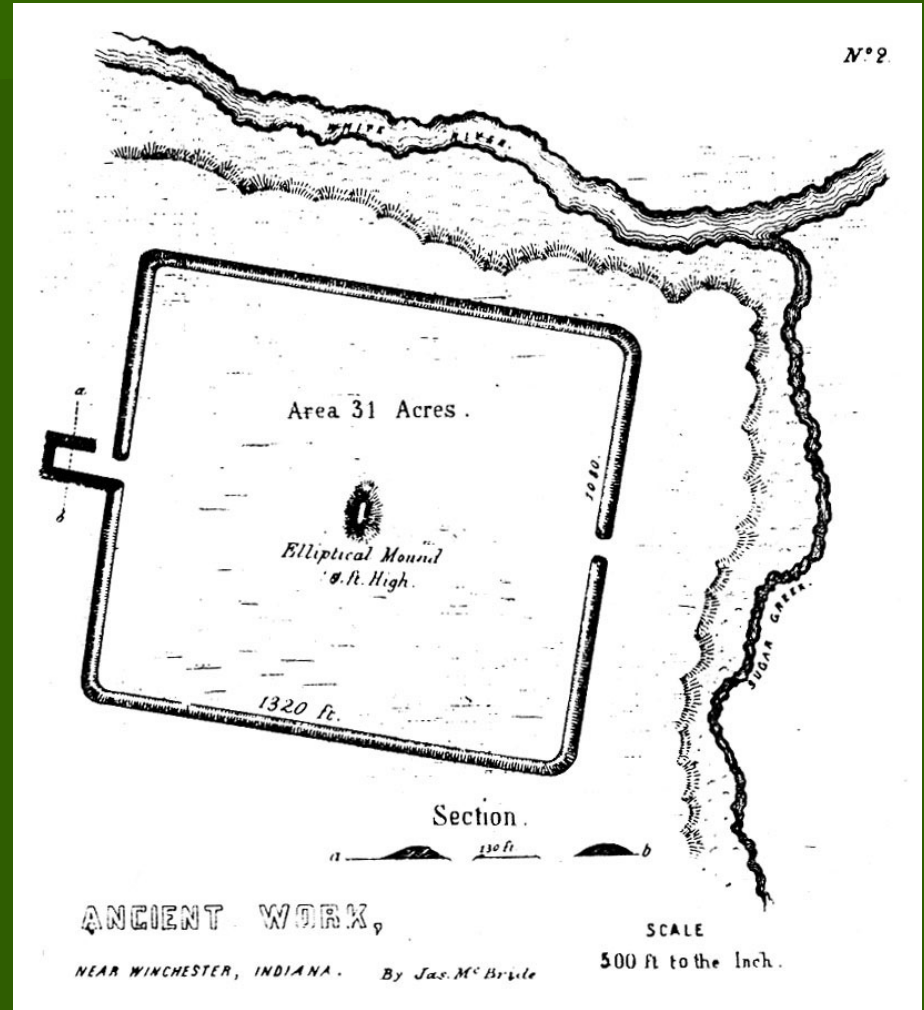


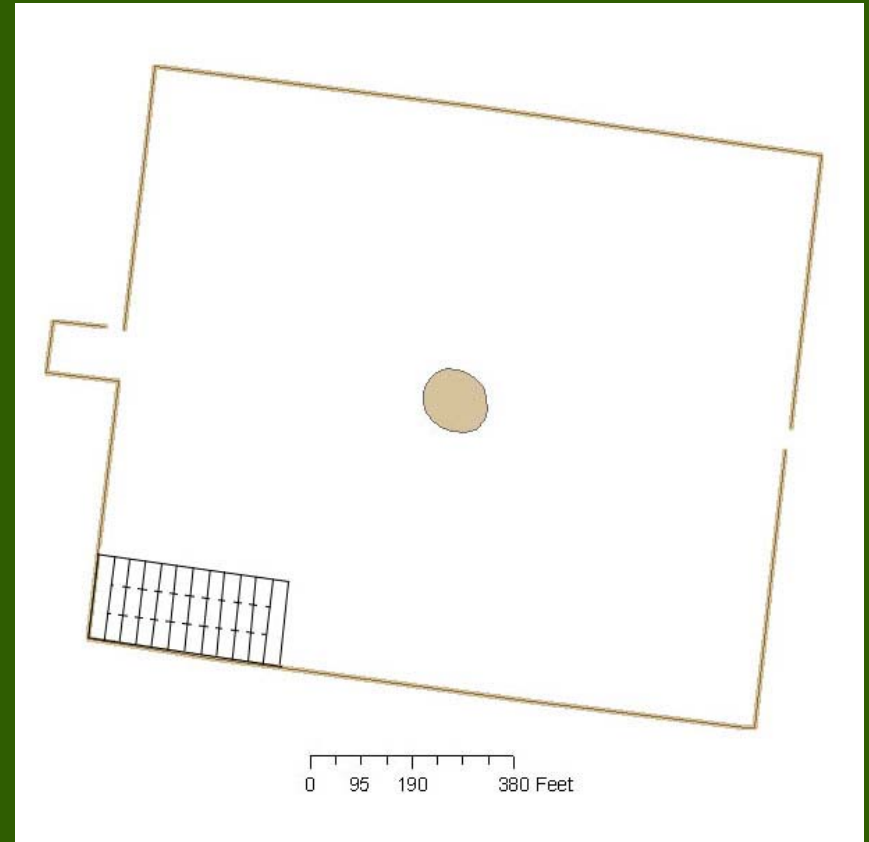
# The Fudge Mound

An Ancient Monument in  
Randolph County, Indiana

The largest earthen enclosure built in Indiana is near Winchester in Randolph County, Indiana.



