

Long-Range
Interpretive
Plan

Hopewell Culture

NATIONAL HISTORICAL PARK • OHIO

Long-Range Interpretive Plan
September 1997

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National Historical Park • Ohio



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Introduction

OVERVIEW

For some 700 years, people living over much of eastern North America engaged in activities that left their legacy far into the future, to the present day. While the Roman empire rose and fell, the Han dynasty developed a centralized Chinese administration, and before most Mayan civic and ceremonial centers rose from the jungle, Hopewellian peoples built tens of thousands of earthworks and crossed the continent in vast trade networks. They produced sculptures of stunning grace, skill and beauty, and a complex spiritual and ritual life.

They supported this vast infrastructure and spiritual/ritual life on an economy adapted to their eastern woodlands: diverse horticulture, hunting, gathering and fishing. Most Hopewell people seemed to live largely at peace; few defensive enclosures or war dead have been found.

Today few Hopewell earthworks remain; most have been plundered, plowed or paved. The Hopewell peoples left no written language; we don't know if they were organized into tribes or clans or extended families; we don't know what they called themselves. The name Hopewell derives from the name of a man who owned a farm that contained a major archeological site.

Hopewellian peoples built tens of thousands of earthworks and crossed the continent in vast trade networks. They produced sculptures of stunning grace, skill and beauty, and a complex spiritual and ritual life.

Most of what we know or believe about the Hopewell culture comes from archeology, the study of physical remains left by past societies. We can also gain insight through the historical and contemporary perspectives of Native Americans.

The Hopewell culture represents an important chapter in the story of North America. How we propose to tell that story is the subject of this document.

PURPOSE AND SCOPE OF PLAN

This is a long-range interpretive plan that will provide guidance for the interpretation and education programs at Hopewell Culture NHP. It will also describe those visitor experiences that meet the purpose and significance of the park, as well as the interests and needs of visitors. It will provide guidance for interpretive media, facility and program designers. It will provide partners with a detailed look at the interpretation and visitor services programs of the park, so they can better plan their roles in the interpretation and preservation of the Hopewell story.

This plan is part of the overall management planning process, and is based on the comprehensive management goals and the proposed action described in the general management plan.

This long-range interpretive plan is part of a Comprehensive Interpretive Plan (per NPS-6 Guidelines).

ROLE OF INTERPRETATION AND VISITOR EXPERIENCE

The story of Hopewellian peoples is complex. However, interest in their most prominent remains — earthworks, funerary practices and artifacts — can overshadow other aspects of their lives. We know only what they have left us: mostly physical remains, many of those now destroyed or scattered, and subject to diverse analyses and perspectives. Their concepts about their world may have been notably different than those of most park visitors. Effective interpretation and education are vital for providing quality visitor experiences and protecting irreplaceable resources.

Hopewell Culture NHP includes a variety of resources that seem to have been sacred to the people of the Hopewell culture. What it means to be sacred or spiritual may differ greatly from one time period and

one culture to another; it is an interpretive challenge to help visitors from a variety of backgrounds to wonder about and respect the spiritual world of the Hopewell culture.

With many aspects of the Hopewell story, what we don't know may be as important to interpret as what we know. It is also important to interpret how we know things, what constitutes evidence, the role of conjecture, and the differing perspectives of different cultures.

The particular mix of interpretation, education and visitor experiences will need to be carefully prepared to make this complex story accessible and interesting to diverse visitors.

DEFINITIONS

Interpretation: *public resource-related educational activities designed to convey salient information, provoke interest and inquiry, reveal relationships, and encourage stewardship*

Interpretation is associated directly with natural or cultural resources. It includes personal services such as lectures, guided walks, demonstrations, and informal contacts; and interpretive media such as exhibits, audiovisual programs, publications, wayside (outdoor) exhibits, and structural restoration.

Education: *scheduled theme-related activities with groups such as schools, community groups and other organizations*

All programs are partnerships between parks and educational groups. Activities relate to park interpretive themes and school curricula, and can include the range of interpretive activities.

"Environmental education" usually refers to natural history-based programs, while "heritage education" refers to programs emphasizing cultural history.

Visitor Experience: *everything that happens to visitors while in a park*

We can also include experiences such as expectations and preparations before a visit, and recollections and actions after a visit. Visitor experience includes four components: information (cognitive), attitudes and emotions (affective), actions (behavior), and sensory experiences (sights, sounds, textures, etc.).

With many aspects of the Hopewell story, what we don't know may be as important to interpret as what we know. It is also important to interpret how we know things, what constitutes evidence, the role of conjecture, and the differing perspectives of different cultures.

INTRODUCTION

Park Story: the park's interpretive themes and associated information, stories and perspectives

There is an overall story that contains many individual stories. Visitors' time and attention are finite; the stories we tell correspond to both park significance and visitors' interests.



Figure 1: Mound 7 at Mound City Group is the largest of Mound City's 23 mounds. Excavations uncovered the remains of two buildings, 13 human burials and many Hopewellian artifacts. It is from archeological excavations of sites such as this that we learn most of what we know about the Hopewell culture.

LEGISLATION AND PARK HISTORY



Park Goals and Significance



Figure 2: Archeology allows us to learn about past cultures by studying the physical remains of their activities. Here, high school students assist with excavations at

PURPOSE

The purpose of Hopewell Culture National Historical Park is to preserve and interpret the archaeological resources of the Hopewell culture, which flourished in the region from approximately 200 to 400 AD. The park is located in Ross County, Ohio, and is a part of the National Park System. The park's mission is to provide a place where visitors can learn about the Hopewell culture and its significance to the region and the world.

The park is a significant archaeological site, and its preservation is essential for the study of the Hopewell culture. The park's resources include a variety of archaeological sites, including mounds, earthworks, and burial mounds. The park also offers a variety of educational programs, including guided tours, lectures, and hands-on activities. The park is a popular destination for visitors interested in history and archaeology.

The present Hopewell Culture National Historical Park evolved from the National Monument. The park is located in Ross County, Ohio, and is a part of the National Park System. The park's mission is to provide a place where visitors can learn about the Hopewell culture and its significance to the region and the world. The park's resources include a variety of archaeological sites, including mounds, earthworks, and burial mounds. The park also offers a variety of educational programs, including guided tours, lectures, and hands-on activities. The park is a popular destination for visitors interested in history and archaeology.

LEGISLATION AND PARK HISTORY

The present Hopewell Culture National Historical Park evolved from the former Mound City Group National Monument. The park is located in Ross County in south central Ohio (see figure ___, Vicinity Map). The national monument was established by President Warren G. Harding in 1923 to preserve pre-historic mounds of "great historic and scientific interest" near Chillicothe, Ohio, from "all depredations and from all changes that would to any extent mar or jeopardize their historic value." In 1980, Congress expanded the monument by including 150 acres of the nearby Hopeton Earthworks and directed the National Park Service to investigate other regional archeological sites for their suitability for preservation. Of the nearly 20 sites considered, the National Park Service recommended the addition of four sites (High Bank Works, Hopewell Mound Group, Seip Earthworks, and the remainder of Hopeton Earthworks) thought to represent some of the best examples of major Hopewell earthworks and to contain significant Hopewell material.

Hopewell Culture National Historical Park was established on May 27, 1992, when Public Law 102-294 renamed the park, expanded the Hopeton Earthworks unit, and authorized the acquisition of three additional Hopewell sites in Ross County. The new name recognized the larger size and greater complexity of the park resulting from the addition of these areas. The 1992 law directed the Secretary of the Interior to conduct archeological studies of the newly authorized areas to determine the adequacy of the present unit boundaries.

The legislation also called for a special resource study to be conducted to determine the feasibility of including other sites as additions to the park. These sites include the Harness Group, Cedar Banks, and Spruce Hill in the state of Ohio, and the Mann Site in the state of Indiana.

PURPOSE

The *purposes* of Hopewell Culture NHP, the reasons why it was created, are to:

- preserve, protect and interpret the remnants of a group of once extensive archeological resources that might be completely lost if not protected in the park (remnants include mounds and earthworks, artifacts, the archeological context, the cultural landscape, and ethnographic and mythological information)

- promote cultural resource stewardship and understanding of resource importance to present and future generations
- promote, coordinate, conduct and synthesize anthropological research that focuses on major questions about the Hopewell Culture
- educate the public about the Hopewell peoples' daily lives, contributions, perceived values, and dealings with other peoples and the environment around them
- understand past societies, and foster an appreciation of past, present and future societies

SIGNIFICANCE

Hopewell Culture NHP is significant because

- it is the only federal area that preserves, protects and interprets remnants of the Hopewell culture, a culture (including various regional settlement patterns, rituals and trade routes) that was distinctive and widespread for over 700 years
- park and the related sites represent the most elaborate of the Hopewell culture, evidenced by the large tripartite geometric enclosures that are unique to the Scioto river area, as well as the biggest and densest concentrations of Hopewellian earthworks in the country
- park units were among the first places in North America where the practice of scientific archeology was used, and park units were among the first described in scientific publications
- it contains the type-site for the culture; that is, the site where the Hopewell culture was first defined by archeologists
- it contains Hopewell resources including non-mound resources with tremendous potential for directed research and further investigation to answer many questions about the Hopewell culture
- it preserves some of the general physical environment in which the Hopewell peoples lived, worked and played

- it preserves some of the most spectacular Hopewellian achievements: the biggest conjoined mound (Hopewell Mound Group), largest concentration of mounds within an enclosure (Mound City Group), one of two known extant octagonal structures (High Bank Works), and a substantial collection of artifacts

VISITOR EXPERIENCE GOALS

Visitor Experience Goals describe what experiences (cognitive, emotional, active and sensory) should be available for visitors to the National Historical Park. Like themes, these goals provide direction for facility, landscape and media designers, as well as for programs and partnerships.

Visitors will have opportunities to:

- learn the stories and information summarized in the interpretive themes
- learn the park story from scientific archeological perspectives and native American perspectives of spiritual beliefs and oral traditions — as alternative (and often overlapping) views of past and present
- comprehend the Hopewell story in spatial and temporal context with other important peoples and events
- learn about, appreciate and honor other cultures
- learn how attitudes and perspectives about archeological sites and Native American cultures have changed
- experience the sites in many ways ranging from solitude to social or structured experiences; and experience emotions such as respect, wonder and awe at the cultural remains
- imagine the lives and environments of the Ohio Hopewell
- learn about related sites, and find out where or how to learn more about the park story

- see mounds, earthworks, artifacts and other original fabric or remains
- know whether any particular earthwork or artifact is original, or has been reconstructed or reproduced
- experience and enjoy the natural and cultural landscape of the park
- watch and participate in theme-related activities, like flint knapping, archeological digs
- enhance their sense of stewardship and support resource preservation
- enjoy and benefit from their experience



Figure 3: Original earthworks at Hopewell Mound Group are perhaps the best preserved in the park. Even here, interpretation is needed to achieve many visitor experience goals that involve appreciation and understanding of earthworks.

Accurately interpreting the word "Hopewell" involves scientific and cultural distinctions finer than most people are used to dealing with in recreational settings.

VISITOR EXPERIENCE ISSUES AND IMPLICATIONS

What does "Hopewell" mean?

The term "Hopewell" properly refers to a set of cultural traits shared by certain peoples of the Middle Woodland period. The name came from Mordecai Hopewell, who owned the land upon which the largest Hopewell mound sat; many prehistoric cultures (e.g., Adena, Hopewell) are known by the name of the first or most significant excavated site where the culture was identified and described. For visitors, "Hopewell" may be the name for the people who built certain mounds; but nobody knows what the people called themselves. Calling them "Hopewell" has been questioned by some Native Americans, yet we will never know what names they called themselves. Accurately interpreting the word "Hopewell" involves scientific and cultural distinctions finer than most people are used to dealing with in recreational settings.

Few original earthworks are left.

Those that remain are often barely discernable; some have been reconstructed. Nearly all visitors have visited or seen pictures of largely reconstructed sites such as Mississippian mounds at Cahokia, southwest Indian pueblos and pithouses, or the great pyramids of Egypt. While interpretation of earthworks should not overshadow other aspects of the story, they are the initial focus of most visitors' attention.

Relatively little is known about daily lives of Hopewell peoples.

Diverse groups shared the common traits of the Hopewell culture, yet they may have differed in many respects such as social structures, beliefs, tools, food and daily lives. Most archeology has focused on earthworks and presumed ceremonial sites; few home sites have been excavated and studied. New archeological techniques are helping to answer important questions about life in North America. Current exhibits at the park say little about the daily lives of Hopewell peoples.

It is easy for visitors to concentrate on the earthworks, artifacts and trading aspects of the Hopewell story, and neglect aspects like daily life and archeological research methods that are less well known and unaccompanied by spectacular remains.

Tribes who lived historically in Ohio may be regarded as spiritual ancestors of the Hopewell culture.

There is no scientifically documented connection between Hopewell groups and historic or modern Indian tribes. There is little in tribal oral traditions that speak overtly of mound-building ancestors, and many tribes (that were moved to Oklahoma and Kansas in the 19th Century) have been geographically separated from lands that were occupied by Hopewell cultures. Some of these tribes, however, claim spiritual ancestry to the Hopewell culture, and can offer valuable perspectives that complement scientific archeological perspectives.

Implications

Hopewell interpretation will need to explain the complexities of cultural interpretation, including such areas as archeology, the nature of scientific evidence, patterns of variation, and cultural anthropology. It must do so for people with diverse interests and learning styles. It must do so in a predominantly recreational context.

Interpretation, education and landscape design will help visitors comprehend and appreciate the original appearance, extent, significance and construction of the earthworks.

Interpretation and education programs will continue to develop methods for interpreting Hopewell life and archeology. New interpretive media will be designed and produced for the visitor center and outdoors.

The people of the Hopewell culture did not disappear when they stopped building mounds; they started doing other things; their culture changed. Although precise documentation of tribal relationships is not available, the descendants of Hopewell groups are today our fellow citizens. Visitors should have access to American Indian perspectives on the Hopewell.

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Park visitors and neighbors impact park resources both positively and negatively.

VISITOR-RELATED RESOURCE PROTECTION ISSUES

Park visitors and neighbors impact park resources both positively and negatively. The existence of the park is due largely to public support of this and other areas. Supporters tend to be those who have been exposed to the resources and stories.

Access to resources can have negative impacts. Pothunting and urban development may be the chief immediate threats. Quality interpretation and education programs and sustainable design practices are required to minimize deleterious impacts and galvanize public support.

Respect for cultural resources and values

Visitor activities such as walking on mounds or engaging in inappropriate activities show disrespect for special and sacred places, for other visitors, and for the Hopewell heritage. It is a challenge for the Park Service to encourage visitors of all backgrounds to treat cultural resources with respect; it's an especially difficult and important challenge when managing resources of sacred value.

Removal of cultural artifacts

When cultural artifacts are removed from the park, we lose irreplaceable information. Even if an item is only moved, the insights gained by its location and context are lost. Park visitors and neighbors must learn that cultural artifacts and their associated information and values are part of our national heritage, and should be respected.

