



Jeffers Hopewell Mound, Worthington , Ohio , similar to the Bear & Thunderbird Mounds in Toronto, Ontario.

This prehistoric mound is all that remains of a much larger complex of earthworks that once occupied this site, a dramatic 60-foot bluff overlooking the Olentangy River. The earthworks have been built by the Hopewell people between 100 BC and AD 400, although archeologists have found signs of human habitation at this site dating back to 8,000 BC.

# ***Bear & Thunderbird Mounds***

## **Toronto, Ontario**

***As Prepared by Rastia'ta'non:ha***

***Date re-edited January 4, 2008***

# Indigenous Language Families in Ontario

- Haudenosaunee

Note: Includes all Iroquoian speaking people.

The Thunderbird Mound and the Bear Mound in the area are the creations of the ancestors of the Haudenosaunee. This is known from the evidence that is bleeding through the top soil at the Thunderbird Mound, which is Red Ochre and as noted in contained material, that the use Red Ochre in burials is a Haudenosaunee practice.

Also the Thunderbird Mound is located below the famous trading village of Taiaiaagon, noted by Baby in his writings as a Seneca & Mohawk shared village up to 1687, destroyed by De Nonville. Baby was a man from Detroit, Mi. who moved to the Humber River area in the 1800's and purchased a large tract of land now known as Baby Point. Any Wendats who may have lived there were refugees from other Wendat villages who were treated very poorly by the Jesuits and the Christian Wendats. These Wendats were traditional Wendats who became adopted into the Five (Six) Nations through the Cayuga Nation, therefore under the Great Law were then no longer Wendat. This also gives the Wendat no claim to the Bear Mound complex or the Thunderbird Mound. The mound sites are both related to the Seneca-Mohawk village of Taiaiaagon. The Thunderbird being a part of the village site itself, and the Bear Mound Complex being related to the burials of the older village site of Taiaiaagon located further south on the Humber before it was re-located its latter and former site where it was destroyed by the French in 1687.

- Anishnawbek

Note: Includes all Algonquian speaking people.

The Anishnawbek ancestors were not a part of the creation of the Thunderbird Mound or Bear Mound, for their evolution began much later than the Haudenosaunee. It was after this time, that the Le nape were migrating toward the east and none of the other Algonquian nations had yet been formed. Also to note that the Mississaugas moved into the area from the Lake Superior highlands in the mid 1700's when the British arrived. The Mississaugas are an Ojibway speaking people, and not Haudenosaunee, and never have been at any point in their history. The Erie-Neutrals are Attiwandaronks, the parent nation of all Haudenosaunee (Iroquoian speaking people). The Mississaugas were never a part of the Erie-Neutrals .

<i>Date</i>	<i>Period</i>	<i>Sub-Period</i>	<i>Features</i>
9000	<b>Palaeo-Indian</b>	Early	Fluted Points
		Late	
8000	<b>Laurentian Archaic- Ancestors of Haudenosaunee ( Iroquoian)</b>		Hunting & Gathering
7000		Early	
6000			
5000	<b>Shield Archaic- Ancestors of Anishnawbek</b>		Hunting & Gathering
	<b>Archaic</b>	Middle	
4000			
3000			Hunting & Gathering
2000	<b>Adenas</b>	Late	
1000	<b>Lenape Migration &amp; Mengwe Attack of Allegwi (Alleghans)</b>		Pottery
	<b>Hopewell</b>	Early	
BC			
0	<b>Evolution of Haudenosaunee</b>		Transition to Agriculture
	<b>Woodland</b>	Middle	
AD			
1000	<b>Evolution of Anishnawbek</b>		Villages
		Late	
2000	<b>Historic</b>		

- Clovis- Haudenosaunee
- Folsom- Haudenosaunee
- Plano-West of Ontario Anishnawbek

**Thunderbird Mound Construction Started**

**Bear Mound Complex Constructed**

**Thunderbird Mound Construction Finished**

# Paleo In Ontario

- Clovis. a town in New Mexico which has lent its name to a distinctive type of Paleo-Indian or Early Prehistoric Period projectile point as well as to the complex (also known as the Llano Complex) and culture within which it occurs. The highly distinctive projectile points are concave-based and highly variable in size, ranging from approximately 3 to 12 cm in length. One or both faces may be fluted with the channel flake extending one-half or less of the length of the point. Most Clovis sites are either surface finds of isolated projectile points or kill sites and hence the full nature of the complex is not known. Associated artifacts include a variety of scraping tools, blades, hammer stones, chopping tools and fore shafts and refreshers of bone (Frison 1978). Clovis points are distributed from the arctic to Mexico, and from California as far east as Nova Scotia. Radiocarbon dated sites range in age from 8500 to approximately 10,000 B.C. Where perishable materials are preserved and an association can be demonstrated, faunal remains are nearly invariably those of the mammoth. Clovis points are rare in Manitoba due to the fact that most of the province was glaciated or beneath the waters of glacial Lake Agassiz during the Clovis period. The small area in southwestern Manitoba which would have been available for occupation at that time probably did not support the kind of vegetation upon which mammoths depended for food (Patinas 1975). (Haudenosaunee Ancestors)
- **cremation.** destruction of the bodily remains of the deceased by burning. This mode of postmortem treatment may be favoured for many reasons; to prevent the return of the dead, to protect the deceased from scavengers, or to prevent the transformation of the dead into a harmful entity. Treatment of the ashes is highly variable from one group to another. Cremation seems to have been particularly popular with **Palaeo-Indians** and this is one of the reasons that skeletal remains dating to this period are so rare.
- Folsom. a town in New Mexico which has given its name to a distinctive fluted projectile point and to the Paleo-Indian Complex or culture of which it is a part. The Folsom site is of particular significance to the history of American archaeology because it was here that the discoveries were made (1926-28) that conclusively demonstrated the contemporaneity of man with now-extinct species of animals in the New World. The projectile points of the Folsom Complex are among the finest examples of the flint snapper's art found anywhere in the world. Ranging in length from 2 to 7.5 cm, Folsom points are either lanceolate or parallel-sided in outline, and are deeply concave at the base which may give the basal edges an "eared" appearance. Occasionally a small "nipple" or projection may be present at the centre of the base. This is a remnant of the striking platform created to enable the removal of the channel flakes which often extend the full length of each face. Associated artifacts include a variety of scraping tools, graters, knives, grinding stones, hammer stones and gaming pieces. Where preservation is good the predominant faunal association is bison, thus marking a change from the earlier Clovis peoples' focus upon the mammoth. Folsom points occur over a fairly broad area, but excavated sites cluster between Montana and Texas. Folsom points are nearly as rare in Manitoba as Clovis and for much the same reason; Lake Agassiz covered much of the province and the southwestern corner of the province which was available for occupation did not support the kind of vegetation suitable for the animals which Clovis and Folsom peoples hunted. Folsom radiocarbon dates range from approximately 8000 to 9000 B.C. (Haudenosaunee Ancestors)

# Paleo West of Ontario

- **Plano. a general term which refers to the late Early Prehistoric (or Paleo-Indian) complexes of the North American plains. Plano thus embraces the numerous non-fluted projectile point styles such as Agate Basin, Alberta, Angostura, Eden, Hell Gap, Manitoba, Midland, Milnesand and Scottsbluff as well as their associated complexes. Most would consider Plainview to be a part of this series also. Plano peoples were nomadic big game hunters who made use of the bison jump, but they also exploited a range of other animals of modern species. Perhaps one of the most important differences between the subsistence patterns of Plano peoples and the earlier Llano (Clovis) and Folsom peoples is the occasional recovery of milling stones which may suggest a heightened reliance upon plant foods. (Anishnawbek Ancestors)**

# Early Archaic

## 8000-6000 BC

Until recently, the bifurcate points dated circa 8500 BC were classified as Early Archaic. The tendency

since the early 1990s is to regard them as the first manifestation of the Middle Archaic, although some authors

still classify bifurcates as Early Archaic (e.g., Kimball 1996). Clearly, whether the bifurcate complex is seen

as the tail end of a cultural continuum or as a new phenomenon, some distinctive elements are present.

Dependence on blade tools decreases while bipolar flaking increases. The first ground stone axes appear. In

Tennessee, there is a shift in the use of nuts from acorns to hickory and chestnut, presumably reflecting a

change in forest composition (Kimball 1996). Bifurcate settlement patterns differ noticeably from earlier

Kirk patterns: in some areas, sites become concentrated on certain landforms; in others, bifurcate-makers

expanded into zones not previously utilized. Bifurcate point-makers made more use of diverse, locally

available lithic materials and conducted the first systematic quarrying of South Mountain rhyolite.

