

Activities & Stories



organized by Earthworks Site

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Introduction

Finding the New Connections

(for parents/teachers to share with children)

Welcome to the Ancient Ohio Trail!

You are beginning an exploration of a series of amazing places in Ohio, sites where young women and men just like you once helped their parents and families build earthworks, gather food, construct shelters, and grow into adulthood!

We don't know every detail of what life in Ohio was like two thousand years ago, but we know most of the general outlines. The Native people here hunted, fished and gathered plants from the wild and from their gardens. They preserved food, sorted seeds, peeled bark and stalks to make fiber, and wove clothing not entirely different from the shirts and pants we have today.

Their tools were mostly wood and bone and stone, and they specialized in chipping Flint Ridge flint into sharp, brightly colored points. With flint, they could cut and shape whatever materials they wanted to use for making utensils, from freshwater mussel shells to walnut bowls. They even carved beautifully accurate pipestone animals.

In addition to a rich daily life, we know they had a very important spiritual life. In creating and using mounds and earthworks, they revered the spirits of their ancestors and gathered with others to honor the wonders of the earth and sky.

As you visit the earthwork sites on the Ancient Ohio Trail, following paths which have been traveled by humans for thousands of years, you will be a trailblazer in your own right, finding new connections across the landscape, through time, and with objects, shapes, and hilltops you will see all around you.

From park rangers, teachers, Native people, archaeologists, and others we have collected some stories, activities, and lists of places to see and things to do - but we want these ideas to be just a beginning of your own adventures on the Ancient Ohio Trail! As a trailblazer, you can record and remember your adventures through your own pictures and words in a journal. Or on a tablet or phone.

Welcome to the trail - start making your own connections!

Sincerely,

Your friends along the Ancient Ohio Trail



All Sites

What Should We Call the People?

The builders of the Ohio earthworks were North American Indians, Native Americans, the ancestors of Native people living today on this continent. However, because they lived so long ago, it is not possible to say these builders belonged to a tribe we recognize now. Groups then would have had their own different identities.

As you visit the earthworks, you will sometimes hear the people called "Hopewell." The name Hopewell comes from a white man named Mordecai Hopewell who once owned a farm near Chillicothe, Ohio. There, archaeologists found objects that they had never seen before.

These exciting finds suggested that the makers of the artifacts had a distinct way of life, a culture never before known. They decided to call this culture the Hopewell Culture, referring to the artifacts and lifeways that belonged to the Native Americans that lived in this area from 100 BC to AD 400 -around 2000 years ago.

Notice that the term we use is Hopewell Culture. "Culture" means a way of life and beliefs that are transmitted from generation to generation through learning. This includes food, clothing, technology, religion, language, shelter, politics, music, architecture, art, etc. . We can only give the name "Hopewell" to the people's culture at that time. We do not refer to the these Native Americans as "the Hopewell people" - because we do not know what they called themselves.

To think about:

- Today, the descendants of the builders of the earthworks are members of many different tribes. Why do you think those tribe members would not like their ancestors to be called "the Hopewell"?



All Sites

A Boy's Story

This is a story about an imagined boy's life, 2000 years ago here in the Ohio Valley. Enjoy it – and try these ideas :

- Read it out loud to your family, or ask someone in your group to read it.
- Add to the story, as you visit earthworks and learn more about how a boy may have lived.
- Act out the story with a friend or brother/sister for parents or others.
- Draw your own illustrations for the story.
- Make up a title for the story.



This was the first year he had been allowed to come to the men's camp where the special, sacred blades were made.

When his father had solemnly affirmed that twelve laps of the sun across the eastern horizon had passed since his birth, the other men of their village had gathered around to place their hands on his head and shoulders, and sung their song over him.

When they came to the special spot, men of the other families connected to this valley were already present, bending the sapling poles and weaving the mats to set up the workshop.

It was the young boy's first time here, rather than farther up in the hills where the women and small children stayed during the regular trip back to the ceremonial grounds. Almost exactly halfway between the watercourse to their south, and the sudden lift of the hills to the north, they had been coming to this place before his father's and his father's father's days.

In a few more years, he might join the parties that traveled west, beyond the wide river there, across three more great streams, and almost to the Great River to which all of these waters ran. There they would find the source of the smooth, grey, milky flint from which they carefully shaped the bladelets for this place of preparation.

Likewise, if the years were good to him, he might find himself walking just a short distance to the east, through the squeeze where the creek bent around the bluff that reached the closest into their valley, and so into the open land where the great shapes were laid out.

Father had explained how the wisdom of the sun's motions, and the mysteries of the moon's both shorter and longer cycles, was considered and consulted through these enclosures. The healers and singers had their own set locations in the arrangement. The boy understood little of it, for now, but knew as he sat through the nights listening to the singers of his own clan, more would be made clear, just as his eyes adjusted to see easily on a full moon night even after a bright sunny day.

Today's clear weather helped him as he picked carefully at the dirt, gathering up all the debris from the making of the bladelets from the distant flint source, and laying it on a deerhide which would then be taken to the specially dug pit nearby. These fragments could cut your feet, but could never be simply cast aside as some of their local flint would be, back at the hunting and cooking camp.

A Boy's Story - Continued

So much to learn, but so many to teach him; not only his father, but uncles and uncles unknown who came to greet them as family, here in the preparation camp.

What would the next week be like, here in this place with so many memories for all of his family, men and women, adults and children alike? He did not know, but he was sure it would be wonderful.

With the discarded flint flakes all in a tidy heap, old single edged bits, a few broken spear points and a worn down spokeshave, he carried it all over to what he knew now was the proper spot, and did his part with a prayer in his heart.

From the earth it came, and to the earth, returned as a blessing.



This flint point was ceremonial.

Modern scientists have found that some stone used here was from distant sources. Skilled craftsmen shaped flint and obsidian, then buried the remains of the precious material in carefully separated deposits.

A Girl's Story

This is a story about an imagined girl's life, 2000 years ago here in the Ohio Valley. Enjoy it – and try these ideas :

- Read it out loud to your family, or ask someone in your group to read it.
- Add to the story, as you visit earthworks and learn more about how a girl may have lived.
- Act out the story with a friend or brother/sister for parents or others.
- Draw your own illustrations for the story.
- Make up a title for the story.



She had watched as closely as she could, but it was still a puzzle. Her mother had set up a small loom for her under the tree, next to her mother's own larger loom, where the well-worn branch showed, in two polished patches of bark, that they were not the first of their people to set up their weaving here.

They had spent the last few weeks with the fibers, dried after their stripping from the proper plants which were themselves pulled out of the marshy ground. In large circles, sitting cross-legged on the hard packed clay surrounding the fire hearths, they had hand rolled the short fibers of thistle and nettle stems into longer cordage.

The smaller, younger girls had rolled pieces together between their palms like a daub of riverbank clay turned into a worm, but now compressing and straining until the tubes became strands - then they passed those bits on to the older women, who with nary a smile would roll them between their work hardened hands and along their thighs, and in no time at all, those strands had become strings.

A Girl's Story - Continued

When the strings were spun into long fiber (by some amazing work done by women with longer fingernails and skills the younger girls despaired of ever matching), then passed around the circle to the beginning again, where the littlest young women rolled the strings up onto clay cylinders until a fat ball of cordage was the result.

Some of that cordage had been woven into a multi-strand rope that made up the sides of the loom that now hung down from the tree branch, and other stretches of it had been taken to the fire camp, where larger pots sat ready with water and nut shells or berries. The girls of her age had been sent down yesterday to the creekbed, where they gathered up fist-sized rocks that were hard and dense, not the stone which easily scraped down into sand, and those stones were now in the big fire.

Older women with longer arms (some of them already had scorched eyebrows!) took pairs of green sticks with small forks on the end, and lifted the rocks to where they could gently place them in the pots. After a short time of cooking the dyes with the water, the rolls of fiber would be placed into them, coming out sometimes with surprising colors. She had just learned yesterday that it was bright yellow-green hickory nut husks that made the best black dye.

Now the challenge was to master the rhythm of the snake stick, flashing it back and forth between the vertical strands on her small loom, tapping down with the lightning stick to firm up the horizontals from above.

Her mother was making a beautiful pattern on the large loom, one that echoed the story of their clan, colors contrasting and marching back and forth over the more stolid background, like the tale of the people across the face of the earth, like the weaving of the sun and moon across the sky and through the year.

She was just working with a solid color, trying to make a sturdy piece of rough cloth that could cover a baby (maybe even hers in a few years, absurd though that might seem), or just a panel for a skirt.

It looked so easy as her mother worked, and she kept saying, "It was hard for me at first, dear" as she worked her weaving up from her lap into the air above her head.

The weave was loose, and the ends of sections of fiber hung at odd intervals, but slowly, row by row, the small loom filled out in the shadow of the larger one. She would get better.

.....

Fragments of cloth, most preserved by copper objects left with them, show the people used sophisticated weaving techniques. Plant fibers were enhanced with downy feathers and rabbit fur.

Newark Earthworks

Minipeji's Story

(Words in Minipeji's language are Dakota, which is the heritage of co-author Carol Welsh. While we do not know what language the earthwork builders spoke, many contemporary Native languages may be related to it.)

