

OHIO VALLEY CRUCIBLE

by

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Summary

High culture in pre-Muskogean, pre-Iroquois Eastern U.S. generated in the Ohio Valley and moved outward (instead of *vice versa*), culminating in so-called Hopewell c.100 B.C.-700 A.D., which intensified and superseded so-called Adena, brought north by migrants from Lower-Mississippi Poverty Point culture, which in turn derived from Olmec Mexico *via* Florida, Olmec from Zhou-doomed Shang China. An early-A.D. Mauretanian intrusion up the Mississippi into Hopewell planted the 7 languages that uniquely coexisted in the vassal Roman kingdom of Mauretania which displaced aboriginal tongues, creolizing as the Mediterranean base stratum of misnamed Algonquin, probably grounded in ritual Egyptian (without ethnic Egyptians). These 7 languages coexisted separately on inscribed stones in early-medieval Burrows Cave, Southern Illinois. The "Algonquin" domain, Shawano Confederation, and Hopewell were coterminous, while largely interchangeable post-Muskogean/post-Iroquois Coosa, Lamar, and Southern Cult represent survivals of the possible Mauretanian-refugee "Algonquin" empire.

ODD AS IT SEEMS TODAY, when national life blooms conspicuously on U.S. east, west, & Gulf seaboard, all three by 100 B.C. comprised the farthest frontiers of civilization that matured deep inland.

The improbable arctic ocean-fishing-and-whaling Maritime Archaic had long lapsed when so-called Algonquins first wandered from Ontario *via* Niagara Peninsula into New York as starving forest nomads who river-fished but, even if descended from the ancient mariners, had turned away from the sea and no longer cairn-buried or incised strings of geometric symbols. They eventually received their mound-burial civilization from the Ohio Valley, as N.Y. State Archaeologist William Ritchie began to recognize 1928-36 beneath

obscuring Iroquois overlay. He was even more surprised at recurrence of Ohio items like pipes, bird pendants, earspools, *etc.* in a wide swath of *New England* mounds—"a fact of extreme importance," he said ["Culture Influences from Ohio in New York Archaeology," *American Antiquity* II/3 (Jan. 1937), 187]. The artifacts could not tell what did not occur to him to infer, that an incongruous Iron-Age-stage language which Jacques Cartier misnamed 1635 had accompanied the artifacts and burial practices in wholesale transfer of a way of life. Generative Ohio-Valley civilization had issued in turn from the Lower Mississippi Formative (= Initial Neolithic) *via* Gulf Florida by sea from Mesoamerica, where it also did not originate.

POVERTY POINT

THIS LOWER MISSISSIPPI Neolithic centered by 1200 B.C. at Poverty Point in NE Louisiana near the confluence of 6 large rivers, each a propitious highway. Its *pre-planned* residential town consisted of tholos houses on a Maçon Ridge bluff atop 6 artificial parallel ridges averaging 27 yards wide up to $3\frac{1}{3}$ high $43\frac{1}{3}$ apart to form $\frac{5}{8}$ of an octagon with aisles at angles. In an aerial view it looks like a great stadium facing directly onto Bayou Maçon, which it overlooks and the Mississippi floodplain beyond (25 mi. farther away today). Trash mounds accumulated as high as $23\frac{1}{3}$ yards, the ground between foundation-ridges black from fire-pit charcoal and strewn with worn-out and broken utensils. Maçon Ridge stood well above flood range. Residents built extra high for defensibility, which also accounts for bordering a bayou as open-end moat. Pioneer excavator James Ford believed the Arkansas (which then incredibly ran west of Maçon Ridge) together with Bayou Maçon cut away the original complete octagon after its abandonment; but geological testing at Poverty Point and discovery of 6 more $\frac{5}{8}$ octagons of the same culture by 1980—all but one facing on water, that one within a river bend—proved a partial octagon the original configuration. Just one house plan had not eroded invisibly on its ridge—a 5 yard-diameter tholos with 2-inch-diameter wall-poles.

Attached to the rear (west) of the ridged-octagon central town rose Mound A, measuring $233\frac{1}{3} \times 266\frac{2}{3}$ yards N/S, $23\frac{1}{3}$ yards high (= a 7-story building), shaped like a bird flying due west. Mound B, 1 mi. due north, $133\frac{1}{3} \times 200$ yards at base, rose $18\frac{2}{3}$ yards in the same proportions but as a bird flying north. Ford was sure other mounds rose east and south that eroded away. By a shaft sunk from the B summit down

through the middle he retrieved ashes and bone fragments from bed bottom, at least one fragment definitely human, implying the mound heaped over a cremation—of a rarely honored leader and perhaps sacrificial victims for company in the next world. Ford ascertained the mound raised in three stages, flattened at each stage for undoubted ceremony, the concluding cap representing the bird head. Charcoal from the crematory fire carbon-dated 700 B.C.

POVERTY POINT'S NEAREST STONE lay 30 mi. away in the hills, prompting intensive use of baked clay briquettes—melon-shaped and grooved-cylindrical for respective slow and fast fire-pit cooking—banking them red hot around raw meat (and dropping directly into porridge?)—a practice that began on Carolina shores and moved during the Archaic around the coast of Florida and along the Gulf to Louisiana, but nowhere so concertedly seized on as at Poverty Point, where Ford found 20,000,000 by the end of his 1955 season. Poverty Point briquettes have been found as far afield as the falls of the Ohio (Kelley Site) near Clarksville, Ind. and Tick Island on the St. Johns River, NE Florida.

Poverty Point imported 40% of its stone from 100 or more miles away, stimulating manufacture of microliths such as perforators, drills, engravers, *etc.*, by which to grind beads, figurines, pendants, rocker stamps (for perforation-rows ornamenting buff-to-orange pottery), atlatl weights and fowling bola plummets of Ozark hematite and magnetite; northern Illinois, Iowa, and Potosi (SE Missouri) lead; Lake Superior copper; Alabama(?) limonite, *etc.*; cigar-shaped pipes (made also of clay), *etc.* Raw materials came from sources within a 682-mi.

radius, including northern Illinois, Appalachians, Ozarks, Rockies, and Ouachitas, down the Ohio, Illinois, Tennessee, Red, Arkansas, and on down the Mississippi, as well as up from as far as Florida. Particularly prized for beads and bird pendants was dark-red jasper (chalcedonic quartz) procured in the Tennessee Valley of northern Alabama. Goods doubtless included hides, textiles, baskets, feathers, *etc.* that perished. It made a big difference if, as Ford contended from relic channels, the Ohio River joined the Mississippi *below* Poverty Point at the site of present Natchez, only 150 mi. from the Gulf. Today it joins 350 mi. north.

Nominally hunting-&-gathering, the sedentary culture cultivated bottle gourds and squash (trough metates, rectangular or trapezoidal hoes, and triangular adzes did not differ from horticultural Olmec), adopted pottery that had diffused from Florida though still making vessels of soapstone imported from North Carolina mountains 500 mi. away, and erected massive mounds following a protracted period of small conical burial mounds. We recognize many features that persisted centuries later in Adena and Hopewell to the north. Ford's monumental Smithsonian tome postulated reciprocal influence among Olmec, Chavín, and Poverty Point, each the oldest complex in Central, South, and North America respectively and parent of its region's successor cultures (Ford neglecting the earlier Maritime Archaic which, however, did not establish a pattern for subsequent cultures.) He inferred a seafaring wave that swept (Jomon) pottery from Ecuador to Central and North America and a second wave of ideas rather than mainly people. John Gibson counter-argued for "endemic cultural environment" inducing indigenous convergence. Wherever a people located as at Poverty Point, he said, athwart contrasting ecosystems for highest yield of game and plants—"forest-village efficiency"—they would just naturally build massive

mounds oriented to the cardinal points [although no people north of Mexico did before Poverty Point], adopt a bird divinity, fashion microliths and Olmec-style clay figurines, trade distantly, *etc.* He granted identical Olmec and Poverty Point site orientation 7°-8° west of due north, Michael Coe's excavation of a gigantic flying-bird effigy at Olmec San Lorenzo (7½ yards clay packing atop a 42+-yard plateau for a total 50-yard height ¾ mi. N/S above the middle-Coatzacoalcos floodplain, its building interrupted by this capital's overthrow), and the preemptive capital La Venta's fluted-cone burial-mound towering 33 1/3 yards—all of which might have persuaded Gibson to Ford's interactive concept except that Poverty Point occupation may have *preceded* Olmec by several centuries if founded 1500 B.C. Due to dating uncertainties he did not press this supposed clincher while assuming Poverty Point's distinctive features began with first occupation or evolved independently.

CONSIDER THAT 700 B.C., the carbon date for commencement of Mound B, and a convergent 750-B.C. thermoluminescent date, fall centuries after San Lorenzo's gigantic flying bird and La Venta's huge burial cone. Colonization of Yazoo Basin east of Poverty Point preceded Maçon Ridge's, and occupation of Poverty Point preceded its maturation by centuries. The other Poverty Point carbon dates as of Clarence Webb's 1982 comprehensive treatise: 1115 B.C. ±95; 1050 B.C. ±90; 870 B.C. ±150; 865 B.C. ±255 [3]. Ford doubted his own correlation, which in fact tests well. It is his first "wave" that needs revision. Ecuador pottery had little to do with Chavín or Olmec style compared to long later East-Asian waves to Peru and Shang wave to Mexico. Chavín, Olmec, and Poverty Point did coincide, nearly exact contemporaries, and transmission from Mexico by sea, as Ford implied, *continued* incrementally.

WEBB SAW THE CLAM-BASED SITE at Claiborne, Miss., discovered 1967 on the eastern-margin terrace of Pearl River Estuary at the tip of Lake Pontchartrain in sight of the Gulf, a virtual colony of Poverty Point, whose fiber-tempered St. Johns Orange pottery had spread along the Gulf shore and *via* Claiborne to Maçon Ridge. Trash-heap objects at Claiborne quite resembled Poverty Point's except for clam shells. Claiborne in turn interacted with Choctawhatchee Bay, NW Florida, sharing Alabama orthoquartzite and Arkansas novaculite, *etc.* and flaking the same type projectile points. A Poverty Point red-jasper owl pendant found on the bed of the Withlacoochee River, which empties into the Gulf at Yankeetown on the NW Florida peninsula, further attests trade to Florida in this period. Claiborne configured in a 23+-yard-diameter horseshoe (not quite Poverty Point's 5/8 octagon) facing onto a marsh, with a 5-foot-high crematory burial mound 380 yards east. The Cedarland Plantation site neighboring SW across a swamp on the same terrace proved a smaller twin, based on oysters instead of clams.

MAJOR DEVELOPMENTS since Ford's 1968 synthesis link Olmec with Shang China. Betty J. Meggers perceived their parallel in a classic article that compared sociopolitical patterns, Shang jade-celt and bronze-ax designs of a feline deity with Olmec stone carvings—even parallels of Linear A, oracle-bone, and Olmec script; *etc.* Paul Shao's analysis of art motifs came close to calling Olmec *Shang*. Then Mike Xu epochally read Olmec epigraphy as oracle-bone Shang. He said "Olmecs" probably continued to call themselves *Yin* as they had in China. That the cataclysmic fall of Anyang to Zhou impelled a defeated-army-led refugee tide via the Kamchatka Current down the American west coast to Neolithic-fishing-village South Mexico grew plausible or inescapable.