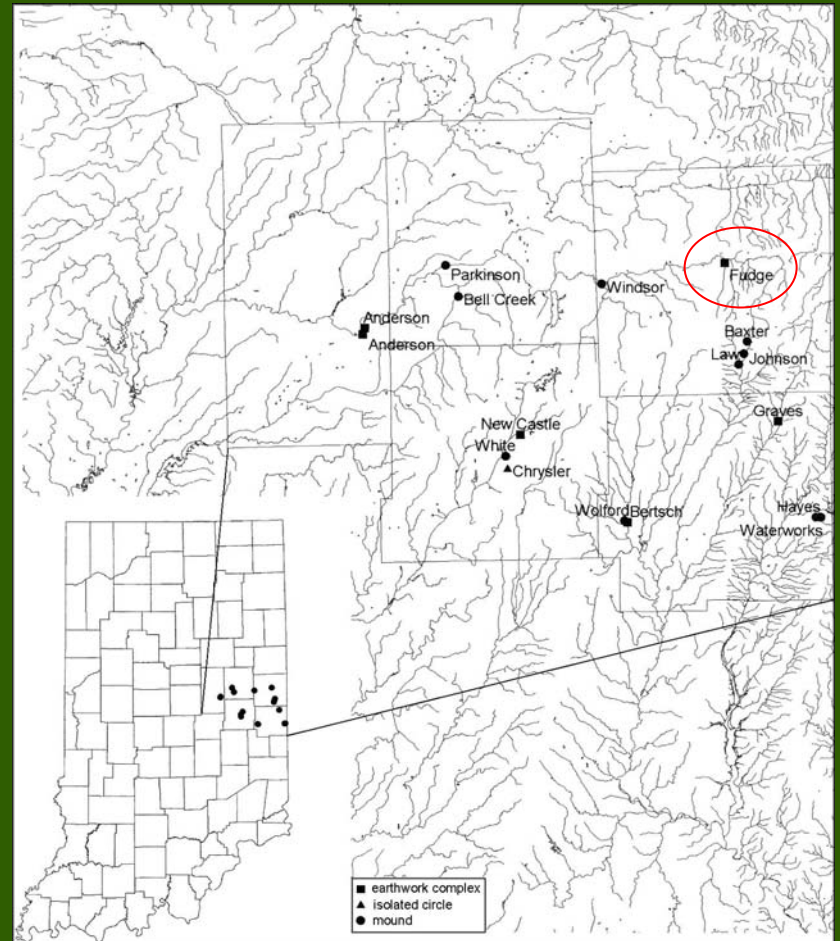
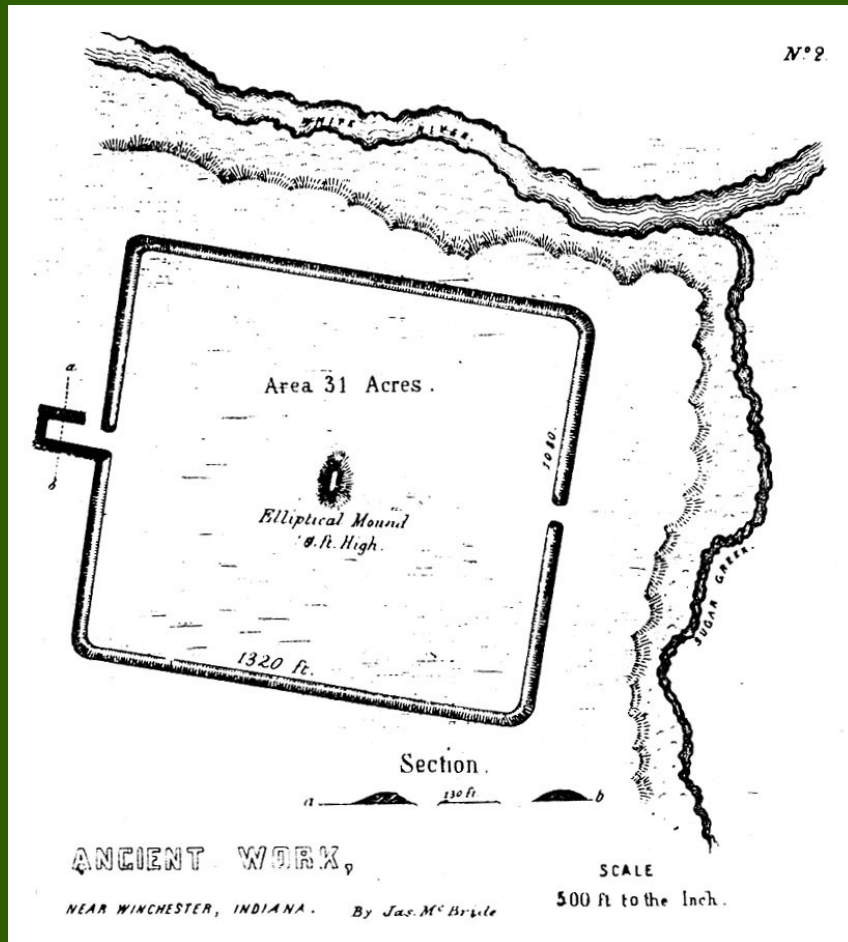
- The enclosure measures approximately 1082' x 1263' or an area 31 acres in size. 23 ½ football fields could fit inside the enclosure walls.
- The central mound was approximately 8' tall and 100' in diameter