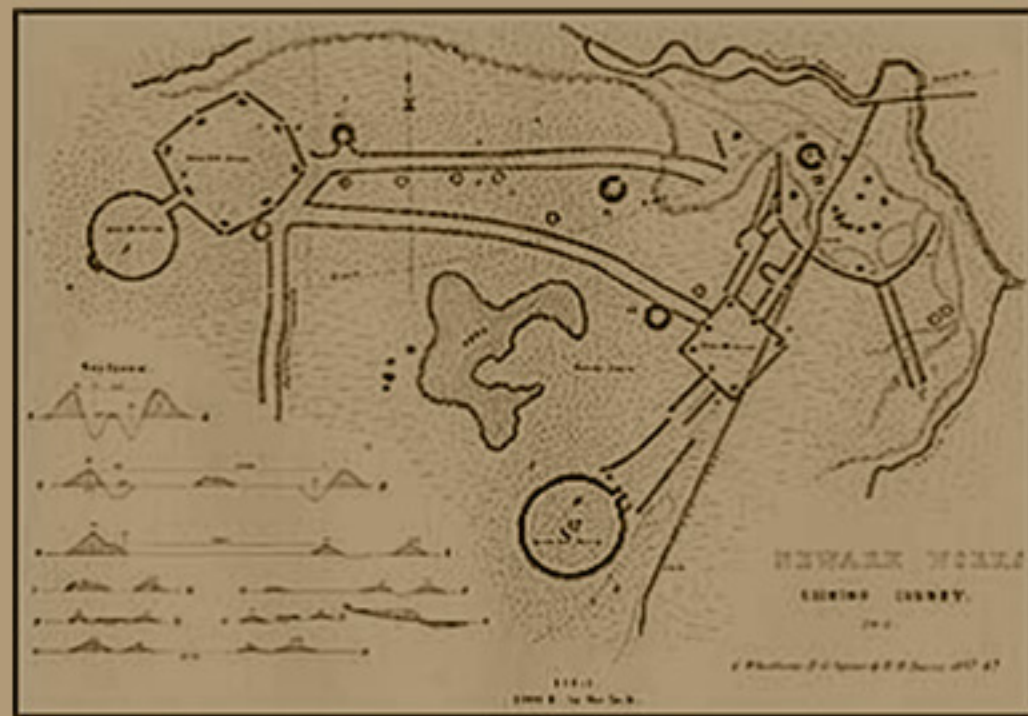
I am Minipeji, I say it "Mini - peyjee." My name means "dewdrop" and I have seen eight winters. I was given the name Minipeji because I was born just as the sun was rising. That morning the grass was covered in dew as the fox looked for his morning meal and the rabbit rummaged through the garden full of sunflowers, maygrass, squash, goosefoot, and knotweed. The dew blanketed all things.

The dew is on the ground this morning again, the sixth sunrise of our journey, as I walk with my tiospaye, my extended family. We are all headed to the sacred ceremonial center in the north (The Newark Earthworks). My grandfather tells me we are going there to celebrate Grandmother Moon. He says this sacred ceremonial center has a large circle (The Great Circle) made with colored clay, and close by is a square (The Square). The place where Grandmother Moon rises has eight walls (The Octagon) made of dirt, the height of my father. He says there is also an oval shaped place (The Ellipse), with mounded tombs, where our relatives stay once they have passed in to the next life. Many people, hundreds, maybe thousands, will gather (at The Octagon) to celebrate when Grandmother Moon rises as far north as she will ever rise on the horizon.

My grandfather and father have both seen this event, but my brothers and I haven't. Grandfather tells me this event only happens every 18 winters. As I walk, I get more and more excited about seeing the sky connect with the Mother Earth in a way I have never experienced before.

- **Help Minipeji find her way**

Minipeji made the long journey on foot with her family to the Newark Earthworks. She entered these earthworks from the south, on a road (a path, defined by mounded walls, 200 feet wide at times) leading to the Octagon. Find the Octagon and the Great Circle on the map. Draw the path Minipeji could have taken, from her entry road to the Octagon, then on from the Octagon using similar roads to the Great Circle.



Newark Earthworks

Minipeji's Story - Continued

Back to the story...

Celebrating Grandmother Moon (at The Octagon) was amazing! People came from all four directions to witness the event. The earthen walls were built so that the moon actually came up between two of them. I felt so connected with Mother Earth and the sky as Grandmother Moon slowly crept from the horizon, up into the heavens.

During our visit to the sacred ceremonial center (The Newark Earthworks) we went to the giant circle (The Great Circle) to celebrate a birth. As I walked in the grand entrance, my bare feet softly touching the earth, the size of the circle took my breath away! It was huge! My grandmother told me that my favorite oak tree near my home would easily fit end to end five times through the center of the circle. The walls at the entrance were three times the size of my father, and the ditch that goes around the inside of the circle was at its deepest here too. The energy of the circle was powerful! I could feel past and present ceremonies that had taken place there.

As I walked in, I saw the sacred shelter in the center, blocked by screened wooden walls giving privacy to important ceremonies that took place there (later this shelter would be disassembled and covered with dirt, known as Eagle Mound). Besides celebrating important births, my grandmother said other events happen there as well, such as celebrations of children becoming adults, joining of families, as well as celebrating people who have passed in to the next life.

As I walked on my journey home from this sacred ceremonial center (The Newark Earthworks), I thought about all I am grateful for: my tiospaye, Grandmother Moon, the plants and animals that feed us and teach us, and lastly, the Creator, for allowing me to witness this important moonrise, and to see the great circle.

To Do and Think About:

- As you enter the Great Circle think about the fact that this is where Minipeji and other Native Americans would have entered 2000 years ago. You are walking in their footsteps. Walk as you think they would have.
- Walk out to Eagle Mound and stand on top of it, with respect, knowing this is where a shelter was that held important ceremonies. Look around, take in the size of the Great Circle. Picture hundreds, maybe thousands of Native Americans gathered here for a ceremony or celebration.

Newark Earthworks

Wild Edibles and the Garden

Below are some plants that Minipeji and her people would have used for tools, as well as eaten in order to survive. Visit the garden near the museum to find some of these plants. You might even see some on your way over there, so be on the look out! Check them off as you go.

Sunflower



The flower heads were boiled to extract oil. The seeds were crushed and sifted or the shells were roasted. Sunflower seeds could be eaten alone, made into bread, or combined with other foods. Herbalists today use this plant for treating coughs, bronchitis, sore throats, and kidney problems.

Sumac



Native Americans made a lemonade-like drink from its crushed fruit and tannery workers used the tannin-rich bark and foliage to tan animal skins.

Milkweed



Let the butterflies lead you. Milkweed is a source of food for butterflies. The ropey fibers found in the stems of milkweed were twisted and used for cordage, or rope.

Acorns



Native Americans soaked the acorns to remove tannins, then roasted or ground them into meal or coarse flour.

Beech



Native American ate the nuts from the beech trees. They are extremely nutritional because of their high oil content

Goosefoot



Native Americans ate the leaves and seeds of Goosefoot. The seeds are rich in carbohydrates and the leaves are comparable to spinach in its nutritional content. The leaves bear a slight resemblance to the foot of a goose. The seeds are related to the popular grain from South America, quinoa.

Squash



Native Americans ate squash, fresh and dried, and stored it. They also dried it and used it for containers.

Maygrass



Maygrass has a starchy seed. It is a good source of vitamins and minerals and can be ground up into flour.

Newark Earthworks

Ten Things to Find and Do at Newark Earthworks

1. Most visitors to the Newark Earthworks start at the Great Circle. Go to the bronze outline map near the Visitors Center. Find the "You are here" arrow.

2. Look from the bronze relief map into the circle: see where the circle sits on the landscape, and then look back at the outline of what the Newark Earthworks once were. About what percent of the entire Newark Earthworks is the Great Circle?

3. Stand in the Grand Gateway which is the only "break" in the circle. Some early European visitors called this "The Old Fort" because of the moat with the walls; why is the moat probably NOT here to protect the Great Circle from attackers?

And why do you think the moat IS here?

4. Walk around inside the circle; using leaves or bark or nuts, identify at least two different species of tree growing here.

Looking around, do you think the trees were here before the Great Circle was built? Why or why not?

5. Go atop Eagle Mound, which was reconstructed after 1928, so visitors are allowed to climb it (much of the Great Circle is original material, so climbing up the sides is discouraged). Find the recently placed survey marker which is at the exact center of the circle. How far do you think it is to each side?

6. Look back from Eagle Mound towards the Grand Gateway. Imagine a procession or parade entering, or leaving through that opening. What might that have looked like? Draw or write your answer here:

7. If time allows, walk from the center towards the north side of the Great Circle, where a pedestrian bridge crosses the moat. Read the sign. Who built this, and when?

8. Return to the bronze circular map. Now look at the Newark Earthworks. How long do you think it would take to move 7 million basketloads of earth to build all this?

9. Find a map, and see where Flint Ridge is in Licking County. How far away is it?

10. If your group is able, go visit one of the other parts you can still see of the Newark Earthworks; Wright Earthworks, the Ellipse, or Octagon State Memorial.

Circle the names of any you get to see.

Hopewell Culture

NHP Sites and Newark Earthworks

Geometric Earthworks 1: Shapes

Look at the old maps of the earthworks in the next activity (3) on page 25. Fill in the blanks about what **geometric shapes** you see in these earthworks.

1. A is a perfectly round geometric shape.

Name an earthwork with one of these shapes in it:

2. A is a geometric shape with four sides.

Name one of the earthworks that has one of these shapes in it:

3. An is a geometric shape with eight sides.

Name an earthwork with one of these shapes in it: _____

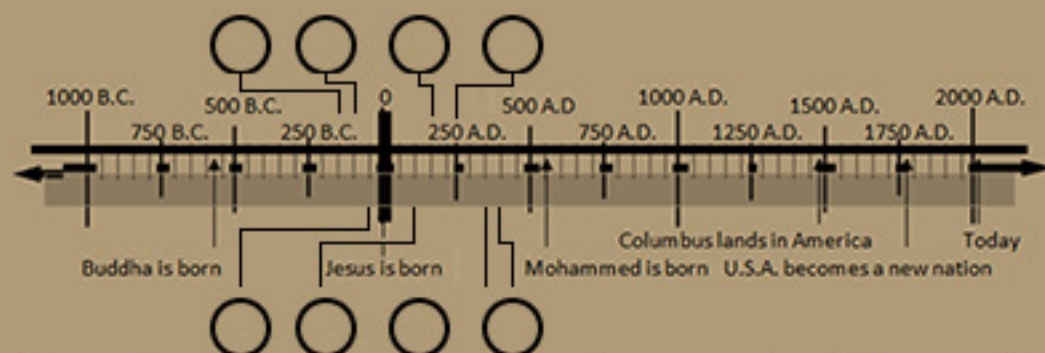
4. lines are lines that runs side by side but never touch.

Name an earthwork that has a set of these lines in it:

Geometric Earthworks 2: How Old Are They?

Each small mark on the time line on the following page shows 50 years. In the shaded space below the time line, *write the letter* for each event. Check the box after you mark each event on the time line.

- A. Hopewell Mound Group is started 150 B.C.
- B. Mound City Group is started 100 B.C.
- C. Liberty Earthworks is started 50 B.C.
- D. Mound City Group is finished 100 A.D.
- E. Seip Earthworks is started 150 A.D.
- F. High Bank Earthworks is finished 250 A.D.
- G. Hopewell Mound Group finished 350 A.D.
- H. Newark Earthworks is finished 400 A.



Use arithmetic and the above dates to answer the below questions about how long ago the Hopewell people lived here. (Hint: treat B.C. dates like negative numbers.)