WEBB'S DEFINITIVE VOLUME substantiated the Ford diagnosis of Poverty

Point as a chiefdom, *i.e.* redistributive society with permanent, centralized coordinating agency, supported by provincial feudal centers with their associated villages on the same pattern. Known centers or probable centers so far include *Jaketown* in the Yazoo Delta region of west-central Mississippi 60 mi. NE of Poverty Point, *Teoc Creek* on the Yazoo NNE of Jaketown, *Claiborne* we have just noted, *Beau Rivage* at the head of Bayou Teche 138 mi. south of Poverty Point, *Calion* on the Ouachita in south-central Arkansas, *Norman* in North Mississippi between the upper Sunflower and Coldwater Rivers, and *Caney Island* in Cypress Bayou below Catahoula Lake, central Louisiana. Over 100 sites of the culture are known, all but 5 discovered between 1960 and 1980. Although warriors held a privileged position, wealth went into a priestly bureaucracy instead of an army (which would have made the chieftainship a state). Ford called the whole period 1200-400 B.C. *Theocratic Formative*.

For as long as the chief could control the flow of trade, food, and services in and out *via* his palace, he retained far-flung jurisdiction. Northern interference with river passage brought régime collapse. By 500 B.C. with no long-distance trade at all, the domain had disintegrated into isolated new hamlets. A culture defined at Tchefuncte on the north bank of Lake Pontchartrain 245 crowfly mi. SE replaced Poverty Point culture in the Lower Mississippi—regressive except that pottery and pipes improved and women shifted from heated-briquette to direct-fire cooking. By then, Poverty Point's northern heir was appropriating the ready-made trade network.

[H. Mike Xu, *Origin of the Olmec Civilization* U. Central Okla. 1996), 13-47; Betty J. Meggers, "The Transpacific Origin of Mesoamerican Civilization," *American Antiquity* LXXXVII/1 (March 1975), 1-27; Paul Shao, *Asiatic Influences in Pre-Columbian Art* (Ia. St. U. 1976) & *The Origins of Ancient American Cultures* (Ia. St.

U. 1983); James A. Ford, "The Puzzle of Poverty Point," *Natural History* LXIV/9 (Nov. 1955), 466-72, & (with 10 distinguished collaborators), *A Comparison of Formative Cultures in the Americas: Diffusion of the Psychic Unity of Man*, Smithsonian Contribs. to Anthro. XI 1969, 1-194 & 22 fold-out charts (Ford died during final typing of the msc. Feb. 25, 1968); Jon L. Gipson, "Poverty Point, the First North American Chiefdom," *Archaeology* XXVII/1 (Jan. 1974), 96-107; P.M. Lien, R.P. Bullen, & C.H. Webb, "A Poverty Point Owl Amulet Found in Florida," *Florida Anthrop.* XXVII/4 (1974), 165-68; Clarence H. Webb, *The*

Poverty Point Culture, Geoscience & Man XVII, 2nd edition (La. State U. Dept. Geog. & Anthro. Geoscience Pubs. 1982, ix-73); Michael D. Coe, *Mexico from Olmecs to Aztecs*, 4th edition (Thames & Hudson 1994); Judith A. Bense, *Archaeology of the Southeastern United States* (Academic Press 1994), 92, 99-107.]

INNUMERABLE OBSERVERS noted a Mesoamerican influence in Adena before anyone knew of the Poverty Point missing link, whose waning overlapped Adena's waxing in the vicinity of St. Louis on the Mississippi.

ADENA

ONE OF 5 REGIONAL CULTURES, Adena climaxed so-called Early Woodland in the Illinois and central Ohio Valleys c.500 B.C.—Judith Bense's dating [*Archaeology of the Southeastern United States* 121]—much later than convention but better synchronizing. Gordon R. Willey conceived Adena a *first synthesis* of pottery, burial mounds, and maize cultivation which did not likely have a common origin [*An Introduction to American Archaeology* (Prentice-Hall 1966), I 268]. In his next sentence he equivocated that pottery may have arrived earlier, and could have gone on to say maize arrived too late to help define the culture. His conventional 1000-B.C. date (which would have applied to the inception of general Early Woodland stasis) was at least a quarter and probably half millennium too early for Adena florescence. But his idea of synthesis would apply to moundbuilding and ceremonialism with extensive trade network—not, however, first.

Adena communities of 2 to 5 thatched Longshanoid-type tholos-houses with outslanting walls widely scattered in

aggregations of a dozen or so that Richard Morgan 1952 called "greater villages" may not have constituted a single monolithic society but exhibit a suspicious similarity, like Poverty Point provincial centers and their interspersed villages. Venerable J.B. Griffin 1978 diagnosed Adena a mere(!) regional exchange mechanism and set of burial customs among varied bands not blood-related (neither blood-tested), underestimating both religion and commerce as cultural coherers. [Cf. Jon Muller, *Archaeology of the Lower Ohio River Valley* (Academic Press 1986), 92.]

RECESSION-DRIVEN ADENA PEOPLE themselves transferred from the Poverty Point nucleus up the age-old Mississippi trade-route to Ohio. They were roundheaded, intruding a longheaded gracile population, and practiced selective occipital or (with nutcracker cradleboards) both occipital & fronto-occipital cranial deformation [Willey 273; Webb & Charles E. Snow, *The Adena People*, U. Ky. Reports in Archaeol. & Anthropol. VI (1945), 310 ff]; Ford, "A

Historical Reconstruction" in *A Comparison of Formative Cultures in the Americas* 192; *et al.*] like contemporary Maya aristocrats, with whom we can find no connection but suspect a Poverty Point physical type and deforming practice as yet undemonstrable due to skeletal disintegration; which gains credence from Tchefuncte skeletons showing a mixed long- and roundheaded population, indicating original Poverty-Point invader merger with local Southern aborigines. Hopewell people show the same mixture, confirming roundhead Poverty-Pointer Adenas merged during two centuries or more with prevailing aboriginal longheads in the Ohio Valley.

ADENA was the name Gov. Thomas Worthington gave the hilltop stone house he built 1807 high above the Scioto $2\frac{3}{4}$ mi. from it $1\frac{1}{2}$ mi. NW of the old Shawnee town Chillicothe, O. He extended this name to the great mound in his cornfield due east of the mansion past small Lake Ellensmere. The mound on its south side rose $8\frac{2}{3}$ yards, on its north $8\frac{9}{10}$, with a $148\frac{1}{3}$ -yard base circumference. From its summit one could view the Scioto River far below directly on east, Mound City due north, and the so-called Chillicothe Group of mounds due south. William C. Mills' frontispiece photo shows this eminence comparable to Story Mound a mile east of it which was originally $8\frac{1}{3}$ yards high with a $31\frac{2}{3}$ -yard base circumference (the *original* Adena Mound had had a 30-yard base circumference). Clarence Loveberry's 1897 excavation of Story Mound proved most valuable for first discovery of an associated 5-yard-diameter tholos house, duplicating our sole Poverty Point measurement.

ADENA MOUND, which Mills, curator-librarian of the Ohio State Archaeological & Historical Society, salvage-excavated summer 1901 for then-owner Joseph Froelich's intended planting of more corn,

yielded burial practices and artifacts that define the culture. Mills' *Excavations of the Adena Mound* [*Ohio Archaeological & Historical Quarterly* X (offprint Columbus 1902), 5-32] established this generic name. Small trees with diameters up to $1\frac{1}{2}$ ', plus briars, blocked ascent on the north side. Mills' men assaulted the mound from its summit *via* the easier south side.

The original mound rose $6\frac{2}{3}$ yards and must represent Late Adena because its most elaborate first grave, dug into the gravel below base line and incinerated by a bonfire at what became the mound center, contained an advanced effigy pipe, which represents a short-legged Mexican-looking youth in enormous earpools and loincloth skirt finged in back [28-31, figs. 28-30]—ceramic, 8" long (or high), gray in front, brick red in back, iron-oxide-splotched. The mouthpiece opened $\frac{1}{8}$ " diameter in the head-dress (where probably a yard-long tube was inserted)—exit-hole between the feet at $\frac{5}{8}$ " diameter. (Any wood, including unhewn logs (which left their molds), had burned or decayed. The logs of *one* grave had been squared.) No actual earpools such as grossly enlarged the pipe-effigy's lobes occurred in any of the mound's graves but turned up frequently in mounds of the same valley farther south. Other graves in Adena Mound contained 4, 5, & 8" cigar-shaped ceramic pipes (for long wood tube insertion). Grave #14 at the south-side baseline had 3 large stone slabs at head and 4 at foot, log-covered—perhaps pioneering Hopewell stone boxes. Graves totaled 21 in the original mound.

THE SECOND STAGE enlarged on all sides, c.1 yard more on the south but nearly 17 yards on the north and added $4\frac{1}{2}$ yards to height. The 12 burials in this later stage may represent Adena culture in decline, since the corpses had no longer been bark-wrapped or housed in log sepulchres. Many skeletons

were too decomposed to distinguish gender. Of a total 33, at least 2 were adult females, one of them 5' 7½" (where the norm was 5' maximum). On her right arm she wore a boat-shaped 2-holed 5¾" limestone gorget encircled by 2 copper bracelets that altogether appears a wrist guard (huntress?). A 2-holed double-ax-shaped slate gorget from a man's grave looks even more like a wrist guard. Seven adults appeared too decomposed to distinguish. There was one child (with mother), the rest adult males more robustly built than men in the aboriginal population. The tallest (Grave #20) had stood 5'11¾" (when few men of the region reached 5'5"). He had very large bones. Beside his right wrist lay a 2-holed limestone gorget that looked like a wrist guard for atlatl throwing, seemingly confirmed by 3 rounded diorite stones 2, 1¾, & 1 7/8" diameter at his right knee. His right hand held a large (5") spear point of Flint Ridge chalcedony. Near his left knee lay a finely wrought 5" ceramic cigar-pipe.

Other adult males measured 5' 11", 5' 10¾", 5' 8½", 5' 8", 5' 7 ½", & 5' 7", one of the 5' 8"s a second specimen with singularly heavy bones who wore a bracelet of bear claws. The defleshed tibias and fibulas of the 5' 8" man in #14 were painted red. He wore 4 copper bracelets on each arm, a string of 200+ disk beads averaging ½" diameter around his head and another like it about his loins. At his feet lay 9 large (3-4" long) elm-leaf-shaped knives of Flint Ridge flint and another 2 at his right side. At his left lay a 4" x 2½" x ½" beveled-edge sandstone tablet bearing 4 oblong random-looking indentations which Mills thought used in manufacture of bone awls, such as the dozen 5-6" of Virginia deer scapulæ beside him, together with a 7¼" bone needle with a 1/8"-diameter hollow, pierced at the bigger end. On either side of his head lay a mountain-lion canine perforated for ear-ornaments. A 3"-thick ash layer directly over his sepulchre contained bones of a mother and child mixed

with bones of deer, elk, black bear, raccoon, otter, beaver, wild turkey, trumpeter swan, and great horned owl [21-25]. It looks like human execution (as at Anyang, Natchez, Ur, Burrows Cave, *etc.*) to accompany an illustrious deceased, with funerary barbecue. Sepulchres of unhewn logs usually ran 8-9' long, 5-7' wide, 18" to 1½' high. But one, on the north side of the mound (Mills' #21), was large enough to stand in, its logs up to a foot & ¾"-diameter logs up to 19' long, the sides 8' apart. A necklace of c.500 shell, bone, and fresh-water pearl beads lay at his shoulder, and very large shell beads (barrel, spheroid, concave) at his left knee. He wore a shell amulet in the shape of a raccoon. Near his head lay 3 deer-antler spearpoints and 3 knives and 7 arrowheads of Flint Ridge chalcedony. Bows & arrows were not supposed to have been known in America until Late Woodland, but Mills distinguished between spear and arrow points. Wrist guards (for left-handed bowmen) appear confirmatory. This is the grave that held the effigy pipe. Copper finger-rings, *ocean*-shell beads, and a worn mussel-shell hoe with hole for handle (an item probably lost in the grave building) numbered among other artifacts. Quite a number of the graves contained no ornaments or implements at all. There were specimens of cremation flat on back and of disarticulated secondary-burial bones. Heads pointed north, south, or east.

