were groups of free blacks in the area as well. Some of these people escaped from bondage, some were freed legally by sympathetic owners and others were born into free families. The fact that Maryland's black population was split between free and slave caused some historians to believe that slavery was milder in Maryland than in the deeper

parts of the South.

Frederick Douglass, a native of Talbot County on Maryland's Eastern Shore who grew up under harsh slave conditions, took offense to this assumption because, in his mind, holding someone against their will was evil no matter how well they were treated. As a young boy, Douglass began to recognize that what was happening to him and his family was wrong and he became determined to become free one way or another. One of the most important events in Douglass' life was when he was sent by his master to live in Baltimore with another family. In the city, the young Douglass taught himself to read and write. Armed with these skills, Douglass, who eventually earned his freedom, became one of the most important abolitionist speakers in history. He became a famous speaker and writer known on the national level, and he played a large role in recruiting the famous 54th Massachusetts Regiment, the first all-black regiment to fight in the Civil War. Today, Douglass is still recognized as one of the most important figures, black or white, to come from the Eastern Shore or Maryland.

While Douglass spent his time learning to read and write so that he could eventually become an influential person, another Eastern Shore native took on slavery in a much different way. Harriet Tubman was born into a slave family in Dorchester County in 1821, and after her family was sold to a family in the Deep South, Tubman decided that something needed to be done about the harsh treatment to her people. Tubman became instrumental in the operation of the Underground Railroad, a network designed to get enslaved blacks from the South into the North where slavery did not exist. Tubman's greatest accomplishment came when she led a mission on the Underground Railroad into South Carolina and successfully helped transport 756 slaves into the North.

The era of slavery was not the only time that the Eastern Shore produced a strong black figure that rose into the national spotlight. During the 1950s and 1960s, the Civil Rights Movement was coming to a head in Cambridge, Maryland. The collapse of the Phillips Packing Company left many blacks unemployed, and this, combined with a lack of black representation in the local government, created unstable conditions that helped produce multiple race riots. Gloria Richardson, disgruntled at the situation facing blacks in Cambridge, seized control of the local black movement and quickly became recognized as one of the most important female leaders within the context of the national



An All-American Road

In October 2009 the Harriet Tubman Byway was designated as an All-American Road through the Federal Highway Administration. To be an All-American Road, a byway must be "... a destination unto itself" and offer the best of the best history, culture, recreation, scenery, geology and/or archeology in the nation.

movement. She organized many marches and protests as leader of the Cambridge Nonviolent Action Committee and, although she eventually gave up her fight in the public sphere, her contributions helped shape the outcome of one of the most infamous race conflicts of the Civil Rights era to occur outside of the South.

Most of what is known about black history on the Eastern Shore deals with issues over slavery and is told either through the eyes of whites, through letters and other documents, or through the eyes of black national leaders such as Douglass, Tubman or Richardson. The fact that blacks were historically illiterate has hindered the study of their history on the Shore; however, studying isolated black communities, such as San Domingo, on the lower Shore probably provides the best understanding of black history there in the twentieth and twenty-first centuries. Many of these areas were established as safe havens for free blacks during slavery and remained isolated from white communities after emancipation, which required the development of a level of self-sufficiency not found in most communities. In these communities, people worked alongside each other for survival, and most economies were based on helping out each other rather than trying to increase personal wealth. This helped produce a heightened sense of community and neighborliness that many modern communities do not possess.

The institutions of the church and school were very important to establishing and maintaining that sense of community because they helped teach young people morals as well as the value of an education. Churches acted as community centers where the whole population gathered several days a week, and the schools, along with providing education, served as places for meetings where citizens discussed everything from annual celebrations to politics. In modern times, many blacks still live in these kinds of communities, and although because of modern amenities, they are not as isolated as they once were, the idea of preserving tradition and heritage remains a major part of the education children receive at their local schools and churches.

While the Eastern Shore has produced some highly influential historic individuals and many stories of black success, it also, through slavery and later discrimination and riots during the Civil Rights era, was home to some of the darker moments in Maryland history. There is still much to be learned about the history of African Americans on the

Eastern Shore, but the lack of solid historical record makes this a difficult task. Studying historic black communities such as San Domingo, however, can make this task less daunting because, through churches and schools, much black history, as told by blacks, is still being passed down from generation to generation.

IMMIGRANT CULTURES ON THE EASTERN SHORE

The Hispanic Community

Most of the Hispanic population in the United States and in Maryland is Mexican. Immigration from Mexico to the United States did not occur on a large scale until the 1900s. In the 1800s, there was animosity due to the Mexican-American War of the 1820s over land. The treaties of the 1850s gave the United States land that is now New Mexico, Texas and California; with that, the once-Mexican population of these areas became residents of the United States. In 1907, Mexico experienced a great economic depression that led to an outbreak of violence that devastated the country. This caused many people to flee, heading north to the United States. Further economic downturn and civil unrest led more people to come to the United States from Mexico throughout the twentieth century.

Many of these relative newcomers have traveled the country, often as migrant workers, in search of work. The Eastern Shore, with much of its economy based on agriculture, has attracted many Mexicans and Mexican Americans, who are often limited to lower-paying jobs in the industry due to the common language barrier.

Segregation was not uncommon between whites and Mexican Americans in the eighteenth, nineteenth and early twentieth centuries, but in the 1960s, with the arrival of the Civil Rights Movement, Mexicans and other Hispanics saw a revival of pride in their heritage. The prominence of Mexican culture can be seen on the Eastern Shore in simple things like the celebration of Cinco de Mayo and the common use of the Spanish language. Unlike some immigrant cultures that seem to fade as they integrate with the larger American culture, Mexicans have kept some of their traditions intact.

Hispanics are the fastest growing population on Delmarva. The center of settlement for the mostly Guatemalan and Mexican immigrants is nearby Georgetown, Delaware. Georgetown is also the hub for many Hispanic activities on the peninsula,



Begun in 2000, Easton, Maryland's, Multicultural Festival in Idlewild Park is sponsored by the Peace Education and Community Effort (PEACE). This image, Multicultural Harmony, is a work of children's art courtesy of the Funkor Child Art Center.



The University of Maryland Eastern Shore's events include an Ethnic Festival during International Education Week each November. The cultural sampling features exhibits, dancing, clothing, and foods.



Super Liga Familiar de Delmarva

Pictured is the 2009 championship team of the Super Liga Familiar de Delmarva of Georgetown, Delaware. This soccer league was formed in 1990 for the local Hispanic community and was originally named Liga Latina de Futbol. By 1993 the league had grown to twenty teams. Over its history the league has featured teams comprised of players from Mexico, Guatemala, El Salvador, Honduras, Brazil, Haiti, the United States, Costa Rica, Argentina, South Africa, Turkey, and Russia. The league has adapted to allow families to take part, with leagues for younger children and *madrinas* (godmothers) who support the teams. With these changes, the league developed its current name of Super Liga Familiar de Delmarva to reflect its family atmosphere, which allows members of the Hispanic community to gather on Saturdays and Sundays in the fall and spring to share in their culture and enjoy their commonalities.

drawing people from other smaller Hispanic communities in Virginia and Maryland. A nonprofit organization, *Latinos Unidos*, based in Salisbury, Maryland, is serving to bring the community together around cultural activities.

Folklorists Katey Borland and Craig Stinson have documented some of the cultural traditions of this growing population, focusing on persistence and change on cultural traditions and the impact of outside social and cultural influences. In the course of her research, Borland found that a visual arts-oriented approach to fieldwork yielded scant evidence of persisting artistic traditions. Beginning with the assumption that there must be artisans – and weavers in particular in the Guatemalan community – she discovered that while many knew how to weave, no one was doing so. Borland discovered that a more productive focus was collecting life histories and identifying theatrical arts, particularly those associated with the Holy Week religious observances. On a broader level, she also discovered that the change and loss of traditions among Hispanic immigrants parallels the experience of older populations on the peninsula; community elders lament their observation that young people fail to take an interest in traditional art forms and instead seek to blend into contemporary American culture.