1. The *first* Hopewell earthwork was started about years ago.
2. The *last* Hopewell Earthwork was finished about years ago.
3. The Hopewell people were building earthworks in Ohio for about years.
4. It took the Hopewell people about years to build Mound City Group.
5. It took the Hopewell people about years to build Hopewell Mound Group.
6. Which very famous person lived during Hopewell times (in another part of the world)?

Geometric Earthworks 3: Where are they?

Write the small letter on the map for each earthwork according to its location. Check the appropriate box after you map each earthwork. Which city are most of the big Hopewell geometric earthworks near?



(a) Seip Earthworks 	(b) Newark Earthworks 	(c) Hopeton Earthworks 	(d) Marietta Works
<input type="checkbox"/> H-13	<input type="checkbox"/> M-9	<input type="checkbox"/> J-13	<input type="checkbox"/> R-12
(e) Hopewell M. Group 	(f) Mound City Group 	(g) High Bank Works 	(h) Seal Earthworks
<input type="checkbox"/> J-13	<input type="checkbox"/> J-13	<input type="checkbox"/> J-13	<input type="checkbox"/> J-14
(i) East Earthworks 	(j) Portsmouth Works 	(k) Dunlap Earthworks 	(m) Cedar Bank Works
<input type="checkbox"/> J-13	<input type="checkbox"/> J-15	<input type="checkbox"/> J-12	<input type="checkbox"/> J-13
(n) Liberty Earthworks 	(o) Frankfort Earthworks 	(p) Baum Earthworks 	(q) Circleville Works
<input type="checkbox"/> J-13	<input type="checkbox"/> H-13	<input type="checkbox"/> H-13	<input type="checkbox"/> J-11
(r) Turner Earthworks 			
<input type="checkbox"/> C-13			

Hopewell Culture

NHP Sites and Newark Earthworks

Geometric Earthworks 4: Building Methods

It is amazing to think that the Hopewell people built such enormous and precise earthworks 2,000 years ago *without wheels, beasts of burden or any metal tools.*

- Check the appropriate box for the things below that the Hopewell would have used to build their earthworks.



Backhoe



Basket



Shovel



Ox



Digging Stick



Bulldozer



Freshwater



Wheelbarrow

Mussel Shells

Geometric Earthworks 5: Earthwork Design

The maps above show four different earthworks in the Chillicothe area. Even though they are miles apart from each other, they are remarkably similar.

1. Check the appropriate box for the shapes that all four earthworks had in common. (Notice that parts of East Earthworks were washed away by the river at some point after it was built.)

Big Circle Small Circle Square Octagon

2. Check the appropriate box for the one shape that always contains the burial mounds, if there are any. (Hint: don't confuse "gate mounds" with burial mounds.)

Big Circle Small Circle Square Octagon

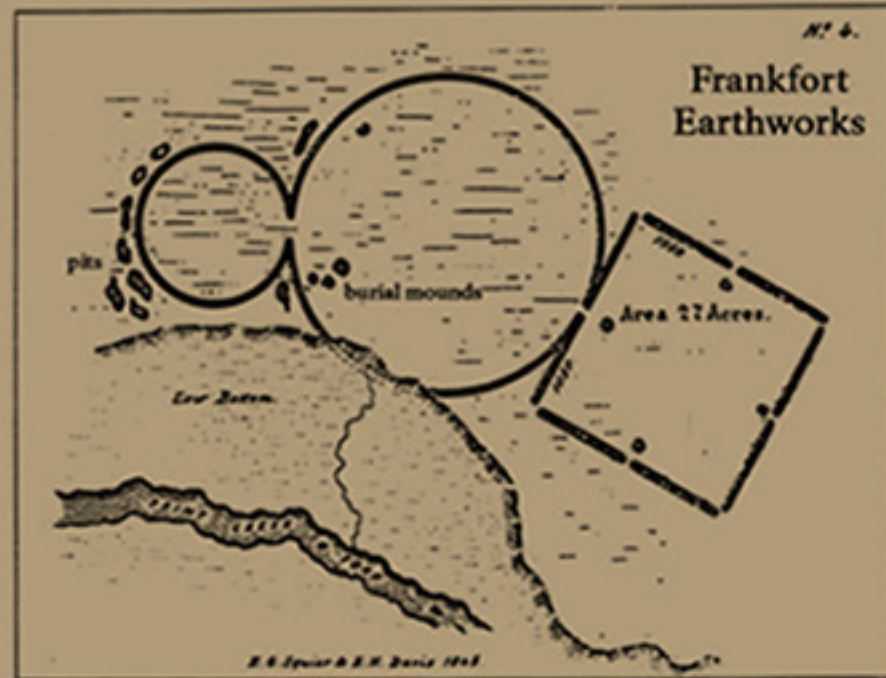
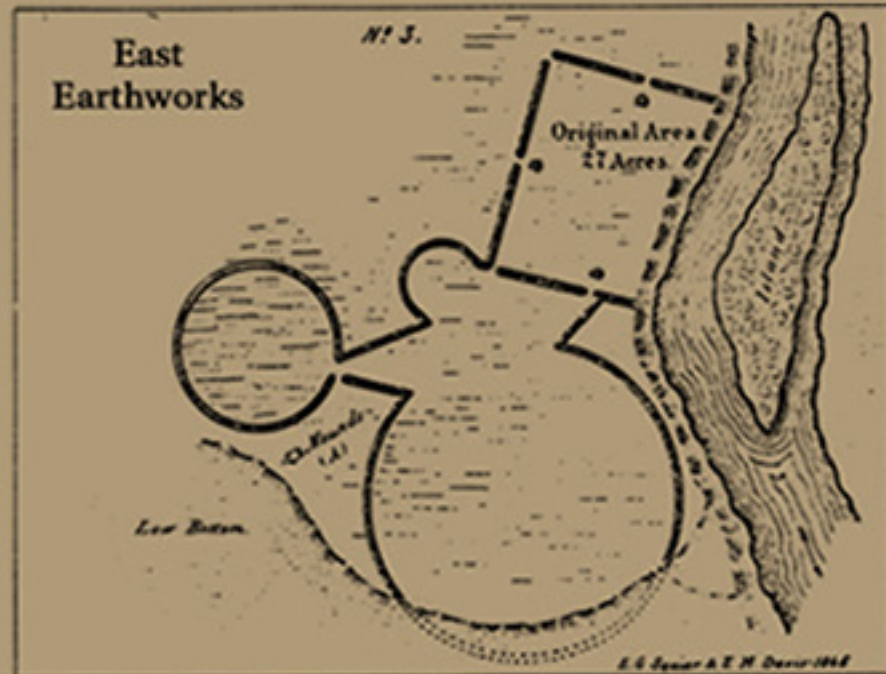
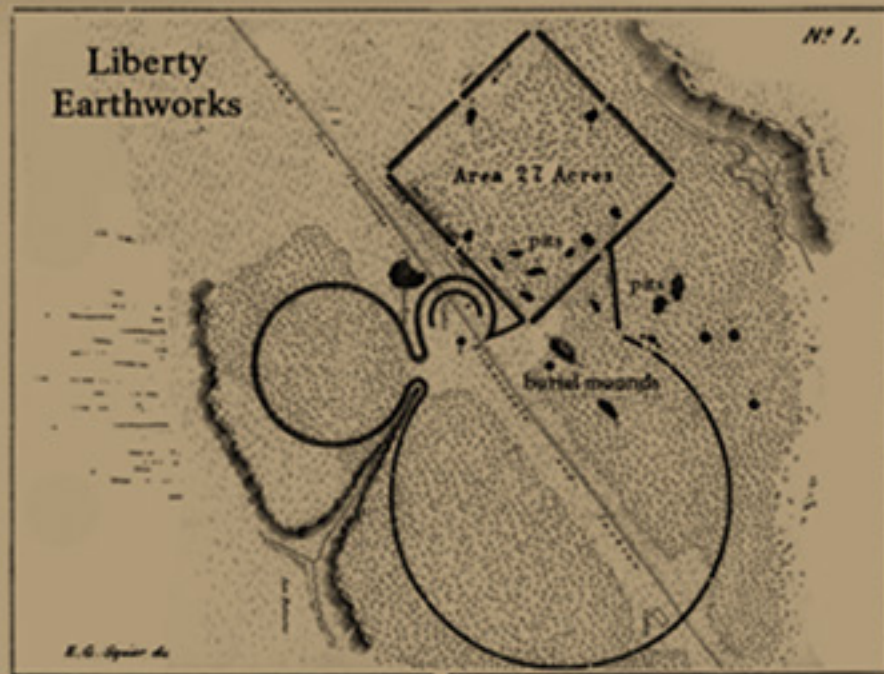
3. Check the appropriate box for any of the ways that the squares of the four earthworks were the same. (Notice that about a third of the square in Works East Earthworks was eroded away after it was built.)

Same size Gate mounds at side openings
 Eight Openings Gate mounds at corner openings

4. The squares are all 1,080 feet on each side, which is longer than three football fields end to end! If you were building this earthwork today, how would you measure such long distances?