Stature of interred men, together with their braceletes, necklaces, rings, weapons, and pipes, *etc.* signifying rank, indicate chiefs and perhaps sacrificed family members and/or retainers.

IN OTHER, also incremental Adena-culture mounds appeared not only copper earlobe spools missing from Adena Mound but groove-sided square stone gorgets, birdstone amulets, (rare) effigy platform pipes representing various animals and birds, and engraved stone stampseals which on their reverse had been used to break hematite into

red ochre to smear defleshed bones, as in Old-World custom back to Neanderthals to deny death, notably continued in America by the Maritime Archaic = Red Paint People.

QUICKENING ADENA hybridized its Poverty Point culture with aboriginal Late Archaic Red Ochre to the north and Glacial Kame to the west. Ochring skeletons or parts like hands or tibias may have held over directly from 2nd-millennium-B.C. practice of hillier neighboring country and/or red-ochre-obsessed Poverty Point. Artificial mounds *appear* to adapt Red-Ochre and Kame-Glacial hill-burial to flood-plains. But Adena people occupied the Ohio Valley nuclear area a quarter or half millennium before raising their first mounds on Poverty Point models in Poverty Point bird religion.

They deemed their thick-walled pottery bowls grave-unworthy. So Adena pottery was found in trash middens. It had originated on the Caribbean coast of Colombia 3,000 B.C., reached South Carolina by 2500, Georgia and St. Johns River 2100-1800, and the Mississippi Valley 1300-1000 B.C. Adena pottery derived, along with cremation, massive mounds, bird pendants, clay figurines, octagonal constructions, ceremonial pipes, stemmed atlatl blades, tholos houses, long-distance trade, *etc.*, from Poverty Point and its regional successor Tchefuncte.

BESIDES CONCIAL BURIAL MOUNDS, Adena effigy mounds in animal and bird shape served apparently as ceremonial centers. Both types usually ran small, but some very large. The largest, Miamisburg Mound a mile east of the Great Miami River in south-side Miamisburg, 77 crowfly mi. WNW of Chillicothe, rose originally at least 22 2/3 yards atop a 33-yard-high bluff with a 292½-yard-circumference base covering 1½

acre—approximating Poverty Point Mound A. Excavation 1869 decapped a yard or more from the Miamisburg summit, from which a shaft sunk 12+ yards ascertained burials at that depth and higher at 2 1/3 yards—ash, stone, and dirt layers attesting different periods of interment.

GRAVE CREEK MOUND, formerly called *Mammoth*, originally (recent estimates differ) 21 2/3 or 22 1/3 yards high, 98 yards & 1 foot diameter at base, stands associated with a 5-acre octagon and surrounding small mounds in a line of mounds along the Ohio on the West Virginia side 3+ mi. east of the river on Grave Creek at Moundsville, 10 mi. south of Wheeling, dated 200 ±50 B.C.—Adena apogee. In Egyptian pharoanic custom, King Tasach began raising his tumulus here at accession. His queen bade a small oval sandstone disk engraved (it so recorded) which she placed with the corpse in a wood-pillared tomb, above which the mound rose another 30 yards.

The tomb when opened 1838 enclosed the king's skeleton with mold-cast arm bracelets like those John Emmert found under the head of a later Cherokee chief's skeleton in the Bat Creek (SE Tenn.) grave whose brass alloy-ratio dates them c.70 B.C.-145 A.D., wooden earspools carbonating 345 ±170 A.D., Hebrew epigraphy self-dating Year 2 of Bar Kokhba (133 A.D.), plus wood fragments accompanying the stone, 32-769 A.D., this last wide range demarking the period within which this Bat Creek burial occurred [J. Huston McCullough, *Tennessee Anthropologist* (Fall 1988), 96; Cyrus Gordon, "Postscript on Bat Creek," Chap. XI, *Before Columbus* (Crown 1971), 175-87; amplified by McCullough, "The Bat Creek Patina," *Midwestern Epigraphic Journal* VII/1 (19913), 79. Smithsonian Bureau of Am. Ethnology Director Cyrus Thomas reported 1894 that the 9 1/3-yard diameter grave mound, 5 feet high, held 7 other

skeletons with the chief's. He notoriously published the "pillow" stone upside down as Cherokee. Bar Kokhba coins came to light 1932, 1953, and 1967 at respectively Louisville, W. Ky. on the Ohio; Clay City, north-central Ky. (south of the Ohio where it flows WNW); & Hopkinsville, SW Ky. east of the Tennessee. A curse-prayer on a Burrows Stone (translated by Arnold Murray), in same-style Hebrew writing as the Bat Creek Stone, should date within these same wide parameters.]

A Copenhagen professor Rafn immediately recognized the undeciphered Grave Creek script Iberian, a detail lost on Arlington Mallery, who reacted (1951) like Barry Fell and others (1987) to baffling Burrows-Stone inscriptions, supposing a selection from several Mediterranean alphabets making no sense. David Diringer's 1968 recovery of ancient Iberic vowel values enabled Fell 8 years later to discern the widowed Adena queen's husband *Tadach* in South Iberic whose Chalkidik letters read retrograde but, before the year was out, that he was *Tasach* in Punic. Fell regarded this inscription standard for Adena because of a similarly inscribed tablet found 1838 in a streambed SE of Miamisburg in Braxton County—for *Teth* by his brother—its style again Iberian but closer to Catalan Greek, Fell judged [ESOP III/2, #76, .3-5; *America B.C.* 21].

THESE INSCRIPTIONS imply Carthaginian enterprise with Spanish crews for metals. We had assumed they sailed *down* the Ohio late in Adena history—which would have entailed out-of-character far portaging in a foreign land. Carthaginians took no such Viking risks. Considering their gold coins found on the Arkansas and representations of the Carthaginian goddess Tanit that Gloria Farley itemized widely along rivers of the Mississippi-Arkansas system, plus engraved galleys, repetitious Ba'al and Tanit representations, Punic symbols like 8-spoke

Tophet wheel, and Neo-Punic script on Burrows Cave stones in southern Illinois, we must entertain a probability that Carthaginian galleys oared up the Mississippi to the Ohio by the route Poverty Point had pioneered and Adena preempted. Carthaginians did not introduce pipes, tobacco, earspools, stampseals, or moundbuilding, but may have participated in transshipment of Lower Mississippi merchandise and above all brought their Egyptian religion and advanced mathematics that underlay subsequent Hopewell engineering.

[Cf. Robert F. Lenhart "The Adena Tablets," *ESOP* XIII (1985), 206-09 & Don W. Dagon, *Mounds for the Dead*, *Annals Carnegie Museum* XXXVII (1963); Olaf H. Prufer, "The Scioto Valley Archaeological Survey," #8 in *Studies in Ohio Archaeology*, ed. Prufer & Douglas H. McKenzie (Cleveland: W. Reserve U. 1967), 267-328; Gloria Farley, *In Plain Sight* (ISAC 1994), Chap. 7, 159-94; & David Soren, Aicha ben Abed Khader, & Heidi Slim, *Carthage* (Simon & Schuster 1990), *passim*; etc.]

EAST-ASIAN EARSPOOLS as opposed to Carthaginian earrings had become customary in Mesoamerica but skipped Poverty Point to Adena, along with Mesoamerican finger rings, which Poverty Point also did not know—suggesting the long line of communication still open. Archaeologists have not noted a Chinese derivation of Adena stampseal *bas-relief* curvilinear quadrilateral designs coeval with Han wooden specimens whose design-style persisted from the Bronze Age. By the time Adena's exuberant, Polynesian-looking specimens appeared, any indirect contact with Mexico would have been late Maya, their likely Adena source. These small sandstone or siltstone slabs, flip-side palettes, impressed red designs presumably on pots, bodies, and clothing. Muller thought them also whetstones for bone awls [*Archaeology of the Lower Ohio* 15]. Poverty Point rocker-stampers for

pottery do not look ancestral to paneled stampers. Skilful Adena craftsmen were capable of inventing 4-panel types which, however, occurred in a cluster of ceremonial items they did not invent. The great Joseph Needham's deep tracing of Chinese science convinced him by 1954 that basic advances are invented only once, and H.G. Quaritch Wales by 1967 that thereafter "local genius" only modifies.

ADENA FARMERS FIRST CULTIVATED bottle and pepo gourds, thus surely also pumpkins, along with starchy-oily seedbearing plants they found growing wild in the Ohio Valley—not transplanted from Mesoamerica as once assumed but paralleling Poverty Point diet—goosefoot (*Chenopodium berlandieri*), sumpweed, sunflower, and possibly maygrass—whose seeds were storable as well as cookable, though doubtless secondary to hickory nuts and acorns—roasting and boiling the primary function of thick-walled bowls (advancing with Tchefuncte beyond briquettes). Ford & Willey thought a basic horticulture the real driving factor behind the spread up the Mississippi Valley of ideas centering around a mortuary complex and cult of the dead ["An Interpretation of the Prehistory of the Eastern U.S.," *Am. Anthropologist* XLIII/3 (July-Sept. 1941), 343]. Adenans sowed before mid-April for fall harvest near individual dwellings, also on floodplains and cleared upland plots, this last implying some form of slash-&-burn. Stress of expanding population did not *mainly* motivate selective cultivation as in the ancient Near East. Minimal agriculture apparently evolved in reciprocal relations among communities with their associated plants [Patty Jo Watson, "Prehistoric Gardening and Agriculture in the Midwest & Mid-south," *Occasional Papers in Anthropology* 3, ed. Richard W. Yerkes (Ohio St. U. 1988), 40-43, 53].

Maize did not appear till 280 ±140 years B.C., its earliest carbon date in Adena

Mound more remarkable for earliness than lateness and bears out, as does flotation analysis at various pre-Muskogean sites the Yuchi contention of corn possession before Creeks invaded across the Mississippi from Mexico. Maize, however, constituted just another seed in late-Adena diet. The common bean did not appear in the Ohio Valley throughout Early and Middle Woodland even postdated corn there and uncommon before the 13th century A.D.

