

be that an improvement could have been made by enlargement. In such addition, at least a few illustrations might have been included. As it is now, this publication should be a matter of interest not only to specialists but to the general reader. It is well worth the moderate price placed upon it.

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*The McGraw Site, a Study in Hopewellian Dynamics.* By OLAF H. PRUFER. (Cleveland: Scientific Publications of the Cleveland Museum of Natural History, New Series, Vol. 4, No. 1; February 1965. Pp. 144. 31 figures; bibliography. *No price given.*)

For thousands of years the Indians of the Ohio Valley lived in relative isolation, developing a tradition and culture distinct from those of the other tribes across the mountains and beyond the lakes. Until recently, Ohio has been an empty spot in our knowledge of this local tradition. Ohio archaeologists were concerned mainly with opening mounds to find handsome and unusual relics of their builders. In the last few years, however, Case Institute of Technology and the Cleveland Museum of Natural History have taken leadership in the investigation of the whole story of Ohio prehistory. What they find is very pertinent to our understanding of early western Pennsylvania.

*The McGraw Site*, the latest report of this work, is a natural companion to Don W. Dragoo's *Mounds for the Dead*, reviewed here in October. It deals with the period of mound building that overlapped and followed the Adena occupation which Dragoo described. Indians of this later "Hopewell" period put the final stage on the McKees Rocks Mound, which the Adena folk had started, and scattered smaller mounds of their own throughout the Monongahela, Allegheny and Upper Ohio valleys. A number of people—Dr. Prufer, Dr. Douglas H. McKenzie and Dr. Oriol Pi-Sunyer from Case Institute, Dr. David H. Stansbery of Ohio State University, Dr. Hugh H. Cutler of the Missouri Botanical Garden, Dr. Richard A. Yarnell of Emory University, and Dr. Paul W. Parmalee of the Illinois State Museum — provide detailed studies of the pottery, flint implements and animal and vegetable materials found in the refuse dump of an Indian farmhouse on the outskirts of Chillicothe, Ohio. Dr. Prufer sums up this and other evidence in the final chapter, which will be of more interest to

general readers and amplifies his article, "The Hopewell Cult," in the December 1964 *Scientific American*.

The offerings left in the burial mounds of the Hopewell leaders are the finest artistic work ever done by the Indians of the Ohio Valley. A wide-flung net of trade covered the entire continent from the Rockies to the Atlantic Ocean. Obsidian was brought from the Yellowstone and flaked into beautiful blades. Grizzly bear teeth from the Black Hills were inlaid with freshwater pearls. Conch shells from the Gulf of Mexico and the Florida coast were engraved with intricate symbols. Copper from Lake Superior was beaten into breastplates and ear-spools.

Great geometric earthworks were raised throughout southern Ohio, together with hundreds if not thousands of burial mounds. Yet there is no evidence of villages large enough to support the population needed to build them. And, some time over a thousand years ago, all this wealth and artistry vanished and the local Indians of late prehistoric times sank into the primitive way of life that the first white explorers found.

The McGraw Site proved to be a key to these paradoxes. It showed that there were no "lost" villages. The builders of the Hopewell mounds, like those who built the older Adena mounds described in *Mounds for the Dead*, lived in scattered farmhouses along the river bottoms, where they could plant corn, beans and squash in the rich, easily tilled soil. While the women hoed, the men could raise mounds for the gods.

Dr. Prufer's conclusion is that the Hopewell mounds were built as part of a religious movement that swept out of Illinois into southern Ohio about 100 B.C. and lasted until around 550 A.D. Only the chiefs and priests who were buried in the mounds shared in the riches of the cult: the common people went on living as they had for centuries, though with more emphasis on gardening and less on hunting. They may have been the first farmers in the Ohio Valley, though it is possible that the Adena people also grew corn.

The Hopewell religion had many similarities to the Adena cult, but it must have tried to stamp out the older "heresy" much as Islam attacked Christianity. The Adena leaders of Ohio withdrew into West Virginia and Kentucky, and some of them fled over the mountains to the Atlantic coast, as Dr. Dragoo has described in his book. Hopewell missionaries did their best to spread their cult among the backward tribesmen of the hinterland.

Some time between 500 and 600 A.D. this whole complex social

and religious structure collapsed. The great mound centers of Ohio were abandoned and forts built in the hills — whether to protect the Hopewell leaders from revolution or from hostile neighbors, no one can yet say. The common people, on the other hand, reverted to their own age-old ways. Dr. Prufer calls this re-emergence of the local tradition in Ohio the “Peters” phase, from another site he recently excavated. Here in western Pennsylvania, we have a “Watson Farm” phase south and east of the Allegheny-Ohio and a “Mahoning” phase north and west of the rivers, merging into the Monongahela culture of the last centuries before White contact.

The older reconstructions of American prehistory are full of colorful and violent invasions and counter-invasions . . . based, probably, on analogy with the tribal movements in Europe during Roman times. Modern archaeology shows us people acting like ourselves. This view may be less entertaining than the old, but it is probably truer.

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