which implemented British success after Braddock's defeat is to be found along the St. Lawrence, beginning with the fall of Louisburg, the capture of Niagara, the fall of Fort Frontenac, the capture of Quebec and the surrender of Montreal. This book on Stobo contributes much of the background for our own success. It offers a detailed index to simplify the work of students. It has biographical material on the principals encountered by Stobo, an extensive bibliography, pictures and maps. It should long be of use to amplify our local history.

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Robert D. Christie


When the first settlers of the Ohio Valley began to clear their lands, they found that the forest had hidden hundreds of strange earthworks. The commonest were conical mounds like huge anthills — most of them low and sprawling, so that they might not be noticed until the plow began to rake out human bones, but some as big as the Grave Creek Mound at Moundsville, West Virginia, or the Miamisburg Mound in Ohio, both about seventy feet high. Others were walls of heaped-up earth that took the shape of geometric figures, like the mounds that gave Circleville, Ohio, its street plan and name, or animal forms, like the famous Great Serpent Mound.

Western Pennsylvania had its share of the smaller mounds. The McKees Rocks Mound was partially excavated by Carnegie Museum in 1896, and until recently was almost our only source of information about the local mounds and their builders. Another stood on Grant Hill, and was destroyed when the present Courthouse was built. Most of the others were demolished by farmers, builders and treasure-hunters, although one small but complex mound was spared in Oakmont until members of Allegheny Chapter No. 1 of the Society for Pennsylvania Archaeology excavated it in the summer of 1964.

The Indians of the Ohio country could tell nothing about the builders of the mounds. Most of them — Delawares, Wyandots,
Mingoes — had migrated there themselves not long before the traders and settlers came, and in any case the mounds were old—some of them, it turns out, two or three thousand years old. Small wonder then that both scientists and journalists of the late eighteenth and early nineteenth centuries came to the conclusion that — as Josiah Priest put it in the extended title of his best-selling *American Antiquities and Discoveries in the West* — “an Ancient Population of partially civilized nations, differing entirely from those of the present Indians, peopled America, many centuries before its discovery by Columbus.”

The myth of the mysterious ancient race of Mound Builders flourished long and died hard. Students at one Ohio college are still taken to see the local mounds and spun tales of the lost civilization. Pittsburgh, I am sure, has men and women who believe implicitly that the mounds were built by wanderers from the Old World — Phoenicians, Romans, Egyptians, or the lost tribes of Israel. A solid and sober segment of the archaeological profession has argued that the first Mound Builders must at least have come from Mexico.

In *Mounds for the Dead*, Dr. Don W. Dragoo, Curator of the Section of Man at Carnegie Museum, has summed up what we know about these first mound makers, the so-called “Adena” people, and come to some very different conclusions. He shows us mound building as the result of a religious movement that swept over the native Indian peoples of the Ohio Valley some three thousand years ago. This first conversion produced the Adena burial-mound culture that is the subject of his book. Five hundred years or more later came a second great religious wave — rather like Islam following Christianity in the Near East — building on and embellishing the earlier traditions as Christianity in turn had built on Judaism. This was the Hopewell culture, which produced the most elaborate mounds and the richest and finest native art ever achieved by the Indians of the Northeast.

*Mounds for the Dead* will be a difficult book for the historian or the casual reader. It is a thoroughly documented, carefully reasoned archaeological study, not a popular summary. For the reader with no background in archaeological techniques or concepts, I would suggest a somewhat unorthodox approach to the book. First read the final section, beginning on page 228, in which Dr. Dragoo sums up his conclusions about the origin and growth of the Adena culture and its eventual fate. Then turn back to the preceding section for his summary of Adena culture, beginning on page 175. Finally begin at the beginning, and read the book all the way through.
These first 174 pages are a report of Carnegie Museum’s excavation of the Cresap Mound, near Moundsville, West Virginia, in the summer of 1958. The mound was to be destroyed for the erection of a new building by the Hanna Coal Company, which not only permitted the excavation but placed a crew of excavators and earth-moving machinery at Dr. Dragoo’s disposal. This enlightened attitude has not been very evident in Pennsylvania or elsewhere in the eastern United States when science gets in the way of industry.

Although a relatively small mound, only fifteen feet high, the Cresap Mound has proved to be a key to the development of Adena culture in the Ohio Valley. It had been raised during a period of several hundred years, in several major and a number of minor stages. The artifacts left as offerings with the fifty-four burials made in the mound by the Adena people, or scraped up by them in the dirt they threw on the mound, consequently represent a long period of evolution in Adena culture. They apparently cover as great a span of time as would separate the weapons and household implements the Norman conquerors brought to England from those we use today.