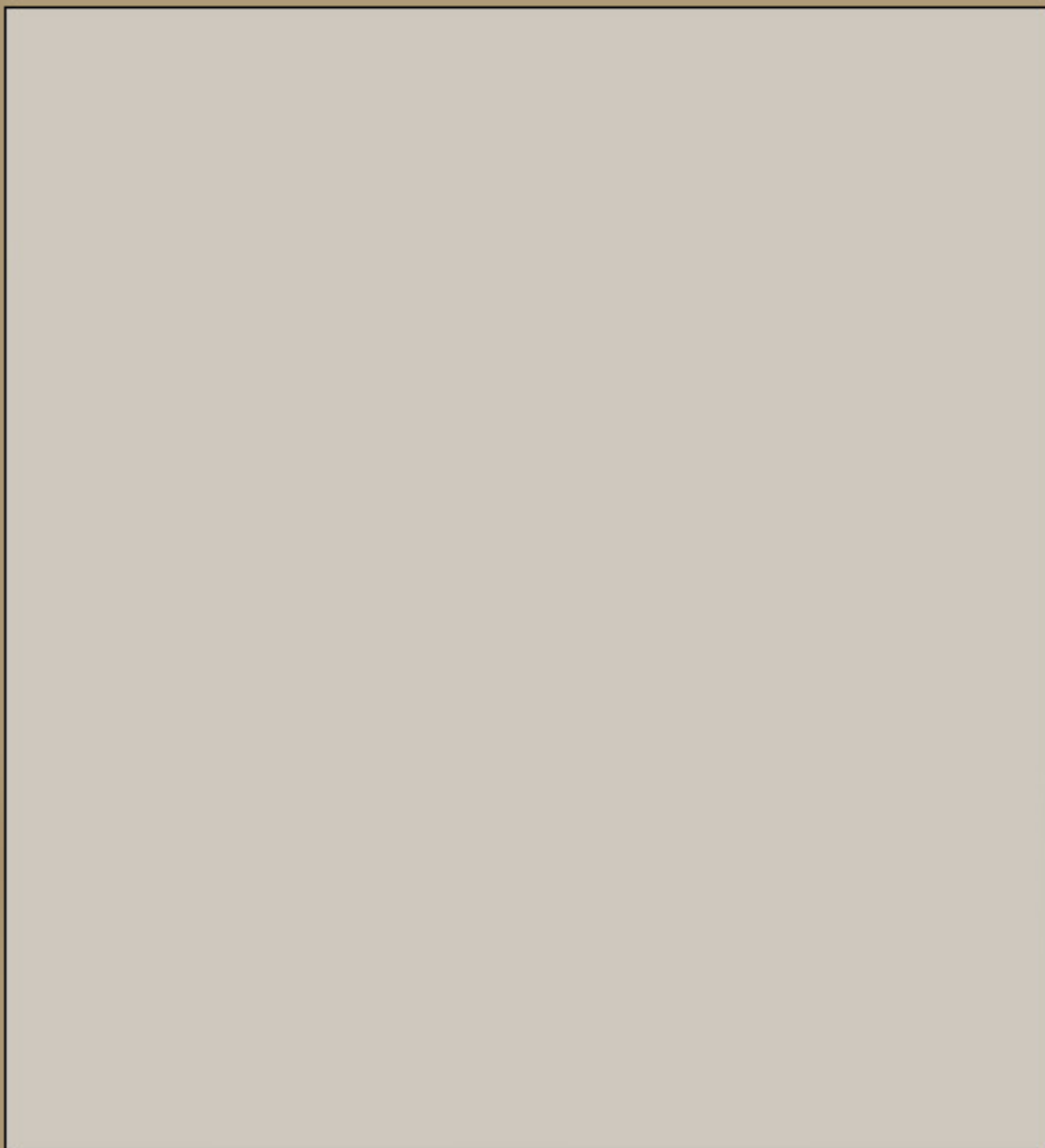
5. How do you think the Hopewell people did it so well 2,000 years ago?

Hopewell Culture



Hopewell Culture

NHP Sites and Newark Earthworks



Geometric Earthworks 6: Create Your Own


Create your own Hopewell geometric earthwork.

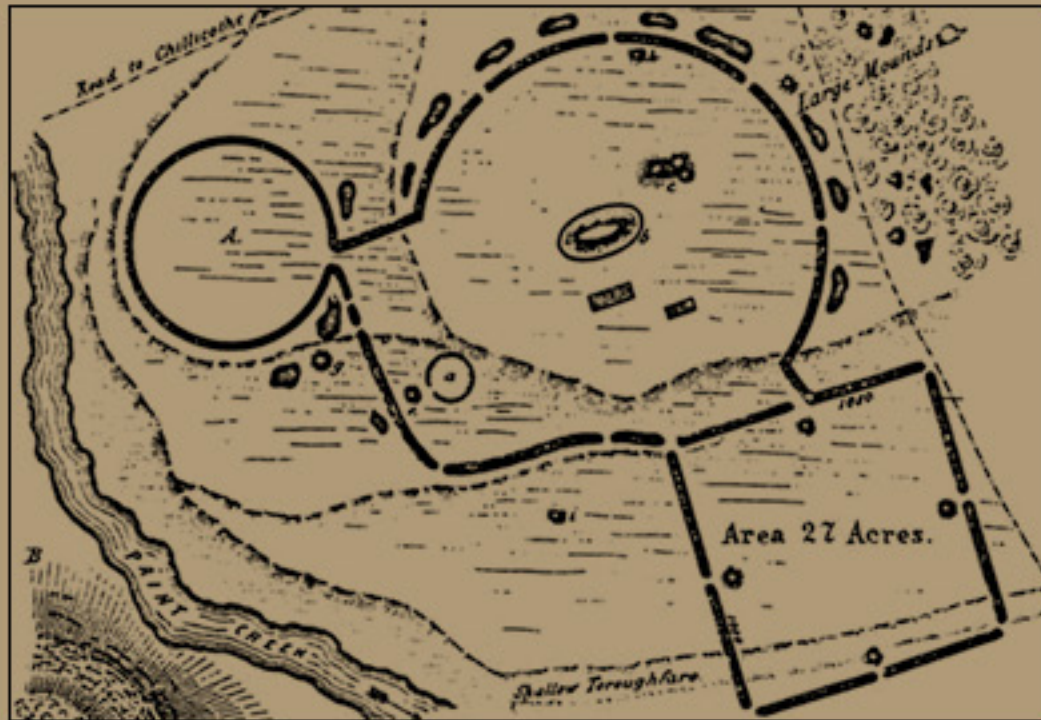
You can print this page and use drawing tools on the previous page. Check each box after you follow the instructions on that line.

- 1. In the space below, draw earthwork walls that enclose
 - at least one circle
 - at least one square
 - one octagon
 - at least one set of parallel walls
- 2. Make all the shapes connect to each other somehow. They can either be touching each other or they can be linked by drawing more parallel walls as connectors, like Seal Earthworks (h on p. 2)
- 3. Draw a large burial mound somewhere inside the largest circle. Fill it in to make a solid shape.
- 4. Draw a few small burial mounds inside the same circle. Fill them in to make solid shapes.
- 5. Erase all the corners on the shapes that have corners in order to create openings for the people to walk through.
- 6. Also create openings in the middle of each side of each square.
- 7. Draw a small gate mound just inside the openings on each side of each square. Fill them in.
- 8. Draw a small gate mound at each corner of the octagon. Fill them in to make solid circles.
- 9. Make enough openings in any circle so that the people can walk from one shape to another.
- 10. Draw some people inside the earthworks in order to show how big it is.
- 11. The Hopewell always built their earthworks near rivers, so draw a river nearby.

Seip Earthworks

How Big Is Seip?

The earthen walls of Seip Earthworks were 10 feet high and went on for about two miles! Draw on this image to see. Look how big Seip would be compared to a football field: One football field >>> 



1. Try to guess about how many football fields would fit inside the walls of this earthwork:
2. In the middle of the larger circle was a huge burial mound. This mound is thirty feet high. That is as high as three basketball hoop poles on top of each other. Draw a football field around it to see how big it is compared to a football field. Imagine how big it would look in sitting in a football field.

3. Draw 5 people inside the earthwork. Be sure they are the correct size compared to the football field.

4. There are openings in the four sides of the square. At each opening, there is a solid clay "gate mound" with no burials inside. What do you think the gate mounds were for?

A Gathering of Spirits

The space once enclosed by the outer walls of Seip was huge. The same is true of many of the earthworks. Why? Maybe one reason is that the people wanted room not just for humans, but for spirits of the ancestors and of the natural world too. Native traditions all across North America tell of interactions between people and spirits. People need the good will of spirits; but also the spirits need the people to keep the world in balance.

One story tells of a young man, Wassano, from the Ottawa tribe (who historically lived around the Great Lakes and in Ohio). Wassano marries a spirit bride, and his new father in law, named Old Spirit, must convince the other spirits to accept him. Old Spirit calls a meeting of spirits, and reminds them of the offerings (such as fish, meat, or tobacco) that people have given them.

About midday they [the spirits] commenced coming in. There were spirits from every part of the country. One entered who smiled on [Wassano]. He was the guardian spirit of the Ottawa, and he lived near the present Gitchy Wekuadong (Grand Traverse Bay). Soon after, he heard the roaring and foaming of waters. Presently they rushed in and passed through the lodge like a raging tempest.

Seip Earthworks

Tremendous pieces of rocks, whole trees, logs, and stumps rolled past and were borne away by the strong current with the noise and foaming of some mighty cataract [waterfall] in the spring. It was the guardian spirit of waterfalls.

Again, they heard the roaring of waves, as if beating against a rocky shore. The sounds came rapidly on. In a few moments in rolled the waves of Lake Superior. They were mountain high and covered with silver-sparkling foam. Wassano felt their pressure and with difficulty clung to his seat, for they were of frightful appearance and each one seemed as if it would overwhelm him. This was the last spirit who entered. It was the Guardian of Islands in the surrounding lake.

Soon after, the Old Spirit arose and addressed the assembly. "Brothers," he said, "I have invited you to partake with me of the offerings made by the mortals on earth, which have been brought by our relative. Brothers, you see their wishes and desires. Brothers, the offering is worthy of our consideration. Brothers, I see nothing on my part to prevent our granting their requests; they do not appear to be unreasonable. Brothers, the offering is gratifying. Our wants for this article are urgent. Shall we grant their requests? One thing more I would say – Brothers, it is this. There is my son-in-law. He is a mortal. I wish to detain him with me and it is with us jointly to make him one of us."

"Hake! Hake!" (Yes! Yes!) ran through the whole company of Spirits.

Source: Chief Chusko, "Wassamo, or the Fire Plume," in Henry Schoolcraft's *Algic Researches, Comprising Inquiries Respecting the Mental Characteristics of the North American Indians*, 2 vols., 1839. Reprinted in *Star Songs and Water Spirits: A Great Lakes Reader*, ed. Victoria Brehm, Tustin, MI: Ladyslipper Press, 2011, p. 163.

