Part III

Inventory and Documentation

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The anthropological discipline of coming to know a people from their own perspective requires substantial listening to what they have to say through their words, actions, and/or material creations. Understanding of others is built through gathering and thinking critically about large amounts of information on how they live out their lives in varying cultural and historical contexts that create different opportunities, challenges, and choices. From their choices of words, actions, and material creations, and patterns and exceptions to these, one can gain insight into the peoples' values, motives, and traditions. This endeavor is no less true of acquainting oneself with a past people than with ones living today.

Part III of this book provides the empirical basis for listening to and coming to know, to a considerable extent, Ohio Hopewellian peoples of some two thousand years ago. Here, we systematize and present for use by other researchers the massive, unpublished and published mortuary-archaeological and physical anthropological information and other supporting data that have made possible the fullness of our cultural reconstructions of Scioto Hopewell life and Ohio Hopewellian life generally in Part II of this book and in *Gathering Hopewell* (Carr and Case 2005c). Our aim here is to remove an extraordinarily heavy data organizational overhead that previously has constrained archaeologists from making in-depth empirical inquiries into the social and political life, rituals, and religious concepts of Ohio Hopewell peoples. And in so doing, we encourage further detailed studies and deeper understandings of these remarkable peoples.

The documentation of the material remains of Ohio Hopewellian peoples and their lives that we present in Part III takes several forms. At the core of our work, we offer a bioarchaeological electronic data base on the remains of 1052+ Hopewell individuals, their tombs, and their grave goods buried in 126 earthen mound cemeteries in 52 ceremonial centers spread across Ohio. The grave goods buried with these people include 125 coded classes of artifacts, largely ceremonial but also utilitarian. Also documented are the ages and sexes of many of the buried individuals. The grave associations, tomb forms, ages, and sexes of the individuals together speak loudly about their social, political, ceremonial, and religious roles in public life: as shaman-like and nonshamanic community-wide leaders of several kinds, clan leaders and members, members of three to five ceremonial sodalities, members of clan-based ceremonial societies, hunt diviners, healers, mortuary specialists, and cosmologists. Scioto Hopewell peoples, in particular, were quite vocal in their material expressions of the social identities of their deceased. More subtly, the grave goods and tomb forms also reveal the

gender classification system of Ohio Hopewell peoples (Field et al. 2005).

Complementing this documentation of Ohio Hopewellian mortuary records is an inventory of 77 special deposits, of approximately 15,000 artifacts in total, that were decommissioned at the ends of mortuary and other rites within the ceremonial centers. These deposits reveal the sizes, social compositions, and to an extent the functions of the rites. They also provide considerable insight into how communities were organized internally and how communities related to one another socially, politically, and ceremonially (Carr, Goldstein et al. 2005).

At a broader scale, the internal layouts of 50 mound cemeteries and 10 ceremonial centers are recorded in 84 digitized maps. The layouts provide spatial contexts for culturally interpreting the information on tombs, grave goods, personal demographics, and ceremonial deposits. The layouts express both intracommunity and intercommunity organization, as well as suggest certain spiritual-religious beliefs of the people.

The mortuary and ceremonial remains reported in this part of the book are placed here in a yet broader geographical and historical context through the presentation of 53 Ohio county maps that show the locations of 3,691 Hopewell and earlier Adena mound and earthen-enclosure ceremonial centers. The Adena and Hopewell centers can be distinguished from each other to a fair degree, giving researchers the opportunity to study population distributions and relative densities, settlement location choices, subsistence catchments, community organization, and changes in these over time. The maps are from W.C. Mills' now very hard to obtain *Archaeological Atlas of Ohio* (1914). They are invaluable because they record mound and earthwork locations prior to the destruction of many of them, and because their accuracy is good; the mapped locations of the sites correlate well with modern site survey information for sites that still exist.