The Native American Grave Protection and Repatriation Act (NAGPRA)

NAGPRA requires federal museums:

- 1) to consult with federally recognized Indian tribes about Native American human remains and certain cultural items in their collections;
- 2) to repatriate human remains and certain cultural items to culturally affiliated Indian tribes;

- 3) to consult with Indian tribes when human remains and certain cultural items are inadvertently discovered or intentionally excavated;
- 4) to transfer custody of human remains and certain cultural items newly discovered on federal lands to culturally or geographically affiliated Indian tribes.

Visitors need to understand the importance of NAGPRA (especially Native American perspectives), and how it affects the way we think about and learn about the past.

Continued development around the park may threaten resources and quality visitor experiences.

Subsurface remains and contextual information can be destroyed by developments such as houses, roads and other construction. Visitors' appreciation and ability to comprehend original appearances could be compromised by intrusive or contiguous developments. Nearby residents might use the park for non-resource-related recreation, interfering with theme-related activities.

Public support for research, protection and interpretation of cultural resources is required to answer important questions and preserve resources.

Interpretation and education play a central role in communicating goals, mission and other important messages. Outreach programs can target key groups; education programs reach youth (the most promising age for affecting attitudes and behavior) and people of all ages; both programs reach previously uninvolved audiences. In-depth seminars build interest and commitment. Specifically designed communication strategies are required to present messages effectively to diverse audiences and to galvanize public appreciation and support.

INTERPRETATION PROGRAM GOALS

The following statements describe what the National Park Service intends to accomplish through the interpretation and education programs at Hopewell Culture NHP.

- To develop among visitors to Hopewell Culture National Historical Park a sense of the Hopewell, their artistic achievements, their distinctive culture, and to deepen understanding and appreciation of their way of life.
- To identify, inventory, and evaluate the park's cultural resources, to monitor their condition, and to preserve and interpret them in a manner consistent with the requirements of historic preservation law and National Park Service policy.
- To foster public understanding and appreciation of the prehistoric cultures and the relationship between these people and their environment, as well as the more general evolution of the relationship between people and their environment.
- To create an understanding of the need to protect archeological features and sites and an understanding of the methods used to preserve sites.
- To create an awareness of the historic events and structures which had an effect on the park (e.g., Camp Sherman and the Ohio-Erie Canal).

— *Hopewell Culture NHP Statement for Interpretation, 1994*

INTERPRETIVE THEMES

Interpretive themes are those ideas, concepts or stories that are central to a park's purpose, identity and visitor experience. Every visitor should have access to those ideas, concepts and stories. Themes provide the framework of a park's interpretive program. They provide direction for planners and designers of interpretive media such as exhibits, publications, and audiovisual and personal programs.

What was the Hopewell Culture?

The term "Hopewell" describes a broad interregional network — concentrated in what is now southern Ohio — of economic and political contacts, beliefs, and cultural traits among different Native American groups from 200 B.C. — 500 A.D..

Hopewell traits were found to varying degrees in Middle Woodland groups that lived from present-day Missouri to New York State, with the largest concentration in present-day southern Ohio (known as "Ohio Hopewell"). Outside this central core area, Hopewell mortuary, ceremonial and artistic influences may be juxtaposed with other regional Woodland cultural influences and lifeways. Some scholars see Hopewell as more of a spiritual movement than a culture. The name was derived from the owner (Captain Mordecai Hopewell) of the land where the largest Hopewell mound is located.

The term "Woodland Period" describes an era from approximately 1000 B.C. to 1500 A.D. for peoples living mostly east of the Great Plains. Woodland characteristics include use of pottery, settlement in camps or small villages, construction of earthen mounds and other works, and a generally increasing complexity of artistic, technological and ceremonial expressions from the Archaic Period.

There were other groups who built or used mounds, including the Adena, Intrusive Mound Culture, Fort Ancient, and Mississippian cultures. The last phase of the Adena Culture overlapped (temporally and/or geographically) somewhat with the Ohio Hopewell; the two were morphologically and culturally similar, but may have retained distinct identities. Between approximately 700 A.D. to 1000 A.D., people we call the Intrusive Mound Culture sometimes buried their dead in Hopewell mounds. The Fort Ancient culture describes people living in southern Ohio during Mississippian times; some evidence of mound building has been found. The Mississippian mound builders in the Southeast and central Mississippi River valley built mounds as platforms for temples and plazas. Others in the upper Mississippi River valley built effigy mounds in the shapes of animals.

Although exact lineages have not been determined, Hopewell groups may be regarded as spiritual ancestors¹ by some tribes who lived historically in Ohio and neighboring states.

1. The term "spiritual ancestors" was used by an American Indian attending a public meeting; there was wide agreement with his use of this term.

Artistry and Earthworks

Many Hopewell groups seem to have maintained a complex social order, and are known today mostly for their earthworks and artistic achievements. Objects made often of exotic materials were frequently interred with the dead in burial mounds such as those at Mound City Group and the Hopewell Mound Group.

Long-distance journeys and/or trading brought in mica, copper, obsidian, and seashells from what are now North Carolina, Michigan, Wyoming, and the Gulf Coast. These and local materials were fashioned into objects which displayed skillful workmanship and highly developed aesthetic sensibilities.

Mounds and other earthworks were found throughout much of the present Midwest. Mound building seems often to have been the final event in a series of activities that included the erection of a structure designed possibly for social, political, economic and/or ceremonial events (including burials). Some Hopewellian mounds seemed to be built for reasons other than burials. Some mounds were built in successive stages. Certain features may have corresponded to astronomical events and patterns.

Construction techniques, especially of geometric earthworks, demonstrated sophisticated engineering, architecture and mathematics, and significant investments of human labor.

Daily Life of the Ohio Hopewell

Most Ohio Hopewell societies apparently lived in small villages, scattered hamlets or farmsteads which were frequently located on or near floodplains, on natural levees and on previously inhabited sites. They made their living through gathering wild plants, hunting, fishing, and horticulture (chiefly native seed-bearing annuals such as goosefoot, knotweed, marsh elder, sunflower and squash; and maize as a minor crop in later years).

Much less is known about daily life of Hopewell societies than about their ritual and funerary objects and practices. Their lifeways provided sufficient sustenance and social cohesion to be able to support the significant labor costs and investment of material wealth associated with building large public structures, and maintaining long distance contacts.

The environment of Ohio Hopewell was diverse — an ecotone between glaciated and non-glaciated areas, and including the eastern woodlands with pocket prairies. A comparatively large number of plant and

animal species were available for harvesting. Time required for subsistence activities was probably less than that required by subsequent agricultural economies. Rivers provided food, and may have provided some transportation, and floods enriched floodplain soils and left fish stranded for easy taking in floodplain lakes and ponds.

The Past: How Do We Know

We know relatively little about Hopewell societies; most of what we are able to surmise or infer comes from the interpretation of physical remains. Archeology is the study of past cultures based on the material remains resulting from the activities and behaviors fostered by each culture and available for recovery. Additional perspectives and insight may come from historic and contemporary Native American groups.

Excavations of Hopewell sites have spanned some 150 years, and have provided nearly all the information we have on the physical remains of these societies. Information for the interpretation of these remains comes from both technical studies of the remains and background knowledge of human cultures, particularly those of North America. Traditions, beliefs, and worldviews of Native American groups can provide additional insights into possible social organization, cultural values, and other lifeways of the ancient societies that lived at Hopewell sites.

The study of past societies is valuable for many reasons. For example, it helps all people to better understand ourselves — our past and present — and to predict the possible consequences of our actions. This study is only possible if we preserve the structural remains and artifacts, as well as the information associated with location, distribution, and context of artifacts.

Archeological techniques have improved greatly over the past 150 years. Early investigations of Ohio Hopewell mounds were among the first examples of scientific archeology. Current methods allow much more and better information to be obtained from material remains. Archeology, like other sciences, is subject to review, refutation and revision; it provides a sound and rigorous methodology for illuminating much about the lives of past peoples. Ongoing research is adding to our knowledge of Hopewell culture.

Native American religions, beliefs and oral traditions provide additional, valuable and meaningful perspectives of past and present life. These perspectives can also help all people to better understand ourselves and to predict possible consequences of our actions.

Preserving Rights, Remnants, and Resources

Archeological resources such as earthworks and artifacts have been affected by developments such as the Ohio-Erie Canal, Camp Sherman, roads, railroads, agriculture, housing developments, industry, and both professional archeology and private pot hunting. The resources continue to be threatened by agriculture, mining and urban development. If not preserved soon, they will be lost forever.

Archeological information has been gained and lost from these activities. Burials are sacred to most Native Americans, and disturbances usually are considered violations. The Native American Grave Protection and Repatriation Act (NAGPRA) protects human and cultural remains of Native Americans, and creates mechanisms for Native American participation in determining the treatment of some archeological finds and for proper treatment of remains already excavated. Since archeological information is a non-renewable resource, since future techniques may yield information that is presently inaccessible to current techniques, and since the sacred beliefs of all cultures deserve respect, future human activities should protect the resources, information and sacred beliefs to the maximum degree possible.

It is National Park Service policy that:

Archeological resources will be left undisturbed unless removal of artifacts or intervention into fabric is justified by protection, research, interpretive, or development requirements.

— *NPS Management Policies*, 5:5

Mound City Group National Monument was created in 1923; in 1992 it was expanded and renamed Hopewell Culture National Historical Park. Resources within park boundaries are protected from most disturbances. Public awareness, stewardship, and partnerships will help preserve archeological resources outside park boundaries as well.

Early Archeology and Speculation

Mounds have long fascinated scholars, residents and travelers; the systematic study of Hopewell and other "mound-building cultures" began in the 19th century, and was an impetus to the development of American archeology and scholarship.

Caleb Atwater wrote a pioneering study in 1820 on Ohio Valley earthworks for the Antiquarian Society. Squier and Davis conducted the first systematic survey of archeological sites in North America; published in 1848, *Ancient Monuments of the Mississippi Valley*, was the first publication of the Smithsonian Institution. In 1894, the *Report on the Mound Explorations of the Bureau of Ethnology* synthesized 12 years of archeology in earthworks throughout the eastern United States; the work established many of the sound principles underlying archeology today.

Upon first discovering mounds in North America, many Euro-Americans speculated on the identities of the “mound builders.” Many concluded that a race separate from American Indians (Vikings and Celts were popular candidates) must have been responsible, since the Indians found historically in Ohio and elsewhere weren’t thought to be “advanced” enough to produce such monumental features. Such speculation extended to the 20th Century, when theories of ancient alien astronauts can be heard. Today we know the mound builders to be mostly Woodland and Mississippian Indians, including the groups known today as the Hopewell.

SECONDARY THEMES

Camp Sherman

Camp Sherman was a temporary World War I Army training camp built over the site of the Mound City Group.

Previous farming activities and the construction of the camp had deleterious effects on the earthworks. The Army did take steps to preserve the largest mound, and the creation of the national monument was possible because the land was already in federal ownership (NPS areas had not yet been created from private lands).

The Ohio-Erie Canal

The Ohio-Erie Canal system of 19th Century America played an influential role in the Scioto River Valley and at the Mound City Group.

The Ohio-Erie Canal system followed the Scioto river valley south. Completed in 1832, it supported settlement and development of the area. Increased farming activities hastened the destruction of many Hopewellian earthworks.



Existing Conditions

This section summarizes the park story, current operations and the condition of cultural and natural resources of the park.

THE PARK STORY

Hopewell Culture National Historical Park was established to protect the remains of a prehistoric culture that flourished in the woodlands of eastern North America.

The term “Hopewell” is used to describe the culture and characteristics of peoples who lived between about 200 BC and AD 500 over most of what is now the eastern United States. The term does not refer to any single group of people (Hopewellian groups were often not contiguous), but to many groups that shared similar beliefs and practices. Evidence suggests that the influence of this culture may have extended from the Gulf of Mexico to Lake Huron and from the Mississippi River nearly to the Adirondack mountains.

Many Hopewell sites and visible remnants are concentrated in the Scioto River Valley, near present-day Chillicothe, Ohio. Hopewell sites typically include several mounds of layered clay, sand, and rock that were originally as high as 30 feet tall. Clusters of mounds are surrounded by earthen walls. The sites are vast, with the walls describing circles, squares, and other geometric shapes up to 1500 feet across. The



Figure 4: Hopewell influence covered much of eastern North America. Their trading network extended to sites marked by *.

Archeological evidence and traditions of other Native Americans suggests that earthworks were used for social, ceremonial, political and funerary purposes.

Hopewell left no written record; archeological evidence and traditions of other Native Americans suggests that earthworks were used for social, ceremonial, political and funerary purposes.

Many of the mounds at Mound City represent examples of Hopewellian mortuary practices. Burial preparations there included clearing the ground, plastering it, and covering with sand or fine gravel before construction of a wooden-walled building. Cremations occurred in clay basins inside the buildings; the remains were then either deposited elsewhere in the structure or left in the basins. Burial tombs (often of logs) were built on low clay platforms. Eventually the structures were burned or dismantled and the remains covered by mounds of earth.

These enclosures and earthworks are also thought to have been used for ceremonials and a variety of celebrations and feasts thought to be comparable to today's Native American powwows or markets in the Southwest. In addition to the earthen mounds and walls, the Hopewell also created innovative artifacts and adornments. Raw materials were traded or obtained from nearby, and from distant places such as copper from the northern Great Lakes area, mica from the southern Appalachians, obsidian from the northern Rocky Mountains, and shells and pearls from the Gulf of Mexico and South Atlantic. These and other raw materials were used to craft artistically beautiful and technologically sophisticated goods, which included distinctive stamp decorated ceramics, pipes carved into effigies, cut animal jaws, masks, and copper ornaments. Often these items are found in mounds, either as grave goods with particular individuals or as separate deposits.

Ohio Hopewell peoples lived in small hamlets or farmsteads; many were possibly composed of extended families. Habitation sites frequently were located near rivers and floodplains. Food was obtained by hunting, fishing, gathering wild plants, and horticulture — the cultivation of native plants such as sunflower, squash, marsh elder, knotweed, goosefoot and many others.

Since few Hopewell habitation sites have been excavated, relatively little is known about their daily life.

Since few Hopewell habitation sites have been excavated, relatively little is known about their daily life. Preservation of a variety of sites will allow archeologists to gain important insights into the daily lives of the Hopewell.

Middle Woodland peoples stopped making earthworks and abandoned their trade networks by about AD 500; we don't know why. This period marks the end of the Hopewell culture; the people just started doing different things. Subsequent societies in the Ohio area included the Intrusive Mound culture and the Fort Ancient culture. Central Ohio depopulated around 1500 - 1650 A.D. and there were few permanent settlements in the Scioto Valley. This changed around the time of Europeans' arrival in North

America. Peoples such as the Shawnee, Delaware, Miami, and Wyandot were among those who moved into present-day Ohio. There is no evidence that any of these peoples were direct ancestors of the Ohio Hopewell. However, Hopewellian influence spanned 700 years and half a continent; they left a lot of ancestors. It seems probable that some of these groups were descendants of Hopewellians, but there is presently little evidence to confirm a direct relationship.