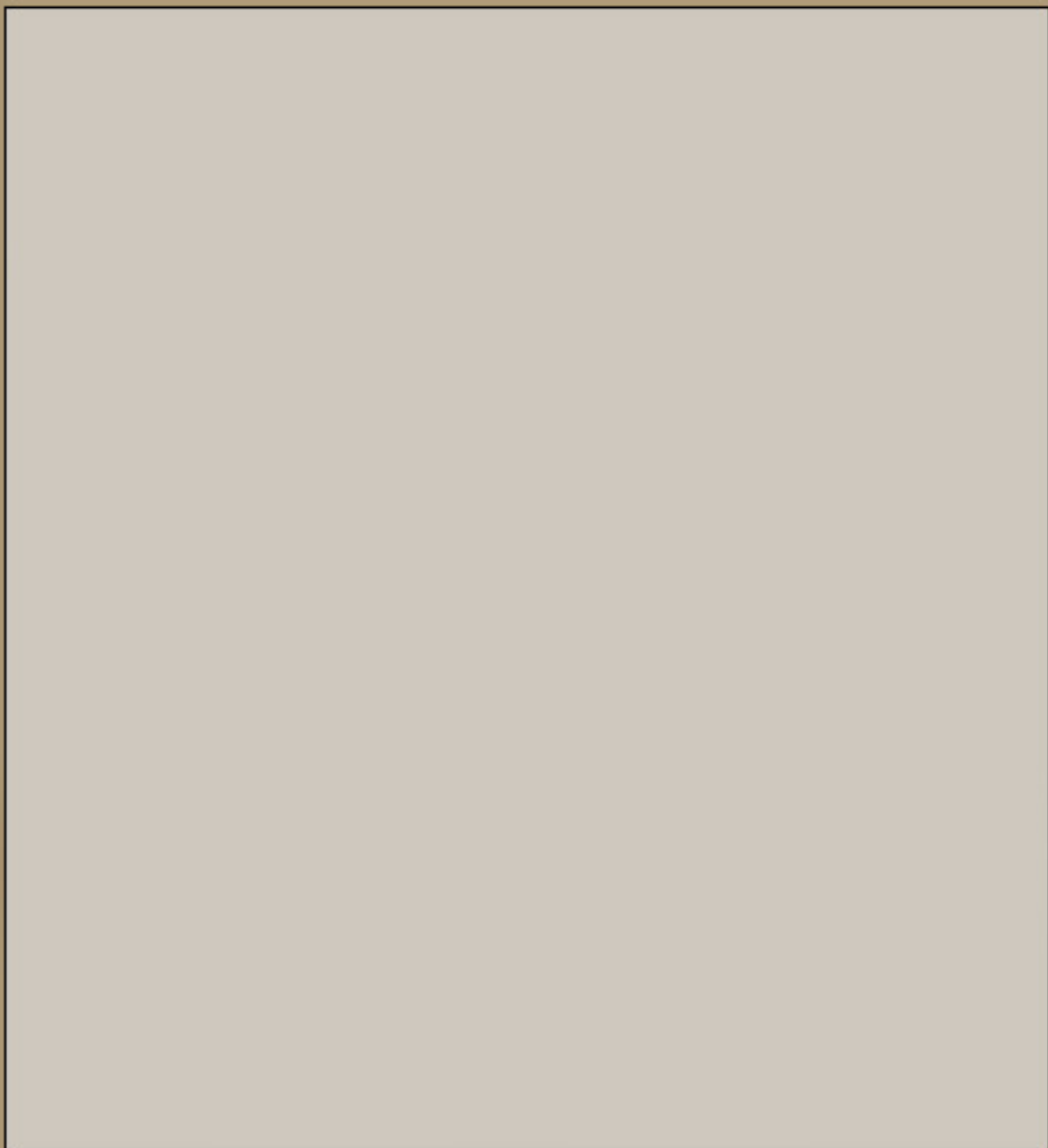
To think about:

- This story takes place in the Great Lakes area. If it were set here in the Paint Creek Valley, what natural features do you think the spirits might represent?



Mound City

Hunters and Gatherers



Hunters and Gatherers

Mound City is located next to the Scioto River. Hopewell settlements were probably located near the river, too. When the ancient people we call Hopewell lived here, this part of Ohio was covered by mature forests and small prairies. The people did gardening here, but certainly also hunted and gathered to find food.

- Go through the mound area and river overlook where trees overhang the water. Look for grasses, trees, bushes, and plants that might be sources of food. List them, or draw a picture of the leaf, fruit, or nut of the plant. Ask a ranger for hints. Here is one to start:



Hickory Nuts

1.
2.
3.
4.
5.
6.

- What evidence can you find that shows animals live here? List or draw. Here's a start:



Bird Nest

1.
2.
3.
4.
5.
6.

Mound City

Travel or Trade?

The ancient people here left objects under their mounds made from materials that came from hundreds of miles away.

- Where might some of these materials have come from? Draw a line from each object to the area where you think it came from. Then ask a ranger if you got it right.

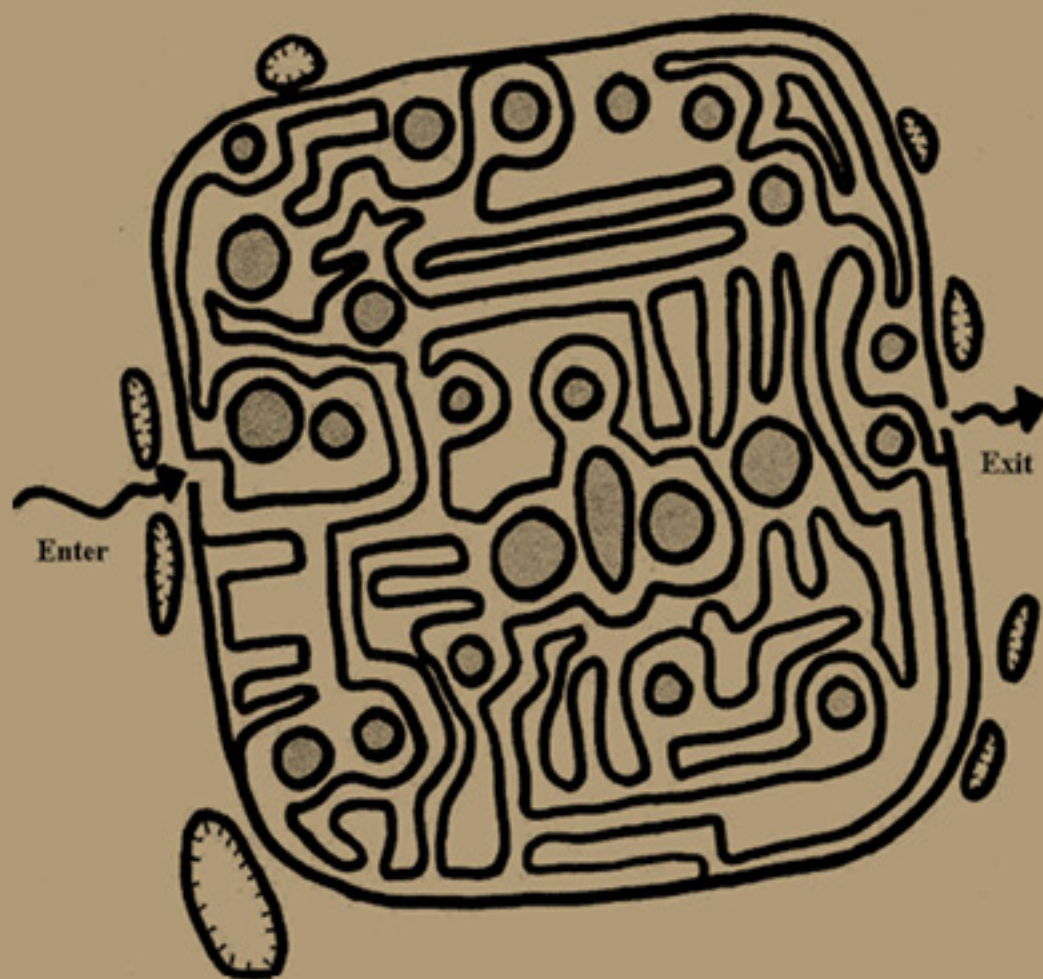


- The Scioto River was used by the people for transportation and trading. Do you think they traveled themselves to obtain the exotic items? Or did they trade for them? Write your opinion and the reason for it here.

Mound City Maze

Mound City Group is known for its large concentration of mounds. Twenty-three of them are surrounded by an earthen wall. They were built 2,000 years ago!

- Help the Junior Ranger find his way through Mound City!



- Outside the wall are 8 "borrow pits." Why do you think they were dug?
- Why do you think it is important to preserve mounds and earthworks?

Mound City

Hopewell Word Search

Hopewell Culture National Historical Park protects and preserves 5 sites in Ross County, Ohio. All of these sites are important resources that must be protected for future generations to discover and appreciate.

T	R	S	W	Q	U	I	P	O	Y	A	Q	M
H	L	K	J	H	G	F	D	S	L	A	O	Q
O	G	N	A	O	I	Y	T	L	R	U	E	W
P	E	A	X	L	G	P	E	A	N	K	H	B
E	R	B	C	Q	Z	W	T	D	P	D	E	O
T	P	H	K	N	E	E	C	E	O	Z	G	N
O	Y	G	D	P	B	I	U	W	B	M	K	Q
N	W	I	O	S	T	O	X	T	A	C	F	R
M	I	H	L	Y	J	V	L	O	S	E	I	P

• See if you can FIND and CIRCLE the names of the five park sites in these letters:

• High Bank • Hopeton • Hopewell • Mound City • Seip

River Trail

A shady trail takes you down along the river next to the earthworks here. What do you see? Look for the things listed below and draw pictures of them. Draw something that:

(1) grows out of the ground. (3) a human-made object you see.

1	3
2	4

(2) you could travel on. (4) you see when you look up.

The builders of the earthworks set most of them near rivers. Mound City Group is near the Scioto River. It was used by the people for transportation, trading, and other various activities.

• What other reasons would the people have for building their earthworks near rivers?



Mound City

Stratigraphy

Stratigraphy (struh-tig'-ruh-fee) means the arrangement of information or events in layers of rock and soil. When archaeologists dig a site, they record the location of what they find, so that chronological order can be established. Objects discovered deep in the earth are the oldest, while those near the surface are the youngest.

- In the picture below, were the human-made objects (artifacts) found at the bottom of the site placed there before or after the artifacts found on top?

- Suppose someone dug a trench through this site. Name some of the items that would be found in order from the most recent to the oldest.

Objects that are discovered deep in the earth...



Mound City

Comparing the Past

Visit the museum at Mound City, watch the film, and go on a hike around the mounds to find answers to the following questions.

- Compare your life to that of others here 2,000 years ago.

People of the Hopewell Culture

How they got their food:

Where they put someone who had died:

Who they did for fun:

Who they would be with at a feast or celebration:

You

How you get your food:

Where you put someone who has died:

What you do for fun:

Who you would be with at a feast or celebration:

- Which ways of the Hopewell are similar to yours?
- Which ways are different?