Adena tobacco, if *Nicotina rustica* as David & Nancy Asch tentatively concluded, originated in South America and therefore reached the Ohio from Mexico with pipes via Poverty Point (rather than the U.S. SW, where tobacco did not appear for another millennium-plus) ["Prehistoric Plant Cultivation in West-Central Illinois," in *The Nature & Status of Ethnobotany*, ed. R.I. Ford, *U. Mich. Museum Anthropological Papers* 67, 195-96; Watson 43].

SUSAN WOODWARD AND JERRY MCDONALD delineated major Adena concentrations in the central Scioto Valley, Kanawha Valley near Charleston, W. Va., central Hocking Valley near Athens, O., and upper Ohio Valley south of Wheeling, W. Va., with peripheral clusters in the Great Miami River drainage of SW Ohio, along the North Elkhorn near Lexington, Ky. and White near Anderson, Ind. [*Indian Mounds of the Middle Ohio Valley: a Guide to Adena & Ohio Hopewell Sites* (Newark: McDonald & Woodward 1986), 11-12, 53, 71, 106].

Adena burial mounds extended in fact contiguously past Great Lakes into southern Ontario, observing Adena taboo against pottery in graves, continuing Adena cremation and propensity to heights that overlooked water [W.A. Kenyon, *Mounds of Sacred Earth: Burial Mounds of Ontario*, Archaeology Monograph 9 (Royal Ont.

Museum 1986), 73-74]. Adena civilizing influence in Ontario gains significance in considering sources of "Algonquin" culture. Europeans a millennium and a half later encountered Ontario—St. Lawrence River to Hudson Bay—as Algonquin Cree and Micmac, giving the impression their language sprang there, like our impression that Celtic dialects originated in Brittany and British Isles where they culminated after a millennium and a half passage from Asia.

At least 6 blocked-end Adena limestone pipes with other typical Adena artifacts such as earspools and bird pendants turned up 1923 in mound burials at Pine Valley, N.Y. on the east shore of Canadigua Lake, then again in central and eastern New York near Amber on Otisco Lake and near Hoffmans in Schenectady Co., also at a Large cemetery near Palatine Bridge in

Montgomery Co. and another in Mohawk Valley, again in eastern New York at Stillwater and the foot of Grindstone Island in the St. Lawrence River, etc. [Ritchie, "Culture Influences from Ohio in New York Archaeology" 186-87].

JOHN WHITE [1998] doubted Adena attained a Neolithic stage, but stationary concentrations in permanent tholoi observing rituals at immovable effigy mounds and successive generations' burial in rising conical mounds, plus some farming, bespeak a Neolithic, *i.e.* village culture near the mounds. Archaeologists adduce pottery itself as a marker of sedentism—too heavy, compared to baskets and gourds, to tote from place to place and too laborious to make for mere few-times use [Muller 90-91].

HOPEWELL

ADENA'S MORE ADVANCED overlapper and successor in the same nuclear area appeared to intensify or elaborate the same culture. In James Ford's broad view it was "a several centuries delayed efflorescence of the Olmec-Chavín religio-political stimulus" ["A Historical Reconstruction" 193]. The longheaded Hopewell population wave for 2½ centuries or more beginning c.150 B.C. coexisted separately, interacting [James B. Griffin, *American Bottom Archaeology*, ed. Charles J. Bareis & James W. Porter (U. Ill. 1984), 257], in fact intermarrying. They arrived with a *Bronze-stage* [= urban] consciousness (*sans* bronze).

Archaeologists named it after Capt. Mordecai C. Hopewell, owner of the farm just NW of Adena, west of the Scioto on North Fork of its Paint-Creek tributary. The earth-work complex on this farm comprised 38 mounds. Surveyors Ephraim George Squier, editor of *The Chillicothe Gazette*, &

Dr. Edwin Hamilton Davis, a Chillicothe physician and lay archaeologist, entitled their 1848 map *NORTH FORK, WORKS*. (The Scioto rises in Auglaize County, O. and joins the Ohio near Portsmouth in Scioto County, flowing mostly south. Paint Creek joins it from the west just south of Chillicothe, Salt Creek at Richmondale from NE.) W.C. Mills' excavation reports on other sites of the same culture 1909, 1916, 1922, & 1914 *Archaeological Atlas of Ohio* applied the term *Hopewell* as generic. Henry Clyde Shetrone's *Exploration of the Hopewell Group* 1926 and *The Mound-Builders* 1930 confirmed this usage. Their younger colleague William King Moorehead of the Field Museum, who had reported in *The Hopewell Mound Group* 1922, credited co-naming Hopewell to Mills & Shetrone [*The Etowah Papers* 1932]. Hopewell Mound Group with 4 other Hopewell sites have been preserved since 1922 in Hopewell Culture

National Historical Park 3 mi. north of Chillicothe near the correctional institution, where 23 mounds undulate in one panoramic view. *Hopewell* also designates *Middle Woodland Era*.

ITS MOUNDS generally rose higher though not near as high as the highest Adena—the 11-yard-high central one of Hopewell Group itself highest—and from lower elevations. Adena builders had favored sites with grand views. Hopewell burials (¾ cremation) got more elaborate as well as fewer per mound. Important uncremated corpses received log tombs. Stone-box tombs (flat slabs boxed around and atop the corpse) grew characteristic and diagnostic. Children's bones interred with adults' implies child sacrifice at death of parents [Ford, "A Historical Reconstruction" 193]. Grave furniture attests a trade network of astonishing distances: Wyoming (Yellowstone) and Black Hills obsidian, Rocky-Mt. grizzly claws and canines, Lake Superior copper, Minnesota pipestone, Ontario silver, North Carolina mica, Florida conch shells, alligator teeth, and fossil shark teeth (this last possibly from the mid-Atlantic coast instead or in addition). Fresh-water pearls came likely from the Illinois, Wabash, and/or other local streams, Hopewell Group mounds alone yielding 100,000+.

Knotweed and some barley increased Hopewell seed diet over Adena, although a question remains whether knotweed had become a domesticate or was still only gathered. Proliferation of lovingly carved ritual platform pipes probably meant more attentive cultivation of tobacco. An authoritarian elite probably encouraged fruit and nut-tree planting besides fiber and salt plants and medicinal herbs including *vomitaria* for the ceremonial-purgative black

drink [Watson 43, 47, 50; Asch & Asch 202]. Hopewell brought in or evolved thin-wall pottery, which withstood heat better. Its 4-footed bases were a new Mesoamerican import along with mica mirrors and copper-jacketed panpipes. Hopewell belatedly took up the thousand-year-old Poverty Point technique of flaking blades from prepared cores [Ford, "A Historical Reconstruction" 193].

PEOPLE DID NOT LIVE on the grassed mounds but in hamlets nearby—scantly known because constructed of perishable materials and commonly submerged in floodplains, scattered in widely-spaced small loci of 50-100 inhabitants which give the impression of a very loose association, when their increasing homogeneity out of disparate elements suggests, rather, an emergent political state. Mound-minded archaeologists also tended not to seek mounds' associated settlements [Olaf H. Prufer, "The Scioto Valley Archaeological Survey," #8 in *Studies in Ohio Archaeology*, ed. Prufer & Douglas H. McKenzie (W. Rserve U. 1967), 267]. Differential burial and various insignia of status betray increasing stratification, which has usually implied coercion, concentrated in ever fewer hands hierarchically. Despite low density population, competition within and between villages inevitably accompanied growing population, dependence on trade, and menace of raids, in turn leading to alliances. Defensive alliances invariably were or became religious, economic, and nuptial. Scattered small units would have been vulnerable to an organized force within or without, not needing great numbers to impose a religion with its ritual language in a taxing/conscriptive mechanism one hamlet at a time—to control river highways.

NEWARK

MANY ARE THE REMARKABLE Hopewell sites, of which the most extensive *Newark* earthworks, in SW Newark, O. (probably oblitative North Newark as well), 31 miles NE of Hopewell Group at the junction of South & Raccoon forks with Licking River, give an impression of centering this culture with configurations including a 400-yard-diameter perfect circle, matching square, and 8-gate, 50+-acre octagon, parallel embankments, and circular and elliptical mounds covering 4 sq. mi. They exhibit determination of π , ϕ (golden section, 1.618), solstices, equinoxes, maximum declination of sun and moon, etc., which we will see presently moved north to the Great Lakes undiluted. James P. Scherz, the engineering professor who reconfirmed this sophisticated geometry far on north, also ascertained all three units of measure (short, medium, long) Egyptian. F.H. Griffith (1892) set the Egyptian *remen* at 14.58 inches (20.729 digits), which A.E. Berriman confirmed 1953 [Louis K. Bell, "A.E. Berriman's Historical Metrology," *Full Measure*, ed. Donald L. Cyr (*Stonehenge Viewpoint* 1990), 53]. Egypt established a standard employed well beyond the Nile Valley—in Hopewell America again implicating Carthage, heir of Egyptian usage via Phoenician parent cities, with Carthaginian subjects and Numidian heirs.

BUT ADENA EARSPOOLS and mound and effigy pipes did not emanate from the Mediterranean. Neither did copper deer-antler shaman caps, which also had no Mesoamerican or Adena precedent. Entrenchers of Olmec Mexico brought Shang shamanism with them but did not retain its scapulimancy when shaman and king became one. Scapulimancy did cross Canada below the Arctic Circle from Neolithic China, traceable by a distinctive square lunar stone knife, as Needham discovered to his embar-

rassment, since it contradicted orthodox taboo against sea-crossing before Columbus (while accepting Eskimo crossing clear to Greenland in late antiquity). It is tempting to see this already-ancient Circumpolar Shamanistic the source of Hopewell shamanism, which apparently (like Olmecs) dispensed with bone heating.

Effigy birds, beasts, and reptiles were indigenous species. The greatest abundance of exquisitely carved pipes came from Mound of the Pipes, which Squier & Davis excavated 1847 at the SE corner of what is now Hopewell National Park. Pipe-smoking religious ritual appears compatible with Mediterranean beliefs, because mounds in sacred public precincts became repositories also of Ptolemaic Egyptian, Jewish, and Coptic Christian religious objects. (Notice heavy Egyptian influence without ethnic Egyptians.)

A MAJOR HOPEWELL mound 10 mi. south of Newark near Jacksontown loomed unusually a cone of packed stone 16 $\frac{2}{3}$ yards high with a 193 $\frac{1}{2}$ -yard circumference base. Quarrying of 10,000 wagon loads from it 1831-32 to line the Ohio Canal and/or build a dam revealed a circle of small clay mounds enclosed within this base. The county surveyor David Wyrick long later, Nov. 1, 1860, with his young son opened one of these clay mounds to discover bones and brass rings and, embedded in clay beneath them, a miniature oblong stone "sarcophagus" whose top and bottom halves had been cemented. Pried open, it revealed an ivory-colored stone 6 $\frac{7}{8}$ " long depicting in *bas* relief a side view of a robed, turbanned Near Eastern-type noble standing within an arch holding a tablet and identified in Hebrew letters above his head *MSH*, "Moses" (*Moshe*) and then 259 square paleo-Hebrew letters without spaces,

dividers, or points running down each side of the arch, along both sides, and back, engraving a shortened *Exodus* exposition of the Ten Commandments. A space at base would have allowed slipping a strap through, and the lower left side shows wear as if often held strapped to wrist.