European Newcomers

Smaller groups of immigrants from Europe, Western Europe, Asia and the Middle East live on the Eastern Shore, and many come as temporary residents during the summer season looking for work. This is particularly visible in Ocean City, Maryland, where hundreds of people pour in. For many, it is an opportunity to enjoy the beach for the summer while earning a little money, but others rely on this annual pilgrimage to earn a substantial part of their income. These groups do not appear to leave a visible, lasting mark on the traditional culture of the Shore; they tend to take their folkways back with them when they go.

Religious Life

As we saw in our discussions of musical and food traditions, religion influences many aspects of people's lives across the Eastern Shore, and as the diversity of the population increases, the variety of religious traditions changes as well. These religious practices are interlaced with many of the traditional art forms and activities we have discussed. A number of musical and theatrical performance

traditions have emerged from religious communities; traditional foodways are showcased at local church suppers and fundraisers.

Christians are still the most prevalent religious group on the Eastern Shore, and most are Methodist, Baptist and Catholic. As we saw in Unit 2, Maryland was founded to provide religious toleration of England's Roman Catholic minority. Parliament later reversed that policy and discouraged the practice of Catholicism in Maryland. Due to immigration patterns, Catholics have not been a majority on the Eastern Shore since early Colonial times. The Hispanic community makes up much of the Catholic population, and a traditional Latin mass is held once a month at Holy Redeemer Catholic Church in Delmar. Between 1919 and 1955, nine mission stations of the Mennonite Church were established in eastern Maryland. On the eastern shore were two congregations of the Ohio and Eastern Conference of the church: Holly Grove near Westover in Somerset County (1919) and Snow Hill (1953) in Worcester County. These areas are still centers for Mennonite religious life on the Eastern Shore.

Many other religions also have a place here. While most Native Americans on the shore have integrated into American society, many follow traditional religious and spiritual practices. Beth Israel Synagogue is located right around the corner from St. Francis Catholic Church in Salisbury and near a venue for Hindu worshipers. There is now a church for pagans, the Church of Eclectic Pagan Fellowship, which has weekly gatherings.

Architecture

The land on the Eastern Shore is flat and threaded with streams and rivers that empty into the Chesapeake Bay. The houses of those who have worked the land and water here tended to be white and wood-framed with hints of Gothic Revival style. Houses were often built to be visible from the land or from the water, but rarely from both. The great plantation houses of the eighteenth century presented their imposing facades to the water, where the more prestigious members of the society were expected to approach. Nineteenth-century houses, built as roads and transportation improved, generally anticipated approach from the landside, so their best faces were turned in that direction. The basic elements of Eastern Shore architecture were a formal plan, multiple gables, tall chimneys and windows, trellised terraces and ample porches.

The Lower Eastern Shore's rural heritage led to



Asbury United Methodist Church in Salisbury, Maryland. Asbury was founded in 1778 and continues to serve the community in many ways, including God's Kitchen, Salisbury Urban Ministries, Appalachian Service Project teams, and by hosting an organic farmers market in their parking lot.



The Islamic Society of Delmarva in Salisbury, Maryland. It was founded in 1996 and provides classes for adults and youth, as well as daily prayer times each week.



Sand Sculptures

A very popular tourist attraction on the Eastern Shore is religious sand sculpture on Ocean City's Boardwalk. They are created near Third Street and display different Christian images in great detail. The sculptures change from month to month and have become a token photograph opportunity for passing viewers. By day the sun beams down on intense detail of the face of Jesus or a biblical scene. By night the sculptures are lit in an array of colors from the overhead lights. Since the 1970s, Randy Hofman, an artist and ordained minister, has been the creator of these temporary sculptures. The sculptures are maintained from spring until fall.



Teackle Mansion in downtown Princess Anne, Maryland.

the construction of many extravagant homes built in the eighteenth and nineteenth centuries by wealthy farmers. These were often referred to as the "homes of the Cavaliers."

Teackle Mansion, located in downtown Princess Anne, Maryland, is the neoclassical brick home, once called "Teackletonia," of Littleton Denis Teackle. Construction on the home began in 1802 and concluded in 1819. Although it is now owned and maintained by the Somerset County Historical Society and Olde Princess Anne Days, Inc., its restoration and preservation are largely attributed to the work of Maude Jefferies. Mrs. Jefferies worked diligently to regain the mansion from private ownership in the 1960s and 1970s and organized and ran a local tour called Olde Princess Anne Days annually (until her death in 1979) in order to bring attention and interest to the Teackle Mansion and other historic buildings nearby. The mansion, which has recently been placed on the National Register of Historic Places, gives visitors the opportunity to see how an Eastern Shore gentry family lived during the country's long struggle for independence. Through the work of many individuals and organizations over the last 200 years, the Teackle Mansion has become an important historic symbol on the lower Eastern Shore.

Pemberton Hall in west Salisbury was initially built for Col. Isaac Handy in 1741, along with the attached plantation. Col. Handy was one of the founders of the City of Salisbury and one of the wealthiest men in the area at the time. He and his wife Anne raised their 11 children in Pemberton Hall. The Maryland Historical Trust and the newly formed Pemberton Hall Foundation started restoration of the property in 1963. The inside of Pemberton Hall has been accurately decorated with eighteenth century furnishings and reconstructed architecture. Using tax records and architectural research other additions have been added on to recreate the home as it was in the 1740s.

Poplar Hill Mansion dates its construction to around 1800. The mansion has made it through two large fires that destroyed many of Salisbury's historic buildings. Construction of the house was started by Major Levin Handy in 1795. Major Handy was unable to finish his dream home due to medical problems and mounting debt. The deed was bought by Dr. John D. Huston, who funded the completion of the house. The mansion is located on Elizabeth Street just off Isabella, streets named after Huston's two daughters.

Cultural Institutions

Many cultural institutions on the Eastern Shore are dedicated to the preservation, promotion and protection of the area's local traditions. For example, the J. Millard Tawes Museum, named after the former Maryland governor, traces the history of Crisfield from its pre-Columbus days when Native Americans occupied the region, to the Colonial era, through its time as a prominent provider of seafood, and finally the present-day economic and cultural struggles. Organized and run by the J. Millard Tawes Foundation, the museum includes collections of Tawes memorabilia, a history of boat models, exhibits dedicated to the famous decoy carving of the Ward Brothers and the work of local physician Dr. Sarah Peyton, and, finally, locally donated artifacts and crafts. In addition, the museum also houses changing exhibits that provide insight into the once prominent seafood industry. As the local seafood economy continues to deteriorate, many residents look at tourism and recreational boating as the next big things in Crisfield, and the Tawes Museum and Somers Cove Marina provide a good foundation to potentially make these emerging industries lucrative in the future.

Located in downtown Snow Hill, Maryland, in an area that locals call “the Heart of the Eastern Shore,” the Julia A. Purnell Museum, a former Catholic church, houses 10,000 artifacts highlighting the community's 360-year existence. Although the museum itself is relatively new, established in 1978 by the local government, the collection began in the mid-1900s when William Z. Purnell, in an effort to preserve the needlepoint artwork done by his mother Julia and other artifacts representing her life, created a small museum in his own home. After Purnell's death, his collection became property of the Snow Hill government, but in 1978 a life-long resident named Cherry Gerring spearheaded a project to preserve it and expand the collection by adding artifacts indicative of Snow Hill's entire history. The expanded collection at the museum (which is said to invoke feelings of a “communal attic”) includes, along with Purnell's artifacts, various tools, kitchen supplies, toys, furniture, clothing, guns and other antiques.

The Smith Island Cultural Center was opened in July 1996 after many residents, prompted by tourists' repeated requests for casual information about the history of the island, wanted to provide visitors with a structured way of obtaining information. Funded by a several local entities and operated by the Crisfield and Smith Island Cultural Alliance, the



Curator Tim Howard gives a workshop at the J. Millard Tawes Historical Museum in Crisfield, Maryland. Photograph by Patty Hancock.



Built in 1891, the Julia A. Purnell Museum was originally the St. Agnes Catholic Church.



The Smith Island Cultural Alliance in Exwell, Smith Island. Photograph by Jonathan Doherty, courtesy of Sandie Marriner.