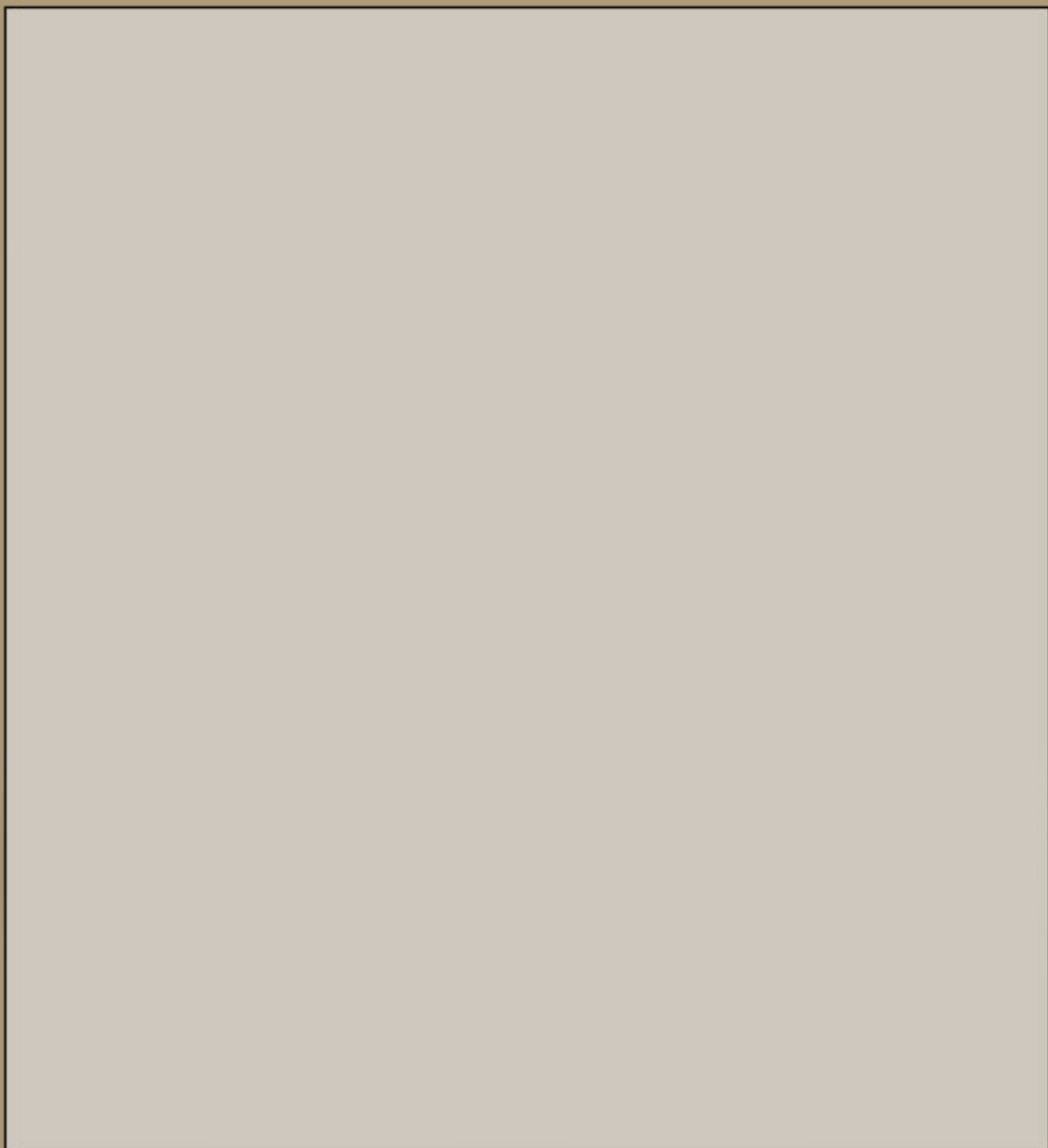
Tic Tac Habitat

Animals and plants call Mound City home because it is a good place to live. In other words, it is a good habitat. Draw what you see. When you have three in a row, you have a Tic Tac Habitat.

Tree	Insect	Wildflower
Park Ranger	Earthwork	13-Lined Ground Squirrel
River	Bird	Leaf

Mound City

Be an Archaeologist



Be an Archaeologist

- Draw an artifact, an object made by the people here 2000 years ago. Then tell how it was used. (Hint: There are artifacts on display in the museum.)
- Tell two ways you can help protect the ancient earthworks and artifacts here.

1.

2.

- Unscramble these letters to reveal tools used by archaeologists. (Hint: There are some words listed below if you need help.)

ORTWLE

KBTEOONO

LNIPCE

RISTEF

Sifter, Bucket, Pencil, Hat, Notebook, Trowel



Mound City

Camp Sherman

Camp Sherman put down its stakes at Mound City and the surrounding land for just over four years, from 1917 to 1921. Over 120,000 soldiers from Ohio and Pennsylvania trained at Camp Sherman for battle in Europe during World War I. The population of Chillicothe nearly tripled while the camp was in operation. During construction of the camp, many of the mounds were leveled. However, archaeologist William Mills convinced the army to construct their buildings on platforms instead of digging foundations, thereby saving many artifacts from being destroyed. Visit the auditorium to learn more about Camp Sherman and how it determined the fate of this park.

1. In what year was Camp Sherman built?

2. For what war were these soldiers training?

3. How many soldiers were trained at the Camp?

4. Why did William Mills want the army to put their buildings on platforms?



The Ohio Erie Canal

Before the canal was built, Ohio was a sparsely settled wilderness where travel was difficult and getting crops to market was nearly impossible. The canal, built between 1825 and 1832, provided a successful transportation route from Cleveland, on Lake Erie, to Portsmouth, on the Ohio River. Mules towed the canal boats loaded with goods and passengers. The canal opened up Ohio to the rest of the settled eastern United States.

- Take a walk on the Nature Trail to see some stones once part of a lock on the Ohio Erie Canal. Draw one here.



- How were the canal boats powered?

- What 2 bodies of water were connected by the canal?

- Why were the canals built, and why do they no longer exist?

1825



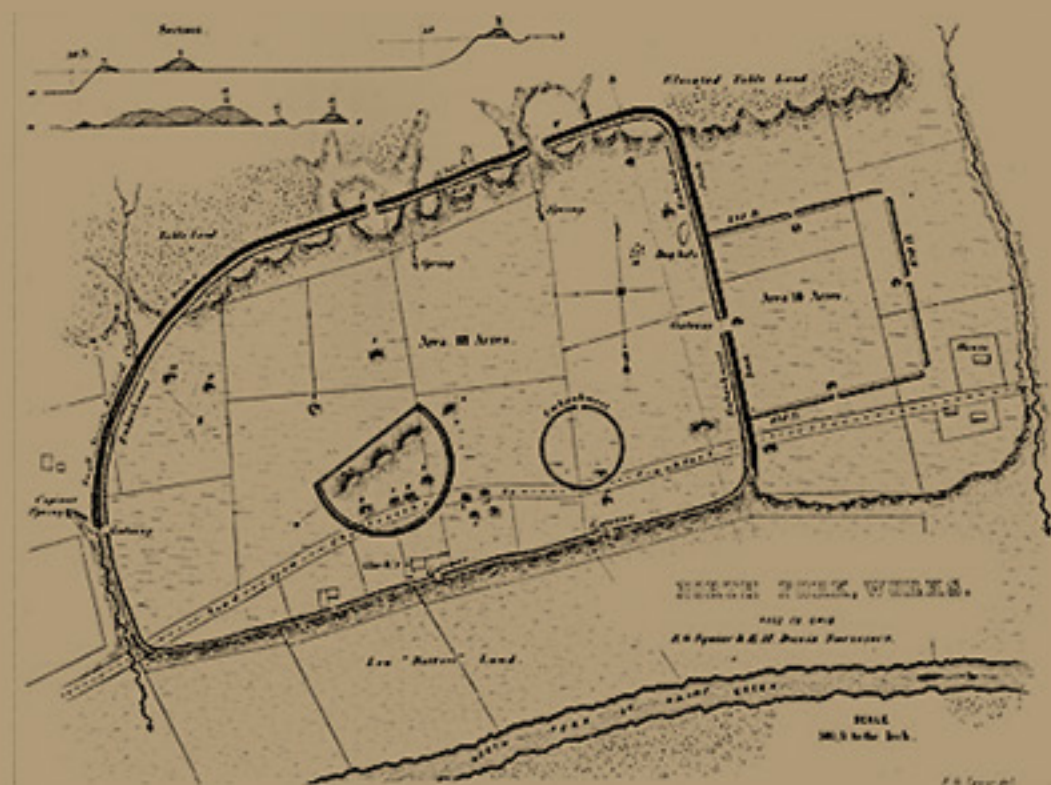
1913

Hopewell Mound Group

Making a Site Visible

Welcome to the Hopewell Mound Group! Do you see any mounds? There is a slight rise in the ground where the largest mound once towered 33 feet high. Otherwise, as you can see, the site looks like a field. That's because it was a farm field for a long time before it was bought by the National Park Service.

Today, the only very clear earthworks are up the path in the woods. There you can see part of the wall that once enclosed the whole site. Beneath the field are important remains of the site, remains that people may one day want to investigate more. But for visitors, it is hard to understand what once was here. In the 1840's, a map maker drew this picture of the site:

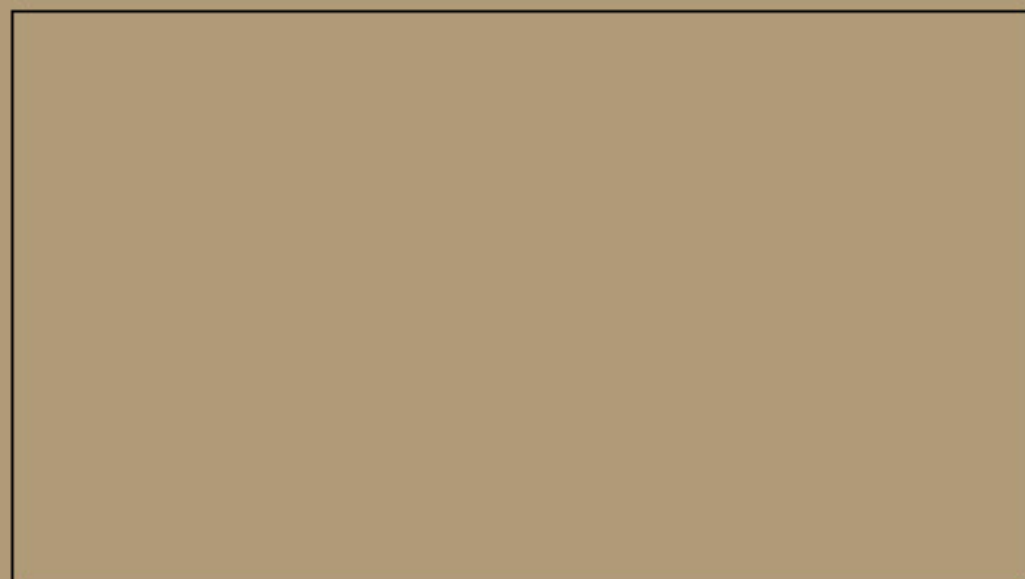


The D-shaped enclosure holds 3 joined mounds. Their remnant is what we see in the slight rise today.