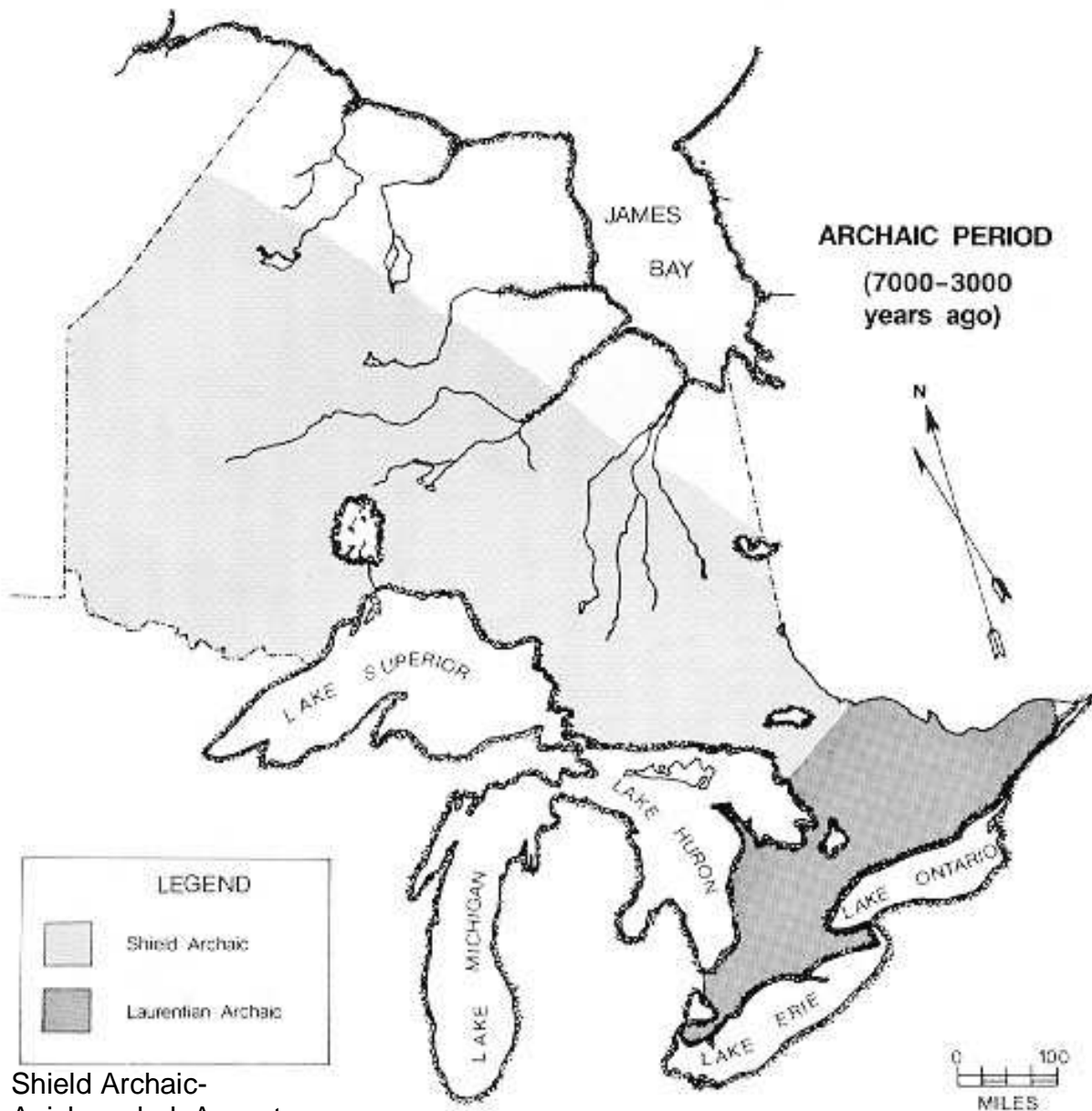
The ostensibly quite sharp stylistic break between bifurcates and Morrow Mountain/Stark points might

provoke some hesitation about lumping these types together in a single Middle Archaic period, but one can

view bifurcate-Kanawha to Stanly/Neville to Morrow Mountain/Stark as an evolutionary sequence

- Also there is a migration of ancestors of the Celts who cross a land bridge via Greenland who intermix with other Indigenous people from the south who become known as the "Mound builders". These people have were tall people with large skulls, known as "Giants". Many were well over 6' tall , it has been said some of them were 7-8' tall.
- Beginning of Mound Builder culture

# Map of Archaic Period



Shield Archaic-  
Anishnawbek Ancestors

Laurentian Archaic-  
Haudenosaunee Ancestors

# Middle Archaic

## 6000 BC-3000 BC

The exact date of the Middle Archaic/Late Archaic transition is rather vague: some authors place it at 6000 BC some at 5000 BC. Late Archaic is often viewed as a time of explosive population growth, as indicated by diagnostic point frequencies, numbers of sites, and numbers of dates. However, this apparent growth spurt

actually occurs well after the supposed initiation of the period, with most dates (e.g., for Lamoka in New

York) in the 4500 to 4000 BC range. Some diagnostic point types are alternately regarded as Middle or Late

Archaic markers (e.g., Brewerton, Otter Creek), even though there are few radiocarbon dates.

- Ancient Indigenous Peoples now had sufficient food technologies to enable them to live in one place, or at least in the same area, for long periods of time, provided there was an environment where all of these technologies could be utilized at the same time. There were several such environments, but the ones we're interested in were not directly ON the two branches of the Mississippi River. These two branches of the Mississippi River itself were simply too large, too liable to flood, and their banks not dry enough for trees. The place where this environment occurred was on the smaller tributaries of the East and West Mississippi, roughly from north Louisiana south.

The use of earth as a building material starts around 4,000 BC in these areas. Given a flat and marshy environment prone to flooding, the desire for housing elevated above it is obvious.

- The Thunderbird Mound in Toronto, on the Humber River, was first established by the Middle Archaic as these type of mounds, were many times used and constructed layer by layer by various groups over time. The next people to add their layer are the Adena and then the later group, the Hopewell, ancestors to the Haudenosaunee.



# Thunderbird Mounds

## Early Archaic

- **The Early Archaic Period in Pennsylvania**
- Kurt W. Carr
- ABSTRACT
- A variety of definitions have been proposed for the Early Archaic Period. However defined, it covers a time interval of significant environmental change from a conifer dominated forest to a near modern climatic and vegetational pattern. In the southern portion of the Middle Atlantic region, as exemplified by the **Thunderbird** Complex of Virginia, Gardner (1989) has argued convincingly for continuity with the Paleo-Indian Period. He has identified the cyclical use of quarries and relatively small territories continuing from Paleo-Indian times, with little change in technology, patterns of lithic use, or changes in settlement patterns until the bifurcate phase at circa 8800 BC. This paper summarizes the Early Archaic database for lithic utilization, site densities, and settlement patterns from Pennsylvania. The applicability of Gardner's model emphasizing continuity is examined for Pennsylvania. A preliminary analysis of site distributions in Pennsylvania suggests they are somewhat different than Gardner's model but I would support his argument for cultural continuity and the similarity of Paleo-Indian and Early Archaic adaptations.
- Provides evidence of the age of the Thunderbird Mound in Toronto, Ontario, that is 8,000 years old.

# Thunderbirds

**thunderbird.** in mythology, large bird that produced thunder by flapping its wings. Belief in the **thunderbird** was formerly widespread among native North Americans and in Asia.

**Thunderbird Nest.** the general term for a pile of boulders with a central depression. The function that these served is essentially unknown and in fact they may have been constructed for a number of different purposes. In the popular imagination they are places where young men went to receive a vision and/or a **spirit helper**. see also **vision quest**.

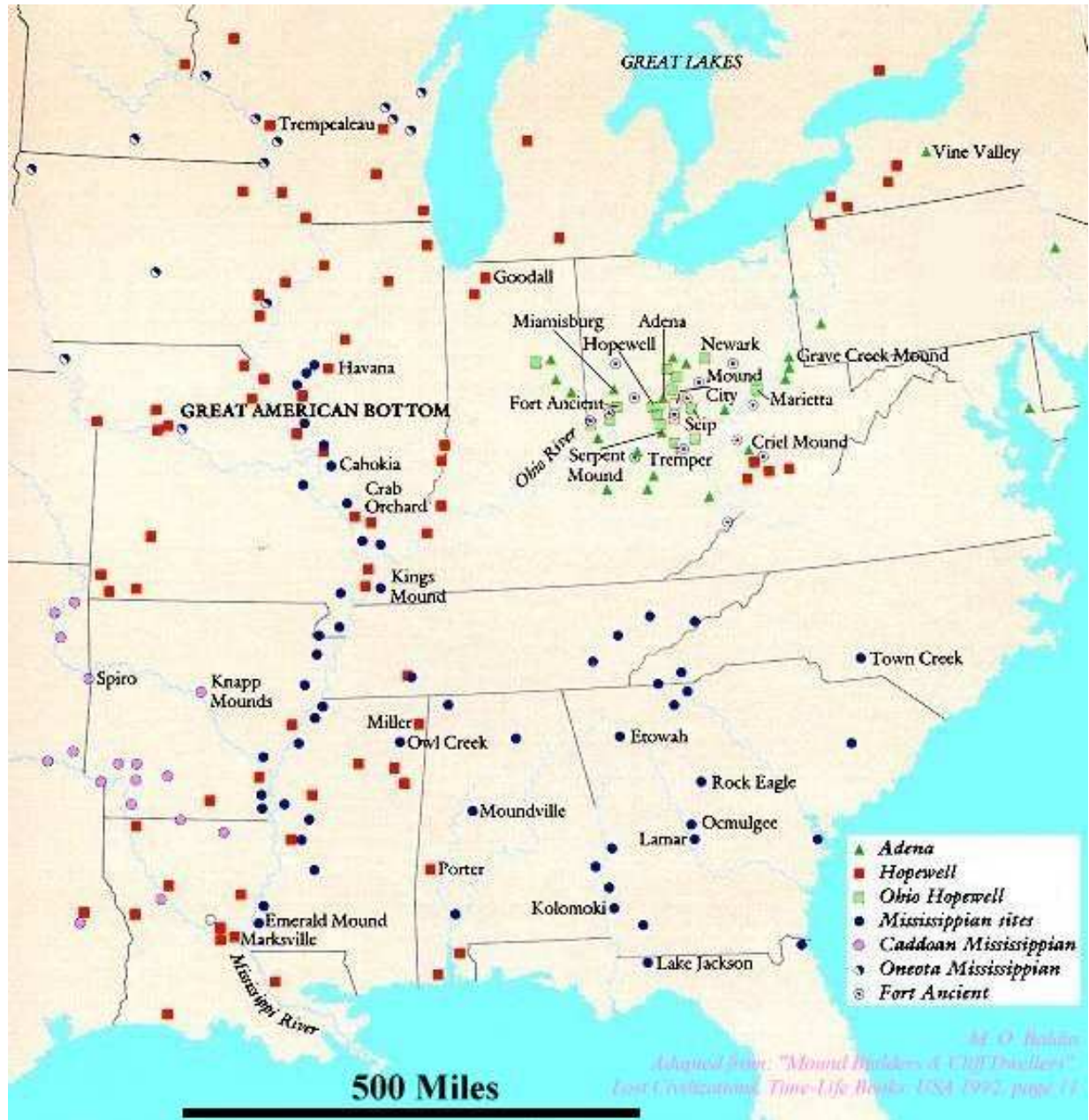
"It is said that the [Thunderbirds](#) once came to earth in the form of giants. These giants did wonderful things, such as digging the ditches where the rivers run. At last they died of old age, and their spirits went again to the clouds and they resumed their form as Thunderbirds."

Most importantly, the Bear clan and the **Thunderbird** clan control the actions of the group. The Bear clan acts as an internal police force, consisting of mostly warriors and lead hunters. The **Thunderbird** clans are the spiritual leaders of the group, consisting of shamans and chiefs.