When Europeans first explored the river valleys of the Midwest, they were awed by the thousands of mounds and earthworks they found. Today few of these structures remain. Many early settlers thought nothing of digging in the mounds to satisfy their curiosity and recover “antiquities.” Others thought of them as nuisances to be plowed flat to make farming easier. Other earthworks were preserved, such as those in Marietta, Ohio. Most of the mounds and earthworks described and illustrated by early antiquarians and archeologists have since disappeared. Some were lost beneath roads and buildings as towns and cities expanded. Looters destroyed others while seeking artifacts to sell to collectors and museums. Early investigations also took their toll, as techniques were often crude compared to current methods.

Today, suburban growth and farming threaten the remaining Hopewell sites. The National Park Service has been charged with protecting some of the few remaining Hopewell sites “in such a manner and by such means as will leave them unimpaired for the enjoyment of future generations.” In so doing, the National Park Service hopes to help visitors appreciate the significance of the Hopewell culture to our cultural heritage.

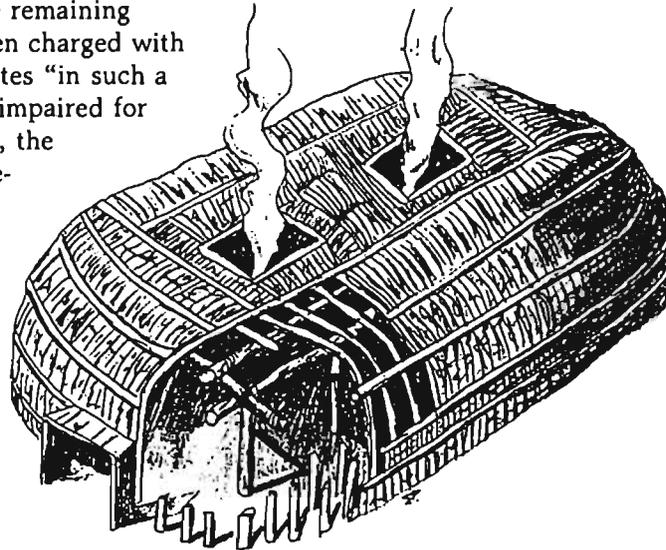
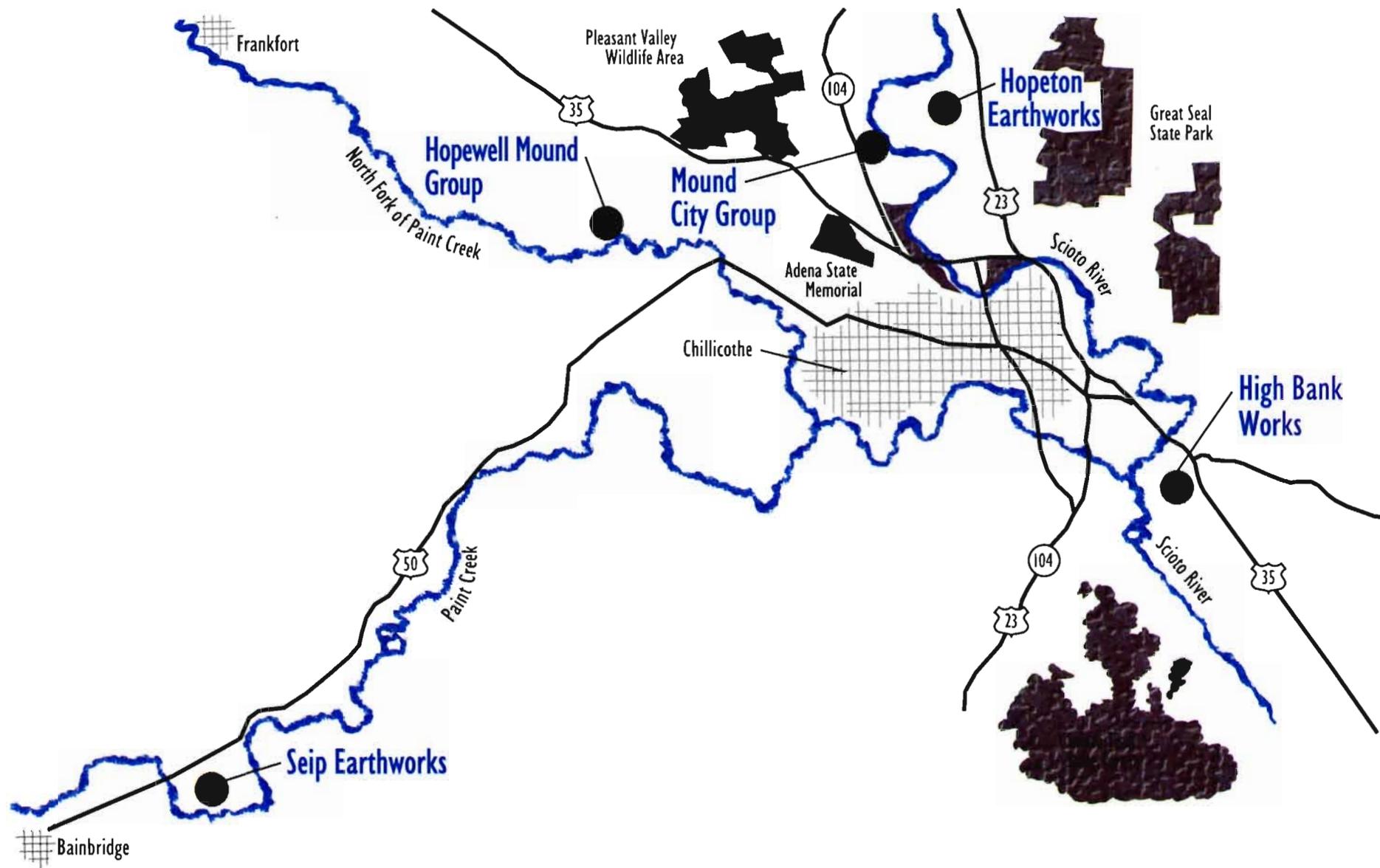


Figure 5: Hopewellian homes were usually oval, and probably made of bent wooden poles covered with bark, sticks or skins. They probably housed extended families, and were often clustered in small groups above floodplains.

Today, suburban growth and farming threaten the remaining Hopewell sites.



Location



NATIONAL HISTORICAL PARK · OHIO
 DSC · Sept 96 · 353 · 20,001A

THE PARK

Mound City Group. The Mound City Group unit is located in northwestern Chillicothe, on the west side of the Scioto River. The 120-acre site consists of developed visitor facilities, a 30-acre mown clearing containing the earthworks, hardwood forest, and agricultural lands. This unit is bounded on the south by the Chillicothe Correctional Institution, on the west by the Ross Correctional Institution, on the north by prison-owned land in agricultural production, and on the east by the Scioto River.

Visible Hopewell resources at Mound City include a 13-acre rectangular earth enclosure, within which are at least 23 mounds. Present height of the earth walls of the enclosure is about 3-4 feet, with an entrance on the east and west sides. Most of the mounds are dome-shaped; one is elliptical. The largest mound was described by early explorers as 17-1/2 feet high and 90 feet in diameter. There are two additional mounds just outside the enclosure. All of the earthworks have been reconstructed, but original materials probably remain under many of them. They are clearly visible and are accessible to the public to view and walk around. The Mound City Group is on the National Register of Historic Places.



Figure 7: Tens of thousands of prehistoric earthworks greeted European-American migrants to North America. These reconstructed mounds at Mound City are some of the few that remain.

Mound City serves as the central visitor orientation point for the other units. Facilities include a visitor center, interpretive wayside exhibits (two with audio stations), and a nature trail. Selected Hopewellian artifacts excavated at Mound City Group are on display in the visitor center. The visitor center serves as the focal point for providing visitor services and information and for developing and carrying out the park's interpretation and education program. It contains a visitor information desk, a 50-seat auditorium where the park orientation film and other programs are presented, a museum with displays of Hopewell artifacts, a book sales area, interpretive staff offices, and storage.

The park headquarters (with a 1400 volume research library), maintenance building, and park study collection are also at Mound City Unit.

The Ohio-Erie canal, built in the 1830's, ran just 1/4 mile west of Mound City. Lock No. 35 from the canal was later disassembled and some of the stones have been incorporated into an exhibit along the nature trail.

During World War I, the Mound City site was occupied by a military training center known as Camp Sherman. In the early 1920's after Camp Sherman was razed the Ohio Historical Society excavated the site and reconstructed the Hopewell earthworks.

Hopeton Earthworks. This site is located 1-1/2 miles east of the Mound City Group, across the Scioto River. Hopewell earthwork remnants on this 232-acre site consist of a square about 900 feet on a side joined on its north side to a circle with a diameter of about 1,050 feet. Smaller circular structures also join the square at various points, and linear parallel earthworks extend westward toward the river for about 2,400 feet from the northwest corner of the square. A description from 1846 indicates that the walls were 50 feet wide at the base. At that time, the walls enclosing the square were 12 feet high. Continued cultivation since then has reduced the earthworks to less than five feet in height, and they are difficult for the untrained person to see. The entire unit is a National Historic Landmark and is listed on the National Register of Historic Places.

Most of the unit is owned and administered by the National Park Service. There is no regular visitor use of the area now due to a lack of facilities and safety issues associated with a nearby gravel operation.

Most of the land is in agricultural production, and hay is mown under a memorandum of understanding. There is one private residence and a gravel mining operation. The gravel mining has stripped much of the area surrounding the principal earthworks and will be continuing until the gravel deposit has been exhausted. Gravel will be extracted from the lands to the west, northwest, and southwest of Hopeton. Other surrounding land uses include the Chesapeake and Ohio railroad on the eastern boundary, croplands and the Scioto River on the north, west, and southwest, and multi-family housing and agriculture on the south.

Management is primarily aimed at documenting and preserving the remaining archeological resources, most of which are underground. Because adjacent land has the potential for discovery of Hopewell settlement sites, the park is working with the gravel company to conduct archeological investigations in the area proposed for gravel extraction.

High Bank Works. High Bank Works is located about 8 miles south of the Mound City Group, on a high terrace above the Scioto River. At the time the site was recorded in 1848, it contained a circle and an octagon, each measuring around 1,000 feet in diameter. On the interior of the octagon were eight small mounds that correspond to the eight intersecting points of the outer walls. Six of the intersecting points form gateways and one to the north forms an entrance into the large circle. The large circular earthwork has one gateway to the east and is opposite a smaller circular enclosure 250 feet in diameter.

Beyond the southernmost point of the octagon there were two more small circular enclosures with a single gateway, each measuring 300 feet in diameter. They were connected to the larger forms by two nearly parallel embankments extending southwest for almost 2,000 feet. Three small conjoined enclosures were located at the far end of the parallel embankments.

Three different sets of railroad tracks traverse the area, and agricultural lands and three private residences presently occupy the 197-acre site. Cultivation, erosion, and flooding have destroyed many of the surface features, but portions of the circle and octagon are visible and many sub-surface resources remain. This unit offers outstanding potential for research. The area is on the National Register of Historic Places and is currently owned and managed by the Archeological Conservancy and four private owners. It is an authorized acquisition unit under the 1992 legislation, and will be acquired when funds are available. This site is not accessible to visitors.

Hopewell Mound Group. This 202-acre site is located about 5 miles southwest of Mound City, on the north fork of Paint Creek. Early archeologists named the site for the landowner, Captain M.C. Hopewell. The Hopewell site is the *type site* for the Hopewell Culture. This means that the Hopewell Mound Group contained significant remains that helped define the Hopewell Culture. For this reason, the culture has been named for this site.

The general form of the Hopewell Mound Group is that of a parallelogram, 2,800 feet long on the east and west sides and 1,800 feet long on the north and south. The south wall follows the edge of a terrace above the creek. Early archeologists estimated that the walls were originally 35 feet wide at the base, and they enclosed an area of 111 acres. A smaller square enclosure with sides 850 feet long was connected to the east side of the parallelogram. Remnants of the outer walls are visible today, and some are still intact and quite impressive. Two earthwork features are located within the parallelogram, one circular and one D-shaped. Three of the seven mounds in the D-shaped enclosure are joined together. Their original size is estimated to be 500 feet long, 180 feet wide, and 30 feet high. This is the largest known mound constructed by the Hopewell culture, and it is visible today.

The site is accessed from Sulphur Lick Road, which crosses through on the south. There are two abandoned railroad beds south of and parallel to Sulphur Lick Road. Ross County has purchased the right-of-way of the northern line between the Hopewell unit and the town of Frankfort and plans to convert it into a trail. The site slopes gently upward from south to north, and rises abruptly into hills along the northern boundary. It is predominantly in hay fields, with hardwood forest covering the hillier northern section and intermittent drainages at the east and west boundaries. The Hopewell Mound Group has the

Hopewell Mound Group
includes the largest known
mound constructed by the
Hopewell culture,
which is visible today.

highest plant diversity of the five sites. Hills and vegetation on the north and the hills across the river provide a feeling of enclosure, which is reinforced by trees along Sulphur Lick Creek and along the western boundary. There is one private residence with three storage structures south of Sulphur Lick Road. Beyond the boundaries on the north and west sides, the predominant land use is a mixture of hay fields and wooded areas, with a low residential density. New subdivisions will add several hundred residences to this area in the near future. Residential development is presently occurring along Anderson Station Road, east of the site and along Maple Grove Road north of the site. Except for the one residence, land between Sulphur Lick Road and the north fork of Paint Creek is vacant.

Although it has been heavily excavated in the past, the site offers considerable research potential.

This area is currently not accessible to visitors. Although it has been heavily excavated in the past, the site still offers considerable potential for expanding knowledge about the Hopewell culture and is on the National Register of Historic Places. It is presently owned and managed by the Archeological Conservancy and three other owners, and is an authorized acquisition unit under the 1992 legislation. It will be purchased by the National Park Service when funds are available.

Seip Earthworks. Seip is located about 17 miles southwest of Mound City, and about 2 miles east of the town of Bainbridge on U.S. Route 50. It contains 236 acres and is surrounded by agricultural fields, with Paint Creek on the south, and wooded hills further to the north and south.

The large Hopewell earthworks complex contains a low embankment forming a small circle, and an irregular circle and square, all connected, and enclosing about 121 acres. Within the enclosure is a large elliptical mound, three smaller conjoined mounds, several small mounds, and several workshops. It is estimated that the largest mound was originally 240 feet long, 160 feet wide, and 30 feet high. A reconstructed mound and a portion of reconstructed wall are visible, and a portion of original wall is visible near Dills Road. The site is open for visitation. Although it has been heavily excavated in the past, the site offers considerable research potential. There is some evidence that this is a part of a larger complex that extended throughout the valley and surrounding hills. Research to establish this relationship has not been conducted.