To help the researcher reconstruct the details of the cultural lives of Ohio Hopewell peoples, Part III also systematizes dispersed ethnohistorical accounts of the ceremonial functions, religious and symbolic meanings, and social role associations of many kinds of paraphernalia and raw materials that were used in ceremonies by historic Native Americans of the Woodlands, Prairies, Great Plains, and Subarctic. The paraphernalia are equivalent or similar in form to those used earlier by Ohio Hopewell peoples, and provide a basis for interpreting their mortuary artifactual records. The artifact functions, religious meanings, and role associations that are documented were crucial to our making the detailed cultural reconstruction of Scioto Hopewell life given in Part II of the book, and will be equally useful to other Woodland archaeologists and bioarchaeologists who extend our work on Ohio Hopewell life. In all, more than 1000 verbatim ethnohistoric descriptions of the nature of 51 kinds of ceremonial paraphernalia and raw materials are reproduced here, along with their bibliographic citations. The descriptions were found through a complete search of publications on nine Woodland, Prairie, Plains, and Subarctic tribes in the electronic Human Relations Area Files, supplemented by additional comprehensive ethnohistoric sourcebooks not in the e-HRAF. A few examples of the many kinds of paraphernalia and raw materials that are surveyed here include: conch shell cups, shark teeth, mirrors, stone hemispheres, whistles, gem projectile points, copper, galena, mica, and meteoric iron.

Part III gives several additional kinds of empirical support to researchers who wish to use the above data bases to reconstruct and understand the culture and lifeways of Ohio Hopewell peoples. We summarize a number of basic, foundational forms of mortuary patterning that will prepare researchers for making sociological analyses and interpretations. Some of these pattern summaries are standardly made in contemporary approaches to archaeological mortuary analysis. Other pattern summaries are innovative but equally essential to interpretation. Specifically, we summarize the distributions of each documented tomb form and artifact class among individuals of different age and sex classes, and among burials in contrast to

ceremonial deposits that lack human remains. The distribution of each artifact class's counts per burial is also presented. These empirical patterns are reported for each site individually, because patterns differ from site to site. Also tabulated are patterns of association and dissociation among most kinds of ceremonial artifactual and raw material paraphernalia across burials in multiple ceremonial centers in Ohio and across burials within some individual centers.

Distributional and associational studies of these kinds are useful in a number of ways. They can be and have been used to identify and confirm the social and ritual functions of the artifact classes, to determine whether or not the artifacts buried with a person tend to be those that she or he owned and used during life and thus whether they identify the person's social roles during life, and to define the basic social roles and bundles of roles that constituted a past society's operations. The studies are also effective for gaining insight into modes of recruitment into social categories, the division of labor, social hierarchy or equability, whether an artifact class tended to be owned and used individually or collectively, the collective rites of ceremonial societies, and notions of the power and personhood of artifact classes that may vary among them, to name a few cultural matters. The logic of how patterns of distribution and association of artifact classes and tomb forms can be used to infer these cultural matters is explained in the chapters of Part III that present the patterns.

Our efforts to systematize and document for other researchers the mortuary and bioarchaeological records of Ohio Hopewell peoples include not only reporting this information in a contemporary organizational framework, but also evaluating the information's integrity to the extent possible. In Part III, we report the methods used by various researchers to estimate the ages and sexes of the Ohio Hopewell human remains listed in the bioarchaeological electronic data base, and the relative accuracy of those methods. We then assess the consistency of particular researchers with each other in their age and sex estimations for the human remains considering all skeletal series (i.e., sites) that they examined and also considering individual skeletal series. Analogous evaluations are made of the integrity of the artifactual, tomb form, body treatment, and grave orientation data in the electronic data base. We compare information on these aspects of the bioarchaeological records for four large sites between the electronic data base and unpublished data bases assembled by N. Greber (1976) and Timothy Lloyd (personal communication). The comparisons show the reproducability and accuracy of all the data bases for their assembly of published and unpublished bioarchaeological information on the four sites.