- Erie-Neutral refer to the Thunder being as Hinoh or "Henoh", the Thunder and his acolytes, "the Thunderers", who act as guardians of the Erie-Neutrals welfare. Hinon' is one of the supernatural beings most venerated by the Erie-Neutrals . He is embodied in the Thunderbird, a huge mythical bird of prey common to all Indigenous nations north of Mexico. Apart from being a bringer of rain, the source of life and regeneration, his task in the great plan is to burn and destroy all of the negative supernatural forces deployed against humans.

Thunderclaps are produced by the beating of Hinon's wings, lightening flashes from his piercing eyes when he blinks, unerringly striking the monsters, sorcerers and malevolent spirits. He taught the Erie-Neutrals the secret of rainmaking. They called him grandfather (Tsutaa) and often brought him offerings or presents of tobacco, particularly on his first awakening each spring.

# Map of Mound Builder Sites



# Late Archaic

## 3000 BC- 1000 BC

Early Woodland was formerly thought to denote a more far-ranging cultural transformation involving a

package of innovations: pottery, agriculture, sedentary villages, mound construction, and elaborate mortuary rituals (Adena complex).

traits were not so neatly bundled together in the Eastern Woodlands, where one finds Archaic cultures with

mounds (Poverty Point) or pottery (Stallings Island) and Woodland cultures without **mounds**, agriculture, or

large villages.

The now-traditional marker of the onset of Early Woodland is the first appearance of pottery, set at 3000 BC.

Of course, in the Southeast, the first fiber-tempered pottery is much earlier, circa 4500 BC. Soapstone bowls

appear centuries after ceramics in the Southeast but precede ceramic technology in the Middle Atlantic and

Northeast. The first pottery—Marcey Creek ware—imitates the stone vessels' flat-based tub-like form and

even contains crushed steatite as temper.

Assemblages that contain stone vessels, circa 3500 to 3000 BC,

are thus "transitional" between Late Archaic and Early Woodland.

### ONE TYPE OF INDIGENOUS COSMOLOGY: THE HORNED SNAKE, THE **THUNDERBIRD**, AND THE **THUNDERBIRD** FOLLOWERS

Both an enormous mound at Poverty Point as well as a smaller one are shaped like birds. These works are without question tied to certain Native American cosmological theories, which were widely held with variants. In this system asteroids are viewed as "horned snakes", which are known by various names: by the Cherokee (Erie) as Unktena and on the plains as Unkteni or Uncegila.. The "horns" of these snakes are extremely hard, and are of extreme value. Sometimes these "horned snakes" are grouped together with spitting snakes, which are comets, sometimes not. As in Middle Eastern societies, there is no differentiation between asteroid and cometary impact and lightening, which is simply seen as a smaller snake.

One of the key facts which generally eludes modern mythologists is that these Native Americans often saw space as a cold dark lake, and the water aspect of these "snake" myths is a complete bafflement to them. But this is only a minor quibble, as most modern Native American mythologists have no idea of impact events or of their role in Native American cosmologies.

The "thunderbirds", known as Tlanuwa to the Cherokee (Erie), were the protectors against the snakes. Naturally, when these "thunderbirds" defeated either an asteroid or lightening the sound of thunder would be heard.

# Late Archaic (2)

While no burials have been discovered to date at Poverty Point, less than 1% of the site has been excavated, and based on later cultural remains, it is clear that an early form of these priest-kings were functioning here on these fairly massive "**thunderbird**" mounds.

Why the construction of such huge "**thunderbird**" mounds at this time? It may be possible that the intense effort is tied in some manner to the Rio Cuarto event and ensuing climatic collapse, even though this event preceded the ring complex at Poverty Point by 300 to 400 years, for the largest of the bird mounds has not been excavated to its initial construction point

These "**thunderbird**" mounds also were aligned to the solstices. Contact era reports show astronomical lore being passed down through dances, and these will be covered in some detail later. The image of some of the archaeo-astronomers who I have met hoofing their way through these numbers always brings a smile.

## POVERTY POINT VILLAGES

Poverty Point type ceremonial centers were surrounded by villages and seasonal camps, which varied in size from 1 to 100 acres. Dozens of major sites are located within a 25 mile radius of the Poverty Point ceremonial center.

## CYCLIC CLIMATE COLLAPSE AND THE EARLY WOODLAND CULTURES

It is currently estimated that the Poverty Point ceremonial center was abandoned around 1350 BC, and that the other Poverty Point type centers elsewhere were also abandoned at about the same time. This period is roughly the time of the Late Bronze Age migrations in Europe, and it seems likely that climate was at work.

Unlike Europe and China, where the migration is roughly from north to south, in North America the migration pattern is not as clear. What emerges during this collapse are more widely dispersed villages of the Early Woodland type, spreading to the Atlantic coast and well up into the Ohio valley. It is certain that in some areas merely the culture changed, with the ethnic group remaining the same, but at least one case there is clearly migration, referring to the Lenape migration from the west.

# SHIELD ARCHAIC PRIOR TO 1000 BC

**Shield Archaic. an archaeological tradition associated with the Pre-Cambrian Shield-Boreal Forest of the eastern half of Canada throughout the Archaic Period. According to the chief proponent of this construct, J.V. Wright (1972), Shield Archaic populations developed from an earlier northern Plano (Agate Basin, Keewatin Lanceolate) base in the Keewatin District. The recession of glacial ice allowed plants and animals to invade the Shield which in turn provided the impetus for early Shield Archaic peoples to expand throughout the area. Ongoing climatic change, however, together with the expansion of Pre-Dorset peoples which it favoured, forced the earlier residents from Keewatin at approximately 1000 B.C. Once adopted to life in the Boreal Forest, Shield Archaic peoples' life ways remained essentially unchanged for thousands of years with little if any influence from cultures in adjacent environmental zones. Continuities in life ways, artifact styles and the geographic area occupied, lead Wright to suggest that Shield Archaic people spoke a language ancestral to modern Algonquian. Artifacts recovered from Shield Archaic sites include a variety of notched and lanceolate projectile points, various scraper and biface forms, uniface blades (sense 2), wedges, flake knives, hammer stones, preforms, ground slate objects, drills, abraders, manos, metates, paint stones, spoke shaves, anvils, ground clets, points and knives, backed blades (sense 2), flaked adzes, and copper fishhooks, barbs and gaffs. For Wright (1972), the relative frequencies of the major artifact classes, projectile points (16.3%), biface blades (25.8%) and scrapers (41.6%) are diagnostic of Shield Archaic sites. The Shield Archaic is poorly dated. Wright suggests a date on the order of 5000 B.C. for the beginnings of the tradition and accepts a radiocarbon date of A.D. 727 from a site on the north shore of the Gulf of St. Lawrence as representative of a late survival of the Shield Archaic. Unfortunately, bone preservation is extremely poor throughout the Shield and thus radiocarbon dates are few and the reconstruction of subsistence patterns is a highly inferential matter. (Anishnawbek Ancestors)**

# Boreal Archaic

**Boreal Archaic.** an archaeological **tradition** associated with the mixed coniferous-deciduous forests of the American Northeast. As defined by Byers (1959), it was characterized by stemmed and side-**notched projectile points**, thumbnail and keeled **scrapers**, expanding and side-notched-based **drills** or **perforators**, **shouldered** knives and a proliferation of ground and polished implements: **spears**, **adzes**, **gouges**, **plummets**, rods, tubes, **banner stones**, semi lunar knives and **bird stones**. It was believed that Boreal Archaic peoples employed a diversified economy involving fishing, hunting, shellfish collection and plant harvesting. This construct is no longer commonly used.

Clearwater Lake. a lake approximately 17 km north of The Pas, Manitoba which has given its name to a distinctive Late Woodland pottery type as well as to the complex and phase within which it occurs. The pots are round-based with constricted necks and generally out flaring rims. Exterior surfaces are fabric-impressed and exterior decoration is usually restricted to a single row of punctuates which produce interior bosses. Lips are generally flattened and decorated in a great variety of ways. Associated tools include side-notched and triangular projectile points, scrapers, bifaces, graters, celts, net sinkers, slate grinding stones, split bone awls, long bone flakers, bone spatulas, bird bone tubes, bone beads, shaft straighteners and red ochre (Meyer 1978). Believed by many to be the handiwork of the prehistoric and protohistoric Cree, the Clearwater Lake Complex is widely distributed throughout the Boreal Forest of central Saskatchewan, Manitoba and northwestern Ontario (CREE)

# The Lenape Migration 1000 BC

- Occurred over many hundreds of years from the Keewatin Peninsula, North of Lake Superior, headed south into the plains where they spent many years traveling towards the east toward the Mississippi River, as their tradition of the Walum Olum speaks of. They encounter the Allegwi, a giant mound-builder race east of the Mississippi who stands in their way of crossing without huge casualties. They ally themselves, with the Mengwe, the ancestors of the Iroquoian speaking people who help them cross into the lands of the Alegwi. The Alegwi, are the ancestors of the Erie-Neutrals, and the Lenape and the Mengwe, drive the Alegwi further south, while the Lenape proceed through the south of the Great Lakes to the east, to reach the Chesapeake Bay. The Lenape later became known as the historic Delaware. The Delaware are referred to as the Grandfathers of the Anishnawbek people. Once the Lenape reached their destination of the rising sun, they then branched off into other nations as they proceeded up the Atlantic Coast. All of the Algonquian Nations were formed from this migration, which made a complete circle from where they migrated from many hundreds of years prior. The evolution of the Ojibways began in about 1300 AD, as the circle of the migration was completed at the Lake of the Woods.