This is the archaeological story of the people that built the enclosure and how we learn about them.



First recorded in 1848, the Fudge site is one of many mounds and earthworks in east central Indiana. These sites were built approximately 2000 years ago.





Since there are no written records about the people from so long ago, we learn about them through archaeology.

- Frank Setzler, an archaeologist, excavated the mound in 1929.



# Archaeology has evolved since Setzler's time

- Modern archaeology is defined as the study of humans through the systematic recovery and analysis of material remains (artifacts and features).



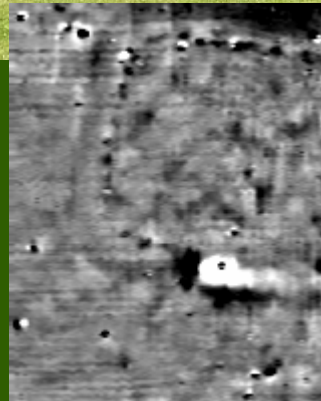
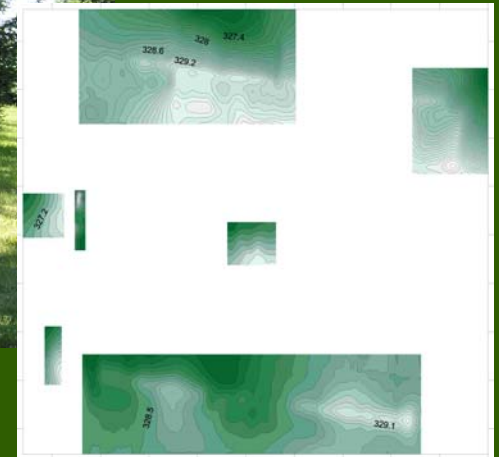
Modern archaeology uses scientific methods to recover and test our knowledge of the observable world.

Archaeology is actually affected by numerous sciences: physics, chemistry, geology, biology, zoology, economics, sociology, psychology and political science.



# To investigate the Fudge Site we used several techniques common to archaeology.

- Mapping
- Survey
- Magnetometry
- Excavation



# What we wanted to know

- What were the people like?
- What were their lives like?
- How was the Fudge site built?
- When was it built?
- How was the site used?

