

Encountering Hopewell in the Twenty-first Century, Ohio and Beyond

Volume One
Monuments
and Ceremony



Edited by
Brian G. Redmond,
Bret J. Ruby,
and Jarrod Burks

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Volume Two
Settlements,
Foodways, and
Interaction

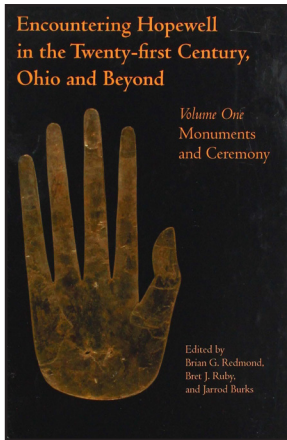


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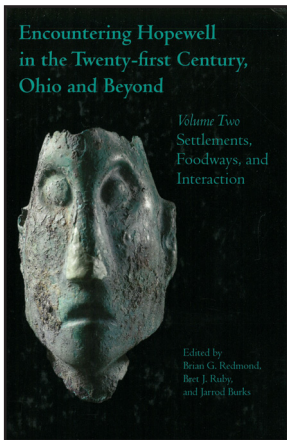
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Encountering Hopewell in the Twenty-first Century, Ohio and Beyond: Volume 1: Monuments and Ceremony

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Encountering Hopewell in the Twenty-first Century, Ohio and Beyond: Volume 2: Settlements, Foodways, and Interactions

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Encountering Hopewell in the Twenty-first Century, Ohio and Beyond is the latest publication on Hopewellian and Middle Woodland (ca. 100 BC–AD 500) studies to emerge from the famed Chillicothe Conference, hosted in central Ohio periodically since 1978. As such, it becomes the third edited volume in the series that includes *Hopewell Archaeology* (Brose and Greber 1979) and *A View from the Core: A Synthesis of Ohio Hopewell Archaeology* (Pacheco 1996). This contribution comes in two robust volumes from the University of Akron Press and provides a massive amount of new information coming from recent research results and novel interrogations and summaries of extant datasets, primarily in the Ohio Hopewell core area. The editors of these volumes (Drs. Brian Redmond, Bret Ruby, and Jarrod Burks) have separated the volumes by thematic research concentrations. Volume 1 consists of nine chapters that relate to the volume's subtitle: *Monuments and Ceremony*; Dr. Bret Ruby introduces the volume with a preface. Volume 2 is comprised of 10 chapters that engage separate themes, subtitled: *Settlements, Foodways, and Interaction*. A preface for Volume 2 is written by Dr. Jarrod Burks. There is a lot methodologically and conceptually to take away from these volumes. There is no doubt that archaeologists will be referencing and building on the knowledge these two books provide for decades to come. I separate my reviews here

by volume and discuss contributions with respect to the themes that organize the volume. I conclude with some reflections on the volumes as a whole and the current state of Hopewell research.

Contributions to Volume 1 draw on a variety of case studies to examine new and existing monuments, as well as ceremonial practices in the Hopewell World. Several chapters in this volume provide new data on monumental sites that are derived from aerial and terrestrial remote sensing methods. Some of the most amazing new results come from the large area GPS-guided magnetometry survey at Seip Earthworks in the Hopewell Culture National Historic Park (HOCU). In this project, Komp et al. (Ch. 3) and Ruby (Ch. 4) identify numerous post-enclosures and pit clusters that speak not only to the diversity in making Hopewell monuments (e.g., wood vs. earth), but also the nature of ceremonial practices inherent to large multi-form enclosures like Seip. Davis and Burks (Ch. 1) cross-examine LiDAR-derived digital elevation models (DEMs) and aerial photography from east-central Indiana to identify and characterize new groupings of small ditch and embankment enclosure monuments. Hively and Horn (Ch. 5) present new information on the ways Hopewell monument builders incorporated the topography of the Scioto River Valley to plan, design, and orient enclosures toward astronomical events. Riordan's (Ch. 2) summary of work at Fort Ancient highlights the uniqueness of the monumental hilltop enclosure.