# Le Nape Migration

In the Heckewelder version the allies of the Len ape are spoken of as "Mengwe" (Iroquois, /Mingo's/); in /the Wallum Olum as "Talamatan" (Wendat, called Delamattenos by the Delaware's); but the variance is reconciled when we consider that in ancient times, as their language and traditions prove, the Wendat and Haudensosaunee were one closely allied nation, constituting one family or linguistic stock. We may doubt, however, whether the great river crossed in the migration-"/Namaesi Sipu/" (Fish River) in Heckewelder, and "/Messusipu/" in the Wallum Olum--referred to the Mississippi. The Huron-Iroquois will tell us, when questioned, that at an early period, and while the families were still united, his people, coming originally from the northeast of Canada, migrated to the southward, and had not come from the west across the Mississippi; he too has traditions of crossing a river and attacking a race of mound-builders, but the river of his account was crossed to the southward, and lay on the north of the mound-builders' Country. The Iroquois tradition is given in a famous passage, supposed to refer to the mound-builders, in the account of David Cusic, a native Iroquois, of the Tuscarora Nation, who wrote a history of his tribe. We give it here in the original, uncorrected form, as published by Schoolcraft. Referring to an early age of monsters, demi-gods, giants, and horned serpents, when the Wendats and Iroquois, were as yet but one people, and they and other tribes, "the northern nations," possessed the banks of the great lakes, "where there were plenty of beavers," but "where the hunters were often opposed by the big /Snakes/," Cusic goes on to say that "on one occasion the northern nations formed a confederacy, and seated a great council-fire on the river St. Lawrence. Perhaps about 2,200 years before the Columbus discovered the America, the northern nations appointed a prince, and immediately repaired to the south and visited the Great Emperor, who resided at the Golden City, a capital of the vast Empire. After a time the Emperor built many forts throughout his dominions, and almost penetrated the Lake Erie. This produced an excitement; the people on the north felt that they would soon be deprived of the country on the south side of the great lakes. They determined to defend their country against any infringement of foreign people; long, bloody wars ensued, which lasted about one hundred years. The people of the north were too skillful in the use of bows and arrows, and could endure hardships which proved fatal to a foreign people; at last the northern nations gained the conquest, and all the towns and forts were totally destroyed, and left them in the heap of ruins." It has been supposed that the upper St. Lawrence or Detroit River, streams noticed by the Indians as abounding in fish, was the "Fish River" of the Heckewelder tradition. Here, as we have seen according to information collected from the Lenni Len ape, desperate battles had taken place with the Allegwi, hundreds of whom were slain and buried under mounds in that vicinity. [See article on "Indian Migrations" by Horatio Hale, American Antiquarian, Jan.-April, 1883.] Other considerations, too, induce us to suppose that the Lenape and Huron-Iroquois invasion came from the northward and not from the west. If we study the shape and position of the mounds themselves along the southern shore of the great lakes, we find that they present often the appearance of fortifications erected against the advance of an enemy from the north, and suddenly abandoned after a long struggle. Also the scattered implements and half-removed blocks of ore found in the prehistoric copper mines on the south shore of Lake Superior, seemed to indicate their hasty desertion by the miners upon the sudden inroad of an enemy from that direction. Again, the works of the mound-builders, though at some points insignificant and hardly perceptible, extend considerably west of the Mississippi, and probably would have been encountered by the advancing Len ape before reaching that river, and had it been the stream meant it would not have been spoken of as the boundary of the mound-builders' empire. [On the other hand, how shall we account for the occurrence of the word /Messusipu/ in the Wallum Olum, or, more exactly, in the Rafinesque copy of it-the only version we possess?] [Messusipu is derived, says Squier, from the Algonquin words Messu, Messi, or Michi (great), and Sipu (river).] [The name Mississippi is of Algonquin origin, and has the same etymology, -it means "great river." Among the Algonquin tribes living to the north and along the eastern shore of the Mississippi, the Sauk's called it /Mecha/s/apo/, the Menomonee's /Mecha-sepua, /the Kakapos /Meche-sepe, /the Chippeways /Meze-zebe, /and the Ottawa's /Missis-sepi; Mecha, Meche, Meze, Missis, /meaning "great," and /sapo, sepua, sepe, zebe, /and /sepi, "river/." (Wisconsin Hist. Col., ix., 301.)] [The Len ape word /Messusipu /must therefore refer to the Mississippi. Yet we may suppose that Rafinesque had written the word by mistake in his copy of the , Wallum Olum, a supposition which gains strength from the fact that /Messuspu /plainly appears in his manuscript to have been changed to /Namasipi. /Had he been comparing his copy with the original "painted sticks" or some other Indian authority not mentioned? or did he merely borrow the word /Namasipi /from Heckewelder? Again we may suppose the word /Messusipu/ to have been an indefinite term applied by the Len ape to more than one of the great streams crossed by them in their migrations.]

# THE ADENA

## THE ADENA: A PEOPLE WITHOUT THE THUNDERBIRD FOLLOWING

1000 BC marks the arrival of a distinctly different people in the Ohio Valley. Unlike earlier inhabitants, who were shorter and had narrow skulls, these people had broad skulls and commonly reached 5 to 6 feet in height.

Adena foods seem similar to those seen at Poverty Point, and Atlatl weights, blow gun mouthpieces, and "tablets" used for the application of toxins to blow gun points are commonly found in graves. The Adena built large ditched villages, often digging their ditches in circles, squares, pentagons, or following natural edges. Many have tried to see these as the fore-runners of "Hopewell" Hopewell observatories, but "Hopewell" Hopewell observatories show no sign of all-year occupation.

Adena ritual seems to have centered on what are called "circular paired post structures", enclosures over 97 feet in diameter which are thought to have been unroofed. But Adena houses, which were circular and roofed, reached some 37 feet in diameter.

One of the interesting things about the Adena is the relative lack of trade goods from within the Poverty Point trade area. I can offer no explanation of why this might have happened: perhaps it is a difference in Adena ritual and thus in retrieved remains, or perhaps the Adena were intruders into the Poverty Point area. But one thing is pretty clear: so far absolutely no evidence has been found that the Adena shared the **Thunderbird** Cult.

## SKELETAL DEFORMATION TECHNIQUES: THE "GIANTS"

While ordinary people were cremated, the Adena did build large burial **mounds** for their leaders. These **mounds** were usually re-used and reached a considerable height and size.

Sometimes the bodies found in them by the first colonists were reported to be of extreme height and size. These claims have been met with scepticism, but there were also stories from neighbouring tribes of their being attacked by giants, and there are other mentions of giants as well from even later tales.

Based on recently excavated remains it is known that the Adena deformed the skulls of infants into a round shape. What hasn't been known is that the Adena regularly caused their leaders' heights to increase, and that usage of these techniques extended into the times of the Southern Ceremonial peoples. Peter Martyr investigated this in some detail, and as his account is unknown, I include it here to end much idle speculation on races of supermen separate from Indigenous People:

"I now come to a fact which will appear incredible to your Excellency. You already know that the ruler of this region is a tyrant of gigantic size. How does it happen that only he and his wife have attained this extraordinary size? No one of their subjects has explained it to me, but I have questioned the above-mentioned licentiate Ayllon [licensed by the King of Spain to conquer and secure Florida, which was all of south eastern North America-epg], a serious and responsible man, who had his information from those who had shared with him the cost of the expedition. I likewise questioned the servant Francisco [an Indigenous Person from Chicora-epg], to whom the neighbours had spoken.

# Adena 2

"Neither nature nor birth has given these princes the advantage of size as a hereditary gift; they have acquired it by artifice. While they are still in their cradles and in [the] charge of their nurses, experts in the matter are called, who by the application of certain herbs, soften their young bones. During a period of several days they rub the limbs of the child with these herbs, until the bones become as soft as wax. Then they rapidly bend them in such wise [ways] that the infant is almost killed. Afterwards they feed the nurse on foods of a special virtue. The child is wrapped in warm covers, the nurse gives it her breast and revives it with her milk, thus gifted with strengthening properties. After some days rest the lamentable task of stretching the bones is begun anew. Such is the explanation given by the servant Francisco Chicorana.

"The Dean of La Concepcion, whom I have mentioned, received from the Indians [who had] stolen on the vessel that was saved explanations differing from those furnished to Ayllon and his associates. These explanations dealt with medicaments and other means used for increasing the size.

"There was no torturing of bones, but a very stimulating diet composed of crushed herbs was used. This diet was given principally at the age of puberty, when it is nature's tendency to develop and substance is converted into flesh and bones. Certainly it is an extraordinary fact, but we must remember what is told about these herbs, and if their hidden virtues could be learned I would willingly believe in their efficacy. [Perhaps a steroid or growth hormone precursor was involved.-epg]

"We understand that only the kings are allowed to use them, for if anyone else dared taste them, or obtain the recipe of this diet, he would be guilty of treason, for he would appear to equal the king. It is considered, after a fashion, that the king should not be the size of everyone else, for he should look down upon and dominate those who approach him. Such is the story told to me, and I repeat it for what it is worth. Your Excellency may believe it or not."

# Adena-Alligwi

## THE ADENA DISPERSION, THE NORTHERN TRIBES, AND THE FIRST APPEARANCES OF "INTRUDER CULTURE"

Besides the appearance of Hamilton culture in eastern Tennessee, a "Middle Adena" culture also makes its appearance in the northern Appalachians, in the mountains of New England. That the Adena attacked the northern lake tribes is clear from the several northern myths of attacks by giants, myths which were preserved by David Cusick.

[It should also be noted that memories of several attacks by great serpents, in other words impact events, are preserved by Cusick, but sorting out the time and locations of these events is well beyond the scope of the work presently at hand, and would require considerable resources not immediately at my disposal. - epg]

The tales relate that these tribes repulsed the invaders, and it is not surprising that non-Hopewell burials accompanied by flints from Onondaga and Deepkill in New York have been found in burials in Hopewell **mounds**.

As noted before the Alligwi, were considered "Giants" to the Le ape on their westward migration. The dispersal of the Alligwi happened during the shift from Adena to Hopewell about 300 BC.

# Adena-Hopewell

## A MYTH OF THE ADENA?

William Beauchamp, in his edition of David Cusick's "Ancient History of the Six Nations", preserved the following myth: "It appears in the traditions of the Shawnees [who lived on the Savannah River in Georgia and in central Ohio at European contact times -epg] that the Stonish Giants descended from a certain family that journeyed on the east side of the Mississippi River, went towards the northwest after they were separated, on account of viper stroke.

## THE "HOPEWELL HOPEWELL" **THUNDERBIRD** CULT

It can be inferred that a "**thunderbird**" ceremonial complex was pretty far along in its development among the "Hopewell Hopewell". Among the "Hopewell Hopewell" grave goods of particular note are the mica "bird claws", obviously intended to be worn by chiefs. A second indicator of a fairly advanced "**thunderbird**" cult is the appearance of copper noses in graves, and this is probably related to the latter **thunderbird** priest-kings intentional conversion of their noses into beaks through removal of the sides and septum. Also found in these tombs are conch shells from Florida, which were later used by Southern Ceremonial **Thunderbird** Priest-Kings, and it can reasonably be inferred that these were used for drinking of some kind of intoxicant.