The park people are trying to figure out how to "show" the walls and mounds on the ground for visitors here, without actually rebuilding them. One way, part of this Ancient Ohio Trail program, is to let people see the landscape with digital models of mounds and walls on the screen of their i-phone or tablet. Here are some other methods being considered:

- Plant bushes or flowers to show where things were
- Use lights or lasers to "re-create" the earthworks (only good at night)
- Build shapes with lightweight temporary materials like plastic inflatables

Below, describe or draw how one of these might look – or suggest your own solution.



Alligator Mound

Is This an Alligator?

This is how Alligator Mound was drawn in 1848:



Look at Alligator Mound yourself. Does it look like an alligator?

Nobody knows how Alligator got its name. Perhaps local Indians were trying to describe a water creature, and it was mis-translated as "alligator" by early settlers. (Of course, there are no alligators in Ohio!)

Over the years, people have suggested that the mound may show some other animal.

The Opossum



Maybe the mound shows a possum, a local animal with a curling tail. The possum also has a pouch for carrying its young. The piece attached to the middle of the body, shown in the old drawing but no longer visible, may have been the pouch. (Or, it may have been simply a place to light a fire for ceremonies connected with the creature.)

The Underwater Panther



Maybe the mound shows a traditional Eastern Woodlands Indian mythic being called the underwater panther. This creature was thought to live in the water and overturn canoes with its powerful long tail.

- Can you think of another local animal that might be shown in the mound? Draw it here.



- To Think About:

This ancient figure is eroding away. What do you think might be done to protect it better, while allowing people to still see it?

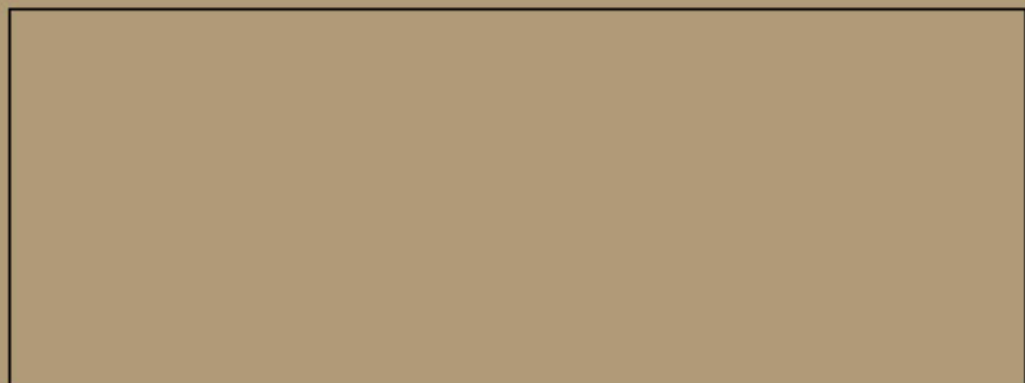


Fort Ancient

Ten Things to Find and Do at Fort Ancient

1. How many stone mounds are there in the North Fort?

2. Look at the museum, and figure out how it connects to the stone mounds. Write the answer here, or draw it:



3. If you walked from the northernmost edge of the North Fort to the far end of the South Fort, how long would it take?

Time:

4. Find a viewpoint looking at the river below: what's the name of the river?


5. Find the shell or entire nut from a tree growing here, and learn the name of the tree.

6. What is the most interesting thing you have learned from one of the signs here?

7. Look at the license plates in the parking lot: what states are visitors here from?

8. Find out how many miles around Fort Ancient's walls are.

9. How tall are you? Stand next to a wall of Fort Ancient. Estimate how high the wall is by comparing it to your height. If each basketful of earth takes up about six inches, figure out how many basketfuls you would have to pile up to reach the top of a wall.



10. If your group is able or willing, go down to the river valley and look back up at Fort Ancient. How would you imagine your feelings paddling to this spot by canoe? Write them, or draw a picture above to show them here.

Marietta Earthworks

An Indian Game

The Quadranaou Mound in Marietta, like some other earthworks, seems almost made for games, with its rectangle of set-off space. In ancient times, games probably had spiritual meaning.

Some still do among modern Native people. Games also helped improve skills. The Hoop and Pole game was played by tribes all across North America.

To play, you need two or more players and:

Park space, away from most people

A hoop, such as a hula hoop or smaller ring (historic hoops range from a few inches across to 25 inches).

You can make your own hoop with a flexible vine or branch, attached with string or strong tape. Be sure your hoop will roll along the ground.

"Poles" can be straight sticks found on the ground, short or up to 2 feet long. Each player should have the same number of sticks. Decorate your own with markers so you can identify them once they are thrown.

How to Play:

Decide in what direction the hoop will be rolled. Players stand next to each other facing the rolling hoop. Adjust your distance from the hoop to make the game easier or harder. Mark the standing line in some way so no one gets ahead of the others.

- One person rolls the hoop, and once it is moving, other players try to throw their sticks through it. The roller judges if there is a question of a pole not having gone through the hoop.
- Keep score through as many rolls as you like. Take turns as roller.

Variations:

- Use string to create an open web inside the hoop. Some Native players do this, perhaps referring to ancient shields. It makes the game harder.
- Bet on the outcome of the game, as most Native players have always done. Give each player an equal number of checkers, or marbles, or other small objects. The winner of each roll of the hoop takes one from each of the losers.

Source: Stewart Culin, *Games of the North American Indians* (Dover, 1975), republication of an accompanying paper by that name to the *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Smithsonian Institution, 1902-1903*, Government Printing Office, 1907.

Marietta Earthworks

Marietta Ramble



Go around town in Marietta to find out about the earthworks. Go with others, and use a town map to avoid losing your way! Check off as many as you can :

- Top of the Conus mound, inside Mound Cemetery off 5th St. Climb all the stairs and write what you find there.
- Tombstone of Benjamin Crupper, in group across from the Conus Mound land bridge. Why was he important? (Clue: Read the historic marker at the Quadranaou.)

- Corner of 5th St. and Washington. The southeast wall of the Great Square once ran down Washington St., with a gateway opening in the middle of this intersection. Going through, the first settlers here called it "entering the Town."
- Washington County Public Library, corner of Washington and Ellenwood. Go in on the left to find the library's new elevator. The library sits atop the mound marked "B" on the map. Circle the map feature where the elevator now is.
- Go to Quadranaou Park, on Warren St. between 3rd and 4th. At the huge platform mound, run up one ramp and down another. Find the historic marker about Benjamin Tupper.
- At Sacra Via Park, 3rd St. and Sacra Via, walk all the way down to the river. Imagine processions landing here and going up to the Quadranaou. What is the brick marker for at the top of the park?
- 3rd and Putnam Sts., the Unitarian Church. Look at the bricks. They were made from clay taken from the walls that once enclosed the Sacra Via.



Miami Fort

A Legend of the Summer Birds



From overlooks in the Miami Fort earthworks, you can see the spreading waters where the Great Miami meets the Ohio River. Here, rich wetlands give birds food and shelter – especially when migrating flocks stop over, in spring and fall. Perhaps the earthworks were created partly so the people could gain food and feathers from the birds, and mark the migrations that accompany the change of seasons.

Here is a legend about the birds from the Anishinabe (Ojibwa, Chippewa) who now live mostly in the northern Great Lakes area and in Canada.

A great many years ago, a giant found he could make the winter stay in the north country all year long if he put the birds of summer in cages. When the time came for the weather to turn warm, there was no change. It stayed very, very cold...In the north, the Ojibwa people were in misery. All they could think of were the warm summer months, as they shivered all day long in the cold. There was very little food left... Finally, the Indians and the animals gathered together in Council.

They were determined to find the summer birds and return them to the north, bringing the summer weather with them. However, out of all the animals, it was the small fisher, Okishkimonisse [a weasel-like animal] who finally offered to go find the one causing all these problems and bring the summer birds back home.

The next day, Okishkimonisse started out on his journey, taking only a small ball of wax to use as a weapon. Day after day, he flew southward, the direction he had watched the summer birds fly when they left the year before. He traveled a full moon before he finally reached the home of the giant. The giant was asleep, when Okishkimonisse arrived, but he had posted two crows as guards. Now, Okishkimonisse was able to move quietly, and before the crows knew it, the fisher had dropped down on them, clamped their bills shut, and sealed them with the ball of wax. This kept the crows from calling out to the giant.

Then quietly, so as not to make a sound, Okishkimonisse crept inside to where the cages of the summer birds were kept. One by one, he opened the birds' cages. The birds tested their wings after their long captivity and as soon as they began to fan the air, it began to get warm. The snow melted, and the plants began to break through the earth. As the birds flew northward, they brought summer to the waiting Indian people along the way...

Source: [Okishkimonisse Saves The Summer Birds - Ojibwa](#)

To Do:

- Draw a picture showing part of the story.
- Look for a bird at Miami Fort, and learn its name from a bird identification book, or by asking a park ranger.
- Find names of some birds in the Anishinabe language at <http://www.nativetech.org/shinob/ojibwelanguage.html>

Miamisburg Mound

Mound Measuring

Welcome to Miamisburg Mound! Does it look big to you? Try out these ways of measuring the mound.

How tall is it?

Number of steps on the way to the top

Height of one step

(Use a ruler if you have one; or estimate the number of inches, and ask others there how high they think one step is. Add up the estimates, divide by number of guessers to get an average).

Height of mound in inches

(no. of steps X height of one step)

Height of mound in feet

(inches divided by 12).

Number of stories in a building about the same height as the mound, if a story is 10 ft. high.

How big around is it?

Number of your steps it takes for you to walk around the base of the mound

Size of one of your steps in feet, measured or estimated by someone older than you

Number of feet around, circumference

(number of steps X size of step)

How far can you see from the top?

Your guess at how many miles you can see from the summit.

Spot a distant building or landmark, and check the distance from here to there on a map.