John W. McCary, rector of Newark's Presbyterian Trinity Church, immediately after discovery deciphered the stone Nov. 2, 6, & 7, 1860. Cyrus Gordon's protégé Y. Lynn Holmes retranslated it in the 1973 ISAC symposium at Westville, Ga. ["The Newark, Ohio 'Holy Stones,'" *Westville Symposium Papers* #6, 4-5]. Joe Mahan had arranged its loan from the Johnson-Humrickhouse Museum in Roscoe Village, Coshocton, O. At the June 1991 ISAC Symposium, Columbus, Ga., Hugh McCullough culminated the long line of decipherers in a letter-by-letter translation, with Cyrus Gordon's eager collaboration [later published as "An Annotated Transcription of the Newark Decalogue Stone," *Midwestern Epigraphic Journal* VII/1 (1993), 42-55]. David Allen Deal followed with a comparative Hebrew explication in original block letters and word-for-word retranslation ["The Ohio Decalog," *The Ancient American* II/11 (Oct./Nov. 1995), 10-19]. He & James Trimm recognized the stone a *tefilla*, or phylactery for holding in the left hand while praying [*ibid.* #13 (May/April 1996), 25-27], Zena Halpern a form of *Mezzuzah*, sealed and meant to remain forever unseen as holy protection [letter May 5, 1999]. The Zulu witch doctor Credo Mutwa, of Soweto, South Africa, possessed a Ten Commandment tablet in the same paleo-Hebrew with same name *Moshe* [Warren W. Dexter & Donna M. Martin, *America's Ancient History Highlights* (Carleton, Vt. 1994), 50]. The sacred Zulu language is not Swahili but Libyan, two Libyan missionaries having introduced the religion to Zulus. This particular tablet, however, fits Zulu religion

no more than the Newark Decalogue Stone appears to fit Hopewell culture.

In a depression near Newark June 1860 Wyrick had discovered a 6 x 3" black wedge-shaped stone, called the *Keystone*, bearing a Hebrew tag on each of its four sides: *meleck erat* (King of the earth), *torah adonai* (Law of the Lord), *dbhar adonai* (Word of the Lord, and *godesh qodashim* (Holy of Holies), only 4 or 5 of the characters corresponding to those in present use [Holmes 2; Deal, "The Ohio Decalogue" 13].

WYRICK PRIVATELY printed an account 1861 of the two stones, which repose together in a drawer of the Coshocton museum. A woodcut Wyrick made of the Decalogue Stone was full of errors. The eminent artist Beverley Moseley detected it wrought by a different hand. Severe rheumatism forced Wyrick's retirement as surveyor and surely would have hampered his faking the original—had he known enough and been dishonest, which no one acquainted with him ever claimed, and no one who was not acquainted claimed till after his death. No one anywhere in 1860 yet knew enough to fake paleo-Hebrew.

In a 7-foot-high mound 3 mi. east of Newark somebody extracted a right-triangle-shaped limestone 1865, whose hypotenuse measures 3½". A *shin* engraved on the human forehead probably, said Holmes, stands for *Shaddai* (almighty). The side of a dog or panther has 4 or 5 undeciphered letters, but an aged human face above has clear Hebrew letters on its forehead: *teth*, *lamedh*, *heth*, & *sayin* abbreviating, Holmes suggested, *It is good to love the aged* [*ibid.* 2].

From this same mound two years later David M. Johnson extracted a sandstone human

head bearing Hebrew letters *yodh, he, nun, oe, & lamed*, which to Holmes possibly abbreviated the Hebrew expression *May the*

Lord have mercy on him, an untimely birth [*ibid.*].

MICHIGAN PLATES

A PROF. EDWIN WORTH began 1848 collecting stray finds of slate, copper, and ceramic pieces bearing amateurish engraved pictures captioned in paleo-Hebrew, hieroglyphics, and unrecognized scripts but almost invariably including Crucifixion-connoting cuneiform-looking nails forming *IHI*, the final nail oblique. Worth exhibited his collection in Detroit and New York. It burned at Springport, Ind. 1916. A farmer clearing a field at Crystal, Mich. uncovered a large polished slate spindle bearing *IHI* (and more beneath this) [Ken Moore, "Michigan's Mysterious Tablets," *The Ancient American* II/9 (1995), 31-32]. By 1820 other individuals found a total of more than 10,000 (possibly 30,000) related artifacts in Ohio and Canada as well as Michigan. Several men assembled large collections. A Mormon bishop, Rudolph Etzenhouser, published 44 pages of photos 1910 from his that included a typical black slate tablet, found in Michigan Sept. 3, 1896, illustrating scenes of Noah's Flood in four horizontal panels, not omitting the familiar *IHI*. A ceramic box surmounted by an Assyrian sphinx, found near St. Louis, Mich. Dec. 12, 1904, also displays *IHI*. [ISAC published a facsimile of Etzenhouser's book July 1994.] Horses and elephants enter the pictures, a very few paleo-Hebrew words, Egyptian hieroglyphics in some. The Garden of Eden and Tower of Babel recur, but also New Testament themes, such as Simeon's beholding the child Jesus (*Luke 2:25-32*) and a 13-panel life of Jesus as *Yahwshua the Messiah*. Sewer workers in the Highland Park district of Detroit 1912 found a small copper hammer-head inscribed *IHI*.

HENRIETTE MERTZ' collection incorporated pieces from Worth's, Etzenhouser's, and three other men's. She particularly marveled at recurring representations of circular 13-month calendars. Her exposition, *The Mystic Symbol* (Global Bks. 1986, *posthumous*), widely revived interest in the derided artifacts, which Deal, an artist, at first discredited because of their crudity (without realizing the irrelevance of crudity to authenticity) before their "mystic symbol" led him to detect consistent exposition of the God-and-two-sons Coptic (and other sects') doctrine, no longer known to potential forgers 1848 or 1874. His explication appeared in installments of *The Am. Institute for Archaeol. Res. Newsletter*, VII/7 & 8 (July-Aug. 1991), 6-10; "On Site," VIII/1 (Spring 1992), & esp. "13-Month Calendar" [primarily for equinox determination] VIII/7-8 (July-Aug. 1992, 1-15; comprehensively: "The Mystic Symbol De-Mystified" [*Ancient American* #5 (March/April 1994), 16-23], his basic results already at the Oct. 1992 ISAC Conference: "Michigan Artifacts & the Mystic Symbol" [Oct. 14, 1-9].

A COPTIC CONNECTION accounts for Egyptian tags and a 4th-century date, which again suggests disasters of terminal Rome as refugee propellant. Deal saw *IHI* as *YHW*, a lawful Jewish substitute for *Yahweh*, rather than Henriette's Greek abbreviation for *Jesus* that construed its slanting *I* a *sigma*. But John White endorsed her view ["The Mystic Symbol and Jesus: Another Piece to the Burrows Cave Puzzle," *Midwestern Epigraphic Journal* XI (1997/1999), 115-22],

the slanting *I* as part of a secret code. Deal saw a major theme of the pictures: two kingdoms in conflict, represented by Yahweh's right-hand son Sabaoth (*Messiah*) and left-hand Samael (*Satan of el*), identified with the devil. [Cf. also McCulloch, "Some Observations on the 13-Month Calendar," *Midwestern Epigraphic Journal* VII/1 (1993), 85-90.]

THE MYSTIC SYMBOL contemporaneously on Burrows Stones confirms a Hopewell relationship of Burrows Cave, where Ptolemaic Egyptian and Egyptian Coptic converge. (Coptic Egyptian on the "Michigan Plates" is written in Chinese-looking hieroglyphics, not Greek letters. Burrows-Stones Hebrew is the "Bat Creek" Bar Kokhba type.)

LIZARD MOUND

THE SPREAD OF "MICHIGAN PLATES" northward into Canada accompanied the spread of Hopewell mounds and effigy pipes. Lizard Mound Park in SE Wisconsin above West Bend within 20 mi. of Lake Michigan (until 1941 known as Hager Indian Mounds because lying on the farm of Ernst Hager) exemplifies this expanding Hopewell horizon with its sophisticated mathematics. The complex consists of c.32 mounds in various shapes—circles, oblongs, dragon-fly, long daggers—that look random and hardly animalistic but demark precise constructional and clocking angles, plus undiscerned function as they spread mirror-matching close to headwaters of Milwaukee River (which flows into Lake Michigan) and within 10 mi. (looking west) of Rock River branches which flow into the Mississippi. William Wenzel re-surveyed the complex 1990, assisted by Pat Arntsen and Larry Johns under the direction of Scherz (U. Wis. Dept. Civil & Environmental Engineering).

Scherz's May 1990 *Survey Report Lizard Mound Park Washington Co., Wisconsin* details precise angling (thus triangling) of a spacious observatory. The tail of Lizard Mound itself, at the SW corner of the group, points 30° south of east to the winter solstice sunrise, as does the tail of its obliquely placed nearest-east neighbor, while a right-

angled gap between that neighbor and the mirror extension of another points NE to the summer-solstice sunrise, while Lizard Mound's head points to the winter-solstice sunrise (Dec. 21). Just off this head west a notched dagger-mound points true north. Three circular mounds in an east-west row align with the spring equinox sunset. All circular mounds, large and small, served (at minimum) as sighting-points to, from, or along. Some other mounds point toward the rising and setting moon at its maximum southern swing in an 18.6-year cycle, whereby to reset solar calendars and 18.6-year lunar cycle. By certain mounds observers could also set maximum tides and eclipse cycles.

THE SAME ADVANCED geometrical principles typify mounds west in Wisconsin and Minnesota [12, 19, 25-27, 35-39 & *passim*]. We must add Michigan and Indiana, which G.I. Quimby & Glenn Black reported Hopewell especially along St. Josephs River (1941). But Shetrone had already by 1930 mapped Hopewell mounds all over Michigan, central and southern Wisconsin, across Indiana into Illinois and east and central Pennsylvania, thickly around Great Lakes, in the Florida peninsula, and along the Mississippi, Ohio, Red, Arkansas, Missouri, Des Moines, Tennessee-Cumberland and all their tributaries, in at

least 20 states including the Dakotas, plus Ontario [*The Mound-Builders* x, 281, 238, 289, 292, 312, etc.]. More mounds in more states have since augmented. He was

including non-Hopewell mounds, yet fairly well reflecting minimal Hopewell expanse.

GREAT SERPENT MOUND

ALTHOUGH HOPEWELL progressively discontinued effigy mounds, the largest of these, the orbit-in-mouth Great Serpent Mound that writhes for a quarter-mile across the declining slope of a ridge on the west side of Brush Creek Bend 2½ mi. NW of Locust Grove, Adams Co., S. Ohio, gives a post-Adena impression as the un-Adena dragon *Apep* who swallows the sun at sunset and, White demonstrated 1998, recurs repeatedly on black Burrows Stones which overlap Adena/Hopewell, thus argue for Mauritanian intrusion, since *Apep* is an Egyptian concept [*cf.* Donald A. Mackenzie, *Egyptian Myths & Legends* (London: Gresham 1913; Gramercy reprint 1994), 13. Mackenzie understood the serpent's *intended* swallowing, beaten off by benign spirits, but White the successful beneficent swallowing to disgorge as next day's sunrise.]