The Sturgis One Room School Museum shows what education was like for African American students in the early twentieth century.

center provides an estimated 5,000 annual visitors with information concerning the history of Smith Island culture, economy and social structure. The center contains permanent exhibits that provide a wide range of information including a history of the island's economic evolution from agriculture to a fishing economy, the history of women's roles on the island and the development of distinctive Smith Island speech patterns. It is also home to rotating special exhibits, a computerized genealogy database and tourist information. Finally, the center is a good source of information for younger generations of Smith Islanders who, because of the changing economy and culture, must seek opportunities away from the island but still want to capture a true sense of their unique roots.

The theme of the Dorchester Heritage Museum at Horn Point is "A Walk Through Time." The exhibits appear in chronological order, starting with natural artifacts like shark's teeth and whale bones discovered along the shore of the Chesapeake Bay, followed by displays of artifacts from Native American cultures and those of Colonial settlers, including toys, costumes and textiles. The museum is located on the property of the University of Maryland Center for Environmental and Estuarine Studies. It began as a project of the 1970 graduating class from South Dorchester High School; originally located in the school, it is now located in an airplane hangar that was set aside by the university in Cambridge, Maryland.

In 1888, William Sturgis purchased property to build the Sturgis School, opening it to African American students in 1900. It is currently the only African American school that is still kept in its original form. One teacher was responsible for teaching grades one through seven in this small school. The school was in operation for 37 years before closing its doors in 1937 and transferring its students to Stephen Long School in Pocomoke. After William Sturgis died, the school was left to the city but began to fall into disrepair. In 1996, the Worcester Historical Society, with the help of volunteers, purchased the school and moved the small building to downtown Pocomoke, where it has been preserved to keep it in its original form. Besides showing students and other visitors the history of Pocomoke, the museum shows the changes that education systems have seen on the East Coast throughout the twentieth century. The museum is now located on Willow Street in Pocomoke.

The Chesapeake Bay Maritime Museum is dedicated to furthering an interest in, understanding

of and appreciation for the culture and maritime heritage of the Chesapeake Bay and its environs. The museum was founded in 1965 on Navy Point in St. Michaels, a Talbot County riverfront village on Maryland's Eastern Shore. The museum's first exhibits were displayed in the Dodson House on what was then a two-acre campus. Today's eighteen-acre waterfront campus includes Navy Point, which was once the site of a busy complex of seafood packing houses, docks and workboats. On permanent display at the campus is the nation's most complete collection of Chesapeake Bay artifacts, visual arts and indigenous watercraft. Interpretive exhibitions and public programs cover the range of Chesapeake Bay maritime history and culture-including Native-American life, Anglo-American settlement, seventeenth- and eighteenth-century trans-Atlantic trade, naval history, the Bay's unique watercraft and boat building traditions, navigation, waterfowling, boating, seafood harvesting, and recreation. Through the museum's Breene M. Kerr Center for Chesapeake Studies, scholars undertake original research and collect oral histories from individuals closely involved with the Bay's rich maritime heritage. The center presents the perspectives of history, economics, folklore, archeology and environmental studies to a broad and diverse regional audience. The Chesapeake Bay Maritime Museum is the only museum devoted to interpreting the entire maritime region of the Bay.

Careers in Cultural Heritage and Cultural Conservation

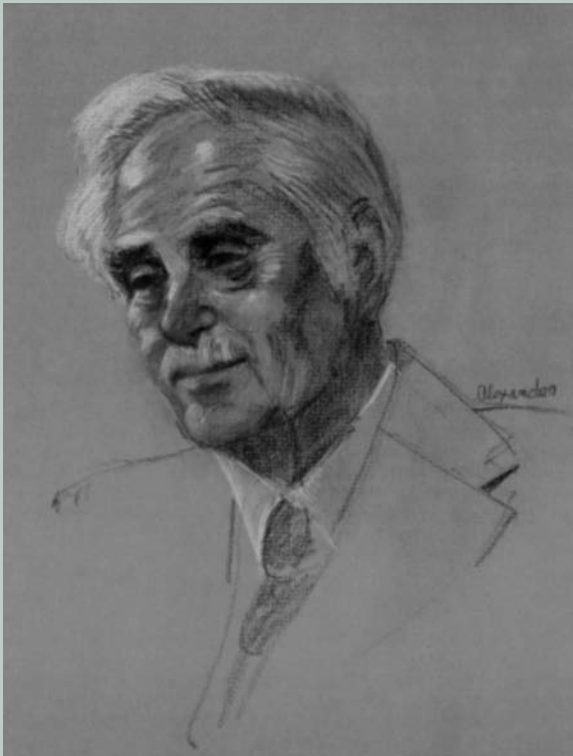
Scholars like those working at the Chesapeake Bay Maritime Museum are concerned with maintaining and interpreting local culture. Cultural conservation can be defined as safeguarding the living traditions and stories that give life to the historic buildings, communities and landscapes that we value. In other words, we try to preserve elements of the past that provide insight into a culture's history so that its heritage and traditions can be preserved for future generations. Conserving different kinds of cultural elements is done in many ways on the Eastern Shore. Historical societies and other non-profit organizations work to restore and preserve historic buildings that reflect local history, such as Pemberton Hall, Teackle Mansion and the Rosenwald schoolhouse in San Domingo. While preservation and restoration of physical places are important parts of cultural conservation, research and analysis of buildings, sites, documents and artifacts help to add cultural context and meaning



The Hoopers Strait Lighthouse in its current location at the Chesapeake Bay maritime Museum in St. Michael's, Maryland. The museum hosts a folk festival each year.



The Zionnaires entertain the crowd at the Chesapeake Bay Maritime Museum's annual folk festival in July.



Orlando V. Wootten Jr.

Orlando Wootten was born in 1909 in Laurel, Delaware. He went to Harvard to study English and literature and received a master's degree in education from Columbia Teachers College. It did not take him long, however, to realize that teaching was not for him. He started a small ice cream store in Salisbury, Maryland, before serving in the Coast Guard during World War II. Upon his return, he expanded the ice cream business and started taking photographs as a hobby. As his work improved, he went to work as a photojournalist for the *Daily Times* newspaper in Salisbury from 1965 to 1974. Many of his photographs of the Eastern Shore are well-known, appearing in books about the Chesapeake Bay region, lining the halls of Peninsula Regional Medical Center in Salisbury, and on display in exhibits at the Edward H. Nabb Research Center for Delmarva History and Culture. The Nabb Center published Wootten's *Delmarva: A Glimpse of Eastern Shore Life through the Photographer's Eye* in 1994. The charcoal drawing by Sally Alexander is courtesy of the Edward H. Nabb Research Center.

to objects and places. This is where museums and other educational institutions come into the picture. An interest in cultural heritage can lead students into one of many careers. For example, folklorists, anthropologists, historians and curators all make their living while devoting themselves to saving the traditions that make a place and its people unique. In recent years, careers in the field of folklore have increased as well the diversity of job options available to those with a degree in folklore. Besides teaching, which was once the prominent career choice for folklore majors, careers in public folklore—working in libraries, museums and government agencies—have opened up as people seek to learn more about local traditions. Folklorists and cultural anthropologists study traditional aspects of folk groups by conducting fieldwork, interacting directly with people from the group they wish to learn more about. Historians interpret evidence from the past and often teach in addition to contributing to cultural heritage efforts. A curator oversees many of the functions of a museum, designing exhibits and programs for the general public and for other professionals by studying the materials at hand and deciding how best to interpret and present them. All of these professionals also work with teachers, administrators and public programmers who also devote their energies to documenting, studying and preserving cultural heritage.

Suggested Learning Activities

Supplemental materials for these activities may be found at www.wardmuseum.org.