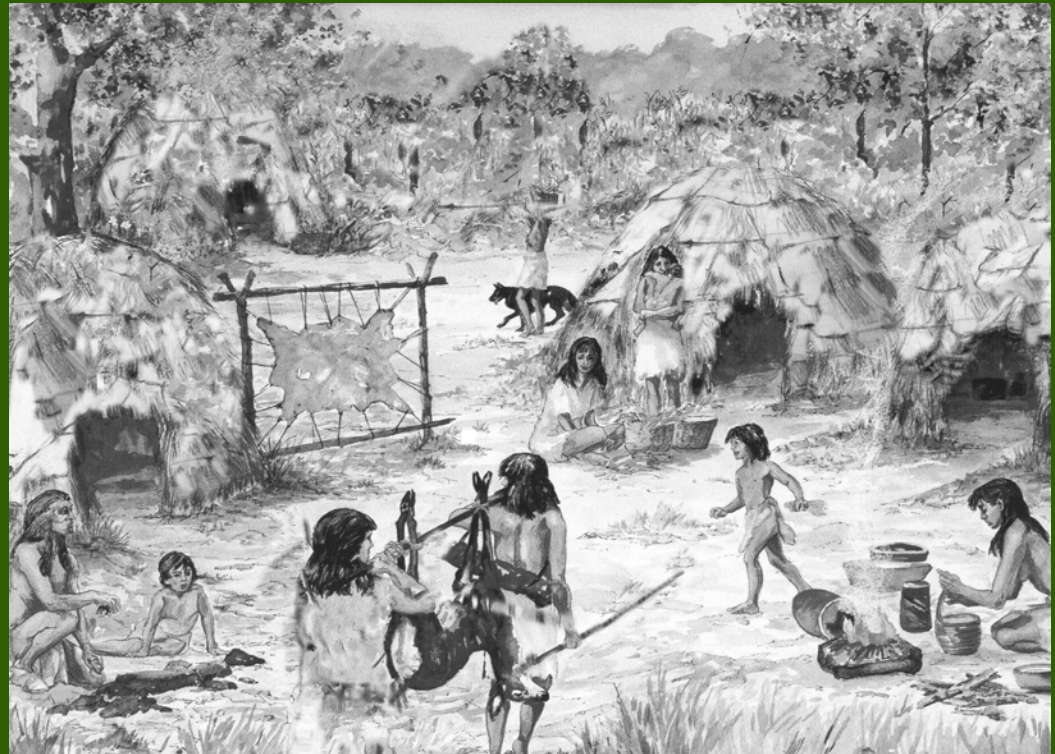
# The People

- We don't know the names of the people that built the site or the name they called themselves. But many Native Americans refer to themselves as "The People". Archaeologists have called them Adena and Hopewell.





- The People the built the Fudge site were hunters and gathers. They probably ate deer, turkey, raccoon, fish, nuts, berries, and seeds.



- We think they lived in small family groups or camps. These camps were spread out across the land. They didn't stay in one place all year.
- The People were tied together by family or kinship. They shared common beliefs and views of the world.

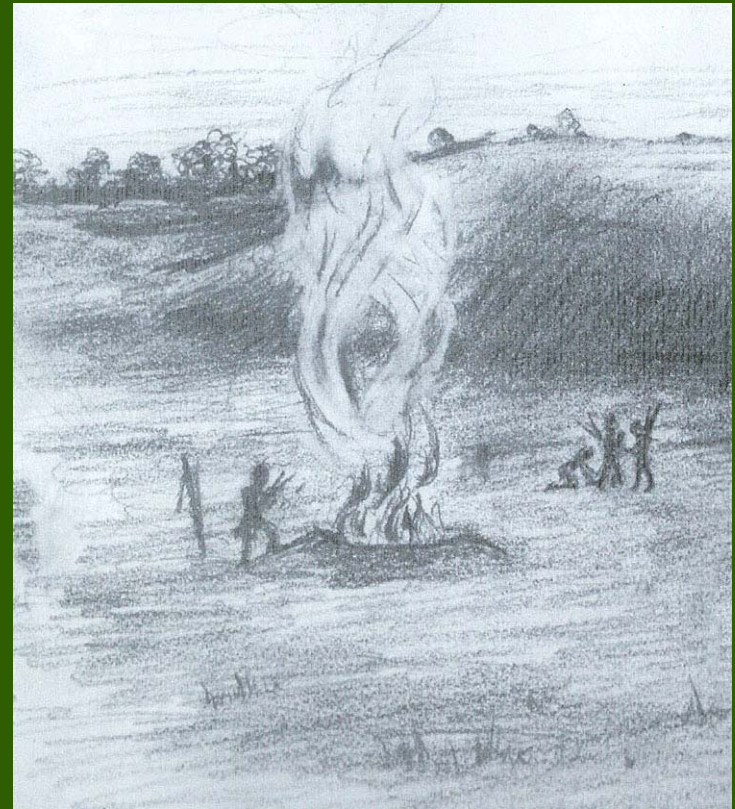




- The People were connected to close neighbors and other people living farther away. Some of the artifacts found with The People are from the Great Lakes and the Gulf Coast.