Charles C. Willoughby in company with W.C. Mills reexamined this mound June 1918 and decided it originally extended beyond the oval orbit, which it had not at Squier & Davis' "accurate survey" 1846, published 1848, the sculpture's earliest recording. Not so accurately drawn from rough field notes, demurred Willoughby, because misrepresenting the oval 160' long, 80' wide, contrasted with Willoughby's 119 and 59 (J.P. McLean: 113 & 50 1884, F.W. Putnam 120 & 60 1887). Willoughby conjectured the oval the snake *head* originally projecting a tongue, perhaps forked. Enough space remained to the cliff edge. He further conjectured a pair

appendages ("wings" or horns) on either side of the neck. Where widest, whether open mouth or neck below head, the sculpture measured 24'. Since no extension beyond the oval is visible or ever recorded so, Willoughby adduced embedded stones where an extension should have been and a once-higher elevation of that area, conceiving a feathered-serpent Quetzalcóatl/Kulkulcán equivalent, which influenced his revisionism ["The Serpent Mound of Adams County, Ohio," *American Anthropologist* n.s. XXI/2 (April-June 1919), 153-63]. White, who adduced black Burrows Stones that showed a snake with sun-orbit in mouth, commented: "*People see in the mound what they want to*" [Midwestern Epigraphic Symposium April 24, 1999]. Besides these Y-mouth-with-orbit snakes—in addition to dragons—Burrows Stones feature serpents in conjunction with a crescent moon, often explicitly personified as Carthaginian Tanit, often with the sun, explicitly Ba'al. Much about Burrows Cave suggests Carthage and Carthaginian version of Egyptian sun religion. But White announced their more garish Hopewell trinity at the Salt Lake City *Ancient American Conference* June 20, 1998 to an incredulous audience: *Serpent, Earth, Sun*—(Mother) Earth (as a serpent?), mate of (Father) Serpent (god of night), and God-of-day Sun their apparent offspring/father's rival [Midwestern Epigraphic Newsletter XVI/2 (April 1999), 1-2].

A rattlesnake motif recurred on Hopewell pots and pendants, also surely (as on Mississippian pipes) along the extended calumet stems which decomposed.

HOPEWELL SUPER-EXPANSION

FORCING ADENANS OUT to Chesapeake Bay in one direction and beyond the woods onto Great Plains in another, Hopewell extended from the Ohio Valley across most of Pennsylvania into Adena New York, surrounded the Great Lakes into Ontario and Québec, crossed most of Iowa into eastern South Dakota, SE Nebraska, eastern Kansas, NE Oklahoma, virtually all of Arkansas, 2/3 of Louisiana, most of Georgia; West Florida; all Tennessee, Alabama, Mississippi, Missouri, & Kentucky; western Virginia., West Virginia., Michigan, Indiana, and western North & South Carolina. Hopewell mounds also began dotting the SE to the Gulf and Florida.

The largest and most complete Hopewell sites in Florida (at least 133 of 321 traits) rose on Crystal River, but C.B. Moore early in the 20th century described 50 Hopewell sites in Florida other than those on bay shores of the NW coast ["Certain Aboriginal Mounds of the Central Florida West-Coast," *Journ. Acad. Nat. Sciences of Philadelphia* XII (1903), 409-10; E.F. Greenman, "Hopewellian Traits in Florida," *Am. Antiq.* III/4 (April 1938), 327-332 & Pls. 17-18]. By 100 B.C. the center of far-flung trade had shifted to Ohio and Illinois along Poverty

Point routes, whereby the Old South came into the Ohio Valley orbit. Something drastic happened 200-500 A.D., considered a period of decline. Muller suggested dispersion rather than population reduction [*Archaeology of the Lower Ohio River Valley* (1986), 147-48]. Admittedly arbitrary, he ended Hopewell Middle Woodland c.500 A.D. [others 400], defining Late Woodland as the decadent interval 500 to Mississippian c.750 [127-28] which, however, was technologically progressive, e.g. bow-&-arrow that refined hunting and warfare became general. Abundant arrowheads that appear to contradict *introduction* this late may in fact date earlier but usually postdate 400 or 500 A.D. or were spear points. The period 200-750 coincides with the intrusion of western Mediterranean migrants and their conjectural centralizing of the Hopewell and post-Hopewell domain from its Ohio Valley heart. They would account for Hopewell's *added flamboyance and rapid spread*—Jesse Jennings' wording of the main remaining "enigmatic" Hopewell problem [*Prehistory of North America* (McGraw-Hill 1968)]. From that heart did the Mediterranean migrants not dominate the whole till Muskogean decapitation and fracturing of the "Algonquin"/Shawano state or empire between 700 and 900 A.D.?

HEIRS OF CARTHAGE & ALEXANDRIA

NOMADS WEST OF CARTHAGE adopted Carthaginian civilization in the 6th-3rd centuries B.C. with its version of Egyptian sun-religion, patently in ritual Egyptian language. Masinissa, the amazing learned,

virile king of Numidia settled his people in farm-&-commercial cities during the last third of the 3rd century B.C. They prospered till rivaling neighbor Cathage, which Masinissa with his cavalry materially helped

Rome defeat in the 2nd Punic War, gaining virtual autonomy by which he arrogated Carthaginian leadership of West Africa, the Carthaginian secret route to Caribbean/Gulf of Mexico, and swiped title *Pharoah of Egypt* with autocracy over Egyptian sun-religion which aghast Ptolemaic kings could protest in vain. When he died at age 90 early in the 3rd Punic War which he provoked, Aemilianus Scipio made Masinissa's three eldest legitimate sons joint kings of Numidia: Gulussa in charge of army, Mastanabal judiciary, and Micipsa routine civil government. The first two died of disease (said Sallust), leaving Micipsa, who issued a fancy plaque that survives at Cuenca, Ecuador announcing himself to the New World as sole successor of Masinissa and [therefore] pharoah of Egypt.

A bronze coin Micipsa minted depicting the curly-headed, curly-bearded profile of his prestigious father Masinissa on its obverse and a galloping horse on the reverse, was discovered in a small Indian mound at Deer Creek, NW of Chillicothe, reported by the Midwest Epigraphic Society 1956 and further reported 1987 *via* Victor & Beverley Moseley [ESOP XVI, 14]. It incredibly appears to mean that subjects of Micipsa who recognized his supreme authority of nearly 30 years (he died 118 B.C.) continued or resumed the Carthaginian route to the Hopewell heart.

THRIVING HOPEWELL was the context into which transatlantic colonists penetrated to a remote, secluded dell off the Ohio River system in southern Illinois beneath which ran an invisible endless cavern. Cave-wise (subsequently Col.-to- Gen.) Russell Burrows of Olney detected the ground there hollow underfoot. There had been times of flood when hikers could also have detected the rushing river that hollowed it. This location gives the impression of escapees wishing to elude pursuers as remotely as possible. In

spectacular Egyptian/Carthaginian style, Burrows Cave became the frescoed mausoleum of their leader hero in the main masonry crypt (water-tight, therefore airtight) like those in Thebes' Valley of the Kings lying in a multi-shell sarcophagus on a raised slab. A dozen neighboring crypts lining either side of the stream apparently contain family members and retainers sacrificed to accompany him. Parchment scrolls that will prove revelatory stuck up in funerary urns. Thousands of votive stones embedded in the silt from a powerful earthquake flood depict mainly warriors of many ethnic types, besides ancient boats of different types, and animals including elephant, lion, boar, whale, 2-hump Bactrian or Gobi camel, crocodile, bear, horse & unicorn, jackal-headed Anubis, various snakes including pharoanic uræus, various bird species including chicken, *et al.* in Hopewell effigy-pipe style. The stones give an impression of annual pan-tribal ceremonies over many centuries commemorating the founding hero. The soot-blackened ceiling attests communal activities inside the cave. Borderline Woodland/Mississippian last-level potsherds, identical to those of rapid-risen Cahokia due west on the Southern Illinois plain, document outlasting the Hopewell era, then sealing and abandoning c.800 A.D. ±50.

This is not the place to describe Burrows' momentous discovery but to reiterate that the languages engraved on the stones are precisely those creolized in the basic stratum of classical Algonquin, whose bizarre mix recurred elsewhere only in the western Mediterranean only in the period 150 B.C.-200 A.D.: 1) *Egyptian*, the ritual language of Ptolemaic Alexandrians, Libyans, Numidians, Carthaginians, former subjects of the Carthaginian Empire, Roman Isis cultists, and the Mauretanian court at Caesaria (the old Carthaginian port Iol, now Cherchill, Algeria, which excavation has disclosed unexpect-edly luxurious); 2) *Greek koine*, the

Mediterranean *lingua franca*, which Queen Kleopatra Selene's coin legends employed exclusively; 3) *Numidian* (Old Libyan or Berber), the native language of King Juba II and all West Africa west of nuclear Carthage; 4) *Neo-Punic*, spoken widely as a result of Carthaginian civilizing; 5) *Hebrew*, language of the *Torah* in Judean-immigrant synagogues (Alexandrian Jews used the Greek *Septuagint*); Jews thronged to Mauretania and Spain in great numbers, partly due to Julius Caesar and Juba II's welcoming, also to Kleopatra Selene's fidelity to the Ptolemaic-queen tradition of making common cause with Jews against their husbands' policies; 6) *Latin*, the official language, which was catching on rapidly in Iberia and West Africa as the terrestrial colloquial tongue. Juba and Selene had been brought up as hostages in the home of Augustus' sister Octavia (Julius Caesar's grandniece), so both knew Latin as well as Greek. Juba wrote his books alternately in Latin and Greek. 7) *Celtiberic*, native language of the longtime Carthaginian colony which had become Rome's Further Spain province, Córdoba retained as capital, with which maritime Mauretania intimately traded and in which Mauretanian soldiers fought for Julius Caesar and Caesar Augustus. Michel-Gerald Boutet of Laval, Québec has been translating the frequently-ogam Celtiberic texts reflecting Druidic religion. Donal Buchanan judged the Burrows-Stone-type letters on a slate slab found 1877 at the Ohio-Mississippi confluence in Hopewell contexts 100 B.C.-100 A.D. Latin, recording a transaction totaling 11 talents being sent [*NEARA Journal* XXVIII (1994), 100].

AUGUSTUS TRADED Juba's inheritance of Numidia for the vast double vassal kingdom of Mauretania (Algeria and Morocco), to combine former Numidia with the old nuclear Carthage as Rome's African Province. The rest of the Carthaginian Empire in Africa which extended down to Senegal and beyond fell to Juba who,

himself, explored the Fortunate Isles (Canaries), discovering they numbered 9 instead of 2.

The 20-B.C. birth of Ptolemy XV to Juba and Kleopatra Selene cut the queen's ambitious twin Alexandros Helios out of the succession. We can imagine Juba outfitting his brother-in-law with a fleet and regiment to follow up his own tracing of the Carthaginian-Numidian sea route, and conquer a kingdom to rule as pharaoh. Mad Caligula's assassination of Ptolemy XV 60 years later resulted in the large-scale Mauretanian Revolt that required an entire Roman army to put down. The retreating Mauretanian army acted as rearguard for a refugee horde that fled all the way over the Atlas Mts. to the Morocco coast, where they faced the desperate option of turning boat people along the route Alexandros Helios presumably reopened. The same scenario repeated 116 A.D. at the Mauretanian Jewish Revolt in tandem with a major Jewish uprising in the western Mediterranean, Aegean, and Parthia when Trajan pulled out all Roman garrisons 115 A.D. to expand his empire east. A similar upheaval happened again when Jews of Mauretania and Iberia rose 131 A.D. with the huge-scale Bar Kokhba rebellion.