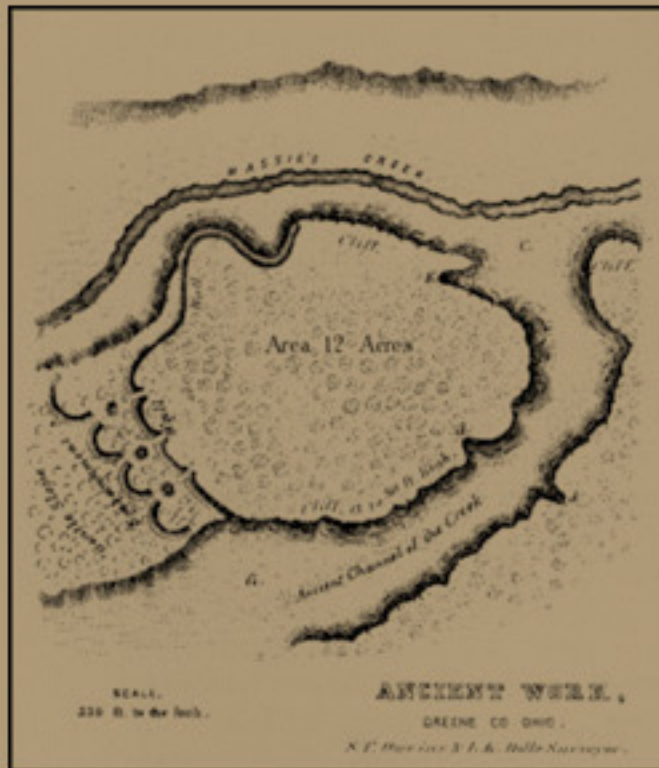
To Think About:

- What makes this mound look so big? Why do you think it is so tall?
- Imagine this area covered with forest, 40 or 50 feet tall. Could you still see this mound? Do you think the builders cut down the trees around it?

Pollock Earthworks

Defense or Ceremony ?

Here at the Pollock Earthworks, a peninsula of land sits next to the creek. Long ago, it was surrounded by water on 3 sides, as suggested in this old map.



A wall with 3 openings was built across the neck of the land, and once stretched northward to the edge of the cliff. Walk around the end of the "peninsula" as far as you can. On the map, draw where you were able to walk.

Experts still are not sure why the wall was built: was there a fort or a kind of temple inside? Here is some evidence on both sides. Circle the one you think is most convincing. (Could be both!)

Defense

- Earth wall plus cliffs surround the peninsula
- Water makes a 3rd ring of defense
- For about 100 years a wood fence topped the earth wall
- Wood fence was burned down (by enemies?)

Ceremony

- Earth wall had 3 openings with decorative mounds and crescents
- Beautiful creek location may have inspired spirituality
- Burning fence was immediately covered with earth, suggesting ceremony

Serpent Mound

Ten Things to Find and Do at Serpent Mound

1. Read the granite monument. What's the main point?

2. Save the tower for later! First, go to the tail. How many coils are there?

3. If conditions and your group allow, go down the path to the left of the serpent.

What is the name of the creek down here in the valley below?

4. Look back up (if you are able to go to the creekside) at where Serpent Mound is on the bluff above. What does the end of the bluff look like?

5. Take the trail all the way around the bluff's base, or go back up the way you came. Now for the Serpent Mound itself: how many coils of the snake are there?

6. Go to the head. What do you think the oval shape represents?

7. Look across the valley in the direction of the serpent's head. What direction is that? Why are we looking that way?

8. Head back around the serpent outline. Now climb the observation tower! How many people do you think it would take to join hands all the way around this shape made of earth?

9. Look for some of the other mounds near the parking area. Are they older than, same age as, or younger than Serpent Mound?

10. What does the view of the area around Serpent Mound make you think about?



Note: This is a serpent made of mica, found at another site called Turner, and made by the earlier earthwork builders.

Serpent Mound



The Uktena

Many tribes of this Eastern Woodlands region tell of a monstrous snake, that lives in the watery underworld. Perhaps the Serpent Mound was meant to represent this snake. Among the Cherokee, it is called "Uktena," which means "The Keen-Eyed." In 1900, Cherokee people described the Uktena this way to James Moody:

Those who know say the Uktena is a great snake, as large around as a tree trunk, with horns on its head, and a bright blazing crest like a diamond on its forehead, and scales glowing like sparks of fire. It has rings or spots of color along its whole length, and can not be wounded except by shooting in the seventh spot from the head, because under this spot are its heart and its life. The blazing diamond is called Ulun'suti -- "Transparent" -- and he who can win it may become the greatest wonder worker of the tribe. But it is worth a man's life to attempt it, for whoever is seen by the Uktena is so dazed by the bright light that he runs toward the snake instead of trying to escape. Even to see the Uktena asleep is death, not to the hunter himself, but to his family...

Whoever owns the Ulun'suti is sure of success in hunting, love, rainmaking, and every other business, but its great use is in life prophecy. When it is consulted for this purpose the future is seen mirrored in the clear crystal as a tree is reflected in the quiet stream below it...

Source: *Myths of the Cherokee* by James Mooney, Nineteenth Annual Report of the Bureau of American Ethnology 1897-98, Part I. [1900]

To Do:

- Walk to the head of Serpent Mound and look at the shapes there. Do you think they may represent the crest the Cherokee called the "Ulun'suti"? Draw the head here and show why or why not.

A large empty rectangular box with a black border, intended for drawing the head of the Uktena as described in the text.

- Below, draw your own "Uktena" version of the Serpent, as it is described above.

A large empty rectangular box with a black border, intended for drawing a personal version of the Uktena as described in the text.

Sunwatch Village

Find It Fast

There is a lot to see here at SunWatch Village. Pictured below are things you can find both in the museum and outside. Check them off as you go. Time yourself if you like, and if you find this pictured set within 15 minutes, go on to Level 2.

LEVEL 1: Find these!



HOUSES



POTTERY



DEER BONES

LEVEL 2:

Find the Big House. Circle it.

Draw a pot decoration you find.

Draw one bone you find.



CORN, BEANS and
SQUASH: The 3 Sisters

Draw as they are grown in the garden.



FLINT TOOL

Tell 2 uses for a tool you find.



WOLF-PIPE

Label, to show where the tobacco
MAN went, and the smoke came out.

Credits

JEFF GILL, associate with the Newark Earthworks Center, and co-director of "Down to Earth," a consulting firm specializing in historical interpretation and audience evaluation:

A Boy's Story

A Girl's Story

Ten Things to Find and Do at the Newark Earthworks

Ten Things to Find and Do at Fort Ancient

Ten Things to Find and Do at Serpent

MARY GORDON, Newark teacher and director of field trips and summer children's activities at the Newark Great Circle:

What Should We Call the People?

Minipeji's Story (co-author with Carol Welsh)

Wild Edibles and the Garden

Rangers of **HOPEWELL CULTURE NATIONAL HISTORICAL PARK**, sharing here activities from their Junior Ranger program, and their "Earthworksheets" (the complete Junior Ranger packet and printed versions of the Earthworksheets are available to young people visiting park headquarters at Mound City, Chillicothe):

Geometric Earthworks

Hunters and Gatherers

Travel or Trade

Mound City Maze

Hopewell Word Search

River Trail

Stratigraphy

Comparing the Past

Tic Tac Habitat

Be an Archaeologist

Camp Sherman

The Ohio-Erie Canal

CATHRYN LONG, Senior Writer and Researcher, the University of Cincinnati's Center for the Electronic Reconstruction of Historical and Archaeological Sites (CERHAS):

A Gathering of Spirits

Is This an Alligator?

An Indian Game

Marietta Ramble

Mound Measuring

Defense or Ceremony?

The Uktena

Making a Site Visible

Staff of **SUNWATCH** Indian Village and Archaeological Park:

Find It Fast

CAROL WELSH (Dakota heritage), Director of the Native American Indian Council of Central Ohio:

Minipeji's Story (co-author with Mary Gordon)

Read for Sooner or Later (before you travel)

Aveni, Anthony. *The First Americans: The Story of Where They Came From and Who They Became*. New York: Scholastic, 2005. Anthony Aveni, the famous authority on ancient astronomy and timekeeping, has written a beautifully illustrated, readable book about the wondrous ancient cultures of North America, including coverage of the Ohio earthworks. The book has some imperfections however, including an outdated history of first arrival.

Bruchac, Joseph and Michael J. Caduto. *Keepers series: Keepers of the Earth* (1988-1997), *Keepers of the Animals* (1991), *Keepers of Life* (1994), *Keepers of the Night* (1994). Golden, CO: Fulcrum. These classics, in large format paperback, combine traditional Native American stories with activities to encourage understanding and stewardship of the environment. Most of the stories have ancient origins.

Bruchac, Joseph. *Between Earth and Sky: Legends of Native American Sacred Places*. New York: Harcourt Brace and Co., 1996. Gives younger readers or listeners an idea of Native attitudes toward sacred places. The book includes Serpent Mound, although it is attributed to "Hopewell" while recent evidence says Serpent was built by a later culture about AD 1000.

Hakim, Joy. *A History of Us: The First Americans, Prehistory-1600* (Revised Third Edition). New York: Oxford University Press, 2005.

Hakim's history remains very appealing with its fresh storytelling approach. A section is devoted to the "mound builders," although it contains some errors. The detail on pre-contact America, and on the earliest European arrivals, is good in general.

King, David C. *First People: An Illustrated History of American Indians*. New York: DK Publishing, 2008. A beautifully illustrated general history of American Indians from the first arrival through today; while sections on mounds and earthworks are minimal, the book has value for its informed contemporary overview and coverage of ongoing issues.

Mann, Charles C. *Before Columbus: The Americas of 1491*. New York: Atheneum, 2009. This is the young person's version of Mann's highly popular work, *1491*. It covers American Indian experience in the entire hemisphere before European contact, with excellent illustration; and although the earthworks of Ohio are barely mentioned, the book provides good perspective.

Various Authors. The National Museum of the American Indian is copublishing two series for children: *Tales of the People* is a picture book series for ages 4-8; each book tells a Native tale (traditional or updated); authors and illustrators are Native American. *My World: Young Native Americans Today* is nonfiction for ages 9-12, each volume introducing an individual young person from a contemporary tribe. Both series are ongoing.

Wood, Marion. *Ancient America (Cultural Atlas for Young People)*. New York: Facts on File, 2003 (rev. ed.). An excellent book of maps, presenting illustrated ancient history of the Americas in two-page spreads.

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