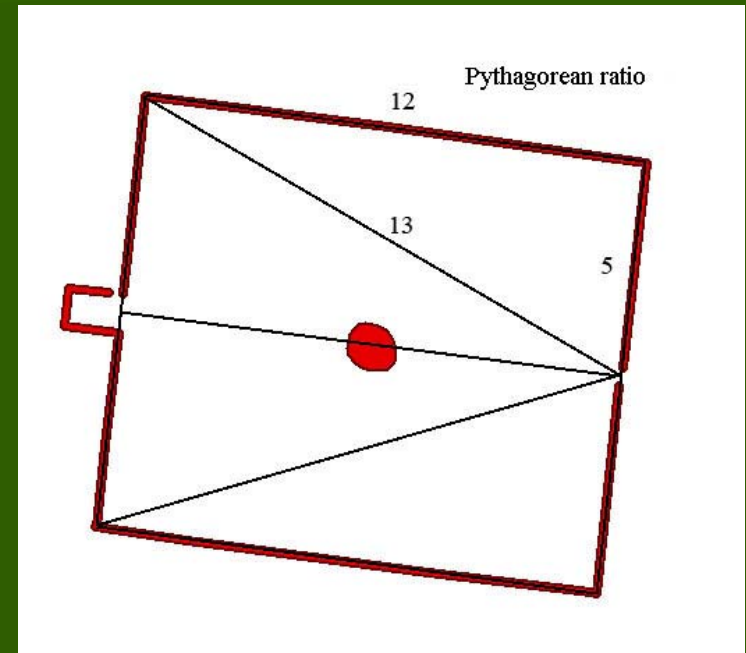
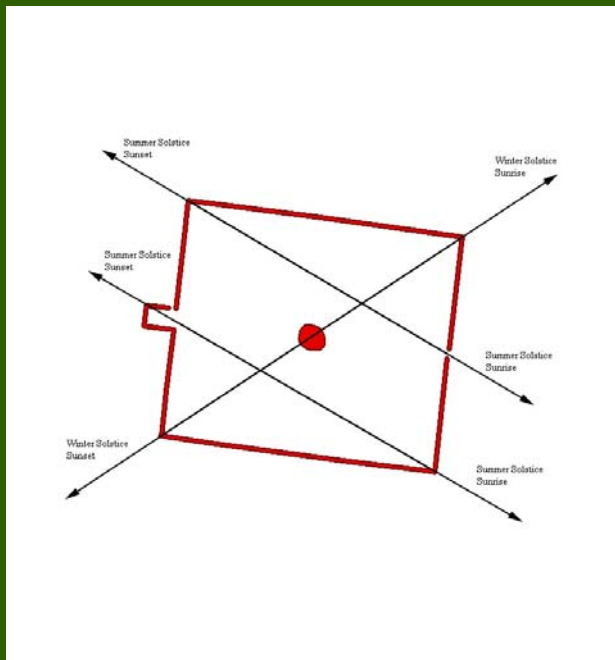


- Ceremonies and rituals were important to The People.
- The Fudge site was built as a place for The People to come together and conduct their ceremonies.