ROMAN COINS found randomly in the U.S., usually along the Hopewell Mississippi-Arkansas-Ohio-Missouri river-system fall mainly in late reigns, Antoninus Pius (138-64) and later, indicating catastrophes during the drastic Roman deterioration as generating successive further transatlantic waves of boat people. One of numerous Roman coins found in Ohio, located by metal detector at an 8" depth on the Scioto bank north of Columbus, issued from the disastrous reign of Gallienus 253-68 A.D. [*ESOP XVI* (1987), 90], part of Gibbon's "*uninterrupted... confusion and calamity*" beset by Alemanni, Goth, Frank, and Persian invasions, internal usurpers, and plague

which wiped out whole villages and struck every family of the empire, 5,000 deaths a day in the city of Rome alone. A geology student found an Egyptian-minted Gallienus coin in a stream-bed near Black Mountain, N.C. 1967. Fred Kingman discovered 10 small apparently-copper Roman coins by metal detector on banks of the Wisconsin River near Wisconsin Rapids 1994, among which James Scherz identified *via* magnified photos Claudius [II] Gothicus (268-70), Tetricus (a usurper heir 271-74 of assassinated usurper Postumus' secessionist western state that included Gaul, Spain, and Britain whom Aurelian evicted), Diocletian (284-305), and Constantine (306-37) ["The Kingman Coins," *Ancient American* II/7 (Sept.-Oct. 1994), 32-38].

The Rio Grande Tablet in 300-A.D.-style Libyan, according to Fell [personal note June 11, 1977 & *Saga America* 165; *Calalus* 177] inscribes a sick-and-lost party's prayer to Mithras December 29 Year 6 of an unnamed emperor. Year 6 would be 281 if Probus, 289 if Diocletian or, if during the tetrarchy, 310 Galerius, 311 Maxentius or Constantine, 313 Licinius, 342 Costantius II or Constans I, 369 Valentinian I. We may suspect a Libyan detail of the Mithras-worshipping Roman army. Whether defectors or chasers, they had missed the Mississippi Delta, like La Salle 1685 A.D., who found himself with his sick crew stranded on Matagorda Bay, Texas.

AMONG OTHER EVIDENCE that Mauretanians ascended the Mississippi rather than descended the Ohio is Burrows Cave mapstones delineating the Mississippi from the Gulf to about the site of St. Paul, then St. Croix, Big Black, Arkansas, Wolf, Illinois, Ohio past Burrows Cave, Wabash, Little Wabash, and Missouri, all only partway up. Later stones show these latter rivers farther up as exploration continued, adding *e.g.*, the Mandan villages by the Roman dot custom for towns. (These mapstones despite

sequence fail to show the Mississippi's final leg eastward bend, raising the question whether they date from an Archaic period before the shift to a New Orleans delta. But Archaic remains along the present course indicate the shift happened long before these mapstones, which Burrows found in association with Hopewell-period stones in the same art style as they. Adair's 1775 map which shows eastern-U.S. rivers accurately but before the same careful surveying farther west shows the last leg of the Mississippi not only straight but running SW. Mappers who rely solely on observation in transit tend to think they are going straight when they veer.)

IF MAURETANIAN COLONISTS completed the consolidation/transition of the vast Poverty Point/Adena/Hopewell distant-trade network into a state, that would account for imposition of their religion in ritual Egyptian and their colloquial tongues' wide currency as in the Roman (or Chinese, Inca, or British, *etc.*) Empire. Whatever the process, it forged "Algonquin" in the Ohio Valley in the early centuries A.D.; which explains a sophistication of speech incongruous with native circumstances. After Muskogean disruption of the Hopewell order, this creolized Mediterranean language kept expanding over eastern North America with refugees who spoke it.

After the cave's sealing, Algonquin acquired an Arabic stratum, then in the west a Mongol/Athabascan and in the east Norse. They are another, later story. But before the cave sealing Toltecs, Aztecs, and Yuchis of the Uto-Aztec complex of migrations sometime before 663 A.D. appear to have traipsed *via* the northern cut across West Canada and lingered in the Great Lakes and Ohio Valley on their slow sojourn to Mexico. Aztalan, a Nahuatl word meaning "amid water," may have lain in watery South Wisconsin in accord with local tradition. Yuchis claim to have preceded Muskogean to this heartland

and to have bonded the Great Medicine Society that united all the tribes of the east as one people before the Muskogean and Iroquoian disruptions.

THEIR BUDDHISM (a name they forgot while manifesting it), along with their Indo-Iranian Silk-Road language, moon cemetery belief, *etc.* set them apart from people of the eastern forests, with whom they however found ready rapport. That they belong in the Uto-Aztec group appears from their different vocabulary for male and female speech, in common with Shoshoni and the other Uto-Aztec tongues and with antique Shumerian. [Cf. D.B. Shimkin, "The Uto-Atecan System of Kinship Terminology," *Am. Anthropologist* XLIII/2 (April-June 1941), 227, 234.]

Yuchis ministered in the Algonquin language, speaking Yuchi only with other Yuchis. The last Yuchi sun-king, Samuel Brown Jr., divulged to Joseph Mahan Oct. 1957 the secret existence of just such a mausoleum as Burrows discovered April 2, 1982, warning not to risk opening it. If Yuchis had such importance in the Ohio Valley while the cave was operative, they left no trace in identifiable inscriptions. Hopewell already had earpools, calumets, crossed-circle and bird symbolism shared by Yuchis, but not *turbans*. Did Hopewell adopt Yuchi coconut rattles and dogwood substitution for Buddhist lotus? Knowledge of *2-hump camels* does not point across the Atlantic, as neither does the popular Mahayana-Buddhist *Thunderbird* whose familiar profile with straight-out wings recurred numerous in the cave, in molded gold and engraved, implying Yuchi and/or Uto-Aztec participation in its ceremonies before sealing. *Uto-Aztec* signifies *Yuchi-Aztec*, and *Aztec* a merger of Turkish 'Aza Tu-ku-hun (who frequently did duty in Tibetan garrisons) and Teks (which North

Tibetans called themselves) [Ethel Stewart, "The Uto-Aztec Migration (msc. 1996), 2].

DR. JOSEF JONES came close to understanding the 17th-century French Jesuit term *Chaounon* as the Shawano Confederation and its reference to Eries and other Great Lakes/Ohio Valley tribes as Yuchis, whom genocidal Iroquois with Dutch and Swede firearms exterminated through the Great Lakes, then hunted down into Ohio and Cumberland Valleys, though even Jones understandably confused Shawano with the Algonquin-speaking Shawnee tribe, which formed the Ispogogee division of the Shawano union. *Zopathla* Brown Jr. regarded this union coterminous with the Algonquin = Hopewell domain, pre-Muskogean and pre-Iroquois. His conception accords with early-18th-century memory of Mississippi Natchez and mid-19th Wisconsin Ojibways.

Dr. Jones in his 1868-69 explorations further perceived Southern Hopewell the same culture as Northern Hopewell—earthworks, pottery, effigy pipes, earpools, projectile points, *etc.* Skulls showed Maya-type deformation. He found corpses buried in stone boxes with effigy pipes and discrete figurines exhibiting the diverse ethnic strains—Chinese, Negro, Caucasian, Amerind—that appear on Burrows Stones, which Jones of course did not know though burial caves in Tennessee and Kentucky drew his first attention. Burial caves occurred more commonly in the South continuous with Burrows Cave precedent [*Explorations of the Aboriginal Remains of Tennessee* (1876), *Smithsonian Contributions to Knowledge* XXII (1880; reprint Glen Arm, Md.: The Sourcebook Project n.d.), 41, 44, 56, 63, 76-77, 103, 108, 123-32, 146-54, & *passim*].

MIGRATING FROM MEXICO, Muskogean tribes reinforced much of Hopewell culture,

which sprang ultimately from a remotely earlier Mexican age. *Choctaw* and *Chickasaw* abbreviated *Choccomacaw* and *Chickemacaw*, betraying a Mexican macaw totem (which continued more important to Flute clans in Chaco Canyon than to Muskogean tribes. *Mus* = *Snake*). The Muskogean invasion impelled a farther outward movement of Hopewell which kept going in semi-autonomous tribal bands all the way to Hudson Bay and Rockies on their own. Genocidal Iroquois 1655-1790 more than Muskogean broke up a Hopewell state right in its Ohio Valley nucleus and on down to the Cumberland. Shetrone recognized this the major cause of Hopewell vanishing from that vast nucleus, leaving it a depopulated no-man's-land for more than a century [*The Mound-Builders* 480].

BUT HOPEWELL CULTURE which had come to prevail in the South continued intact in surprising degree past its mortal Northern blows. De Soto found the great province called Coosa prosperous and homogeneous for 500 miles, ruled by a sun-king emperor at Chufytachechi through satrapy sub-suns, prominently including queen-ruled Coshafachechi on the Wateree, NE of the site of Columbus, approaching Camden, S.C. [Charles Hudson, Marvin T. Smith, & Chester DePratter "The Hernando de Soto Expedition: From Apalachee to Chiaha," *Southeastern Archaeology* III/1 (Summer 1984), 69, 72. They regarded (or misregarded) Coshafachechi—Spanish *Cofitachequi*—independent of Coosa.] *Coshafa* meant *Man-Snake Place*, and *chechi* "satrap" or assistant-emperor. The *chechi* suffix of the queen's town/province signified subordination to a higher-ranker, surely Chufytachechi, whose *chechi* in turn signified subordination to the Great Sun, who had resided somewhere in the Ohio Valley.

Muskogean overthrow of the Great Sun, *i.e.* decapitation of the feudal empire, meant

disintegration to component chieftainships, then to component tribes, which tended to internal splitting and reversion to nomadism.

But deposing the Great Sun left his major Southern *chechi* legitimately supreme. Nearly the whole Southeast despite Creek-Choctaw overlay, remained surprisingly intact into the early 18th century, accommodating Muskogean and operating as if Hopewell, with Yuchi ceremonial supervision in Shawano sacred classical Algonquin. Chufytachechi—*Fish People of the Big Bear* [Mahan, *North American Sun Kings* (ISAC 1992), 69]—stood at the confluence of the Coosawattee and Talking Rock Creek in "Little Egypt" of extreme NW Georgia [Hudson, Smith, David Hally, Richard Polhemus, & DePratter, "Coosa: a Chieftdom in the 16th-Century Southeastern U.S.," *Am. Antiquity*, L/4 (Oct. 1985), 726-27; Hally, James B. Langford Jr., Smith, & James Anderson, *Lamar Archaeology*, ed. Mark Williams & Gary Shapiro (U. Ala. 1990), 15-16, 31, 43-44, 104-07, 14-16, 197].