Symbols Key:

★ - Grades K-2

👉 - Grades 3-5

👇 - Grades 6-8

🌀 - Grades 9-12

Classroom Activities

1. Interview a member of a Native American group on the Lower Eastern Shore or have one or more visit the class. How do they differ in their objectives? How do they agree? Describe the powwows and explain why they are important to Native American communities. ★ 👉 👇 🌀

2. Read about the origins of the Cinco de Mayo festival. Briefly discuss Mexico's movement toward independence. Interview a local Hispanic leader who has helped to organize a festival about their motives for doing so. Why are these celebrations so important to the Hispanic community? 👉 👇 🌀

3. Review map skills using an orienteering game. Orienteering is a sport popular in Australia and Sweden. The activity can be adjusted to grade level by the complexity of the outdoor area and even the use of a compass. Use a map to locate six specific landmarks in a given area. These can range from playground equipment in the schoolyard to more subtle landmarks on a field trip. Have students write an explanation of how to get from point A to point B to someone unfamiliar to the area. Talk about the navigation skills needed by native tribes, early settlers and watermen on the Eastern Shore. Why is the landscape so important to traditional culture? 👇 🌀

4. Have a class visitor from any folk group emphasize his/her culture, talk about his/her roots and let students know that he/she is proud of his/her culture. In a follow-up exercise, have students introduce think about and share some of their cultural traditions. Brainstorm the different cultures in the classroom and decide as a class to learn more about these cultures. Have students investigate and report to the class on some aspect of their own culture. Topics may include dancing, songs, foods or storytelling. Have students keep a journal as they study each of their cultures for informal evaluation. ★ 👉 👇 🌀

5. For an archaeological exercise to do outside, have each student bring a shoebox and a few small personal items that they associate with their family members. Provide each student with a spoon, a paintbrush and some play sand. Have each student assemble a shoe box in the following layered pattern:

1. A layer of sand.
2. Some "artifacts" relating to grandparents, such as photos, coins, perfume bottles, etc.
3. A layer of sand.
4. Artifacts relating to parents.
5. A layer of sand.
6. Some of the student's small personal possessions.
7. Top with another layer of sand.

Have each student number his or her shoebox. Do not label with names. Have students place their boxes in a single area so no one knows which is which. Exchange boxes and use the archaeological tools (the spoon and brush) to conduct some archaeological research to attempt to learn whose box it whose. ★ 👉 👇

6. Provide a collection of cereal boxes of various shapes and sizes, tempura paint, construction paper, felt tip pens, glue, scissors, and butcher paper. Talk with students in a group setting about the community in which they live. Draw on students' awareness of buildings, streets, parks and features unique to the community. Ask the students to make notes to help in constructing a model of the community and begin drawing an outline of the streets or roads. Have students make buildings from the cereal boxes and art supplies. Place the buildings in appropriate spots on the streets and roads on the paper. According to grade level, students may make traffic lights, street signs, trees, flowers, grass, etc. from various art supplies to add realistic interest. Allow plenty of time and opportunity for students to talk about the model and its reflection of the community. This lesson plan can be adjusted to reflect ways of life from the Eastern Shore's past. ★ 👉 👇 🌀

7. Create a visual symbolic timeline to review the emergence of cultures on the Eastern Shore. Select important dates and events for a specific period in your community's history. Have students decide on a symbol to represent that date or event. Arrange these symbols in the correct sequence on a timeline stressing the amount of space between them to represent the amount of time that has passed. 👉 👇 🌀

8. Using the timeline concept from the previous exercise, create a timeline reflecting the cultural traditions (carnivals, festivals, church suppers, etc.) that occur on the Eastern Shore in a given year. Use clippings, photos or creative symbols to represent each event. 👉 👇 🌀

9. Interview a friend or family member who creates a traditional art form or craft, or have an artisan visit the classroom. How did he or she learn this skill? At what age did he or she learn? What does he or she do with her works of art? Does he or she teach this skill to others? ★ 🦋 📌 🌟

10. Ask students the following questions: What do you do when you have a birthday? What holidays does your family celebrate? What do they do on these days? Is there something that you always do the same way? How would your holiday change if you did not do these things? Either working in small groups or individually, ask students to think about these traditions they have discussed, then create an idea for a new holiday, festival or event related to some of the Eastern Shore traditions we have covered. Then share the ideas with the rest of the class. End the class with a discussion of the role and importance of traditions in our community. ★ 🦋 📌

11. Identify and list the founding fathers (or mothers) of your town and describe at least one contribution of each to the local community. Identify at least five people who influenced the development of your city and county. What evidence of these people's lives (names of streets, historic homes, etc.) can be seen in your community? 📌 🌟

Extensions Beyond the Classroom

1. Visit the Ward Museum of Wildfowl Art in Salisbury. How has the wildfowl hunting tradition influenced the art that can be seen on the Eastern Shore? What other kinds of art and artifacts can be seen here? How are they tied to local traditions?

★ 🦋 📌 🌟

2. Visit the Julia A. Purnell Museum in Snow Hill. What was it before it became the museum? Why is it called "The Attic of Worcester County"? If possible, attend Fiber Fest, the museum's textile arts festival, which takes place on the second Saturday of October each year. How many different types of fiber arts can you identify? ★ 🦋 📌 🌟

3. Visit one of the area's historic homes. How does its architecture differ from newer homes in the area? How might certain features have been useful to residents of the Eastern Shore back then? ★ 🦋 📌 🌟

4. Visit a business or restaurant that specializes in a traditional product, like crab cakes, muskrat or Smith Island cake. Is the item available all year round? Why or why not? How long has this place been in business? How did the owner or manager learn to make this product? Where do the ingredients come from? ★ 🦋 📌 🌟

Lesson Plan 1: Ancient Traditions

Level:

6-8 Grades

Objectives:

1. Learn how we are able to learn about cultures from the past without a written record.
2. Gain experience in analyzing artifacts and relics and constructing a hypothetical scenario describing an earlier culture.
3. Identify and categorize items found at an archeological dig

Subjects:

History, Social Studies, Art, Geography

Materials:

Items or pictures of items that might found at one of the following types of historic cultural characteristics found on the Eastern Shore:

- Hunter-gatherer: bones, a bit of animal pelt, leather thongs, animal drawings on hide or rock, jewelry of bones, arrowheads, dried roots, baskets, etc.
- Farming: kernels of corn, wool cloth, statues of gods, iron or stone tools, etc.
- Fishing: jewelry of shells, lines, sinkers, nets, etc.
- Trading: old coins, combinations of items that might have been traded, tally stones, etc.

Use whatever you have handy to give clues to the type of society.

Activities:

1. Divide the class into groups. Each group should appoint a discussion leader, scribe, artist, presenter or other tasks depending on the size of the group.
2. Tell the class they are part of an archeological team that has discovered some interesting but puzzling items. Their task is to determine what type of society lived at that particular site.
3. Give each group a bag containing the found items, a sheet of discussion starters and art supplies and allow them to make guesses as to the type of society. Is there evidence of food eaten? Is there evidence of economic activity? What kind of social structure might these people have had? What kind of dwellings might they have had?
4. Each group should then construct a model or drawing of their site.
5. The group presenter can share the findings with the entire class.
6. Discuss with the class how they arrived at their conclusions about the people they studied.

Lesson Plan 2: A Community Cookbook

Overview:

Community cookbooks have been used on the Eastern Shore for generations as ways to preserve a community's unique recipes. These books often serve as fundraisers for churches and schools and are sold to local residents.

Level:

K-12 Grades

Objectives:

1. To identify the foods that are unique or special to the Eastern Shore of Maryland and to its immigrant communities.
2. To explore family traditions to identify traditional recipes.
3. To understand the importance of foodways to communities on the Eastern Shore.
4. To learn to make a traditional family recipes from one's own or another culture.

Subjects:

Social Studies, Economics, Home Economics

Materials:

No special materials are needed.

Activities:

1. Open the activity with a discussion of community foodways, allowing students to brainstorm about local food traditions.
2. Have students identify special recipes from their family or circle of friends, and ask them to consult with them to choose and write down a special recipe associated with their culture.
3. Have each student write a paragraph explaining the significance of this food to their family or community. If there are unusual ingredients, have students explain their source and cultural significance.
4. Compile the recipes and interpretations into a booklet to distribute to the class.

Extensions:

Have students bring a sample from home for classmates to try. If you have access to a kitchen, divide the students into groups and allow them to choose a recipe (not one of their own) to try.

Vocabulary:

Foodways, tradition, community cookbooks.

Lesson Plan 3: Oral History

Lesson Overview:

This project provides a multidisciplinary approach to Eastern Shore history and folklore. The result of this active process will be a student-written publication on their own community using oral history fieldwork skills.

Level:

7-12 Grades

Objectives:

1. Establish a sense of community in students as they begin their quest for oral histories.
2. Allow students to develop an appreciation for the people in the community who embody its living history.
3. Observe the human side of history as revealed through personal interviews, newspaper articles and fictional accounts.
4. Record the history of various sites and people on the Eastern Shore.