# Building the Fudge Site

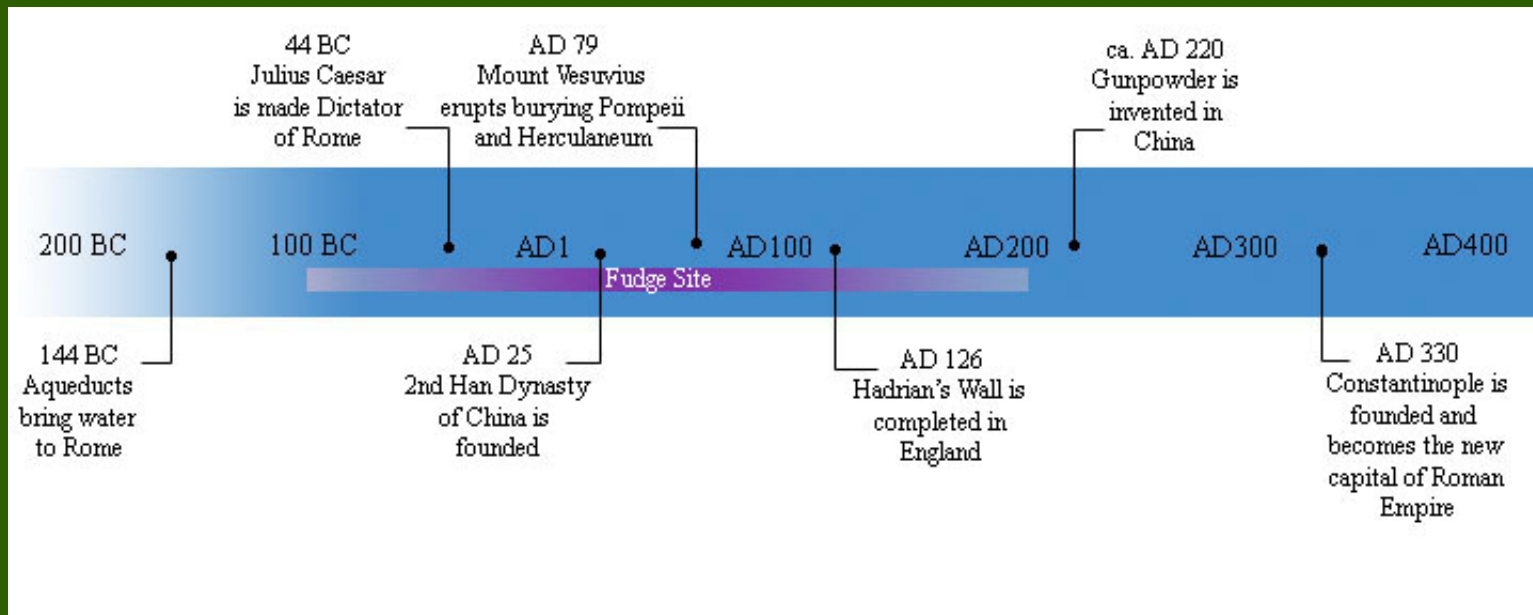
- The people understood plane geometry. The Fudge site was built very precisely in proportion and alignment to solar events.



- The walls were built over time. A minimum of two construction episodes were found.
  - Between approximately 237,704 and 275,139 ft<sup>3</sup> of soil
  - 120 people approximately 200 days
- Digging sticks were used to excavate soil from the surrounding area and placed in baskets that were dumped to construct the walls. Soil may have also been “swept-up” onto the walls.

# When was it built?

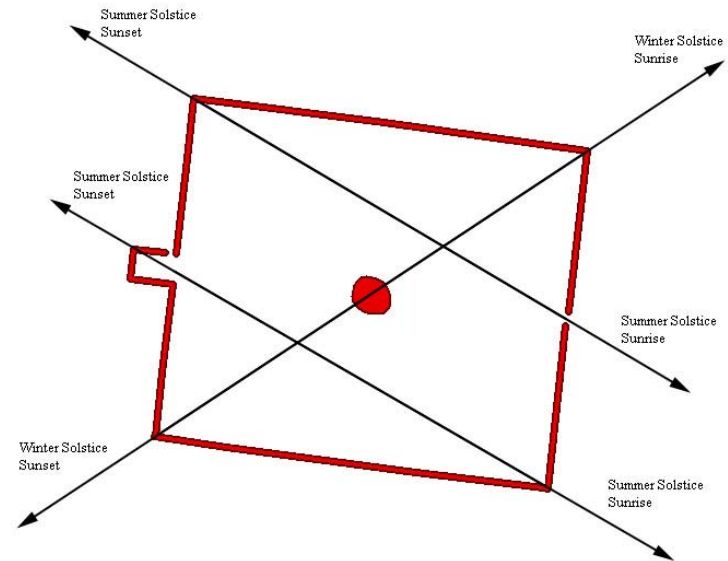
- The site was built over time between approximately 100 BC and AD 200. The dates were obtained by radiocarbon dating.