A second class of officials also show up in these tombs, and their sign of office is a deer antler head-dress. Without citing anything precisely, my overall opinion from surveying later myths is that these individuals were likely to have been shamans/doctors. True pipes also make an appearance, which the archaeologists always assert without analysis were only used to smoke tobacco.

# The Hopewell

## 300 BC-700 AD

**Hopewell Culture National Historical Park - Hopewell World** Several different types of structures were built during the **Hopewell** period -- village, defensive, burial. Some were used for other purposes, such as religious ceremonies, games, and commercial or political transactions. Historic tribes often gathered for feasts, ceremonies, and contests of skill, while individuals conducted their own private business on the periphery. The largest prehistoric earthworks may have been formal meeting places used this way.

Earthworks like Newark were built to grand proportions, reflecting the importance of the activities held within them. The original Newark earthwork complex once covered 10.2 square kilometers (four square miles). Including several large compounds connected by causeways, it is only one of about 100 **Hopewell** earthwork complexes once found in Ohio. Other prehistoric sites include Seip Mound, Serpent Mound, Fort Ancient, Miamisburg Mound, Flint Ridge and Fort Hill.

Some artifacts on view in the museum at Mound City may have been used to establish trade and diplomatic ties between distant peoples. As more research is done, it becomes more apparent that the term Hopewellian describes a broad, interregional network of contacts between different Indian groups during a period of seven hundred years or more, from 200 B.C. to A.D. 500. The territory we now call southern Ohio was the principal center of this network, extending from Michigan to southern Florida and from Kansas to the east coast.

As we now know them, the **Hopewell** era peoples included skilled artisans; they fished and hunted, gathered wild foods, and grew a few crops. They lived along river valleys, in permanent or semi-permanent villages near the mounds and earthworks they built.

Compared to a technologically-oriented culture, the peoples of the **Hopewell** era had simple tools. The poles used in building, for example, were cut and prepared with chipped or pecked stone axes and hunters us stone knives and projectile points.

Some plants such as squash, gourd, and corn were cultivated in garden plots, but most of the food was provided by hunting wild game, fishing, and collecting wild foods such as nuts, seeds, berries, and roots. The hunting and gathering pattern of life was already several thousand years old by the time Mound City was built, but burial customs indicate that, by about 1000 B.C. in the eastern woodlands, society had begun to change.

Remarkably little is known about the structure of society among the many peoples of the **Hopewell** era, still less about the details of their social interactions. Like medieval Europe or aboriginal Hawaii, individuals and families were ranked in relation to each other, as distinctions of cremation, extended or flexed burial, and types and amounts of grave goods show.

The significance of burial mounds such as those of Mound City was that they established and perpetuated a system of rank distinctions, serving as a visible reminder and demonstration of the power of individuals and families. The labor required to create the mounds and earthworks was a cumulative group investment in maintaining their social order, with planning and work continuing over a period of weeks and months, or even years.

These peoples created and sustained a visible social order with emblems of status made of exotic materials. Besides the copper brought from near the Great Lakes were chunks of obsidian (volcanic glass) from a site in Yellowstone National Park, shark teeth perhaps brought from the Chesapeake Bay, mica from the Smokies, seashells from the Gulf Coast, and silver from **Ontario**. At regional centers, craftsmen fashioned these and other raw materials into fine objects, which were then distributed to leaders of distant peoples. Food also may have been traded, following the patterns of trade already established.

**Hopewell** objects represent the widespread Hopewellian system of religious beliefs. However, distinctive cultures flourished, since there was no single dominant person or group capable of controlling more than a local territory.

By about A.D. 500, the great **Hopewell** enterprise had come to an end. Perhaps this was due to social changes, a breakdown in old patterns of trade, or warfare. Whatever the cause, within a few hundred years a fully agricultural and politically more structured society archeologists call Mississippian had emerged in the Mississippi River Valley and along some of its tributaries.

From today's perspective, it seems that the **Hopewell** era peoples enjoyed a long period of relative prosperity and stability, for the evidence demonstrates that warfare was far more common after 700 A.D.

**Hopewell**, a Middle Woodland Period **culture** (or cult) which occupied (or "influenced") much of eastern North America. Closely related to Adena, this Ohio/Illinois-centred "**complex**" consisted of log tombs within **burial mounds**, **grit-tempered utilitarian pottery**, **effigy vessels** for inclusion with the dead, elaborate **ceramic** figurines, stone platform pipes which often incorporated human and animal likenesses, sheet copper ornaments, earspools, finely made ceremonial knives of **obsidian** and **effigy mounds** -- the latter in the shape of panthers, bears, birds, turtles, and other animals. Hopewell **artifacts** which are believed to have been ceremonial in function are very similar over vast areas while utilitarian objects vary regionally. This has led some to believe that Hopewell is simply a religion, cult or belief system shared by a number of groups with different languages and subsistence modes. The sheer ambitiousness in some of the Hopewell **earthworks** and the fineness of their artworks have suggested to some the ranked society, division of labour, and occupational specialization usually associated with farming societies. Direct evidence, however, is not overly convincing. It seems more probable that Hopewell people made their living by hunting, fishing and gathering a wide variety of resources within a rich environment

# Thunderbird Priests

## IN THE LANDS OF THE **THUNDERBIRD** PRIEST-KINGS' NATIONS: THE GREAT SUNS

There are several identifying characteristics of the Southern Ceremonial Culture. The first of these is their **Thunderbird** Priest-Kings. From images recovered through excavation, it is clear that these priest-kings wore large bird feathered cloaks shaped like wings. They had large pouches to contain their requisites of office hanging from their waists, wore "claws" on their feet, and either had their noses deformed into beaks through the removal of their sides and septums, or wore bird beak masks. Their feet are always shown not touching the ground, and they are often shown with a hatchet and severed human head in their hands.

These priest-kings were known as "Great Suns", and how these societies worked is known in some detail thanks both to Martyr and to French records of the Natchez, one of the few groups which survived through later Native American migrations and initial European contact. The French attest that the **Thunderbird** Priest Kings feet never touched the ground, and they described the litters on which these **Thunderbird** Kings were carried. So did Peter Martyr's informants:

"Leaving the coast of Chicorana on the one hand [the left], the Spaniards landed in another country called "Duharhe"... They are governed by a king of gigantic size, called Datha, whose wife is as large as himself; they have five children. In place of horses the king is carried on the shoulders of strong young men, who run with him to the different places he wishes to visit."

## CLASS STRUCTURE

From the French we learn that these societies were divided into the Great Sun, his immediate relatives the "Suns", the "Nobles", the "Honoured Men", and the "Stinkards". The means of preventing inbreeding and ensuring representation is quite interesting, as rank was passed through the mother, and all of the upper classes, including the "Great Sun" himself, were required to marry "Stinkards". While men "ruled", women elected the "Great Sun" himself.

Possibly men from either the "Nobles" or "Honoured Men" formed the judges who Martyr wrote about: "Justice is administered by magistrates, criminals and the guilty being severely punished, especially thieves."

# Thunderbird Priests 2

## FEDERATION

Another identifying characteristic of these societies was that they operated in a federated manner, and were thus able to control large areas of land. Sometimes the federation centers were built at the river ends of trading paths; other times they were built at the headwaters of the river systems. Some of these federation centers, like Moundville, had one very large mound surrounded by other large **mounds**, one for each of the cities in the federation. Others, like Emerald Mound at Natchez and Ocmulgee Mound at Macon, were large leveled **mounds**, on which subordinate tribes' houses sat before one large mound, with other **mounds** present nearby for other uses.

As Peter Martyr recounted: "Another country near Duhare is Xapida. Pearls are found there, also a kind of stone resembling pearls [mica?] which is much prized by the Indians...The Spaniards speak of still other regions - Hitha, Xamunambe, and Tihe - all of which are believed to be governed by the same king." [Datha of Duharhe - epj]

And in another passage:

"Their kings are of gigantic size, as we have already mentioned. All the provinces we have named pay them [their kings] tributes, and these tributes are paid in kind: for they are free from the pest of money, and trade is carried on by exchanging goods."

## DIFFUSION

My impression, based on the differing body types, house types, and pottery types, is that this entire cultural complex spread more by diffusion than by conquest. It would appear that the culture was inclusive enough to quickly absorb other existing cultural complexes. These differing tribes appear to have been united by a common trade language, and I have been told that several people are working on evidence of a "Mobilian Trade Language".

## DEATH OF A GREAT SUN, A **THUNDERBIRD** PRIEST-KING

As the Spanish were carrying European diseases, it is not surprising that we have received an account via Martyr of the death and burial of a **thunderbird** priest-king. Martyr himself makes the astronomical associations clear:

"Another of their frauds is as follows: When the chief is at death's door and about to give up his soul, they send away all witnesses, and then surrounding his bed they perform some secret jugglery which makes him appear to vomit sparks and ashes. It looks like sparks jumping from a bright fire, or those sulphured papers which people [Europeans] throw in the air to amuse themselves [firecrackers]. These sparks, rushing through the air and quickly disappearing, look like those shooting stars which people [Europeans] call leaping wild goats. The moment the dying man expires, a cloud of those sparks shoots up 3 cubits high with a noise, and (then) quickly vanishes. They hail this flame as the dead man's [the dead chief's] soul, bidding it a last farewell, and accompanying its flight with their wailings, tears, and funereal cries, absolutely convinced that it has taken its flight to heaven. Lamenting and weeping they escort the body to the tomb."



# Thunderbird Priests 3

## INTERNMENT AND COSMOLOGY

The **thunderbird** priest-kings body was then stripped of flesh, whether by internment, as Martyr thought, or by exposure is not clear.

"...after exhuming[?] a long buried skeleton, they erect a black tent out in the country, leaving one end open so that the sky is visible; upon a blanket placed in the center of the tent they then spread out the bones. Only women surround the tent, all of them weeping, and each of them offering) such gifts as they can afford.

"The following day[?] the bones are carried to the tomb and are henceforth considered sacred. As soon as they are buried, or everything is ready for the burial, the chief priest addresses the surrounding people from the summit of a MOUND, upon which he fulfills the functions of orator. Ordinarily he pronounces an eulogy on the deceased, or [and?] on the immortality of the soul, or [and?] the future of life.

"He says that souls originally came from icy regions of the north, where perpetual snow prevails. They therefore expiate their sins under the master of that region, who is called Mateczunga; but they return to the southern regions, where another great sovereign, Quexuga, governs.