Subjects:

History, Economics, Social Studies, Science, Art

Materials:

Handheld tape recorders

Resources:

The Oral History Review

The Foxfire series

Brown, Cynthia Stokes – *Like It Was: A Complete Guide to Writing Oral History*

Sitton, Thad; McHaffy, George; Davis, O.L., Jr. – *Oral History: A Guide for Teachers*

Activities:

1. Introduce the oral history project to the students by brainstorming topics they might be curious about, such as childhood memories of the Depression or life on Smith Island.
2. Instruct the class on interview techniques and strategies for obtaining and conducting interviews, referring to guidelines that can be found on the Ward Museum's Web site.
3. Put the students in small groups or paired off to help each other in identifying community members and formulating sets of questions.
4. Students then record and transcribe their interviews and write articles based on their fieldwork.

Extension:

The final copies may be typed and formatted by students. A book may be compiled and printed using an online self-publisher or simply copied and bound at a local copy center. A copy should be distributed to each participant.

Vocabulary:

culture, heritage, history, tradition, tradition bearer, oral narrative, life story

Content Standard Alignment for Social Studies Unit 1: Following the Water

Political Science	Peoples of the Nation and World	Geography	Economics	History
<p>Classroom Activity # 2: 1.A.1-The importance of rules regarding the foundation and functions of government.</p> <p>Classroom Activity # 4: 1.A.3- Analyze the role of government regarding public policy issues.</p> <p>1.B.1- Analyze the methods used by individuals and groups to shape governmental policy.</p> <p>1.B.2- Analyze the importance of civic participation in government.</p> <p>Classroom Activity # 12: 1.A.3.- Analyze the role of government regarding public policy issues.</p> <p>Classroom Activity # 15: 1.A.3- Analyze the role of government regarding public policy issues.</p> <p>1.B.1- Analyze the methods used by individuals and groups to shape governmental policy.</p>	<p>Classroom Activity # 1: 2.A.1- Describe the various cultures and how they are organized.</p> <p>Classroom Activity # 2: 2.C.1- Explain how groups of people interact.</p> <p>Classroom Activity # 7: 2.A.1.- Elements of culture.</p> <p>Classroom Activity # 8: 2.A. 1.- Elements of culture.</p> <p>Classroom Activity # 11: 2.A.1.- Elements of culture.</p> <p>Classroom Activity # 14: 2.A. 1.- Elements of culture.</p> <p>Classroom Activity # 17: 2.A. 1.- Elements of culture.</p> <p>2.B. 1.- Cultural diffusion.</p> <p>Classroom Activity # 19: 2.A.1.- Describe characteristics that historians use to organize people into cultures.</p> <p>Classroom Activity # 22: 2.A. 1.- Elements of culture.</p> <p>Extension Activity # 5: 2.A.1.- Elements of culture.</p> <p>Extension Activity # 6: 2.A.1.- Elements of culture.</p> <p>2.B.1.- Cultural diffusion</p> <p>Lesson Plan # 1: 2.A.1.- Elements of culture.</p> <p>2.B.1.- Cultural diffusion.</p>	<p>Classroom Activity # 9: 3.A.1.- Using geographic tools.</p> <p>3.B.1.- Classify places and regions in an environment using geographic characteristics.</p> <p>Classroom Activity # 13: 3.D.1- Modifying and adapting to the environment.</p> <p>Classroom Activity # 16: 3.B.1.- Geographic characteristics of places and regions</p> <p>3.D.1.- Modifying and adapting to the environment.</p> <p>Classroom Activities # 20: 3.C.1.- Movement of people, goods, and ideas.</p> <p>Extension Activity # 1: 3.D.1.- Modifying and adapting to the environment.</p> <p>Lesson Plan # 2: 3.D.1.- Modifying and adapting to the environment.</p>	<p>Classroom Activity # 2: 4.A.1.- Explain economic choices people make due to scarce resources.</p> <p>Classroom Activity # 3: 4.A.2.- Identify that resources are used to make products.</p> <p>Classroom Activity # 6: 4.A.1- Explain that people must make choices because resources are scarce.</p> <p>4.A.2.- Describe the production process.</p> <p>Classroom Activity # 8: 4.A.2.- Describe the production process.</p> <p>Classroom Activity # 10: 4.A.3.- Examine how technology affects the way people live, work and play.</p> <p>Classroom Activity # 13: 4.A.2.- Describe the production process.</p> <p>Classroom Activity # 21: 4.A.1.- Individuals and societies change over time.</p> <p>Extension Activity # 2: 5.A.1.- Individuals and societies change over time.</p> <p>Lesson Plan # 1: 4.A.3.- Examine how technology affects the way people live, work, and play.</p> <p>Lesson Plan # 3: 4.A.2.- Examine the production process.</p>	<p>Classroom Activity # 5: 5.A.2.- Investigate how people lived in the past using a variety of primary and secondary sources.</p> <p>Classroom Activity # 7: 5.A.2- Investigate how people lived in the past using a variety of primary and secondary sources.</p> <p>Classroom Activity # 8: 5.A.1.- Examine differences between the past and present.</p> <p>5.A.2- Investigate how people lived in the past using a variety of primary and secondary sources.</p> <p>Classroom Activity # 18: 5.A.1.- Individuals and societies change over time.</p> <p>Classroom Activity # 21: 5.A.1.- Individuals and societies change over time.</p> <p>Extension Activity # 2: 5.A.1.- Individuals and societies change over time.</p> <p>5.A.2.- Investigate how people lived in the past using a variety of sources.</p> <p>Extension Activity # 3: 5.A.1.- Individuals and societies change over time.</p> <p>5.A.2.- Investigate how</p>

Content Standard Alignment for Social Studies Unit 1: Following the Water

			<p>4.B.2.- Economic systems and the role of the government in the economy.</p>	<p>people lived in the past using a variety of sources. Extension Activity # 4: 5.A.1.- Individuals and societies change over time. 5.A.2.- Investigate how people lived in the past using a variety of sources. Lesson Plan # 1: 4.A.3.- Examine how technology affects the way people live, work, and play.</p>
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Content Standard Alignment for Social Studies Unit 2: Living off the Land

Political Science	Peoples of the Nation and World	Geography	Economics	History
	Lesson Plan # 3: 2.A.1.- Describe the cultures of early societies. 2.B.1.- Describe cultural characteristics of various groups of people in Maryland .	Classroom Activity # 1: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 2: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 3: 3.B.1.- Geographic characteristics of places and regions 3.C.1.- Movement of people, goods and ideas. Classroom Activity # 4: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 5: 3.C.1.- Movement of people, goods and ideas. Classroom Activity # 6: 3.C.1.- Movement of people, goods and ideas. Classroom Activity # 9: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 11 3.C.1.- Movement of people, goods and ideas.	Classroom Activity # 8: 4.A.2.- Examine the production process. 4.A.3.- Analyze how technological changes affected production. Classroom Activity # 9: 4.A.3.- Analyze how technological changes affected production and consumption. Classroom Activity # 10: 4.A.2.- Examine the production process. Classroom Activity # 11: 4.A.3.- Analyze how technological changes affected production and consumption. Extension Activity # 2: 4.A.3.- Analyze how technological changes affected production and consumption. Extension Activity # 3: 4.A.1.- Scarcity and economic decision making. 4.A.2.- Examine the production process.	Classroom Activity # 5: 5.A.1.- Individuals and societies change over time. Classroom Activity # 6: 5.A.1. – Individuals and societies change over time. Classroom Activity # 7: 5.A.2.- Investigate how people lived in the past using a variety of sources. Classroom Activity # 12: 5.A.1.- Individuals and societies change over time. Extension Activity # 1: 5.A.1.- Individuals and societies change over time. Extension Activity # 2: 5.A.1.- Individual s and societies change over time. Extension Activity # 4: 5.A.1.- Individuals and societies change over time. 5.A.2.- Investigate how people lived in the past using a variety of resources. Lesson Plan # 1: 5.A.1.- Individuals and societies change over time.