Contributions to the study of Hopewell ceremonialism include those that focus on conceptual models and those that present information on new materials presumably used in ceremonies. An analysis of copper strips from a small unassuming feature beneath the Seip earthworks by Ruhl (Ch. 8) forces us to consider new mixed material forms related to the performativity of Hopewell ceremonies. Giles (Ch. 9) suggests a connection is present between Hopewell and Mississippi avian motifs using a comparative iconographic analysis of artifacts from both eras. Chapters 6, by Carr and Smyth, and 7 by Byers outline organizing models for Hopewell ceremonialism that revolve around ethnographic descriptions of soul concepts (Carr & Smyth) or descriptions of burial monuments as centralized places where souls were released (Byers).

Volume 2 in the new Chillicothe publication turn the archaeological gaze toward studies of settlement, subsistence, and interaction. Redmond (Ch. 1) sees evidence for Hopewellian interaction in northern Ohio at the Heckleman Site where non-Hopewellian communities left ritually charged items (blades and mica debitage) in deposits that blur the boundaries of the sacred/secular dichotomy. In the following chapter (Ch. 2), Jeff Chivis presents interesting data on Havana Hopewellian interaction at the interface of western Michigan and northern Indiana by examining the temporal placement of Havana-adopted ceramic styles and seemingly only small burial mounds. Interaction between people at the Leake Site in northern Georgia, Ohio, and the Mann Site in southern Indiana is illustrated by Keith (Ch. 6), who relies on studies of ceramic petrography and site layout to argue that Leake and Mann are the materialization of socio-cultural gateways. Yerkes and colleagues (Ch. 7) present a microwear analysis of large Hopewell bifaces that was conducted through an active collaboration with the Seneca Nation. Yerkes and colleagues find that striae on these artifacts show how

obsidian and Knife River artifacts were made differently (on site vs. away from OH), speaking to Hopewell movements and interaction. Nolan and colleagues (Ch. 5) situate the material analyses of primary Hopewell artifact substances (e.g., copper, ceramics, and lithics) in a network approach to show that exotic materials are more often found near earthworks and local materials are more often found well away from earthworks. Their study nicely blends the settlement and interaction themes of the volume. Ceramic and lithic analyses of the Hopewell occupations at Brown's Bottom by Hill et al. (Ch. 4) show differences in the BB1 and Lady's Run assemblages but maintain a pattern of house-hold scale production.

Chapters 3 (Pacheco et al.), 8 (Patton and Fahey), and 9 (Wymer) interrogate the question of Hopewell sedentism using remarkable feature and structural data combined with reviews of palaeobotanical assemblages. Geographically these three chapters span the Brown's Bottom (and other) occupations in the Scioto Valley, to the dissected uplands of the Hocking Valley. As such, these chapters present some very interesting data that speak to the complexities of Middle Woodland lifeways, including the blurring of (or confrontation with) the domestic/ritual and mobile/sedentary dichotomies. Some of these chapters are situated in a discourse with Yerkes et al. (Ch. 7, including his past work) and asks the question, to what degree were Hopewell societies mobile or sedentary. Sometimes this language gets heated, personal, and does not contribute to a productive understanding of the Middle Woodland past. Moreover, it diminishes archaeological attempts to move the discussion forward. Volume 2 concludes with a reflexive chapter written by Dr. Mark Seeman (Ch. 10). In it, he discusses the importance of HOCU and the impending World Heritage nomination on the formation of an American sense of connection to the Hopewell past. Seeman also summarizes thematic issues explored by the contributors, including the notions of Hopewell communities and households, implications of monuments and ceremonialism, and the interregional nature of Hopewell.