There is an Ohio Department of Transportation rest area along U.S. Route 50 which contains a small picnic area, and rest rooms. The central third of the unit is currently owned and managed by the Ohio Historical Society and facilities include an interpretive kiosk with exhibits, wayside exhibits that interpret workshop and charnel house foundations, and a reconstructed mound. The surrounding parcels are privately owned. The site is on the National Register of Historic Places. It is an authorized acquisition unit under the 1992 legislation and will be acquired by the NPS when funds are available. The Ohio Historical Society will continue to own and manage the central portion of the site.

RELATED SITES

For thousands of years the Ohio River Valley was the focal point for prehistoric Native cultures including the Adena (800 B.C.-A.D. 200), the Hopewell (200 B.C. – A.D. 500), the Fort Ancient culture (A.D. 900 – 1550), and the Intrusive Mound culture (A.D. 700 – 1000). The physical evidence of this occupation comes from settlements, quarry sites, petroglyphs, mounds, and other earthworks. The Adena culture was characterized by the construction of large conical mounds reaching a height of 60 to 70 feet. The Hopewell culture is known for the construction of large geometric earthworks and the establishment of a wide ranging trade network covering much of North America. The Fort Ancient culture constructed stockaded villages across the southern half of Ohio.

A number of major archeological sites and resources are preserved by other institutions and organizations in Ohio and neighboring states (see map, p. 30).

The **Ohio Historical Center in Columbus** features exhibits devoted to the Native Americans who settled this region beginning 12,000 years ago. The exhibits trace the lifestyles of the first residents of Ohio, through the Adena and Hopewell cultures and culminating with the coming of the Europeans to the region.

Miamisburg Mound is the largest single conical mound in Ohio. The structure, built by the Adena, is 65 feet high and 877 feet in circumference. The mound is managed by the Ohio Historical Society.

Serpent Mound State Memorial is a 1,348 foot long embankment of rock, soil, and clay representing a gigantic snake uncoiling across the top of the bluff. Once thought to be the work of the Adena Culture, recent evidence suggests the mound may have been constructed by a later group. The Serpent Mound is one of the largest effigy mounds in the United States; the site is operated by the Ohio Historical Society and includes a small museum.

SunWatch is a 12th century Fort Ancient village site with on-going archeological excavations and reconstructed buildings. The stockaded village incorporates a system for measuring time based on observations of the sun. It is operated by the Dayton Museum of Natural History.

Fort Ancient State Memorial was established as Ohio's first state park in 1891. This hilltop earthwork complex includes several mounds within a 100 acre enclosure, surrounded by more than 3½ miles of earth and rock walls standing up to 23 feet high. While Hopewell people built the earthworks, people of the Fort Ancient Culture later occupied and modified it. It is operated by the Ohio Historical Society.

For thousands of years the
Ohio River Valley was the
focal point for prehistoric
Native cultures . . .

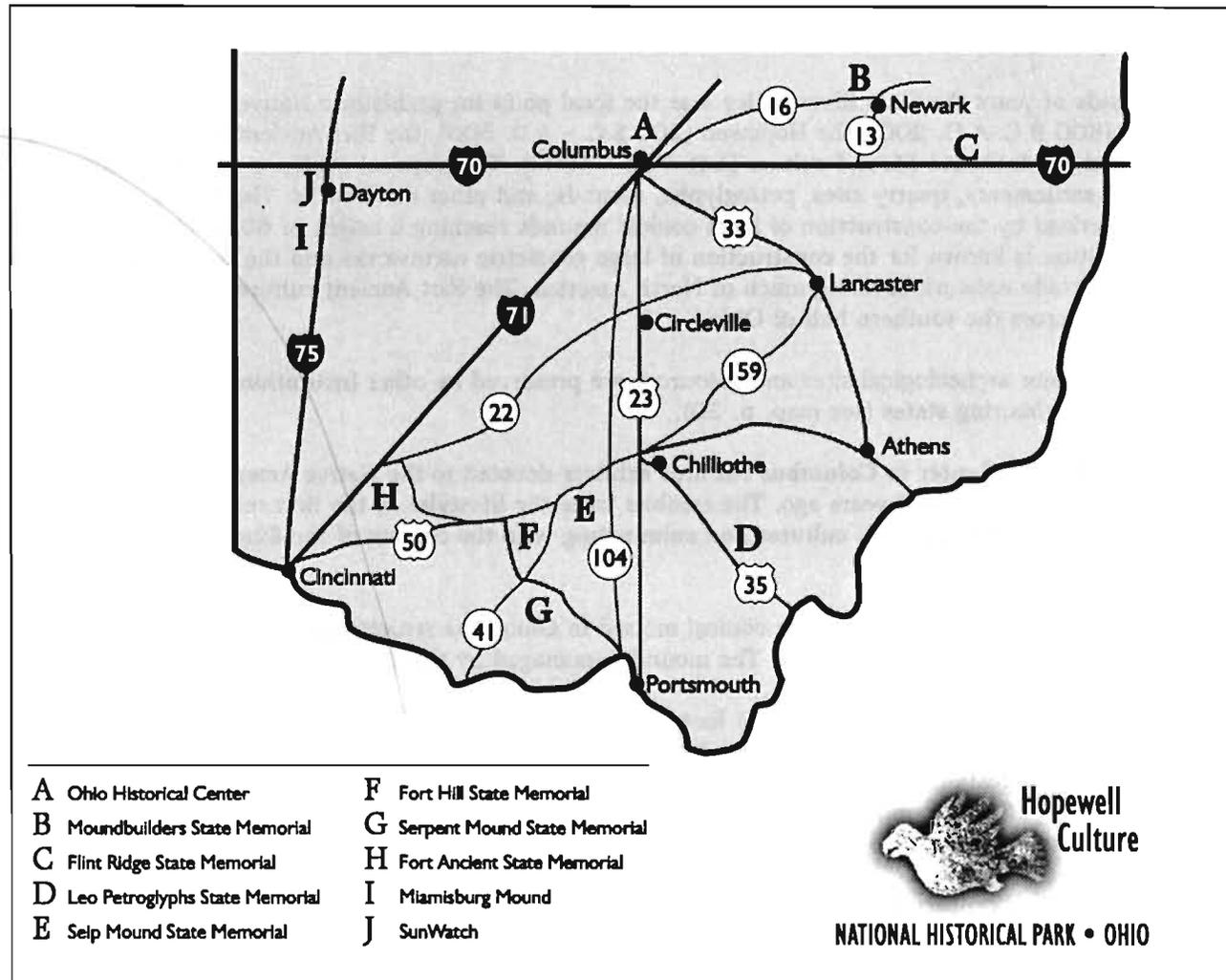


Figure 8: Related sites

Leo Petroglyphs is a site consisting of 37 images of human beings, footprints, animals and other figures carved into sandstone. The meaning of the carvings is not known. While they have been attributed to the Fort Ancient Culture, the specific dates when they were carved can not be determined. It is operated by the Ohio Historical Society.

Mound Builders State Memorial is part of an elaborate Hopewell earthwork complex that also includes the Octagon and the Wright Earthworks. Together the Newark earthworks covered some 4 square miles. The earthwork at Mound Builders encloses 26 acres of land while the nearby Octagon works encloses 50 acres of land. These sites, which include the Ohio Indian Art Museum, are operated by the Ohio Historical Society.

Fort Hill State Memorial is a hilltop enclosure constructed by the Hopewell surrounding 48 acres. A steep trail leads from the museum to the hilltop where the 1-5/8 mile-long enclosure can be seen. The earthworks were constructed just below the top of the hilltop and stand between 6 and 15 feet high. The site is operated by the Ohio Historical Society.

Flint Ridge State Memorial is the site of one of America's earliest and most widely used flint quarries. The high quality of this flint has drawn people to this ridge top for at least 10,000 years. Flint from this site has been found as far west as Illinois and Missouri. The site is operated by the Ohio Historical Society and includes a small museum.

Tecumseh! the Outdoor Drama is set in the hardwood forest of nearby Sugarloaf Mountain, and chronicles the life and death of the Shawnee leader Tecumseh. The drama runs from mid-June to Labor Day. A small museum displays prehistoric and historic artifacts, and visitors can take a backstage tour of the set. The site is operated by the non-profit Scioto Society, Inc. of Chillicothe, Ohio.

PARK OPERATIONS

The Mound City Group unit houses the management, administrative, maintenance, resource management, research and collection management activities of the park. In addition, the visitor center is located in the unit and serves as the focal point for visitor information, interpretation and services.

Visitor Services

The visitor center serves as the focal point for providing visitor services and information and for developing and carrying out the park's interpretation and education program. The center contains a visitor information area, a fifty-seat auditorium where the park orientation film and other programs are presented, a museum with displays of Hopewell objects, the cooperating association sales area, offices and storage. Interpretive talks are offered in the auditorium and tours are conducted within the earth enclosure. Education programs are given within the enclosure, along the nature trail, in the visitor center, and off-site.

Cultural Resource Management

Sites and Earthworks. The park actively manages cultural resources within the Mound City Group. This management involves trails maintenance around the perimeter of the area, mowing mound and enclosure areas, ranger patrols of the area to identify potential resource protection/preservation problems and needs, and curation of artifacts. Park staff make periodic visits to the Hopewell and Hopeton units to monitor site conditions and potential threats. The park also works closely with property owners at High Bank Works, Seip Earthworks, and Hopeton Earthworks to protect these sites. The Hopeton Earthworks unit receives low-level monitoring and protection due to limited funding and staffing. Park operating programs are still based on the old, small national monument operation. Funding and staffing increases have been requested but not fully provided.

Research Program. As required by the 1992 legislation, the National Park Service conducts archeological research to identify and describe the park's archeological resources so the park's boundaries can be properly defined, and significant resources can be protected. In addition, research is being conducted to provide baseline information and to support interpretation and education. The research program also provides broad technical and professional support to other Park Service areas and to a wide range of organizations and agencies outside of the Service.

Natural Resource Management

The park's natural resource management program has largely concentrated on conducting inventories of the park's plant and animal resources through the use of volunteers and outside agencies. Activities include developing an extensive herbarium collection, and control and management of exotic plant species and of animals such as ground hogs which can disturb archeological resources.

Law Enforcement

The Mound City Group unit is under concurrent jurisdiction. The Ross County Sheriff's Department responds to emergency and law enforcement related calls. The Hopeton Earthworks are under proprietary jurisdiction and the Ross County Sheriff's Department has jurisdiction for enforcement and emergency calls. The number of law enforcement incidents has historically been low and mainly involve minor vandalism and after-hour gatherings. The park's law enforcement program focuses primarily on the protection of archeological and natural resources.

PARTNERSHIPS

The park has long depended on developing partnerships with other governmental agencies, private organizations and individuals. Its relationships with Chillicothe Correctional Institution, Ross Correctional Institution and the Veterans Administration have been central to providing visitor and resource protection, resource management and preservation, and safe and well-maintained facilities. These will become increasingly important with budgets remaining flat or declining.

The park has a great opportunity to work with several organizations and institutions to interpret the Native American cultures of Ohio and the value of archeological resources in understanding others and ourselves.

The park works with a variety of entities and individuals for resource preservation. The Archeological Conservancy, a private not-for-profit organization dedicated to the preservation of archeological resources, has made significant contributions to the park's land acquisition program by acquiring portions of Hopewell Mound Group and High Bank Works. The National Parks and Conservation Association has been active in support of the park land acquisition and resource protection programs and is working with the park in forming a friends group.

The goals of public education, resource preservation, research and tourism development can be furthered by working cooperatively.

The park has long depended on a number of professionals within the archeological community for guidance and support. This has come in the form of assistance to visitor programs and services, research, planning and political support.

At the state level the park has worked with the Ohio Historical Society (OHS) in a variety of ways for a number of years including planning, tourism, preservation, interpretation and research. At the Seip Earthworks the park will acquire the area around the OHS property and will work cooperatively with them in managing the entire unit. The Ohio State Historic Preservation Office has provided technical support and its review of planning documents has been of great value. The Ohio Department of Natural Resources has provided important technical assistance to the park. In addition, the park cooperates with a number of statewide organizations including the Ohio Museum Association, Ohio Archeological Council (OAC) and Ohio Parks and Recreation Association.

The park considers the involvement of Native American tribes very important for park management, resource preservation and interpretation. The Joint Shawnee Council has assisted the park in NAGPRA compliance. The park has worked with the Council to develop a Memorandum of Agreement for discoveries made during archeological investigations or construction activities. The Loyal Shawnee, Eastern Shawnee, Absentee Shawnee, Miami, Wyandotte, and Eastern and Western Delaware have been involved in the park's planning efforts.

On the local level the park works with a number of agencies, organizations and individuals. These include Ross-Chillicothe Convention and Visitor Bureau, Chillicothe-Ross Chamber of Commerce, Ross County Park District, City of Chillicothe, Adena (an Ohio Historical Society property), Pumphouse Art Gallery, Scioto Society (the producers of the outdoor drama Tecumseh!), the Lucy Webb Hayes Center, and Tri-County Triangle Trails. In addition, a number of interested individuals and property owners at the areas identified for acquisition or study have been strong supporters.

Over the long term the park will become more dependent on partnerships for important aspects of its preservation, resource management, research and interpretation programs.



Figure 9: Students on a field trip to the park learn Native American methods of making pottery.

THE AUDIENCE

The Park had about 31,000 visitors in 1996, approximately 39,000 visitors in 1995, and about 37,000 in 1994. Eighty percent of the visitors are from Ohio, and about 75% are first-time visitors. The Mound City Group is the only unit collecting fees or counting numbers of visitors. Of the other four sites, only the Seip Earthworks is open to the public at this time. The Ohio Historical Society, which operates the unit, does not count visitation at the Seip Earthworks unit.

Most visitors arrive in the summer, as seen in the following table for 1993:

Visitation	Season
5%	winter
23%	spring
49%	summer
23%	fall

— 1994 Statement for Interpretation

About 40% of summer visitation occurs on weekends and holidays. The average length of stay is 30-60 minutes. About 40% of visitors attend a program or talk at some length with a ranger; this increases to 70% during the summer; both are relatively high percentages compared to most other NPS areas. Many visitors are on a regional sightseeing trip, and a large number visit the park in conjunction with attendance at the outdoor drama *Tecumseh!*.

Schools visit the park mostly in spring and fall, during which times they constitute the single largest group type. About half of park visitors in April -May and 30% of visitors in October-November are school groups. School visitation generally has dropped over the last 13 years, probably due largely to financial difficulties and resulting limitations on field trips. Public visitation has declined as well since 1982; this is presumed to result largely from regional economic uncertainties and their effect on discretionary travel.



Interpretation and Visitor Experience Recommendations

This section recommends ways to meet management goals, protect resources and enhance visitor enjoyment and partnerships through interpretive media and facilities and visitor experience opportunities.