Content Standard Alignment for Social Studies Unit 2: Living off the Land

		<p>Classroom Activity # 13: 3.D.1.- Modifying and adapting to the environment.</p> <p>Lesson Plan # 1: 3.B.1.- Geographic characteristics of places and regions.</p> <p>3.D.1.- Modifying and adapting to the environment.</p> <p>Lesson Plan # 2: 3.D.1.- Modifying and adapting to the environment.</p> <p>Lesson Plan #3: 3.C.1.- Movement of people, goods and ideas.</p>	<p>Lesson Plan # 1: 4.B.1.- Economic systems and the role of government in the economy.</p> <p>Lesson Plan # 2: 4.A.1.- Scarcity and economic decision making.</p> <p>4.A.2.- Examine the production process.</p> <p>Lesson Plan # 3: 4.A.1.- Scarcity and economic decision making.</p> <p>4.A.2.- Examine the production process.</p>	
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Content Standard Alignment for Social Studies Unit 3: Sporting and Playing

Political Science	Peoples of the Nation and World	Geography	Economics	History
	<p>Classroom Activity # 11: 2.A.1.- Elements of culture.</p> <p>Classroom Activity # 13: 2.A.1. Elements of culture.</p>	<p>Classroom Activity # 1: 3.D.1.- Modifying and adapting to the environment.</p> <p>Classroom Activity # 3: 3.D.1.- Modifying and adapting to the environment.</p> <p>Classroom Activity # 6: 3.D.1.- Modifying and adapting to the environment.</p> <p>Classroom Activity # 7: 3.C.1.- Movement of people, goods and ideas.</p> <p>3.D.1.- Modifying and adapting to the environment.</p> <p>Classroom Activity # 12: 3.B.1.- Geographic characteristics of places and regions.</p> <p>3.D.1.- Modifying and adapting to the environment.</p> <p>Lesson Plan # 1: 3.B.1.- Geographic characteristics of places and regions.</p> <p>3.D.1.- Modifying and adapting to the environment.</p>	<p>Classroom Activity # 3: 4.A.1.- Scarcity and economic decision making.</p> <p>Classroom Activity # 12: 4.A.1.- Scarcity and economic decision making.</p> <p>Lesson Plan # 1: 4.A.1.- Scarcity and economic decision making.</p>	<p>Classroom Activity # 5: 5.A.1.- Individuals and society change over time.</p> <p>Extension Activity # 1: 5.A.1.- Individuals and society change over time.</p> <p>Extension Activity # 4: 5.A.1.- Individuals and society change over time.</p> <p>Lesson Plan # 2: 5.A.1.- Individuals and society change over time.</p>

Content Standard Alignment for Social Studies Unit 3: Sporting and Playing

		Lesson Plan # 2: 3.B.1.- Geographic characteristics of places and regions. Lesson Plan # 3: 3.D.1.- Modifying and adapting to the environment.		
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Content Standard Alignment for Social Studies Unit 4: Folklore and Folklife

Political Science	Peoples of the Nation and World	Geography	Economics	History
	<p>Classroom Activity # 1: 2.A.1.- Elements of culture.</p> <p>Classroom Activity # 4: 2.A.1.- Elements of culture.</p> <p>Classroom Activity # 10: 2.A.1.- Elements of culture.</p> <p>Classroom Activity # 11: 2.A.1.- Elements of culture.</p> <p>Extension Activity # 1: 2.A.1.- Elements of culture.</p> <p>Lesson Plan # 1: 2.A.1.- Elements of culture.</p> <p>Lesson Plan # 2: 2.A.1.- Elements of culture.</p>	<p>Classroom Activity # 3: 3.A.1. Using geographic tools.</p> <p>Classroom Activity # 6: 3.A.1. Using geographic tools.</p> <p>Lesson Plan # 2: 3.D.1.- Modifying and adapting to the environment.</p>	<p>Extension Activity # 4: 4.A.2.- Describe the production process.</p>	<p>Classroom Activity # 2: 5.A.1.- Individuals and societies change over time.</p> <p>Classroom Activity # 5: 5.A.1.- Individuals and societies change over time.</p> <p>Classroom Activity # 7: 5.A.1.- Individuals and societies change over time.</p> <p>Classroom Activity # 8: 5.A.1.- Individuals and societies change over time.</p> <p>Classroom Activity # 10: 5.A.1.- Individuals and societies change over time.</p> <p>Classroom Activity # 11: 5.A.1.- Individuals and societies change over time.</p> <p>Extension Activity # 1: 5.A.1.- Individuals and societies change over time.</p> <p>Extension Activity # 2: 5.A.1.- Individuals and societies change over time.</p> <p>Extension Activity # 3: 5.A.1.- Individuals and societies change over time.</p> <p>Lesson Plan # 1: 5.A.1.- Individuals and societies change over time.</p>

Content Standard Alignment for Social Studies Unit 4: Folklore and Folklife

				Lesson Plan # 3: 5.A.1.- Individuals and societies change over time.
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Content Standard Alignment for Ward Museum Social Studies Program: By Standard

Social Studies State Curriculum Standards	Unit 1: Following the Water	Unit 2: Living off the Land	Unit 3: Sporting and Playing	Unit 4: Folklore and Folklife
Content Standard 1: Political Science	Classroom Activity # 2: 1.A.1- The importance of rules regarding the foundation and functions of government. Classroom Activity # 4: 1.A.3- Analyze the role of government regarding public policy issues. 1.B.1- Analyze the methods used by individuals and groups to shape governmental policy. 1.B.2- Analyze the importance of civic participation in government. Classroom Activity # 12: 1.A.3.- Analyze the role of government regarding public policy issues. Classroom Activity # 15: 1.A.3- Analyze the role of government regarding public policy issues. 1.B.1- Analyze the methods used by individuals and groups to shape governmental policy.			

Content Standard Alignment for Ward Museum Social Studies Program: By Standard

Social Studies State Curriculum Standards	Unit 1: Following the Water	Unit 2: Living off the Land	Unit 3: Sporting and Playing	Unit 4: Folklore and Folklife
Content Standard 2: Peoples of the Nations and World	Classroom Activity # 1: 2.A.1.- Describe the various cultures and how they are organized. Classroom Activity # 2: 2.C.1.- Explain how groups of people interact. Classroom Activity # 7: 2.A.1.- Elements of culture. Classroom Activity # 8: 2.A. 1.- Elements of culture. Classroom Activity # 11: 2.A.1.- Elements of culture. Classroom Activity # 14: 2.A. 1.- Elements of culture. Classroom Activity # 17: 2.A. 1.- Elements of culture. 2.B. 1.- Cultural diffusion. Classroom Activity # 19: 2.A.1.- Describe characteristics that historians use to organize people into cultures. Classroom Activity # 22: 2.A. 1.- Elements of culture. Extension Activity # 5: 2.A.1.- Elements of culture. Extension Activity # 6: 2.A.1.- Elements of culture. 2.B.1.- Cultural diffusion	Lesson Plan # 3: 2.A.1.- Describe the cultures of early societies. 2.B.1.- Describe cultural characteristics of various groups of people in Maryland.	Classroom Activity # 11: 2.A.1.- Elements of culture. Classroom Activity # 13: 2.A.1. Elements of culture.	Classroom Activity # 1: 2.A.1.- Elements of culture. Classroom Activity # 4: 2.A.1.- Elements of culture. Classroom Activity # 10: 2.A.1.- Elements of culture. Classroom Activity # 11: 2.A.1.- Elements of culture. Extension Activity # 1: 2.A.1.- Elements of culture. Lesson Plan # 1: 2.A.1.- Elements of culture. Lesson Plan # 2: 2.A.1.- Elements of culture.