"Quezuga is lame, and is of sweet and generous disposition. He surrounds the newly arrived souls with numberless attentions, and with him they enjoy a thousand delights; young girls sing and dance, parents are reunited to children, and everything one formerly loved is enjoyed. The old grow young (there) and everybody is of the same age, occupied only in giving himself up to joy and pleasure."

Martyr was lost by the next part, thrown off by the concept of asteroids as horned snakes and space as a cold dark lake:"...These native also believe that we live under the vault of heaven; they do not suspect the existence of the antipodes. They think the sea has its gods, and believe quite as many foolish things about them as Greece, the friend of lies, talked about (the) Nereids and other marine gods - Glaucus, Phoreus, and the rest of them.

"When the priest has finished his speech he inhales the smoke of certain herbs, puffing it in and out, pretending to thus purge and absolve the people from their sins. After this ceremony the natives return home, convinced that the interventions of this impostor not only soothe the spirits, but contribute to the health of bodies."

# Thunderbird Priests 4

## SHAMAN-PHYSICIANS

As we have just seen, the **thunderbird** priest-king's death was overseen by "priests". Another commonly found image in Southern Ceremonial contexts is of dancing men in deer costumes, and I suspect that these are shaman-priests, as deer are often associated with herbs and plants in myths, and the use of plants for medical purposes and for ritual hallucination are related. Martyr attests to these shaman/physicians: "...This is the only medicament they use, and they never consult doctors, except experienced old women, or priests acquainted with the secret virtues of herbs."

## THE "WITNESSES": SOUTHERN CEREMONIAL BARDS

As the funeral orator recited the **thunderbird** priest-kings achievements in his eulogy, it seems likely that he may have been a bard, charged with preserving the tribes lore. It may be possible that these as well as the shaman/physicians and astronomers were all included by the Natchez among the group they called "Honourable Men", but again this term may have simply referred to warriors. via Martyr:

"None of them have any writing, but they preserve traditions of great antiquity in rhymes and chants..."

"In the last named [the Tihé region of Duharhé] the inhabitants wear a distinctive priestly costume, and they are regarded as priests and venerated as such by their neighbours. They cut their hair, leaving only two locks growing on their temples, which are bound under their chin. When the natives make war against their neighbours, according to the regrettable custom of mankind, these priests are invited by both sides to be present, not as actors [participants], but as witnesses of the conflict.

"When the battle is about to open, they circulate among the warriors who are seated or lying on the ground, and sprinkle them with the juice of certain herbs they have chewed with their teeth, just as our priests at the beginning of the Mass sprinkle the worshippers with a branch dipped in holy water.

"When this ceremony is finished, the opposing sides fall upon one another. While the battle rages the priests are left in charge of the camp; when it is finished they look after the wounded, making no distinction between friends and enemies; and (then they) busy themselves in burying the dead. The inhabitants of this country do not eat human flesh - prisoners of war are enslaved by the victors."

Clearly this was ritual warfare, and it left these people un-prepared when true enemies appeared later.

# Coming of the Corn

## 400 AD

### TROYVILLE CULTURE AND THE INTRODUCTION OF CORN

About 400 AD "Hopewell " begins a decline, and this undoubtedly reflects a new interest of the Hopewell's trading partners: maize had arrived in North America.

With the reading of the Mayan glyphs, a new effort has begun to try to ascribe nearly all Indigenous Peoples cultural developments to diffusion from Central America. One big problem proponents of this theory have is the nearly complete lack of trade goods from Central America in later times.

There was contact between the peoples of North America and those of Central America, and it started ca. 400 AD and ran up the Atchafalaya River, which was the West Branch of the Mississippi River at that time. The culture that resulted from this contact is known as Troyville. Its key identifying marker is the appearance with absolutely no antecedents of well made pottery, pottery which is shell tempered, fired at high temperature, and features red and black markings on a fine white body. Along with this pottery, which was produced using techniques identical to those used in Central America, comes maize. I don't know whether it was that the variety of maize used was particularly weak, or whether cultivation techniques had not been perfected yet, but for the next millennium or so Native Americans could only cultivate this maize in the wettest river bottom lands. In this regard it is important to note that there were no honeybees in North America before European contact, and this must have had a great effect on pollination rates.

The final item that was introduced was the bow and arrow. Despite what you might have seen on tv, there were no bows and arrows in North America before 400 AD.

### COLES CREEK CULTURE

All three of these technologies were quickly adopted by other peoples in the area. As they had already been cultivating squash, pumpkin, and seed bearing plants, it is not surprising that they were able to quickly adopt maize.

The peoples on the nearby Mississippi River began to experiment with shell tempering and higher firing temperatures, and at last perfected a fine black pottery, and would continue using this production method for a millennium.

These peoples also began to use the bow and arrow for hunting, as it is more accurate than the atlatl and has better range than the blowgun.

# Initial Woodland

## 1,000-3,000 yrs ago

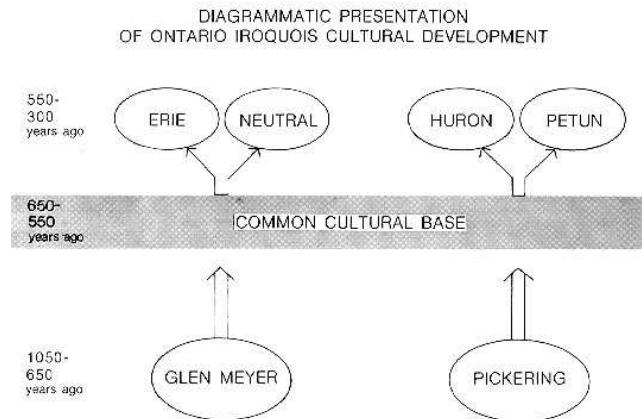
- **INITIAL WOODLAND PERIOD**  
(3,000 to 1,000 years ago)
- The Woodland period is marked by the appearance of pottery. The life style of the different cultures of this period was essentially the same as that of the Archaic cultures, with the addition of the ability to make and use pottery. Indeed, the Initial Woodland people are simply the Archaic people, but as the former possessed pottery, it is convenient for the archaeologist to make a distinction in order to have some control over the rational division of time periods ([click here](#) to see a distribution map of the Initial Woodland Period). The MEADOWOOD culture was the earliest, existing in what is now New York State and the St. Lawrence Valley of Quebec Province, and spilling over in a very limited way into adjacent southern **Ontario**. Their pottery is different from that of other **Ontario** Woodland peoples and their elaborate grave furnishings include mysterious 'bird stones', and tubular pipes, ground slate pendants, triangular flint blades, and other items of copper and stone.
- Co-existing with the small, scattered bands of MEADOWOOD peoples in southern **Ontario**, and blending with time, were two cultures; the POINT PENINSULA culture of the eastern area ([click here](#) to see a POINT PENINSULA pottery sherd); and the SAUGEEN of the west.
- The POINT PENINSULA people were subject to three main influences on their pottery development. The major one was the ceramic design of neighbours to the North; a minor influence was from the simple MEADOWOOD pottery, and there was also a large admixture of influence from the **HOPEWELL** culture of what is now the mid-western United States. These influences were melded into a native pottery design uniquely their own. Most POINT PENINSULA pottery is decorated with a toothed implement.
- The influence from the South extended to religious practices, and the custom of constructing earth burial mounds was adopted, together with the use of an increasing variety of exotic burial furnishings, until this practice declined about A.D. 400.
- Further to the west was the SAUGEEN culture, which was very similar to the POINT PENINSULA culture. The main differences were in pottery style, and the fact that the dead were not buried in mounds but in small cemeteries. Remains of post mounds suggest that rectangular houses were erected at summer fishing settlements.
- The SAUGEEN culture was superseded by the PRINCESS POINT (Iroquoian) culture ([click here](#) to see a PRINCESS POINT pottery sherd) in the most southwesterly portions of southern **Ontario**. The pottery, different from that of SAUGEEN, is decorated with designs imprinted by a cord wrapped around a stick. Princess Point people introduced corn-growing to **Ontario**. Corn had been domesticated in northern Mexico about 5,000 years ago and had gradually penetrated northwards until it reached **Ontario** in A.D. 500. This gave the people control of their food production and resulted in a population increase.
- In northern **Ontario**, the Initial Woodland period people were those of the LAUREL culture, who occupied a large area in the centre of the Canadian forestland, and developed out of the earlier SHIELD ARCHAIC people.
- In one area of northwestern **Ontario**, many communal burial mounds have been found, evidence of influence from the **HOPEWELL**(Erie-Neutral ancestors) culture to the south.

# Terminal Woodland Haudenosaunee

\*\* Please note Haudenosaunee is used throughout which means "People of the Longhouse" Family . Those include all those of the , Erie-Neutral Confederacy ,Wendat Confederacy and the Six Nations Confederacy and all other Iroquoian speaking peoples. The Erie-Neutrals were known in ancient times as the Alligwi, and are also Iroquoian speaking.

## **TERMINAL WOODLAND PERIOD (IROQUOIAN) (approximately 1,000 years ago to Historic Period)**

- By the tenth century A.D., two populations possessing the essentials of IROQUOIS culture were developing in southern **Ontario**; the PICKERING culture in the east ([click here](#) to see a PICKERING polished stone adze used in woodworking) and the GLEN MEYER in the west. PICKERING pottery appears to have evolved from the POINT PENINSULA tradition, and that of the GLEN MEYER people from the PRINCESS POINT tradition.
- About A.D. 1300, the PICKERING population expanded to the southwest and replaced the GLEN MEYER. From the mixed culture of the two groups, the NEUTRAL-ERIE tribes of southwestern - southern **Ontario**, southwestern New York State, and all of Ohio evolved([appuyez ici](#) to see a NEUTRAL-ERIE box turtle shell modified into a rattle). The HURON-PETUN tribes ([click here](#) to see a HURON\_PETUN clay smoking pipe) developed directly out of a PICKERING culture base.
- Some essentially distinctive features of an IROQUOIS culture are:
  - (1) corn agriculture, supplemented by fishing and hunting;
  - (2) large palisaded villages containing communal longhouses ;
  - (3) pipe;
  - (4) 'bundle' burials of bones of the dead. (An individual would be placed on a scaffold or in a shallow grave; later, his bones would be taken apart and buried as a 'bundle'.);
  - (5) the use of the dog for food and possibly sacrifice.
- By about A.D. 1400, the four tribes mentioned had separated from their common cultural base. By that time also, all these people had added sunflower seeds, beans and squash to their diet and depended less upon hunting.
- In 1615, the Récollet missionaries and, in 1625, the Jesuits began to work among the Huron. The **Ontario** Haudenosaunee passed into the Historic Period, becoming directly involved in the intrigues and rivalries of the European powers.
- When Jacques Cartier visited the village of Hochelaga in 1535 he encountered another group of Haudensaunee people, living on the the ST. LAWRENCE . In 1603, by the time Samuel de Champlain visited the same area (now the Island of Montreal and Upper St. Lawrence), these people had come in contact with epidemics from the Jesuits, and the ones who remained, left and joined in refuge with other of the Wendats.