GENERAL MANAGEMENT PLAN PROPOSAL (SUMMARY)

The General Management Plan proposes to create a national center for the interpretation, study and preservation of the Hopewell culture. The five units of the park would be used differently to provide visitors with a varied experience as they travel through the park. Visitors would be encouraged to visit three sites (Mound City Group, Seip Earthworks, and Hopewell Mound Group) to learn about different facets of the Hopewell culture. Hopeton Earthworks and High Bank Works would offer limited access to visitors and would be devoted primarily to preservation and research. The proposal provides for a comprehensive interpretation of the Hopewell Culture, based on new and existing research. New or renovated visitor facilities and a collections and research facility are proposed. Site plans will be based on resource protection and desired visitor experiences.

Earthwork treatments would follow the following specific guidelines, as well as other relevant laws and policies:

EXISTING CONDITIONS

Maintain existing conditions and protect against further deterioration.

Correct restorations that have been shown by subsequent research to be inaccurate in location and/or appearance.

Restore a limited number of selected features to repair previous damage (caused primarily by farming, relic hunting and amateur or early-day archeology), and provide an accurate and compelling visitor experience.

Outline features to enable visitors to visualize their original extent.

PRE-ARRIVAL

Visitor Experience Overview

Orienting visitors before they come to the park is an effective way to increase visitors' enjoyment and respect for park resources.

Issues

Many visitors may arrive at the park without knowledge of opportunities, policies, hazards and other important information. They may not know of the fragility of resources, and how their behavior could have deleterious impacts. They may not know what visitor experiences are available to them. They may be unfamiliar with different procedures and activities in different types of parks. These issues are especially important for non-traditional audiences, which include people who have not previously visited national parks.

Visitor Experience Objectives — Pre-Arrival

The public has ready access to orientation and information before they visit the park.

Scheduled groups receive pre-arrival materials; schools receive educational materials

Recommendations

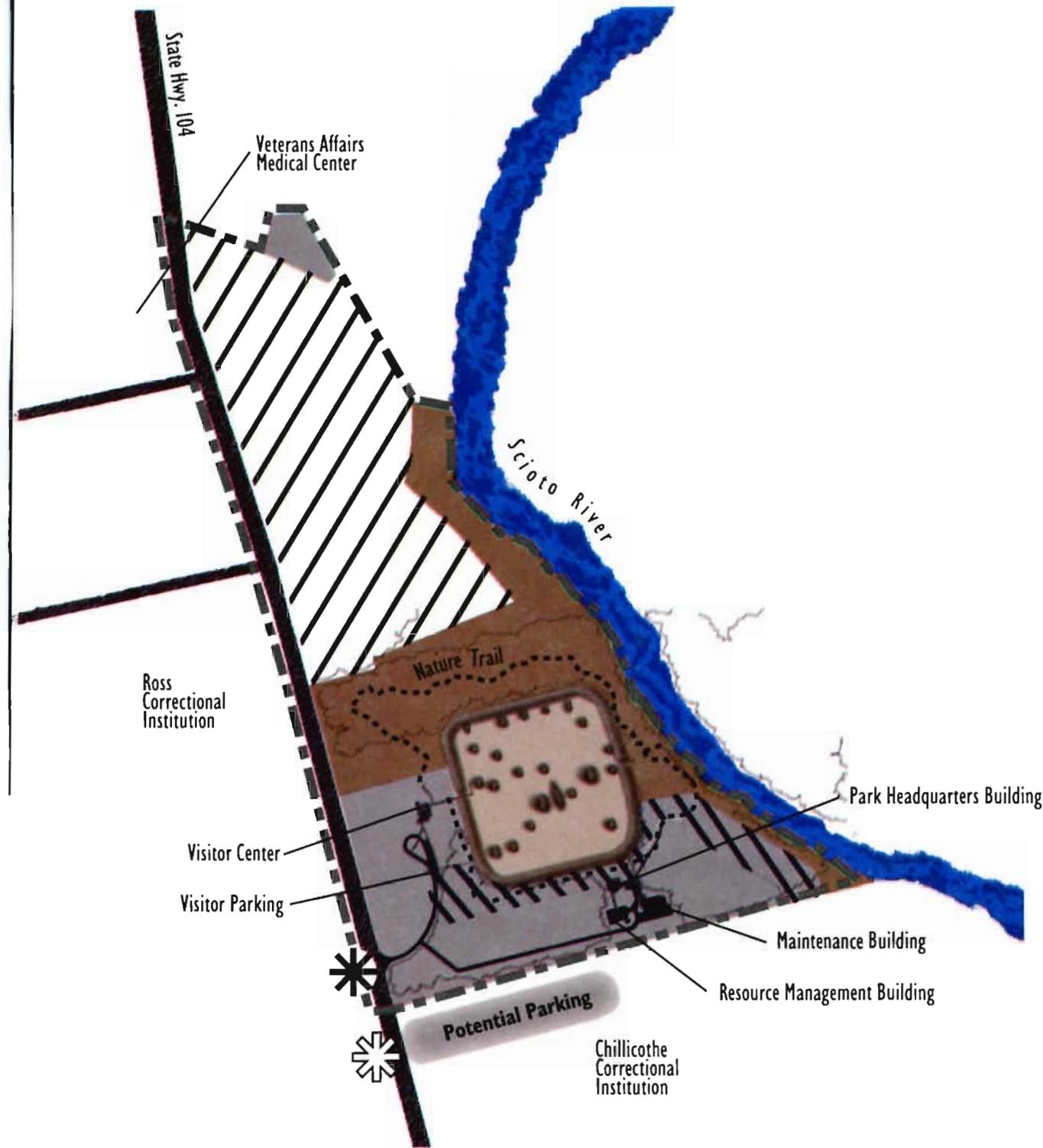
Visitors should receive orientation in advance of their visits to the degree possible. They should learn basic information about the park story and significance, what there is to do there, why they might enjoy a visit, and how they can help with resource stewardship.

All scheduled groups will receive this basic orientation and information. In addition, school groups will receive pre-arrival educational materials and activities. Groups with little previous access to or experience with national parks will be a high priority and will receive specifically targeted materials and programs.

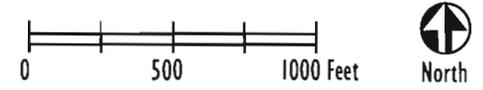
Pre-arrival materials will include publications such as brochures, maps and site bulletins, video tapes, an internet home page, educational activity and awareness guides, and portable exhibits. Off-site programs will be actively marketed, and delivered on request; priority will be given to educational groups and those with little previous access to park programs. Publicity and interpretation through news media will continue to be a high priority.



Figure 10: Visitors learn from the park archeologist about the 1996 excavations at Hopeton.



-  PRIMARY ACCESS POINT
-  FUTURE ACCESS
-  PARK BOUNDARY
-  PAVED WALK
-  UNPAVED TRAIL
-  EARTHWORKS
(ALL ARE RECONSTRUCTED)
-  DEVELOPMENT ZONE
-  EDUCATION ZONE
-  NATURAL RESOURCE ZONE
-  PEDESTRIAN ZONE
-  LIMITED ACCESS ZONE



Mound City -Site Plan



NATIONAL HISTORICAL PARK · OHIO
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Visitor Center

Visitor Experience Overview

Most people (including school groups) will begin their visit at the Mound City Visitor Center, and receive an overview of the park story and orientation to Hopewell and related sites. In-depth interpretation would be provided here as well, through exhibits, audiovisual programs, publications and personal programs. Visitors would be able to view the park collection and other collections using a computer, and controlled public access to the research center and activities would be provided. The exhibits would be greatly expanded, allowing more of the extensive park collection to be viewed, and more emphasis on interpreting context, evidence and lifeways. An indoor education area would be available for school programs; this would expand the season for school programs and allow programs during inclement weather. An outdoor education area would be located near the visitor center; most programs would use both areas.

Issues

The visitor center was modified in 1994 to add an auditorium and improve internal layout. More improvements are needed. The combined lobby and publication sales area is too small: book racks currently fill most of the lobby, leading to congestion with the arrival of schools and tour buses. Exhibits are inadequate and need to be replaced (see below); new exhibits will require considerably more room and better climate control than is presently available. There is no specific indoor classroom space; during cold or inclement weather, programs are cancelled, shortened, or held in the auditorium or exhibit area, which removes those areas from public use.

Recommendations

Expand the visitor center or build an additional structure to provide more space for publications, exhibits, curatorial activities, research and education, as recommended in the GMP. Design concept plans will describe how these functions may best be provided.

Visitor Experience Objectives — Visitor Center

Provide comprehensive interpretation of the park story; emphasize those elements best told with indoor media

Provide a point of contact, orientation, visitor services and identity

House indoor interpretation and education programs

Provide a welcoming, attractive, comfortable and attentive environment for visitors, including tour and school groups

Facility design will complement indoor interpretive media, including exhibits, audiovisual programs and publications

Visitor Experience Objectives — Exhibits

Interpret those stories best told
with exhibits

Provide access to representa-
tive and significant types of
artifacts, while protecting the
integrity of the artifacts

Help visitors imagine, under-
stand and wonder about
Hopewell life

Provide experiences that are
interesting and accessible for
diverse audiences, including
children, visitors with disabili-
ties, elderly and international
visitors

Exhibits

Issues

Most current exhibits display artifacts as art objects, without sufficient context. Climate control is barely adequate to protect artifacts (especially copper). There is inadequate attention to interpreting lifeways or archeology. Current archeological understanding of the Hopewell culture is poorly represented. Public understanding of NAGPRA is limited.

Summary of Recommendations

Replace existing exhibits. Provide better climate control, and more explanation and depiction of the context of artifacts. Give visitors an overview of Hopewell culture, including a timeline for eastern North America and simultaneous events elsewhere in the world. Interpret all themes, including lifeways and archeology in addition to earthworks, funerary practices and trade networks. Help visitors understand how archeology and ethnography reveal secrets of the past. Interpret also what is not known, and where there are different perspectives between western science and Native American beliefs. Consider use of dioramas, models, computer simulations, models, and audio visual components to supplement artifacts and text. Incorporate exhibit displays that can be updated as new information becomes available. Explain NAGPRA guidelines.

Recommendations

Replace exhibits; new exhibits will be designed for a larger space and will employ approaches such as those described below to better interpret the Hopewell culture. Exhibit replacement could be phased; first priorities should be to replace exhibits whose artifacts face preservation problems, and to replace artistic exhibits with context-based approaches. Some exhibits may be replaced before the exhibit space is enlarged.

Improve climate control to better protect original artifacts from deterioration. This may necessitate a separate HVAC system for the exhibit area, and separate controls for some exhibit cases.

Depict and interpret context of artifacts and other displays. Visitors should be able to understand and imagine how physical remains such as artifacts and earthworks fit into Hopewell lifeways.

Give visitors an overview of Hopewell culture; this will enable first-time visitors who stop first in the exhibit room to better understand and appreciate the other more specific exhibits.

Present a timeline so visitors can understand the succession of cultures in eastern North America, and their relationship with events and cultures around the world. This timeline should extend to the present era.

Interpret lifeways such as food gathering and preparation, residence patterns, and social structure and interaction.

Interpret archeology, including methods, brief history, and need for resource preservation.

Interpret earthworks, including construction, different types, locations, and possible functions and associated activities. Visitors should understand and appreciate the sacred nature of many earthworks.

Interpret ritual life, including activities associated with earthworks, possible astronomical associations, and especially how archeological evidence is interpreted and the hypothetical nature of many conclusions. This will require consultation with tribes.

Interpret trade networks, including why these materials were obtained, and whether they were secured through long-distance journeys or traded through intermediaries.

Interpret different perspectives of scientific archeological beliefs and Native American beliefs concerning the Hopewell culture.

Dioramas, graphic arts and models would allow visitors to place artifacts and earthworks in context, and to imagine aspects of the Hopewell culture.

Computer simulations would also help visitors to imagine the lives of the Hopewell peoples, and to picture the environments of the Woodland period.

Audiovisual components would supplement the visual and static displays of artifacts and text. Auditory experiences could include narration or ambient sounds to add another dimension to a diorama or model. Short video tapes could depict earthwork construction, spear throwing with an atlatl, flaking stone tools, archeological methods and Native American oral traditions. Videos with sound will require careful design to avoid excessive noise in the exhibit area.

Visitor Experience Objectives — Audiovisual Programs

Provide an overview of the story of the Hopewell culture

Interpret complex and emotional stories

Provide in-depth treatment of selected interpretive themes

Provide visual simulations and other scenes that can help visitors imagine original appearances

Provide interactive educational experiences, particularly for youth

Participatory activities will be especially attractive to children, and can be effective with all ages. These may range from replica items to be touched or handled, to buttons to be pressed and flaps to be lifted, to activities requiring instruction and supervision such as working with a simulated archeological site or making clay artifacts.

Exhibit displays that can be updated as new information becomes available can share the latest archeological research and other developments with visitors. The challenge is to design exhibit furnishings that can be easily updated by the park staff while maintaining high design and communication standards.

Explain NAGPRA guidelines so visitors will know why human remains and many funerary objects are not on display, and will support the intent of the legislation.

Audiovisual Programs

Issues

The current seventeen-minute video, “Legacy of the Moundbuilders,” provides an excellent overview of the Hopewell story. There are many additional topics that could be interpreted very well by audiovisual media; special audiences such as children could also be served with specially targeted programs. Short audiovisual programs could be incorporated into exhibits; noise abatement in the exhibit area would be a major concern. Interactive media options are limited; these can be especially effective for youth.

Recommendations

Produce additional video programs on topics such as:

- Hopewell lifeways
- How do we know about the past (the nature of evidence)
- Preserving our heritage
- Life after the Hopewell
- Middle Woodland technologies and lifestyles

Produce interactive computer programs that explore the Hopewell story from several perspectives such as archeology, mythology, and ethnography.

Publications

Issues

There is currently an excellent selection of titles available. However, the display racks take up most of the lobby.

Recommendations

Expand the visitor center to allow expansion of publications sales as new titles become available, while allowing lobby space for large groups such as schools and tour bus groups. Seek partnerships to produce brochures or site bulletins on special topics.

Research Center

Issues

Although most visitors are fascinated by archeology, much of the methodology and conclusions likely seem esoteric or complicated. Most attention is paid to artifacts themselves; interpreting the importance of factors such as context, distribution, location, soil types, pollens and chemical analyses requires special attention. These are especially important messages to communicate to private artifact collectors.

Recommendations

Interpret Hopewell archeology through tours of the research center and study collection, interpretive talks, publications, newspaper articles, displays, audiovisual programs and demonstrations.

Education Area

Issues

Education is a vital part of the interpretation program at Hopewell Culture NHP. Education programs have special requirements for facilities, media and activity areas.