THESE SCHOLARS conceived Coosa in amœbic shape 300 mi. (24 marching days) SW/NE from Talisi on the Coosa, its unfound mound (probably in the Childersburg, Ala. vicinity, surely near Tallassee hatchee Creek, named after Talisi) across the NE corner of Georgia to French Broad River at Newport, North Tenn. then across east to the Nolichucky River and up it to Lick Creek (between Morristown and Midway) [Hudson, Smith, *et al.*, "Coosa" 731, 733], regarding Coosa one of 5 Mississippian SE chiefdoms, with Moundville, Ala.; Natchez, Miss.; Barnett = Little Egypt, NW Ga.; and Dallas (meaning Dallas Hills on the upper Tennessee and its tributaries in North-Central Tenn., centered at Austin Springs) ["Coosa" 729-33]. Our archaeologists expressed surprise that Dallas pottery showed this district subject to Coosa. Late 17th/early

18th-century history of the Southeast when the emperor had moved his capital to Coweta, Ala. a few miles below the falls of the Chattahoochee opposite Columbus, Ga., gives an impression of Coosa preeminence in a once superseding area. Retraction into Alabama followed an epidemic introduced by the Pardo expedition, but de Soto's 20 years earlier had been devastating from Florida to Arkansas, and de Soto had found Coshafachechi devastated from a 1538 epidemic. The Coosa boundary which Brim claimed once extended to the coast retracted from mid-South Carolina to the Savannah in the latter 16th or first half 17th century. Veterans of the Tristán de Luna detachment of the Pardo expedition who visited Cosa 60 years after de Soto had burned it marveled at the deterioration throughout Coosa province, which the Gentleman of Elvas had described as densely populated in numerous large towns separated by fields. Shortly after de Luna departed, epidemic drove denizens of the rebuilt capital south into Alabama [Marvin T. Smith, *Depopulation & Culture Change in the Early Historic Period Interior Southeast* (Anthro. diss. U. Fla., U. Microfilms 1984) & *Archaeology of Aboriginal Culture Change in the Interior Southeast*, Ripley P. Bullen Monographs (U. Fla. 1987)]. Cosa consisted of 8 hamlets, 2 larger than Cosa proper, 5 smaller. Its pair of mounds rose c.1350-1400 A.D. 4 yards high, in contrast to earlier Etowah's 16½. Hally's excavations of Little Egypt unearthed 16th-century European artifacts even before verifying its mounds as fitting the de Luna reporter's description of 8-hamlet Cosa.

A GENERAL RETRACTION of Southeastern tribes from the large river valleys that had been teeming, as well as from coasts, into compact stockaded communities along lesser streams in hills, followed similar contagions introduced by constantly sick Spanish explorers with their hogs and horses, also by Spanish semi-infirmary missions with

their hogs and horses even before sick French and English intruded with their hogs and horses and further virulent strains of smallpox, measles, diphtheria, tuberculosis, syphilis, etc., which affected Indians fatally [Swanton, "Notes on the Cultural Province of the Southeast," *Am. Anthropologist* XXXVII/3 (July-Sept. 1935, 378; Ford & Willey 358]. (Childhood diseases had the same effect on 3rd-generation European colonists who had escaped childhood exposure in the period that these diseases did not outlast Atlantic crossings.) Epidemics broke and widely scattered tribes. Ford and Willey spoke in particular of Yuchi scattering in this Middle Mississippian period from this probable cause [359].

CHARLES WILLOUGHBY 1932 defined the *Muskhoge* domain embracing Hopewell but its new core area shifted somewhat SW—northern centers Cahokia in Illinois on the Mississippi, Angel in extreme-SW Indiana on the Ohio as it approached the Wabash border of Southern Illinois at Evansville, and Kincaid at the base of Illinois on the Ohio at its confluence with the Tennessee NE across from Paducah, Ky. Kincaid lay in the largest Black Bottom of the Ohio, which extended to large Late Mississippian complexes at the Cumberland and Green confluence with the Ohio as it approached confluence with the Mississippi. This Black Bottom stretch held 100+ Mississippian sites. Willoughby roughly estimated the Muskhoge area 900 mi. N/S x 800 E/W. The dated sites fall surprisingly late—postcolumbian, as the withering culture kept expanding, like withering Hopewell before it. Willoughby's *Muskhoge* is of course synonymous with our more familiar *Mississippian*, the former coined on the basis of language, the latter on cultural style, except that Willoughby truncated its northern spread.

Within Muskhoge, he delineated a less extensive culture, whose art Moorehead had christened *Tennessee-Cumberland* (which

Ford & Willey accepted) but which Willoughby's monograph on the Etowah mounds and Margaret Ashley's on Etowan ceramic art, 1932, persuaded Moorehead to adopt "the more convenient term *Etowan*."

ARTHUR KELLY & JAMES FORD while excavating Lamar Mound near Macon within Ocmulgee National Monument the very next year named Coosa pottery *Lamar*, which the Coosa area/period/culture has since been called (instead of *Coosan*, *Etowan* or *Tennessee-Cumberland*). The mound name derived from John Basil Lamar, a legislator who purchased the vicinity 1830. William Henry Holmes had named Coosa pottery *South Appalachian Group* 1903. Antonio Warring & Preston Holder named Coosa religion *Southern Cult* Feb. 1945, regarding it limited to N. Georgia, E. Tennessee, S. Missouri, Arkansas, E. Oklahoma, N. Mississippi, & N. Alabama--a "large, irregular oval" signalized by elaborate burial complexes such as Spiro Mounds and Etowah Mound C. We immediately recognize the vague dimensions of Coosa Province, and would now have to add to Warring & Holder's oval at a minimum: Hiwassee Island in the Little Tennessee, SE Tenn.; Hollywood on the middle Savannah, Ga.; Moundville on Black Warrior River in west-central Ala.; Emerald Mound on the Mississippi in S. Miss.; and Monk's Mound along with 84 other temple and burial mounds for 6 mi. along the Illinois northward. We further know this territory as primarily Creek (*Muskogean*), Cherokee (*Iroquoian*), Shaw-nee (*Algonquin*), and Yuchi (*Scythian/Sogdian*), reflecting alterations since 750 A.D., many or most of them since 1700. Craig Mound of the Spiro series in NE Oklahoma, professionally excavated 1936-41 under WPA and U. Okla. auspices as against commercial plundering of most neighboring mounds, registered the meteoric rise, florescence, and passing of the Southern Cult. James A. Brown catalogued all recovered Craig gravelots [*The Spiro Ceremonial Center: the Archaeology of*

Arkansas Valley Vaddoan Culture in Eastern Oklahoma, U. Mich. Memoirs of the Museum of Anthropology 29 (1963), II 671-738] which show a family resemblance to other major Mesoamerican Mississippian centers and to their ideal late-ancient/early-medieval Hopewell. In much of the South certain features of the atavistic cult persisted more than a century after their Spiro flourishing c.1600. Waring & Holder did not realize Southern-Cult revival swept up through Ontario.

La Salle as late as 1682 could reactivate old ties to resist Iroquois advance, drawing 3880+ Algonquin-speaking warriors from as distant as Maine and Georgia to Ft. St. Louis on the Illinois at Starved Rock. (They lost).

SHAWNEES MOST FIERCELY RESISTED White movement west—in Virginia, West Virginia, Pennsylvania, Kentucky, and Ohio. Algonquin Delawares, with Iroquois Cayugas and Wyandots, joined them. At Point Pleasant, W. Va. 10 Oct. 1774 3,000 troops sent by Gov.-of-Virginia John Murray, 4th earl of Dunmore, defeated Chief Cornstalk and 1,000 allied Indians, ending Lord Dunmore's War. Shawnees gave up their hunting grounds south of the Ohio and generally moved west of the Mississippi, but a chief's twin sons, Tecumseh and Tenskwatawa the Prophet, became famous among Shawnees remaining in Ohio—born on Mad Creek near later Springfield in the heart of what had been nuclear Hopewell. W.W. Warren at La Pointe in Lake Superior who, by middle of the 19th century remembered Ojibway history back to the 14th century A.D. but could make no sense of either Hopewell or Mississippian mounds in Wisconsin and Minnesota, with more precision than his contemporaries referred to the Prophet as a *Shawano* who sent black-faced messengers to Ojibway villages early summer 1808 from Prophet's Town at the Tippecanoe confluence with the Wabash to

attend a council at Detroit. Clear to the Rockies Prophet's orator-brother chief rounded up Indians as this atavistic movement generated hysteria across Wisconsin especially among shamans. While Tecumseh was absent in Canada, Indiana-Terr. Gov. William Henry Harrison struck, and the Battle of Tippecanoe near Lafayette 7 Nov. 1811 resulted in razing Prophet's Town. Loser Prophet lived till 1834. Tecumseh became a British brigadier-general of Indians in the War of 1812—killed in the Battle of the Thames, S. Ontario 5 Oct. 1813.

SITTING BULL, a Hunkpapa Teton-Sioux shaman, decisively inspired allied Indian action that climaxed at Little Big Horn (Mont.) 25 June 1876. Notice that this alliance of Cheyenne, Arapaho, and several branches of Sioux was basically Algonquin-speaking (though Sioux speech Mongol-interlarded). Sitting Bull with his band of 187 Sioux returned from Canadian refuge and surrendered at Ft. Buford, N.D. 1881. At

Wounded Knee Creek, S.D. 29 Dec. 1890 he perished in the U.S.-troop massacre of encamped Sioux *en route* to a Ghost Dance.

THE SOUTHERN CULT, coterminous with Coosa, interchangeable with Lamar and South Appalachian Group, in turn with the remnant Shawano Confederation—longed for the pre-Muskogean, pre-Iroquois Algonquin-speaking domain, which bore all the attributes of an imperial state that broke into its constituent chieftainships consisting of tribal alliances made up of clan units organized to field warriors.

BURROWS STONES give our fullest portrayal of multi-tribal, multi-racial Hopewell civilization, paradoxically savage/sophisticated, consolidating in the course of 600 years as an imperial military state in a basically Carthaginized Egyptian religion tending toward a common language that creolized 7 Mediterranean tongues to displace primitive dialects.

RESUMMARY OF THESIS

Hopewell culture evolved in the Ohio Valley both from *in situ* Adena and from Adena sources in the lower Mississippi Valley which had extended Olmec horticulture, moundbuilding, and bird divinity, *etc.* by sea *via* Florida. The basic stratum of Hopewell "Algonquin" creolized tongues current in Roman Mauretania (Algeria-Morocco), a formerly Carthaginian culture-sphere, in association with Celtiberic Further Spain, a formerly Carthaginian Roman kingdom/province, in the matrix of ritual Egyptian. (This stratum did not merge with but displaced primeval native dialects. A later Arabic stratum overlaid, and long-unrecognized Uto-Aztec/Athabaskan, misregarded earliest, was the latest stratum.) This Iron-Age-stage creolization spread in all directions from the Ohio Valley crucible (instead of the east coast), implanted by Mauretanian colonists on the heels of Carthaginian, up the Mississippi, who consolidated the vast Hopewell trade network into a state, perhaps empire, whose influence kept expanding after its demise by Muskogean invaders. Largely synonymous Coosa, Lamar, Shawano, Southern Cult, *etc.* represent a large residue of the original Hopewell state that fragmented with loss of its center, followed many centuries later by Iroquoian genocide through Great Lakes and Ohio Valley.

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