# Terminal Woodland Anishnawbek

- **TERMINAL WOODLAND PERIOD (ALGONKIAN)**  
*(approximately 1,000 years ago to Historic period)*
- The Algonquian-speaking people of northern **Ontario** were in all probability direct descendants of the Laurel culture people preceding them. There have been many names given to Algonquian-speaking tribes that have been incorporated under the names ALGONKIN, OJIBWA and CREE, but generally speaking the names have been applied to many small groups of hunting bands, very loosely related to each other, mostly by language and life style ([click here](#) to see a pottery bowl from northern Manitoba).
- The pottery of these people is varied due to the fact that the wives (who made the pottery) were obtained from different outside areas, each wife importing the pottery style of the area from which she came. The reason for seeking wives elsewhere was due to the nature of the environment, in which scanty food supply could only support small groups of population in any given area; they therefore found difficulty in obtaining marriageable women who were not in some way related to them. Stone tool types are much more consistent than pottery types, as these were made by men.
- Due to the mobility of small hunting bands, and to the mobility of the women, related Algonquian languages are spoken by **Indians** from northern Saskatchewan to Labrador.
- In the eastern area, the ALGONKIANS adopted the pottery and pipe-making styles of the neighbouring Wendats ([click](#) to see an EASTERN ALGONQUIN clay pipe, copied or obtained by trade from the Wendats or Petuns) and, to a certain degree, their burial practices and corn agriculture. Other pottery styles were adopted from adjacent cultures in the Upper Great Lakes. Dog burials have been found in these sites.
- In the western area, the prevailing type of pottery is known as Blackduck, which may have evolved from the preceding Laurel culture ([click here](#) to see a WESTERN ALGONQUIN stone amulet in the form of a beaver). These people continued the earlier western Laurel practice of constructing burial mounds. Copper from western Lake Superior was used for making awls, beads, bangles and knives. Dog burial was practiced here also. These people have been equated with the historic OJIBWA.
- The northern area Algonquians of **Ontario** were related culturally to those of Manitoba and Saskatchewan. The dominant pottery is known as Selkirk, made by the CREE.
- As mentioned earlier, the tool traditions in all three areas were similar. Further evidence of common culture is the fact that scattered rock paintings have been found in all areas.
- ([click here](#) to see a distribution map of TERMINAL WOODLAND PERIOD sites)
- proto-Algonquian. 1. the theoretical single language from which all modern Algonquian languages (such as Micmac, Delaware, Ottawa, Shawnee, Cree, Ojibwa, Blackfoot, Cheyenne, Arapaho, etc.) derived. 2. a speaker of this language