Recommendations

An outdoor educational area would be located near the earthworks, visitor center and trail system, but shielded from most public visitors and away from high-priority cultural sites. Schools and

Visitor Experience Objectives — Publications

Make available publications relating to the park story and related topics.

Provide in-depth treatments of interpretive themes.

Provide interpretation that can be taken home, enjoyed at a visitor's own pace, and shared with others.

Visitor Experience Objective — Research

Visitors will have access to the products and processes of archeological research.

Visitor Experience Objective — Education

Provide facilities to support heritage education activities, including interpretive demonstrations, storage, visitor services, access, resource protection and safety.

Visitor Experience Objectives — Natural Zone

Interpret aspects of the Hopewell story including horticulture, use of wild plants and animals, and their relationship to ecological communities and landforms

Provide a variety of resource-related recreational experiences including hiking, bird-watching, photography, nature study and relaxation

other organized groups would use this area for educational programs. Facilities could include reconstructed shelters, cooking and storage pits, a garden, storage for educational materials, and activity areas. Programs could be conducted by a variety of leaders including rangers, volunteers, teachers and consultants. Workshops would be needed to instruct non-NPS leaders in approaches, activities, safety, and background information.

See pp. ____ for further discussion of heritage education programs.

Natural Zone

Visitor Experience Overview

The mostly wooded area between the visitor center and Scioto River is designated in the GMP as a natural zone. Visitors can experience this area by hiking on trails, which are interpreted with wayside exhibits, brochures on special topics, an audio station by the river, guided walks and roving interpretation.

Issues

Many wayside exhibits are obsolete. Visitors engage in a variety of activities (such as hiking, jogging, bird watching, photography, plant identification) which are primarily related to the park's natural resources.

Recommendations

Replace obsolete waysides; interpret relationships between Hopewell people and their natural environment.

At some point in the future, when more is known about Hopewell diet and horticultural practices, it may be feasible to plant a demonstration garden that explores and interprets Hopewell horticultural practices.

WAYSIDE EXHIBITS

Issues

There are several styles of wayside exhibits in the park; some exhibits are obsolete. There are several locations (especially in newly acquired units) that can be interpreted effectively with waysides.

Recommendations

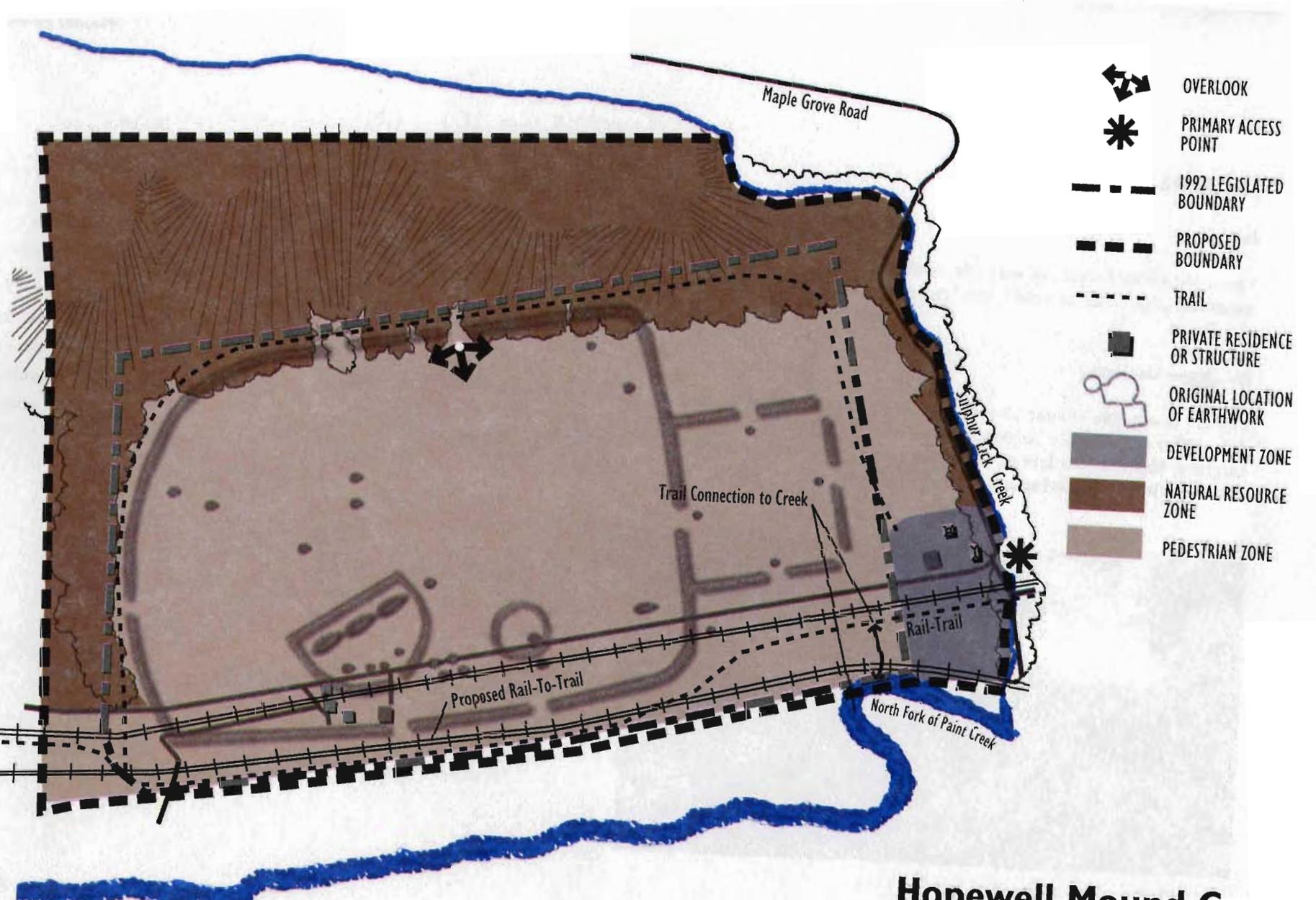
Prepare a wayside exhibit plan that recommends a consistent style, format, locations and topics for waysides. This plan should be done in consultation with the Harpers Ferry Center Division of Wayside Exhibits. Replace obsolete or inadequate waysides. Further wayside exhibit recommendations are described in the following unit descriptions.

Visitor Experience Objective — Waysides

Interpret those parts of the park story that relate to or can best be illustrated by a place or a view that is accessible to visitors.



Figure 12: Mound City earthworks



Hopewell Mound C

HOPEWELL MOUND GROUP

Visitor Experience Overview

The legislated boundaries would be expanded to ensure maximum protection of archeological resources and the landscape context of the earthworks, including the viewshed. Cooperation with Ross County would be pursued to jointly provide visitor support and education facilities, and open space buffers between the park and future residential development. The unit would provide a discovery experience, using the site's natural and cultural resources to tell the Hopewell story, with emphasis on their daily lives.

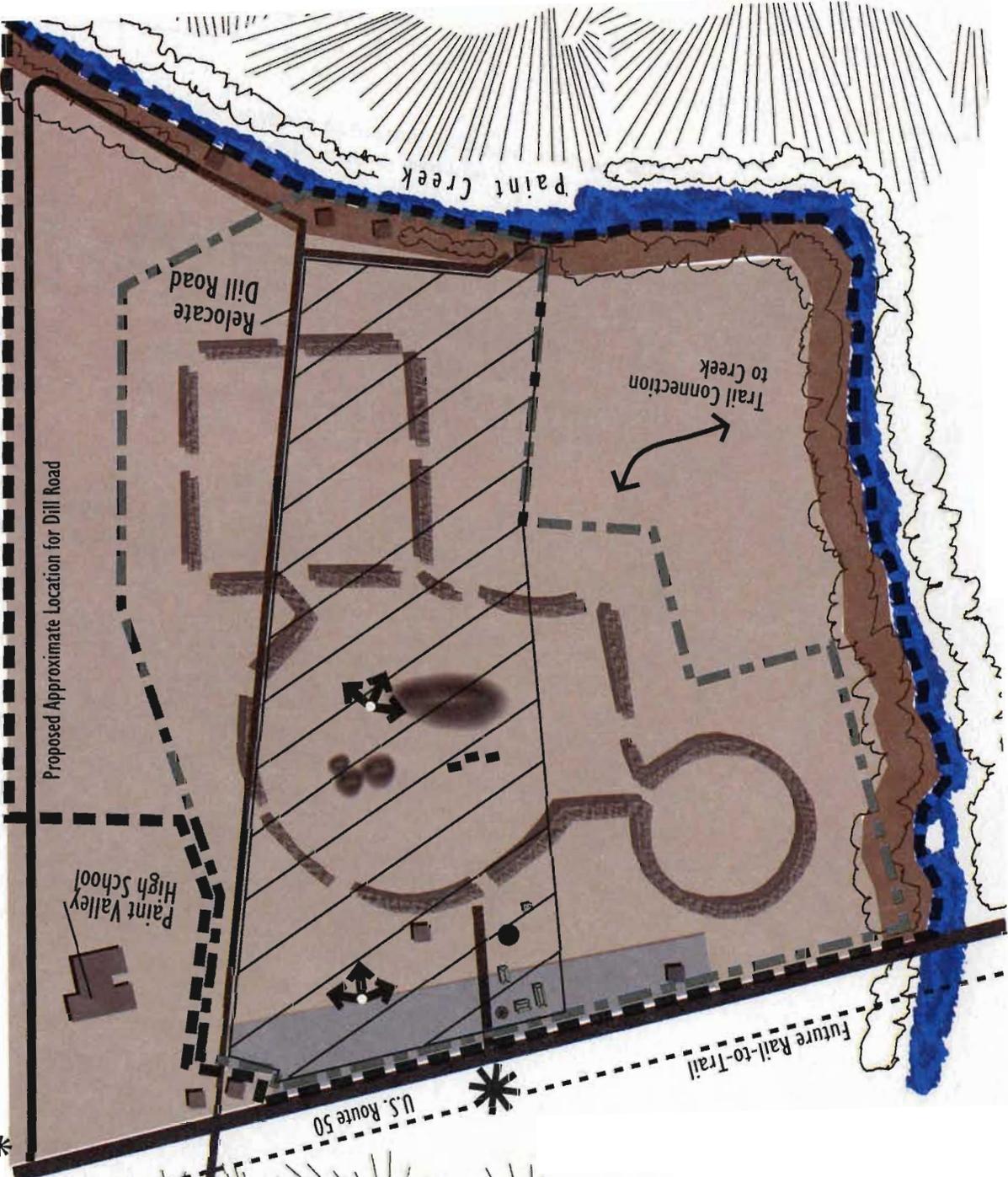
Access for motorized vehicles would be at the eastern edge of the site. In the future, visitors could also arrive via trail if proposed railroad conversion and greenway trail projects are completed. Visitors would traverse the site on trails, and be able to walk around (but not on) mounds and earthworks. As many trails as possible would be universally accessible, but some trail sections in the hillier northern part of the site would not be. Overlooks along trails would offer different views of the earthworks; views from the northern ridge would offer a panoramic view.

Schools and other groups would have a wide variety of educational experiences available. Primary vehicular access would be from County Road 550 and Maple Grove Road on the north side of the site.

Recommendations

Site orientation would be provided at a seasonally-attended contact station next to the parking area, and at the arrival point of the greenway trail if needed. Wayside exhibits also would provide site orientation and interpretation (especially for those who visit when the contact station isn't open). Trails of varying degrees of difficulty would enable visitors to explore and experience the resources, views, and stories at this site. Wayside exhibits would be located at trailheads, overlooks and the camp of an early archeologist — but only where important interpretive messages can be seen or occurred at that place. The earthworks themselves would be interpreted by a brochure and personal services (including roving and guided walks).

A method of outlining the earthworks on the ground with a non-permanent material to make them more visible would be investigated. These techniques would be designed to prevent any contamination of buried resources.



SEIP EARTHWORKS

Visitor Experience Overview

The National Park Service and the Ohio State Historical Society would provide staff and structures necessary to present a complete interpretive story of the site and of the Hopewell culture. Interpretation and facilities at the site would also provide an overall orientation to the park for those whose first stop at the park would be Seip. Because of the highway access, Seip has the potential to become the second most used unit of the five. Given its location along a highway and the presence of a picnic area (operated by the Ohio Department of Transportation), the unit would be appropriate for impromptu visits, so the interpretive story would need to be relatively complete. The focus at Seip would be to demonstrate the size, complexity and diversity of the Hopewell earthworks. The unit has potential for linkages with the nearby high school, including outdoor classes and stewardship activities by students.

The boundary would be extended to Paint Creek on the west and south sides. The proposed eastern boundary would be east of the Paint Valley High School, pending archeological investigation.

Visitors would tour the site on their own, and on guided tours. Primary visitor access would be from U.S. Route 50, and the entrance road and parking area would be redesigned to accommodate vehicles more efficiently. In the future visitors could also enter the site from the proposed rail-to-trail along U.S. Route 50 and from the proposed greenway trail along Paint Creek. Facilities would include a temporary or possibly permanent visitor contact station, outdoor interpretive wayside exhibits, and a viewing platform. A trail to Paint Creek would also be cleared or mown.

If visitor contact facilities cannot be located at Seip, orientation and information would be provided from a visitor center located on public parklands nearby or in a local community such as Bainbridge. The long-term goal of this option would be for a multi-agency visitor center in the community to serve as a gateway for a grand tour of the Hopewell culture sites, including Ohio State Parks. The visitor center could be staffed and managed cooperatively with communities, volunteers, and other agencies such as the Ohio Department of Natural Resources or the Ohio Historical Society.

Visitors would receive an orientation to the park and other related sites and services in the area at the visitor center. They would also receive an overview of the interpretive story, with specific emphasis on resource protection, respect for cultural values and the role and importance of archeology. The center would be easily accessible to visitors who intend to visit the park, as well as attracting travelers who happen to be passing by.

Because of the highway access, Seip Earthworks has the potential to become the second most used unit of the five.

Recommendations

A development concept plan in cooperation with the Ohio Historical Society and the Ohio Department of Transportation would be needed to detail site developments. At this point, a general description is possible. Visitors would receive orientation through wayside exhibits, the park map and guide, and a specific site brochure. During times of high visitation, an attendant would be available to provide information and answer questions — as a roving interpreter, tour group leader, or possibly stationed in a permanent or temporary building.