Thanks to the meticulous excavating technique of the Carnegie Museum diggers, none of this evidence was lost. By comparing artifacts found in other mounds, and in the refuse of Adena towns, with those from successive levels in the Cresap Mound, Dr. Dragoo has been able to give these other sites their proper place in the thousand years or so of Adena “history.” He makes these comparisons and proposes his reconstruction in the final sections of his book.

For several thousand years after the close of the Ice Age, the Indians of the Ohio Valley lived in a so-called “Archaic” stage of culture. Small bands of people lived off the land, hunting, fishing and gathering wild plant foods. They had no pottery, no agriculture, and possibly no permanent towns — rather, places to which they returned at certain seasons or after some years’ absence when other localities were hunted out, or the nut crop was poor.

Late in the Archaic period, over three thousand years ago, a distinctive burial cult developed among the Archaic tribes of the Great Lakes region. Their dead — or some of their dead, perhaps only chiefs and medicine men — were cremated and the ashes buried with offerings of handsome stone and copper implements and blood-red powdered ochre in the sandy knolls left by the ice sheet. About 1000 B.C., Dr. Dragoo suggests, this burial cult was brought to the Archaic peoples of the Ohio Valley by conquerors or missionaries from the north. Since there were no natural mounds here, it was necessary to
build them — and as time passed, the mound-building ritual became a vital part of the Adena religion.

The men and women who may have been the priests and chiefs of the Adena religion, and who were buried in the mounds with great ceremony and rich offerings, seem to have been distinctive physically. They may have been an inbred élite — the kind of situation for which there are many parallels in history.

Meanwhile, in southern Illinois, another mound-building cult was developing among other Archaic tribes. Its founders and believers drew from their Adena neighbors and from other sources, and in time swept eastward into Ohio and up the Ohio Valley to carry their new "gospel" to the heathen. These were the Hopewell people.

The Adena people were forced south across the Ohio River, Dr. Dragoo believes. Some of them remained for a few centuries in West Virginia and Kentucky. Others went up the Tennessee River into northern Alabama, where they founded the Copena culture. Some apparently moved east, over the mountains and down the Potomac to the shores of Chesapeake Bay, where late Adena artifacts made of Ohio Valley materials have been found in a series of large cemeteries. A few wandered north into New York, Massachusetts and Vermont, but in those barbarous parts their message was unheard, their cult died, and the heirlooms they had carried from Ohio vanished into their graves.

The late Adena people were the first builders of mounds in the Pittsburgh area, and along the Monongahela. They put the first two layers on the McKees Rocks Mound, but Hopewell missionaries — or local Indians who had accepted the Hopewell teachings — buried their dead in the third and last level. The Adena chiefs of the upper Ohio may have been the ones who fled east with their goods and families into a promised land along the coast. In its turn the Hopewell religious empire flourished, reached greater artistic peaks than Adena ever did, and crumbled away.

This is the story Don Dragoo tells in *Mounds for the Dead*. It may not be as romantic as the old, wild tales of invading Aztecs or Israelites or the crews of Alexander's fleet, but it shows us people behaving as history and our own knowledge tell us people always have, whether they are the people of Palestine, or Egypt, or Europe, or Stone Age America. The archaeology of the nineteenth century was a study of what people left behind them. Archaeology today is the study of what they were and did, and how they thought. *Mounds for the Dead* is an outstanding example of modern archaeological reporting,
as the information from the Cresap Mound was the fruit of modern excavating technique.

Pittsburgh  

P. SCHUYLER MILLER  
Past President, Society for Pennsylvania Archaeology


Published as Volume VI in a series on the National Survey of Historic Sites and Buildings, this cooperative endeavor attempts to describe and evaluate early American history through an examination of the "outdoor archives" as found in historic sites and structures. This "third dimension" approach to the study of our heritage has obvious merit, but it cannot explain adequately, despite the repeated claims of the authors and editors, how the colonials of the early eighteenth century became American patriots during the War for Independence. This fascinating and all-important question has never been fully answered notwithstanding the fact that our libraries are nearly replete with scholarly monographs dealing with the American Revolution, its causes and colonial background. Although this volume fails "to tie together events in the history of the colonies and their transition to a new nation," it does succeed admirably as a practical handbook to the actual sites and buildings where much of our heritage had its origin.

Colonials and Patriots is really two books under one cover. The first is the totally inadequate attempt, in forty-nine pages, to describe the eventful period 1700-1783. For even a superficial treatment of these important decades, the reader would benefit more from a reading of any one of the numerous history textbooks now available.

The second part, however, represents the major effort and hence the major contribution of this well-organized volume. In the hope that "this guidebook into history" will "focus attention on, and stimulate further activities in, the safeguarding and interpretation of an important segment of our heritage," the authors have written comprehensive word pictures of all the major historic edifices pertaining to