# How was the site used?

- Astronomical Observations
  - Way to schedule events, like a calendar

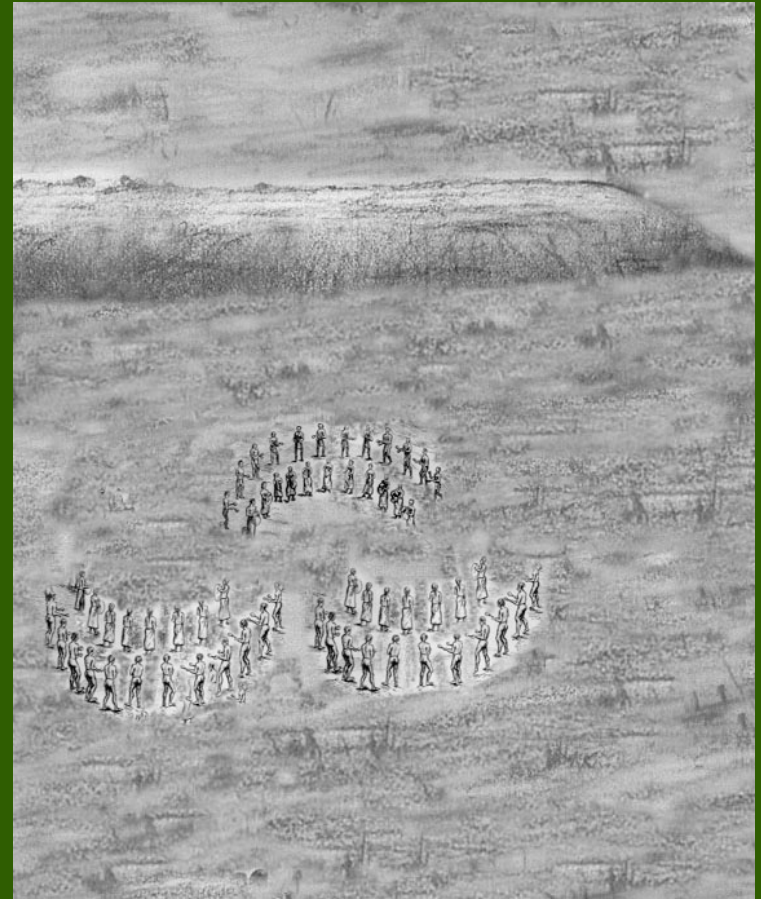


## ■ Mortuary

- Burials were discovered when the mound was excavated in 1929.



- Social Functions
  - Gatherings, dances, trade, celebrations, games, story telling
- There are probably activities we don't know about.



# Conservation

- Just like natural resources, archaeological sites are non-renewable resources.
- We think the site is important to learning about past people.
- The site has been disturbed by gravel mining, building of houses and cultivation.
- We would like to preserve what is left of the site.

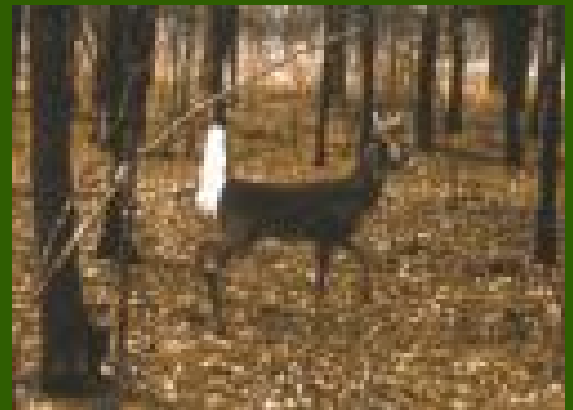
# Fictional Account of The People

*This valley was the  
home of my people,  
Many generations were  
born and died here  
and the bones of our  
ancestors hold their  
memories in this  
place.*





*We knew the names for everything.  
We knew the plants and places they  
grow.  
We recognized all the animals.  
We knew the names of the seasons,  
the sun, the moon, the stars.  
We honored the spirits of all these  
things.  
In return, they know who we were  
and they helped us to live.  
We were a part of this land and it  
was part of us.*



*We were not a special people,  
except to ourselves.*

*We had no power that other people do not have.  
We were not a mysterious race,  
but like the plants and animals and rocks and rivers,  
we were simply a part of this place.*



*We were not isolated,  
here in this valley.  
Our relatives lived nearby .  
The people who lived west of  
us,  
did not practice our religion.*



*We visited with all our  
neighbors  
and we often exchanged  
gifts.  
Although there were  
sometimes little conflicts,  
we normally lived peaceful  
lives.*



*My people were always few in number,  
and we lived the way our ancestors had  
learned.*

*We made stone tools  
from the rocks that were plentiful in the  
rivers and creeks.*