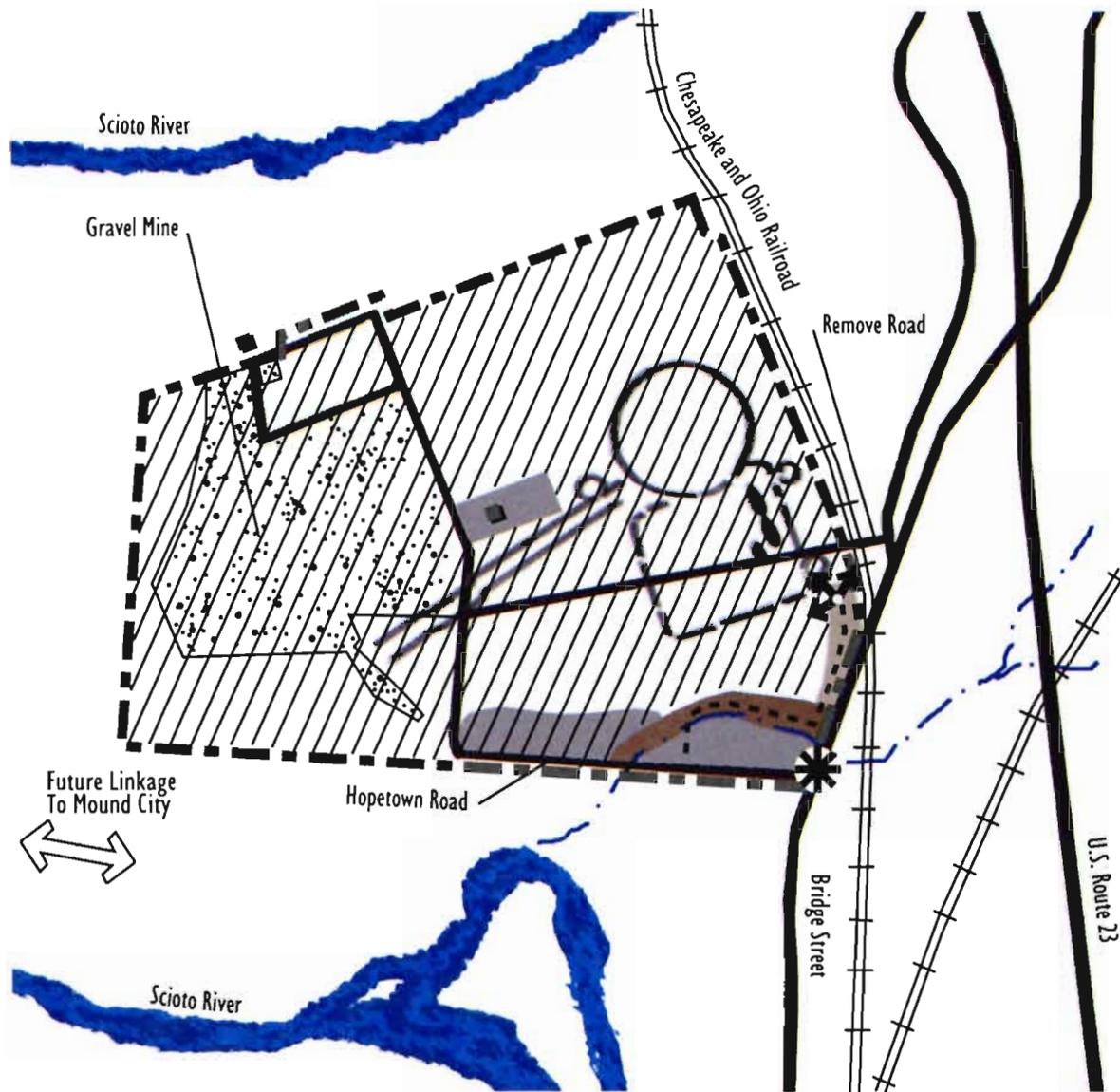
If an off-site visitor center is developed, interpretive media would include exhibits, audiovisual programs and publications. There would also be an attended information area and personal services such as interpretive talks, educational programs, and demonstrations. It would serve as a staging area for school programs and interpretive programs for visitors.

At Seip, visitors would view a Hopewell workshop site, a reconstructed wall segment and mound; these would be interpreted with wayside exhibits with a supplementary brochure if needed for more detailed information. Visitors would be discouraged from climbing directly on the mound. Some means of getting above the ground level to view the extent of the earthworks would be provided at this site, possibly a viewing platform on top of the mound or a freestanding platform located nearby. From the platform, visitors would be able to visualize the height of the mound, the extent of the earthworks (which would have been outlined for better visibility), and the surrounding landscape which contains many other Hopewell sites. Visitors could also walk to a demonstration garden of the plants the Hopewell cultivated. An average stay at the site is estimated in the vicinity of 20 minutes for the public, and 30-45 minutes for school groups. Visitors could also use the picnic area, either before or after they visit the Hopewell site.

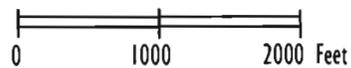
Cooperative programs would be initiated with the nearby high school. The proximity of the school provides opportunities to reach an audience (teenagers) that are often left out of educational programs, and to prevent depreciative behaviors through inclusion in positive activities. Cooperation with the demonstration garden and archeological activities would be possible activities.



Figure 15: A large elliptical mound at Seip Earthworks has been reconstructed. Around it are remains of smaller mounds, walls and workshops.



-  OVERLOOK
-  PRIMARY ACCESS POINT
-  1992 LEGISLATED BOUNDARY
-  TRAIL
-  PRIVATE RESIDENCE OR STRUCTURE
-  ORIGINAL LOCATION OF EARTHWORK
-  DEVELOPMENT ZONE
-  NATURAL RESOURCE ZONE
-  PEDESTRIAN ZONE
-  LIMITED ACCESS ZONE



Hopeton Earthworks -Site Plan



HOPETON EARTHWORKS

Visitor Experience Overview

The primary use of this unit would be for archeological research, with limited public access. Visitors would be able to learn about what this site offers to understanding the Hopewell Culture, and view the earthworks from a distance.

Recommendations

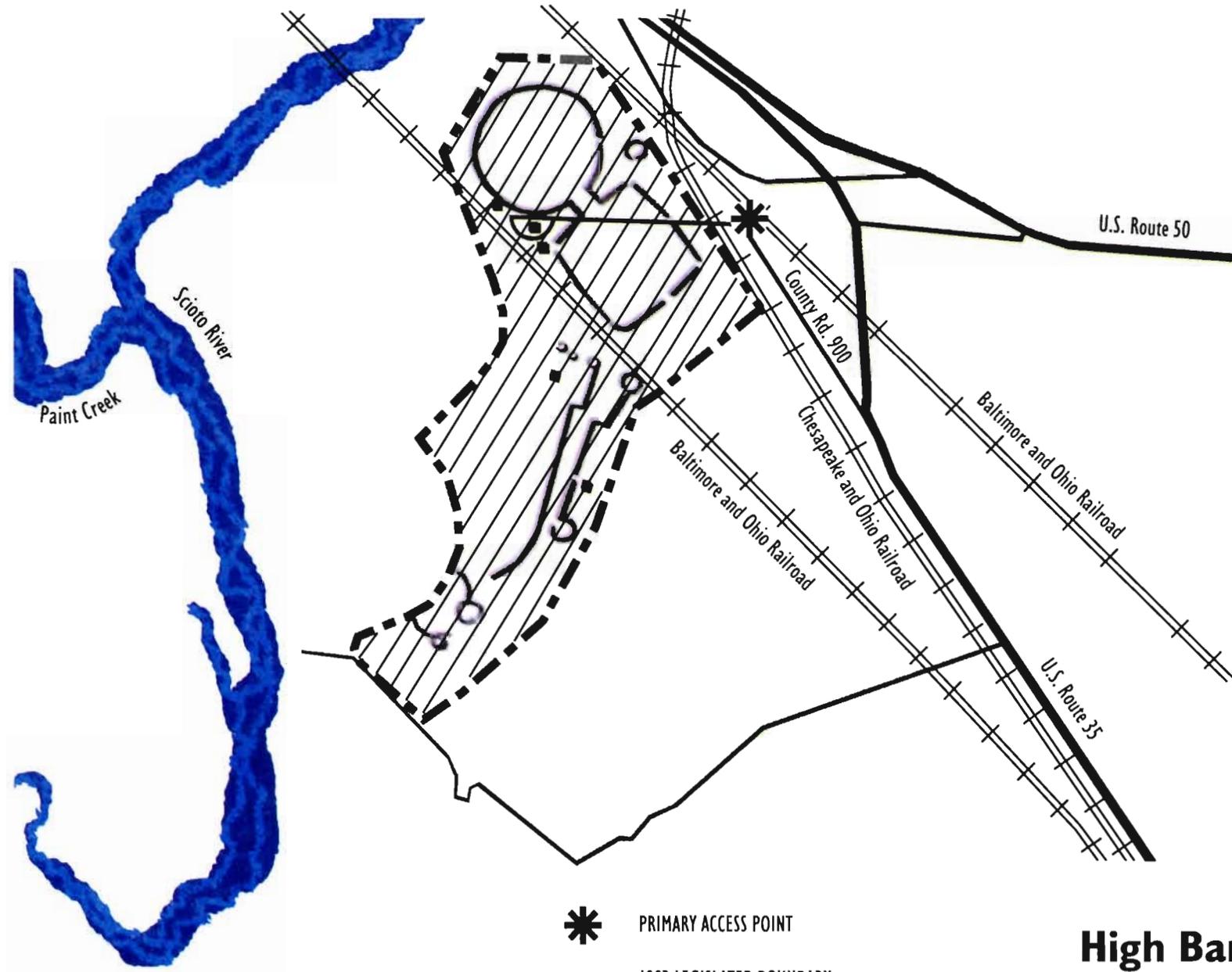
Interpretive activities would consist of occasional guided tours, especially at times when the public could watch archeological field work in progress.

In addition to guided tours, visitors would be able to drive to the site, hike on a short trail, see the earthwork locations from a viewpoint, and read a wayside exhibit and/or a brochure that describe the site and show the original extent and appearance of the earthworks. This viewpoint would be monitored to determine whether it contributed to unauthorized entry.

The unit would also be used to interpret the process of archeology (either on-site or via electronic media) and to discuss resource degradation and loss.

Development at this site would be lower priority than at Mound City Group, Hopewell Mound Group, or Seip Earthworks.

Hopeton Earthworks would also be used to interpret the process of archeology (either on-site or via electronic media) and to discuss resource degradation and loss.



-  PRIMARY ACCESS POINT
-  1992 LEGISLATED BOUNDARY
-  LIMITED ACCESS ZONE
-  PRIVATE RESIDENCE OR STRUCTURE
-  ORIGINAL LOCATION OF EARTHWORK

High Bank Works -Site Plan



HIGH BANK WORKS

Visitor Experience Overview

This unit would be used primarily for research, with some guided tours primarily for schools and archeology field schools.

Recommendations

Interpretive activities would be limited to occasional guided tours, especially at times when the public could watch archeological field work in progress.

Should a wayside exhibit at Hopeton appear successful, a similar wayside could be installed at High Banks.



PERSONAL SERVICES

Personal services include **formal programs** such as interpretive talks, guided walks and heritage education programs, and **informal contacts** such as roving interpretation and information desk contacts. Formal programs can be further divided into **public programs** that are scheduled, advertised and given to the audience that shows up, **education programs** given mostly to school groups, and **off-site programs** that take place at sites away from the park.

Personal services have several advantages over interpretive media. They involve people talking to people; for all except the most introverted, this is usually a pleasant experience for interpreters and visitors. Personal services can be adapted to the interests of each audience, and can be easily modified from one program or encounter to the next. Personal services can be effective in dealing with complex issues — for example, the Hopewell story. They will continue to be a vital service at Hopewell Culture NHP.



Figure 18: A park ranger leads a tour at Mound City Group. Personal services such as guided tours are an excellent way to deal with interpreting complex stories and respond to individual interests.

Public Programs

Visitor Experience Overview

Public interpretive programs will be scheduled for peak visitation periods, which are generally summers, weekends, and between 10 a.m. and 4:30 p.m.

Issues

Public programs are scheduled to correspond to visitation patterns; when they are scheduled in advance, weather or other factors may reduce attendance. Effective publicity and interesting programming is required to attract local attendance. Quality programs require significant investments in research, program preparation, materials, training and evaluation. Some visitors prefer to experience a park on their own.

Recommendations

Continue offering public programs on primary themes. Seek to involve local residents with programs that address management and local issues (e.g., archeological discoveries and preservation, land use) and offer families enjoyable and theme-related recreational activities (e.g., mound building, atlatl throwing, wild foods gathering and preparation) in partnership with other organizations.

Program attendance will be enhanced to the degree that topics match public interests and inclinations. Topics that sound serious or scholarly may not attract the crowds that fun-sounding topics will. These may be combined: programs that show private collections of artifacts can add elements on archeological preservation; programs on wild foods or do-it-yourself mound building can incorporate information on Hopewell lifeways. The park has had success with these types of programs, and they will continue.

Public programs have the tendency to attract already committed and interested audiences. Additional approaches are needed to reach non-traditional constituencies. Of particular interest would be males in their teens and twenties; this age group may be responsible for an inordinate number of law enforcement incidents (especially vandalism), and their involvement in public programming is probably quite low. One way to target groups such as this is through off-site programs for groups (relic hunting clubs, hunting and fishing clubs, colleges and trade schools). Programs or booths set up at events that attract this group is another possibility. Volunteer opportunities and participatory programs may be offered. Finally, partnerships with groups representing young males can be effective. The park needs to confirm the suppositions described here (the demographics of

Visitor Experience Objectives — Public Programs

Interpret all
interpretive themes

Provide programs that are
responsive to audience pat-
terns, including seasons, ages,
backgrounds, reactions, ques-
tions and expectations

Interpret complex, sequential
and emotional topics

Encourage resource steward-
ship, appreciation for the park
story and resources, and
respect for the heritage of the
Hopewell Culture

Encourage awareness and con-
sideration of human relation-
ships with their environment

Provide a safe, rewarding and
enjoyable experience

participation in park programs and depreciative behaviors) and, should the suppositions be confirmed, devise a strategy for increasing positive contacts with target groups.

Education

Visitor Experience Objectives — Education Programs

Interpret all themes

Incorporate relevant school
curricula

Provide access to park experi-
ences and values to groups
with little previous access to
national parks

Interpret complex, sequential
and emotional topics

Form synergetic education
partnerships

Visitor Experience Overview

Heritage education programs would include those activities presently offered, and would relate to park interpretive themes and school curricula. Spring and fall would be the busiest seasons. Most programs would incorporate pre-site information and activities; post-site activities would also be helpful to achieving education goals.

Issues

Effective programs require close collaboration among the park, schools, parents and students; programs should match both park objectives and school curricula. Each age, grade level, learning style, and personality respond differently to educational activities; interpreters must be skilled in a variety of approaches to best meet objectives. Demand for programs frequently exceeds the ability of the staff to prepare and provide education programs, serve other visitors, and perform other necessary duties. Use of volunteers enhances the ability to provide programs and encourage community participation. Maintaining quality services is a continuing challenge.

Recommendations

Continue the program as at present. Seek additional support through partnerships, funding concomitant with resource and visitor needs, teacher workshops and self-guiding interpretive and educational media. Consider offering supplemental and in-depth programs as fee seminars, with the proceeds paying for the costs of programming. Expand school outreach programs by offering a Hopewell culture curriculum guide, traveling trunks and classroom programs. Engage students through the Internet.