Content Standard Alignment for Ward Museum Social Studies Program: By Standard

Content Standard # 2: Peoples of the Nations and the World	Lesson Plan # 1: 2.A.1.- Elements of culture. 2.B.1.- Cultural diffusion.			
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Content Standard Alignment for Ward Museum Social Studies Program: By Standard

Social Studies State Curriculum Standards	Unit 1: Following the Water	Unit 2: Living off the Land	Unit 3: Sporting and Playing	Unit 4: Folklore and Folklife
Content Standard 3: Geography	Classroom Activity # 9: 3.A.1.- Using geographic tools. 3.B.1.- Classify places and regions in an environment using geographic characteristics. Classroom Activity # 13: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 16: 3.B.1.- Geographic characteristics of places and regions 3.D.1.- Modifying and adapting to the environment. Classroom Activities # 20: 3.C.1.- Movement of people, goods, and ideas. Extension Activity # 1: 3.D.1.- Modifying and adapting to the environment. Lesson Plan # 2: 3.D.1.- Modifying and adapting to the environment.	Classroom Activity # 1: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 2: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 3: 3.B.1.- Geographic characteristics of places and regions 3.C.1.- Movement of people, goods and ideas. Classroom Activity # 4: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 5: 3.C.1.- Movement of people, goods and ideas. Classroom Activity # 6: 3.C.1.- Movement of people, goods and ideas. Classroom Activity # 7: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 12: 3.B.1.- Geographic characteristics of places and regions. 3.D.1.- Modifying and adapting to the environment. Lesson Plan # 1: 3.B.1.- Geographic characteristics of places and regions. Classroom Activity # 11 3.C.1.- Movement of people, goods and ideas. Classroom Activity # 13: 3.D.1.- Modifying and adapting to the environment.	Classroom Activity # 1: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 3: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 6: 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 7: 3.C.1.- Movement of people, goods and ideas. 3.D.1.- Modifying and adapting to the environment. Classroom Activity # 12: 3.B.1.- Geographic characteristics of places and regions. 3.D.1.- Modifying and adapting to the environment. Lesson Plan # 1: 3.B.1.- Geographic characteristics of places and regions. 3.D.1.- Modifying and adapting to the environment. Lesson Plan # 2: 3.B.1.- Geographic characteristics of places and regions.	Classroom Activity # 3: 3.A.1. Using geographic tools. Classroom Activity # 6: 3.A.1. Using geographic tools. Lesson Plan # 2: 3.D.1.- Modifying and adapting to the environment.

Content Standard Alignment for Ward Museum Social Studies Program: By Standard

<p>Content Standard # 3:</p> <p>Geography</p>		<p>Lesson Plan # 1: 3.B.1.- Geographic characteristics of places and regions. 3.D.1.- Modifying and adapting to the environment.</p> <p>Lesson Plan # 2: 3.D.1.- Modifying and adapting to the environment.</p> <p>Lesson Plan #3: 3.C.1.- Movement of people, goods and ideas.</p>	<p>Lesson Plan # 3: 3.D.1.- Modifying and adapting to the environment.</p>	
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Content Standard Alignment for Ward Museum Social Studies Program: By Standard

Social Studies State Curriculum Standards	Unit 1: Following the Water	Unit 2: Living off the Land	Unit 3: Sporting and Playing	Unit 4: Folklore and Folklife
Content Standard 4: Economics	Classroom Activity # 2: 4.A.1.- Explain economic choices people make due to scarce resources. Classroom Activity # 3: 4.A.2. -Identify that resources are used to make products. Classroom Activity # 6: 4.A.1- Explain that people must make choices because resources are scarce. 4.A.2.- Describe the production process. Classroom Activity # 8: 4.A.2.- Describe the production process. Classroom Activity # 10: 4.A.3.- Examine how technology affects the way people live, work and play. Classroom Activity # 13: 4.A.2- Describe the production process. Classroom Activity # 21: 4.A.1. – Scarcity and economic decision-making. Lesson Plan # 1: 4.A.3.- Examine how technology affects the way people live, work, and play.	Classroom Activity # 8: 4.A.2.- Examine the production process. 4.A.3.- Analyze how technological changes affected production and consumption. Classroom Activity # 10: 4.A.2.- Examine the production process. Classroom Activity # 11: 4.A.3.- Analyze how technological changes affected production and consumption. Extension Activity # 2: 4.A.3.- Analyze how technological changes affected production and consumption. Extension Activity # 3: 4.A.1.- Scarcity and economic decision making. 4.A.2.- Examine the production process.	Classroom Activity # 3: 4.A.1.- Scarcity and economic decision making. Classroom Activity # 12: 4.A.1.- Scarcity and economic decision making. Lesson Plan # 1: 4.A.1.- Scarcity and economic decision making.	Extension Activity # 4: 4.A.2.- Describe the production process.

Content Standard Alignment for Ward Museum Social Studies Program: By Standard

<p>Content Standard # 4:</p> <p>Economics</p>	<p>Lesson Plan # 3: 4.A.2.- Examine the production process. 4.B.2.- Economic systems and the role of the government in the economy.</p>	<p>Lesson Plan # 1: 4.B.1.- Economic systems and the role of government in the economy. Lesson Plan # 2: 4.A.1.- Scarcity and economic decision making. 4.A.2.- Examine the production process. Lesson Plan # 3: 4.A.1.- Scarcity and economic decision making. 4.A.2.- Examine the production process.</p>		
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Content Standard Alignment for Ward Museum Social Studies Program: By Standard

Social Studies State Curriculum Standards	Unit 1: Following the Water	Unit 2: Living off the Land	Unit 3: Sporting and Playing	Unit 4: Folklore and Folklife
Content Standard 5: History	Classroom Activity # 5: 5.A.2.- Investigate how people lived in the past using a variety of primary and secondary sources. Classroom Activity # 7: 5.A.2- Investigate how people lived in the past using a variety of primary and secondary sources. Classroom Activity # 8: 5.A.1.- Examine differences between the past and present. 5.A.2- Investigate how people lived in the past using a variety of primary and secondary sources. Classroom Activity # 18: 5.A.1.- Individuals and societies change over time. Classroom Activity # 21: 5.A.1- Individuals and societies change over time.	Classroom Activity # 5: 5.A.1.- Individuals and societies change over time. Classroom Activity # 6: 5.A.1. – Individuals and societies change over time. Classroom Activity # 7: 5.A.2.- Investigate how people lived in the past using a variety of sources. Classroom Activity # 12: 5.A.1.- Individuals and societies change over time. Extension Activity # 1: 5.A.1.- Individuals and societies change over time. Extension Activity # 2: 5.A.1.- Individuals and societies change over time. Extension Activity # 4: 5.A.1.- Individuals and societies change over time.	Classroom Activity # 5: 5.A.1.- Individuals and societies change over time. Extension Activity # 1: 5.A.1.- Individuals and societies change over time. Extension Activity # 4: 5.A.1.- Individuals and societies change over time. Extension Activity # 11: 5.A.1.- Individuals and societies change over time. Extension Activity # 1: 5.A.1.- Individuals and societies change over time. Extension Activity # 2: 5.A.1.- Individuals and societies change over time. Extension Activity # 3: 5.A.1.- Individuals and societies change over time. Lesson Plan # 1: 5.A.1.- Individuals and societies change over time.	Classroom Activity # 2: 5.A.1.- Individuals and societies change over time. Classroom Activity # 5: 5.A.1.- Individuals and societies change over time. Classroom Activity # 7: 5.A.1.- Individuals and societies change over time. Classroom Activity # 8: 5.A.1.- Individuals and societies change over time. Classroom Activity # 10: 5.A.1.- Individuals and societies change over time. Classroom Activity # 11: 5.A.1.- Individuals and societies change over time. Classroom Activity # 11: 5.A.1.- Individuals and societies change over time. Extension Activity # 1: 5.A.1.- Individuals and societies change over time. Extension Activity # 2: 5.A.1.- Individuals and societies change over time. Extension Activity # 3: 5.A.1.- Individuals and societies change over time. Lesson Plan # 1: 5.A.1.- Individuals and societies change over time.