*We hunted with spear thrower and darts,  
traps, snares and ingenuity.*

*With axes and adzes and fire we cut and  
shaped wood*

*into many useful things:*

*handles for tools,*

*posts for houses,*

*large wooden troughs for cooking.*





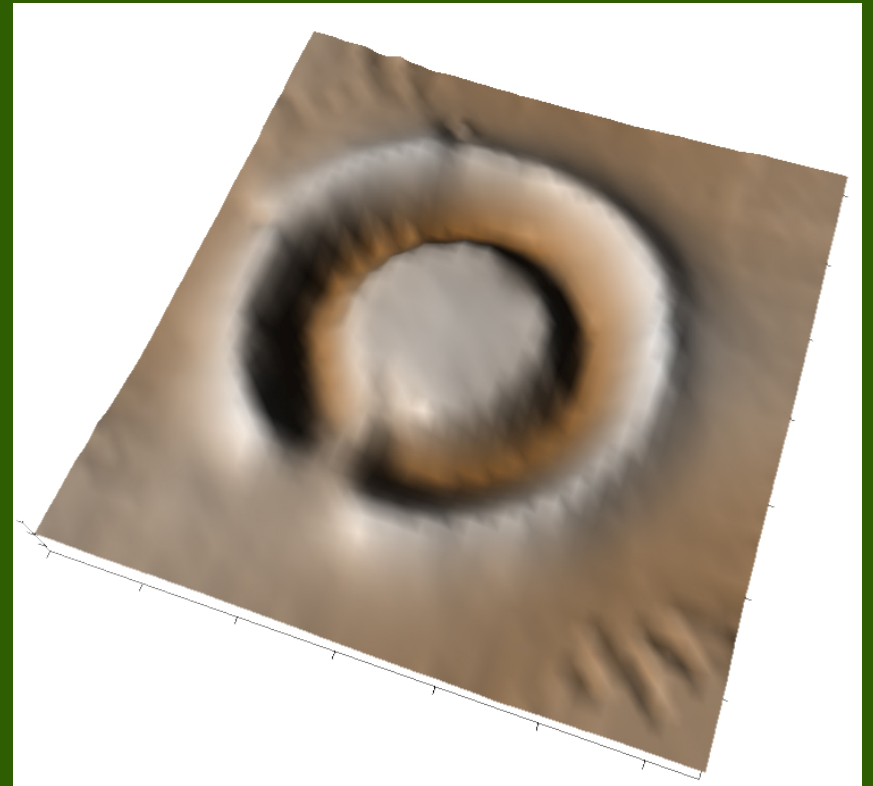
*With digging sticks and  
baskets,  
we collected plants for food  
and dug clay from the river  
banks to make pottery.  
With the same tools we  
moved earth to create  
our sacred places.*



*In addition to the burial  
places,  
we also learned to create  
places  
where our people could  
gather  
to express our connection to  
all of creation.  
These places were built  
to reflect the sun, moon,  
stars and other things.*



*While burial rituals were sometimes conducted at these places, they were primarily places where we gathered at specific times of the year to conduct rituals and ceremonies that were appropriate to our connections to all of creation.*



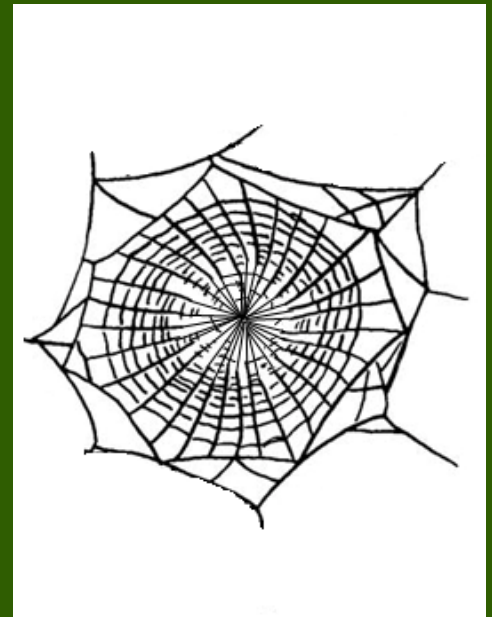
*We watched the movement  
of the sun, moon and  
stars to know when to  
gather.*

*We learned to connect  
these places  
on the earth into larger  
reflections  
of our connections to the  
universe.*





*All across our country  
we created sacred places  
that were aligned with each other in  
particular ways.  
In this way,  
we created a web of power  
across our land  
and connected our people with the  
rest of creation.*



# Acknowledgements

- The 2005 Fudge Site project is indebted to the following for assistance:
  - Bobby Manning
  - Division of Historic Preservation and Archaeology of IDNR
  - The landowners of the Fudge site
  - Randolph County Historical Museum
  - Ball State University, ARMS staff

# Acknowledgements

- This project has received federal financial assistance for the identification, protection and/or rehabilitation of historic properties and cultural resources in the State of Indiana. However, the contents and opinions contained in this publication do not necessarily reflect the view or policies of the Department of the Interior. Under Title VI of the Civil Rights Act of 1964 and Section 504 of the Rehabilitation Act of 1973, the U.S. Department of the Interior prohibits discrimination on the basis of race, color, national origin or disability in its federally assisted programs. If you believe you have been discriminated against in any program, activity, or facility as described above, or if you desire further information, please write to: Office for Equal Opportunity, U.S. Department of the Interior, 1849 C Street, N.W., Washington, D.C. 20240.
- Images are courtesy of the Archaeological Resources Management Service at Ball State, the Indiana State Museum and Denise Powers.