Appendix: Special Populations — Programmatic Accessibility Guidelines for Interpretive Media

**National Park Service
Harpers Ferry Center
June 1996**

Prepared by
**Harpers Ferry Center
Accessibility Task Force**

Contents:

- Statement of Purpose
- Audiovisual Programs
- Exhibits
- Historic Furnishings
- Publications Wayside Exhibits

STATEMENT OF PURPOSE

This document is a guide for promoting full access to interpretive media to ensure that people with physical and mental disabilities have access to the same information necessary for safe and meaningful visits to National Parks. Just as the needs and abilities of individuals cannot be reduced to simple statements, it is impossible to construct guidelines for interpretive media that can apply to every situation in the National Park System.

These guidelines define a high level of programmatic access which can be met in most situations. They articulate key areas of concern and note generally accepted solutions.

Due to the diversity of park resources and the variety of interpretive situations, flexibility and versatility are important.

Each interpretive medium contributes to the total park program. All media have inherent strengths and weaknesses, and it is our intent to capitalize on their strengths and provide alternatives where they are deficient. It should also be understood that any interpretive medium is just one component of the overall park experience. In some instances, especially with regard to learning disabilities, personal services, that is one-on-one interaction, may be the most appropriate and versatile interpretive approach.

In the final analysis, interpretive design is subjective, and dependent on both aesthetic considerations as well as the particular characteristics and resources available for a specific program. Success or failure should be evaluated by examining all interpretive offerings of a park. Due to the unique characteristics of each situation, parks should be evaluated on a case by case basis. Nonetheless, the goal is to fully comply with NPS policy:

“ . . . To provide the highest level of accessibility possible and feasible for persons with visual, hearing, mobility, and mental impairments, consistent with the obligation to conserve park resources and preserve the quality of the park experience for everyone.”

— *NPS Special Directive 83-3, Accessibility for Disabled Persons*

Audiovisual Programs

Audiovisual programs include motion pictures, sound/slide programs, video programs, and oral history programs. As a matter of policy, all audiovisual programs produced by the Harpers Ferry Center will include some method of captioning. The Approach used will vary according to the conditions of the installation area and the media format used, and will be selected in consultation with the parks and regions.

The captioning method will be identified as early as possible in the planning process and will be presented in an integrated setting where possible. To the extent possible, visitors will be offered a choice in viewing captioned or uncaptioned versions, but in situations where a choice is not possible or feasible, a captioned version of all programs will be made available. Park management will decide on the most appropriate operational approach for the particular site.

Guidelines Affecting Mobility Impaired Visitors

1. The theater, auditorium, or viewing area should be accessible and free of architectural barriers, or alternative accommodations will be provided. UFAS 4.1.
2. Wheelchair locations will be provided according to ratios outlined in UFAS 4.1.2(18a).
3. Viewing heights and angles will be favorable for those in designated wheelchair locations.
4. In designing video or interactive components, control mechanisms will be placed in accessible location, usually between 9" and 48" from the ground and no more than 24" deep.

Guidelines Affecting Visually Impaired Visitors

1. Simultaneous audio description will be considered for installations where the equipment can be properly installed and maintained.

Guidelines Affecting Hearing Impaired Visitors

1. All audiovisual programs will be produced with appropriate captions.
2. Copies of scripts will be provided to the parks as a standard procedure.
3. Audio amplification and listening systems will be provided in accordance with UFAS 4.1.2(18b).

Guidelines Affecting Learning Impaired Visitors

1. Unnecessarily complex and confusing concepts will be avoided.
2. Graphic elements will be chosen to communicate without reliance on the verbal component.
3. Narration will be concise and free of unnecessary jargon and technical information.

Exhibits

Numerous factors affect the design of exhibits, reflecting the unique circumstances of the specific space and the nature of the materials to be interpreted. It is clear that thoughtful, sensitive design can go a long way in producing exhibits that can be enjoyed by a broad range of people. Yet, due to the diversity of situations encountered, it is impossible to articulate guidelines that can be applied universally.

In some situations, the exhibit designer has little or no control over the space. Often exhibits are placed in areas ill suited for that purpose, they may incorporate large or unyielding specimens, may incorporate sensitive artifacts which require special environmental controls, and room decor or architectural features may dictate certain solutions. All in all, exhibit design is an art which defies simple description.

However, one central concern is to communicate the message to the largest audience possible. Every reasonable effort will be made to eliminate any factors limiting communication through physical modification or by providing an alternate means of communication.

Guidelines Affecting Mobility Impaired Visitors

1. Exhibit space will be free of physical barriers or a method of alternate accommodation shall be provided.
2. All pathways, aisles, and clearances will meet standards set forth in UFAS 4.3. Generally a minimum width of 36" will be provided.
3. Ramps will be as gradual as possible and will not exceed a slope of 1" rise in 12" run, and otherwise conform with UFAS 4.8.
4. Important artifacts, labels, and graphics, will be placed at a comfortable viewing level relative to their size. Important text will be viewable to all visitors. Display cases will allow short or seated people to view the contents and the labels. Video monitors associated with exhibits will be positioned to be comfortably viewed by all visitors.
5. Lighting will be designed to reduce glare or reflections, especially when viewed from a wheelchair.
6. Ground and floor surfaces near the exhibit area will be stable, level, firm, and slip-resistant. (UFAS 4.5).
7. Operating controls or objects to be handled by visitors will be located in an area between 9" and 48" from the ground and no more than 24" deep. (UFAS 4.3)
8. Horizontal exhibits (e.g. terrain model) will be located at a comfortable viewing height.
9. Information desks and sales counters will be designed for use by visitors and employees using wheelchairs, and will include a section with a desk height no greater than 32 to 34 inches, with at least a 30 inch clearance underneath. The width should be a minimum of 32 inches vertical, with additional space provided for cash registers or other equipment, as applicable.
10. Accessibility information about the specific park should be available at the information desk and the international symbol of access will be displayed where access information is disseminated.
11. Railings and barriers will be positioned in such a way as to provide unobstructed viewing by persons in wheelchairs.

Guidelines Affecting Visually Impaired Visitors

1. Exhibit typography will be selected with readability and legibility in mind.
2. Characters and symbols shall contrast with their backgrounds, either light characters on a dark background or dark characters on a light background. (UFAS 4.30.3)
3. Tactile and participatory elements will be included where possible.
4. Audio description will be provided where applicable.
5. Signage will be provided to indicate accessible rest rooms, telephones, and rest rooms elevators. (UFAS 4.30)

Guidelines Affecting Hearing Impaired Visitors

1. Information presented via audio formats will be duplicated in a visual medium, either in the exhibit copy or by printed material.
2. Amplification systems and volume controls will be incorporated to make programs accessible to the hard of hearing.
3. Written text of all audio narrations will be provided.
4. All narrated AV programs will be captioned.
5. Allowance for Telecommunication Devices for the Deaf (TDD) will be included into information desk designs.

Guidelines Affecting Learning Impaired Visitors

1. Exhibits will avoid unnecessarily complex and confusing topics.
2. Graphic elements will be developed to communicate non-verbally.
3. Unfamiliar expressions and technical terms will be avoided and pronunciation aids will be provided where appropriate.
4. To the extent possible, information will be provided in a manner suitable to a diversity of abilities and interests.
5. Where possible, exhibits will be multi-sensory. Techniques to maximize the number of senses utilized in an exhibit will be encouraged.
6. Exhibit design will be cognizant of directional handicaps and will utilize color and other creative approaches to facilitate comprehension of maps.

Historic Furnishings

Historically refurnished rooms offer the public a unique interpretive experience by placing visitors within historic spaces. Surrounded by historic artifacts visitors can feel the spaces “come alive” and relate more directly to the historic events or personalities commemorated by the park.

Accessibility is problematical in many NPS furnished sites because of the very nature of historic architecture. Buildings were erected with a functional point of view that is many times at odds with our modern views of accessibility.

The approach used to convey the experience of historically furnished spaces will vary from site to site. The goals, however, will remain the same, to give the public as rich an interpretive experience as possible given the nature of the structure.

Guidelines Affecting Mobility Impaired Visitors

1. The exhibit space should be free of architectural barriers or a method of alternate accommodation should be provided, such as slide programs, videotaped tours, visual aids, dioramas, etc.
2. All pathways, aisles, and clearances shall (when possible) meet standards set forth in UFAS 4.3 to provide adequate clearance for wheelchair routes.
3. Ramps shall be as gradual as possible and not exceed a 1" rise in 12" run, and conform with UFAS 4.8.
4. Railings and room barriers will be constructed in such a way as to provide unobstructed viewing by persons in wheelchairs.
5. In the planning and design process, furnishing inaccessible areas, such as upper floors of historic buildings, will be discouraged unless essential for interpretation.
6. Lighting will be designed to reduce glare or reflections when viewed from a wheelchair.
7. Alternative methods of interpretation, such as audiovisual programs, audio description, photo albums, and personal services will be used in areas which present difficulty for the physically impaired.

Guidelines Affecting Visually Impaired Visitors

1. Exhibit typefaces will be selected for readability and legibility, and conform with good industry practice.
2. Audio description will be used to describe furnished rooms, where appropriate.
3. Windows will be treated with film to provide balanced light levels and minimize glare.
4. Where appropriate, visitor-controlled rheostat-type lighting will be provided to augment general room lighting.

5. Where appropriate and when proper clearance has been approved, surplus artifacts or reproductions will be utilized as “hands-on” tactile interpretive devices.

Guidelines Affecting Hearing Impaired Visitors

1. Information about room interiors will be presented in a visual medium such as exhibit copy, text, pamphlets, etc.
2. Captions will be provided for all AV programs relating to historic furnishings.

Guidelines Affecting the Learning Impaired

1. Where appropriate, hands-on participatory elements geared to the level of visitor capabilities will be used.
2. Living history activities and demonstrations which utilize the physical space as a method of providing multi-sensory experiences will be encouraged.

Publications

A variety of publications are offered to visitors, ranging from park folders which provide an overview and orientation to a park to more comprehensive handbooks. Each park folder should give a brief description of services available to the disabled, list significant barriers, and note the existence of TDD phone numbers, if available.

In addition, informal site bulletins are often produced to provide more specialized information about a specific site or topic. It is recommended that each park produce an easily updatable “Accessibility Site Bulletin” which could include detailed information about the specific programs, services, and opportunities available for the disabled and to describe barriers which are present in the park. These bulletins should be in reasonably large type, 18 points or larger.

Guidelines Affecting Mobility Impaired Visitors

1. Park folders, site bulletins, and sales literature will be distributed from accessible locations and heights.
2. Park folders and Accessibility Site Bulletins should endeavor to carry information on the accessibility of buildings, trails, and programs by the disabled.

Guidelines Affecting Visually Impaired Visitors

1. Publications will be designed with the largest type size appropriate for the format.
2. Special publications designed for use by the visually impaired should be printed in 18 point type.
3. The information contained in the park folder should also be available on audio cassette. Handbooks, accessibility guides, and other publications should be similarly recorded where possible.

Guidelines Affecting Hearing Impaired Visitors

1. Park site bulletins will note the availability of such special services as sign language interpretation and captioned programs.

Guidelines Affecting Learning Impaired Visitors

1. The park site bulletin should list any special services available to this group.

Wayside Exhibits

Wayside exhibits, which include outdoor interpretive exhibits and signs, orientation shelter exhibits, trail-head exhibits, and bulletin boards, offer special advantages to disabled visitors. The liberal use of photographs, artwork, diagrams, and maps, combined with highly readable type, make wayside exhibits an excellent medium for visitors with hearing and learning impairments. For visitors with sight impairments, waysides offer large type and high legibility.

Although a limited number of NPS wayside exhibits will always be inaccessible to visitors with mobility impairments, the great majority are placed at accessible pullouts, viewpoints, parking areas, and trail-heads.

The NPS accessibility guidelines for wayside exhibits help insure a standard of quality that will be appreciated by all visitors. Nearly everyone benefits from high quality graphics, readable type, comfortable base designs, accessible locations, hard-surfaced exhibit pads, and well-landscaped exhibit sites.

While waysides are valuable on-site "interpreters," it should be remembered that the park resources themselves are the primary things visitors come to experience. Good waysides focus attention on the features they interpret, and not on themselves. A wayside exhibit is only one of the many interpretive tools which visitors can use to enhance their appreciation of a park.

Guidelines Affecting Mobility Impaired Visitors

1. Wayside exhibits will be installed at accessible locations whenever possible.
2. Wayside exhibits will be installed at heights and angles favorable for viewing by most visitors including those in wheelchairs. For standard NPS low-profile units the recommended height is 30 inches from the bottom edge of the exhibit panel to the finished grade; for vertical exhibits the height of 6-28 inches.
3. Trailhead exhibits will include an accessibility advisory.
4. Wayside exhibits sites will have level, hard surfaced exhibit pads.
5. Exhibit sites will offer clear, unrestricted views of park features described in exhibits.

Guidelines Affecting Visually Impaired Visitors

1. Exhibit type will be as legible and readable as possible.
2. Panel colors will be selected to reduce eye strain and glare, and to provide excellent readability under field conditions. White should not be used as a background color.
3. Selected wayside exhibits may incorporate audio stations or tactile elements such as models, texture blocks, and relief maps.
4. For all major features interpreted by wayside exhibits, the park should offer non-visual interpretation covering the same subject matter. Examples include cassette tape tours, radio messages, and ranger talks.
5. Appropriate tactile cues should be provided to help visually impaired visitors locate exhibits.

Guidelines Affecting Hearing Impaired Visitors

1. Wayside exhibits will communicate visually, and will rely heavily on graphics to interpret park resources.
2. Essential information included in audio station messages will be duplicated in written form, either as part of the exhibit text or with printed material.

Guidelines Affecting Learning Impaired Visitors

1. Topics for wayside exhibits will be specific and of general interest. Unnecessary complexity will be avoided.
 2. Whenever possible, easy to understand graphics will be used to convey ideas, rather than text alone.
 3. Unfamiliar expressions, technical terms, and jargon will be avoided. Pronunciation aids and definitions will be provided where needed.
 4. Text will be concise and free of long paragraphs and wordy language.
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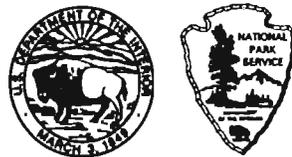
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As the nation's principal conservation agency, the Department of the Interior has responsibility for most of our nationally owned public lands and natural resources. This includes fostering sound use of our land and water resources; protecting our fish, wildlife, and biological diversity; preserving the environmental and cultural values of our national parks and historical places; and providing for the enjoyment of life through outdoor recreation. The department assesses our energy and mineral resources and works to ensure that their development is in the best interests of all our people by encouraging stewardship and citizen participation in their care. The department also has a major responsibility for American Indian reservation communities and for people who live in island territories under U.S. administration.