Content Standard Alignment for Ward Museum Social Studies Program: By Standard

<p>Content Standard # 5:</p> <p>History</p>	<p>societies change over time. 5.A.2.- Investigate how people lived in the past using a variety of sources. Extension Activity # 4: 5.A.1.- Individuals and societies change over time. 5.A.2.- Investigate how people lived in the past using a variety of sources. Lesson Plan # 1: 4.A.3.- Examine how technology affects the way people live, work, and play.</p>			<p>Lesson Plan # 3: 5.A.1.- Individuals and societies change over time.</p>
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Glossary

Adze - a heavy hand tool with a steel cutting blade attached at right angles to a wooden handle, used for dressing timber

Anthropologist – a person who studies the origins, physical and cultural development, biological characteristics, and social customs and beliefs of humankind

Architecture - the art and science of designing and overseeing the erection of buildings and similar structures

Bog iron – a low-grade iron that is easily smelted

Bird flu - a form of influenza occurring in poultry and caused by a virus capable of spreading to humans, also known as avian flu

Broad axe – an axe with a broad head used for wood chopping, once used to build canoes from felled trees

Buckram - a crab with a semisoft shell during the first twenty-four hours after molting

Bugeye – a sleek, two-masted ship that used for harvesting oysters and carrying cargo; it was 30-80 feet long and very swift at sailing

Buster – a crab that is just beginning to molt

Buy boat – boats that take on the catches of several oystermen and deliver them to port so that the oystermen can continue harvesting

Cherrystones – clams that are between 2 ¼ and 3 inches across

Corduroy road – a road with logs placed side to side covering large potholes

Crabscrapper – a workboat used to drag a crab scrapper trap through eel grass to get peelers and soft-shelled crabs, also known as a Bar Cat and a Jenkins Creeker

Crochet - to make a piece of needlework, such as a garment, by looping and intertwining thread with a hooked needle

Cull – a crab that is too small to be caught legally

Culling – the process of separating individual oysters from an oyster clump, usually with a hammer

Cultch - a mass of broken stones, shells, and gravel that forms the basis of an oyster bed

Cultural conservation – safeguarding the living traditions and stories that give life to the historic buildings, communities and landscapes that we value

Cultural heritage - is the legacy of physical artifacts and intangible attributes of a group or area that are inherited from past generations, maintained in the present and preserved for the benefit of future generations

Curator - the administrative head of a museum, art gallery, or similar institution

Decoy – a representation of a bird or animal, usually carved out of wood or made of plastic, that is used to lure game into a trap or within shooting range

Doublers – a male and female crab that are mating and locked in an embrace

Dredging - a dragnet or other device that is pulled behind a boat for catching fish, oysters, or other seafood from the bottom of a river or bay

Drift netting - a fishing technique where nets, called drift nets, are allowed to drift free in a sea or lake. Usually a drift net has floats attached to a rope along the top of the net, and weights attached to another rope along the foot of the net

Ethnicity - identity with or membership in a particular racial, national, or cultural group and observance of that group's customs, beliefs, and language

Fiber art – any textile work that uses threads of fiber, such as knitting, crochet, quilting, and weaving

Folklife – the body of local or traditional knowledge that has been passed down, by showing or telling, from generation to generation, including verbal arts and oral history, material culture, occupational culture, foodways and vernacular culture.

Folklore – the stories, songs, food and art of a particular local community

Folklorist – a scholar concerned with the study of folklore

Foodways – the traditions associated with foods, their preparation, and their consumption.

Fyke nets – nets set in deep water with no above surface markings and only used during winter seasons, also referred to as sink nets

Genre - kind, category, or sort, especially of literary, artistic, or folkloristic work

Gill nets - a curtain-like net, suspended vertically in the water. When a fish sticks its head through the netting, its gills are caught.

Historian - a scholar who studies and writes about history

Hogchokers – small, flat, freshwater sole

Huckster – a farmer who raises a small crop and takes the produce to the customers to sell

Huckstering – selling vegetables and other produce directly to customers in an open setting

Jimmy – an adult male crab

Joke - something said or to provoke laughter or cause amusement

Knitting - to make a garment by interlocking loops of one or more yarns either by hand, with knitting needles or by machine

Legend - a story handed down by tradition from earlier times and popularly accepted as historical

Line fishing – setting out a buoyed line of baited fish hooks for collection at a later time

Little necks – clams that are less than 2 ¼ inches across

Log canoe – an early wooden boat that was used for

fishing, crabbing and harvesting oysters; usually 12-40 feet long and hollowed from a felled tree with hand tools.

Longhouses – huts that were used by Native Americans that usually housed multiple families

Macadam – a mixture of tar and stone used to pave roads during the early 1900s

Maninose – softshell or steamer clams

Material culture - the physical objects created by a culture; the buildings, tools, and other artifacts created by the members of a society

Medicine man – spiritual leader for Native Americans who also worked with traditional remedies for healing illnesses or injuries

Middens – the Native American word for oyster shells

Muskrat - a North American beaver-like amphibious rodent

Oral narrative – part of verbal art including legends, personal narrative, tales, jokes, and riddles

Oyster wars – conflict from the late 1860s between tongers and dredgers stemming from a law that limited dredgers to deeper waters. Instead, dredgers began working at night closer to shore.

Papershell – a crab whose shell has begun to harden, about twelve hours after molting

Peeler – a crab that is ready to molt into a soft crab

Post road – foot or packhorse trails that were widened to allow the postal service to deliver mail

Pound nets - fishing traps having an arrangement of standing nets directing the fish into an enclosed net

Pungy – a smaller version of the Baltimore Clipper, this sailboat was 30-80 feet long and was used for working inside the Chesapeake Bay.

Punt gun – a large gun built for commercial hunting of waterfowl, usually consisted of a large metal pipe with a wooden stock and was so large that they had to be mounted on a boat. When fired into a group of birds it could kill multiple birds in one shot; outlawed in 1945.

Quahogs – clams that are over 3 inches across, most commonly found in the Delaware Bay and Delaware River

Quilt - a thick warm cover for a bed, consisting of a soft filling sewn between two layers of material, usually with crisscross seams

Quilting – the process of making a quilt, often done in clubs as a social setting among a group

Quilting bee – a gathering of quilters, usually friends and family members, to work on a quilt in order to finish it quickly

Riddle - a question, puzzle, or verse so phrased that ingenuity is required for finding the solution or answer

Rolling road – made when rolling 300-800 pound barrels across fields to riverside warehouses

Roundhouses – small huts used by Native Americans that were usually occupied by one family

Runner vessels – a special boat that delivered oyster cargo to the wharves of markets and shucking houses

Salt hay – marsh grasses harvested for cattle feed

Schooner – a two-masted ship up to 70 feet long used for transporting freight across the Chesapeake Bay, they also sometimes included living quarters for longer trips

Scowgang – workmen who unloaded the cargo of scows or runner vessels into baskets or sacks

Scows – another word for a runner vessel

Scrapple - cornmeal mush mixed with pork scraps, seasoned with onions, spices, herbs, etc., and shaped into loaves and sliced for frying

Scythe - an agricultural tool consisting of a long, curving blade fastened at an angle to a handle, for cutting grain by hand

Seasonal round – a circular chart showing the seasonal progression of when certain things occur, usually themed such as agricultural cycles, maritime cycles, etc.

Seining – using a fishing net that hangs vertically in the water, having floats at the upper edge and sinkers at the lower

Shad barge – a long, narrow boat with a flat bottom and low sides, used by fishermen on the Nanticoke River

Sharptown barge – another name for a shad barge

She-crab – a young female crab

Shell roads – roads where oyster shells were used to fill in potholes and then surface the road

Shucking – the process of taking the clam or oyster from its shell

Sickle – a tool for cutting grain consisting of a curved, hook-like blade mounted in a short handle

Sink nets - nets used in deep waters to catch fish during the winter seasons

Skipjack – last surviving boat of the log canoe style used, 25-60 feet long used for dredging oysters. No two boats are the same

Smith Island cake – traditional Maryland cake that had anywhere from 6 to 12 layers with icing in between, Maryland's state dessert.

Sook – a female crab that has molted her exoskeleton for the last time

Spat – free swimming larvae that affix themselves on hard objects such as rocks or empty shells

Sponge – a female carrying an extruding egg mass; a pregnant sook

Stagecoach - a large carriage that was pulled by horses to transport passengers from one area to another, usually long distances

Tale - a narrative that relates the details of some real or imaginary event, incident, or case

Taxidermy - the art or process of preparing, stuffing, and mounting animal skins so that they have a lifelike appearance

Textile - any cloth or goods produced by weaving, knitting, or felting

Tractor pull – competition between local farmers to see which tractor can pull the heaviest load the farthest distance.

Trawling – when fishermen used a large strong net that is dragged behind the boat to catch fish along the sea bottom

Verbal arts – part of folklife that includes jokes, legends, tall tales and anecdotes

Wampum – purple part of clam shells used by Native Americans for money, the darker the color of the shell, the more valuable the wampum

Watermen – fishermen, crabbers or other people who rely on the waters as their way of life

Weir - a series of traps or enclosures placed in a stream to catch fish, used by Native Americans