The scholarship in *Encountering Hopewell* is intriguing and presents new data and interpretations important for scholars who are keeping up with the 'Middle Woodland World' in the eastern United States. I think an argument can be made that some contributions could be more impactful if situated in contemporary methods and theory. In general, the treatment of radiocarbon data and chronologies are lacking across the chapters. There are well-established 'best practices' for reporting ^{14}C dates. None of the chapters in *Encountering Hopewell* follow these. I would add that there have been methods to statistically interrogate stratified and non-stratified groupings of ^{14}C dates from archaeological contexts using Bayesian chronological modeling since the 1990s. These methods have been increasingly applied to archaeological questions in Eastern North America since the early 2000s. For these reasons I would encourage my colleagues who presented large ^{14}C datasets across these chapters to consider employing Bayesian methods to work toward answering their research goals and to test questions of duration and contemporaneity. I think we can do better as a research community by using an array of cutting-edge methods to build more nuanced understandings of the Hopewell movement. I am excited because I know that this trend has already started

as evidenced in the copper sourcing studies and landscape-scale geophysical surveys discussed in these volumes.

The chapter by Pacheco and colleagues (Volume 2, Ch. 3) note that too many scholars use the mobility/sedentary data from the Middle Ohio Valley uncritically. A quick scan of their chapter's bibliography shows that their work on Brown's Bottom has been published in three *Current Research in Ohio Archaeology* articles (the Ohio Archaeological Council's online publication) and an edited volume chapter on architecture in the Ohio Valley. I would think that such important data should be published in more impactful and visible venues where these data can be known outside of the scholars they work alongside. Placing these conversations about early food producing communities in the United States within international publication venues will allow these data to be assessed and reviewed by a diverse range of global leaders in such research. As archaeologists who are working to give voice to Middle Woodland societies in Ancient America, I think we owe it to them to put their extraordinary accomplishments on a global stage. Doing so provides a chance to take our Middle Woodland datasets and engage in fruitful dialogue with archaeologists around the world who are wrestling with similar questions regarding the scale, social impact, and outcomes of food production. I should note that scholars working on other Hopewell-related questions, including some contributors to these volumes, are already doing this. These broader conversations push ideas forward in the ways Patton and Fahey (Volume 2, Ch. 8, pg. 270) call for. I agree with Patton and Fahey's call to move current discussions on sedentism in a different direction. *How* were Hopewell agricultural systems different from intensive agriculture elsewhere in North America and around the world? We know that the movement of people, things, and ideas were central to Hopewellian lifeways. What does it mean that some people might have been more sedentary at times than others? The data presented on this topic in *Encountering Hopewell* are very interesting and a testament to years of dedication and hard work. Wrestling with how these ideas fit, or do not fit, within contemporary anthropological, ethnobiological, and archaeobotanical frameworks will lead to more productive discussions in the future.

As chapters from the first Chillicothe publication (and some in this iteration) show, the Hopewell world is geographically and conceptually expansive. So, three chapters that discuss Hopewell outside of Ohio do not take us very far 'beyond' it as the titles to these volumes imply. Some changes would be good to see in the next Chillicothe conference. More geographic and participant diversity (e.g., women and people of color) could lead to the creation of new ideas or rework old ones. In this vein, I applaud these volumes for including indigenous voices in the publications (i.e., Jeff Chavis in Volume 2, Ch. 2 and Jay Toth in Volume 2, Ch. 7). This is huge for our research community and hopefully builds momentum for more indigenous contributions and collaborations to come. Encouraging an increase in these types of diversity will require the Hopewell 'sandbox' to be a place where we can all play with our toy excavators and share stories that emerge from our data, whether it comes from central Ohio or not. Seeman addresses this problem by noting in his summary chapter that, as a community of researchers, we may not always agree, and scholarly debate is part of the

healthy production of knowledge, but we must also remain respectful of one another. I look forward to future Chillicothe conferences and their subsequent publications. I am hopeful that they will have more diverse views, participants, and insights from around the eastern U.S.

The *Encountering Hopewell* publications cover a vast amount of new research on the Middle Woodland era in North America. As such, they stand as a testament to the rich and varied material expressions that we now call Hopewell. It will serve any scholar interested in the Hopewell world, and Eastern North America more broadly, well to have these on their bookshelves or in their local and institutional libraries.