Bear Mound at Effigy Mounds Park

## The Hopewell of the Thunderbird & Bear Mound Culture



Thunderbird Mound Toronto, Ontario

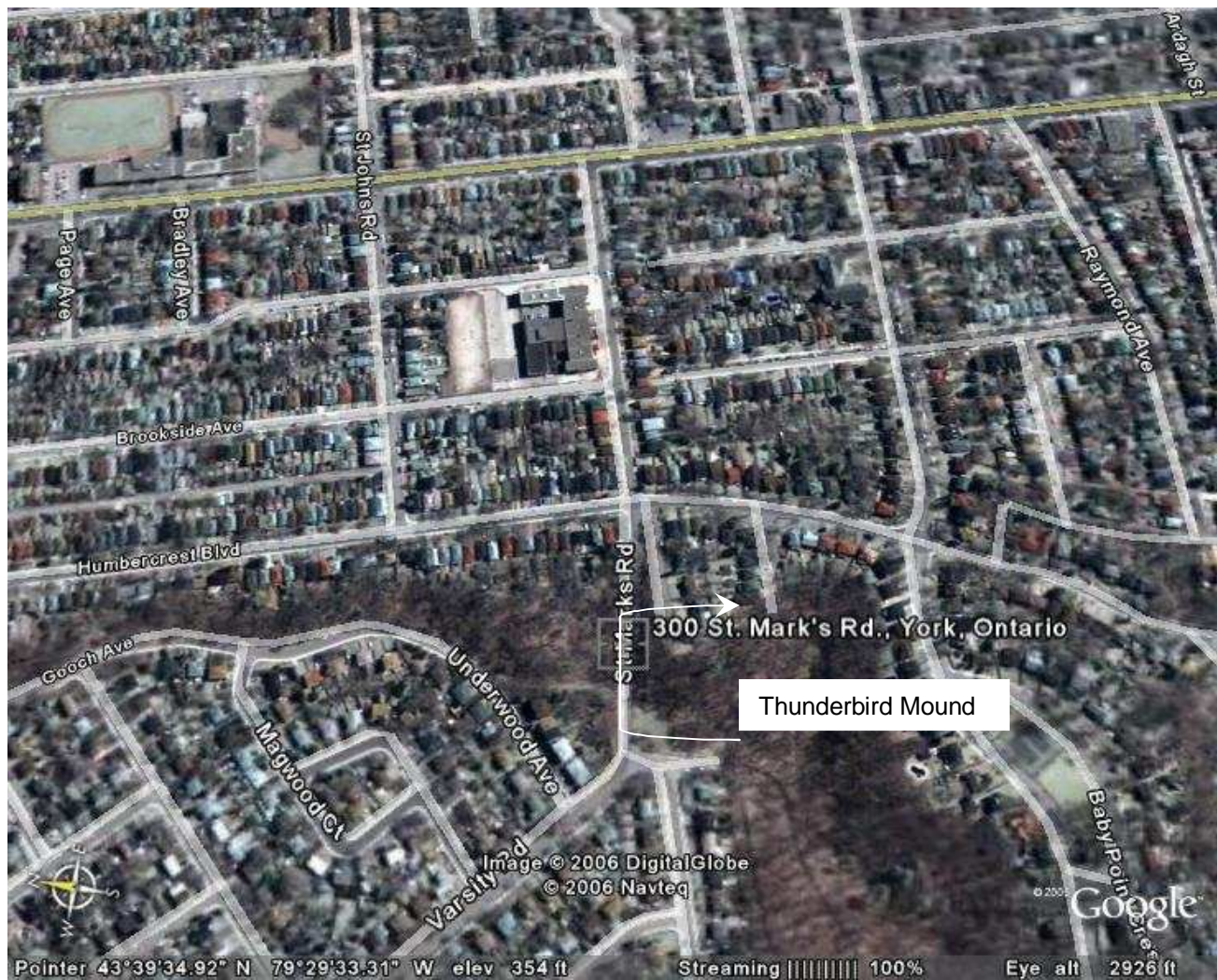


Micah from Hopewell Mound



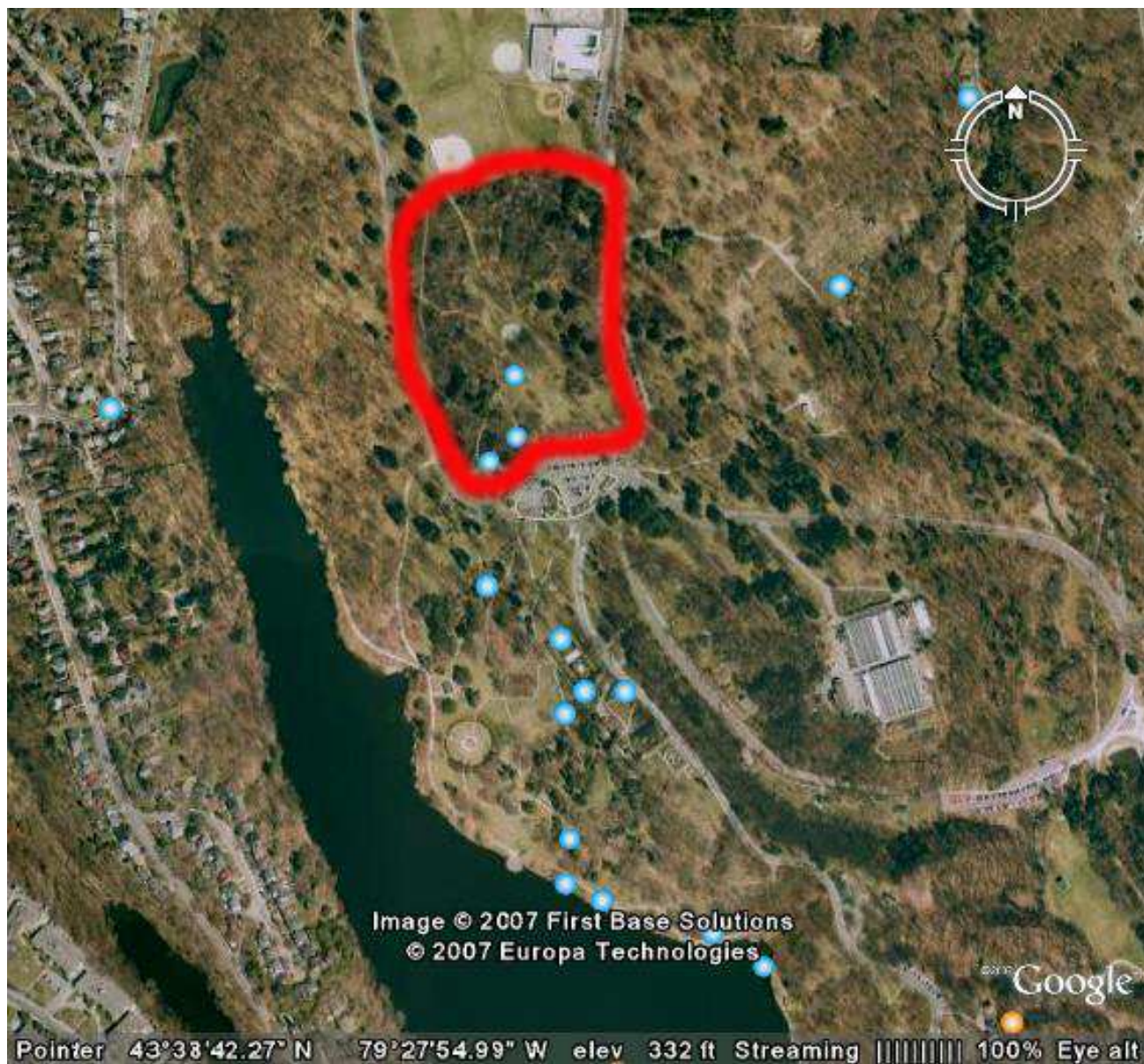
Hopewell Thunderbird Priest

# Map of Thunderbird Mound Toronto

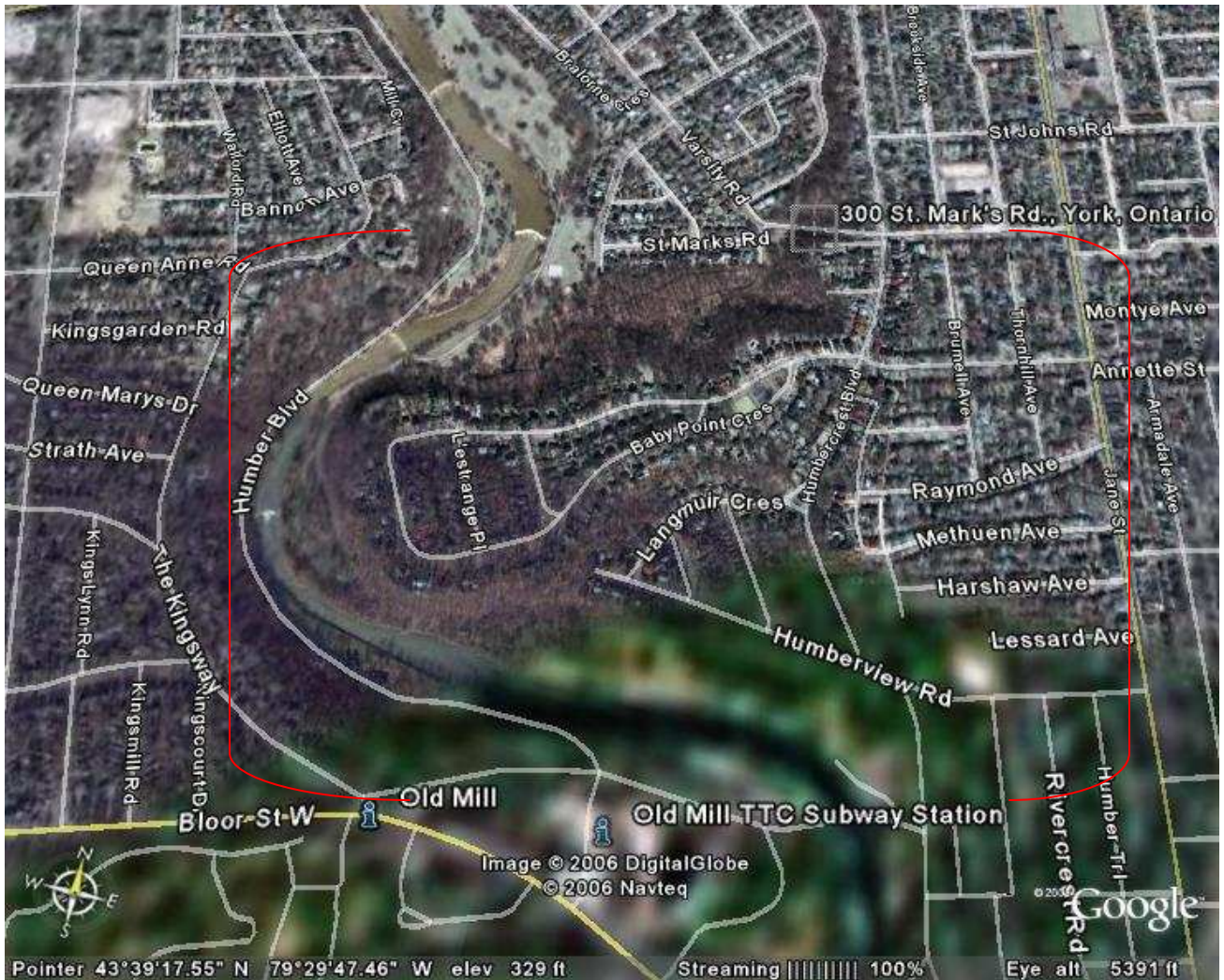




# Bear Mounds Hopewell Complex High Park



# Erie (Neutral)-Seneca-Mohawk Village of Taiaiagon



# The Great Bear and the Six Hunters or The Seven Stars of the Dipper

Six men went out hunting, for a long time they found no game. One of their number said he was sick ( he was lazy) and they had to make a litter of two poles and a blanket, and four carried him. The sixth member of the party came behind bringing the kettle. Besides this each man had his own load to carry.

At last , when the hunters were getting very hungry, they came upon bear tracks. They were s hungry that when they saw the tracks they dropped their companion and their burdens and each man ran as fast as he could after the bear.

At first the tracks looked old but they thought, “ We will overtake the bear sometime.”

Later they saw that the tracks couldn't be more than three days old. The farther the men went the fresher the tracks were till the men said, “ To-morrow we will overtake the bear.”

The man they had carried so long was not tired and when they dropped him and he knew He was going to be left he jumped up and ran on after them. As he was fresher than they were he soon passed them and killed the bear.

The men in their race after the bear didn't notice that they were going up all of the time. Many people saw them in the air, as they ran along, always rising.

When they overtook the bear and the lazy man, they had reached the sky and there they have remained to this day and can be seen any starlit night. The man who carried the kettle in the bend of the Dipper, the middle star in the handle and a small star which is the only one near any other of the Dipper stars is the kettle. The Bear is at the lower outside corner. Every Autumn, when the first frost comes, one can see on the leaves of the oak tree drops of oil, not water, and this is the oil and blood of the Bear.

On seeing it the Ongwe onwe say, “ The lazy man has killed the Bear.”

## A Traditional Seneca Story in Honour of the Bear

\*\* Note- The Big Bear Constellation ( Ursa Major) and the Little Bear Constellation Ursa Minor) can be seen directly above the Bear Mound in High Park during the Spring Solstice. It is known that the Bear Mounds were used as a ceremonial grounds to honor the women, as well as there are a grove of sugar maples growing at the foot of the Big Bear Mound, the maple being one of the first sustainers of our people. There are 12 burial mounds in the Bear Mound Complex, which are also in alignment with the various constellations at various times of the year, marking the change of the seasons as well as keeping track of the various times to do ceremony during the year. Also note that the mounds at High Park, are not only a burial grounds , but also a ceremonial grounds, that spans back to the time of the Hopewell, direct ancestors of the Erie-Neutral people.

## Origin of Medicine

Chief Mt. Pleasant, one of the Bear Clan, relates that once on a time a sickly old man, covered with sores, entered the Ongwe onwe village where over each longhouse was placed the sign of the clan of its possessor; for instance, the beaver skin denoting the Beaver clan, the deer skin, the Deer clan. At each of these longhouses the old man applied for food and a night's lodging, but his repulsive appearance rendered him an object of scorn, and the Wolf, the Turtle, and the Heron had bidden the abject old man to pass on. At length, tired and weary, he arrived at a longhouse where a bear skin betokened the clanship of its owner. This he found inhabited by a kind-hearted woman who immediately refreshed him with food and spread out skins for his bed. Then she was instructed by the old man to go in search of certain herbs, which she prepared according to his directions, and through their efficacy he was soon healed. Then he commanded that she should treasure up this secret. A few days after, he sickened with a fever and again commanded a search for other herbs and was again healed. This being many times repeated he at last told his benefactress that his mission was accomplished, and that she was now endowed with all of the secrets for curing disease in all its forms, and that before her longhouse should grow a hemlock tree whose branches should reach high into the air above all others, to signify that the Bear should take precedence of all other clans, and that she and her clan should increase and multiply.

### A Haudenosaunee Traditional Story

\*\* Note there are large old hemlock trees that grow naturally in High park , on the east ridge near Spring Creek along with a grove of Cedar trees which is known as Bear Medicine among our people. There are also some very old White Pine Trees growing in the same area, which is the Haudenosaunee symbol of the Great Tree of Peace.

# Thunderbird Reclamation Project

- Closure of access to the west side of the mound due to erosion
- Planting of grasses and vegetation natural to the area that will stop erosion.
- The removal of the soil that has washed down into the creek below and placing it back on the mound.
- Closure of access to the mound from the south side and pathway from the trail, there is a burial attached to the south side of the mound that is where the Thunderbird Priest is buried and is being disturbed by foot traffic and bicycle traffic.
- Closure of access to north side of mound, there is a burial attached to the north side of the mound that is being disturbed by foot traffic.
- Remedy- a fence should be placed around entire mound area to keep the traffic, the abuse from people using it as a party place.
- There are also many dead and fallen trees around the top rim of the mound area. Other trees need to be planted to help contain the erosion of the mound. Recommendation- Cedar Trees on the North side of the mound, White pines on the east, and south sides, hemlock on the west.
- The planting of the other sacred medicines on each side of the mound, tobacco on the east, sweet grass on the south side, sage on the west side.
- The planting of a grass that will take easily and hold the soil as to prevent any further erosion.
- The possible commemoration with a proper sign or monument which will be at the discretion of the Indigenous Community.
- The possibility of electronic monitoring of the site, which will make it easier for police to respond if the site is being disturbed.

## Bear Mound Complex Reclamation Project High Park

- The removal of all picnic tables from the area.
- The removal of the old wooden fence that is stuck in the ground near the base of the Big Bear Mound.
- The complete enclosure of the bear mound complex area to stop all foot traffic, and dogs being walked in the area. ( fencing)
- The repair of the exposed area of the Big Bear mound and planting of grass on exposed part.
- Proper commemoration of the site at the discretion of the Indigenous community.
- Monitoring of the site to prevent further archeological site disturbance.
- Planting of a White Pine Tree and a Hemlock in the area near the labyrinth.
- Planting of Cedar trees at the north entrance
- Planting of tobacco at the east side of the complex
- Planting of sweet grass at the south side of the complex
- Planting of sage at the west side of the complex

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