WICKLIFE MOUNDS
1932 EXCAVATION MOUND A: TEMPLE MOUND

Sheep Grazing On The Temple Mound

Post Mold Patterns
Mid Level

3 Burnt Clay Dome Altars

Burned
Building

A.L. Lower Level Thatch Roof

Thatch Roof & Timbers
Lower Mound Level

Fire Pit
Lower Level
Burnt Timbers & Cane Matting
Basket Loading

Purple Martin Bird House

"A.B.C. King Bird Refuge", 1934

Outside Wall
Artifacts on Middle Level Floor

Burnt Clay Dome Altars

Cars Parked Next to Temple Mound

“It’s Never Too Late To Discover America”
Situated at the confluence of the Mississippi and Ohio Rivers is the little village of Wickliffe, KY. Here, in the late summer and fall of 1922, a staff of archaeologists excavated portions of a prehistoric village site which has since become known to the public as the "Ancient Buried City." Of course the term “city” is no misnomer; as much, in fact, as modern standards are concerned. No one can prove that Wickliffe was a city in the modern sense; nor can anyone claim that all the structures were the dwellings of the inhabitants. But the community was vast in size, well organized, and well developed, and a given portion of the population was living in such a way that the people were living like a city. That the site was not merely a temporary abiding place for some nomadic tribe is assumed from the fact that the camp refuse extends to a depth of from three to five feet over the entire site. The abnormally high bluffs at this location afforded a point of vantage from which it was possible to survey a great expanse of land and water. This was a topside location. Wickliffe Mounds were a signal. Of course, the ancient Wickliffe was not a walled city; but its location over the headwater of the Ohio River suggests that the Wickliffe site was a focal point of the mound builders. The mound builders valued a mound of this nature, and surrounded the structure with plazas. In Central America perpetual fires were renewed every fifty years. The site of the Temple mound remains in Lewis’ article gives his first hand insight into what was revealed in the Temple Mound.

The included Temple Building photo (shown under an ultraviolet light) reveals in the Temple Mound that two years. Some similar rites may have been practiced here also. The fire pit, which may have contained a perpetual fire, was immediately, or nearly so, over their former dwellings. Other Indian tribes had the custom of burning the dwelling of the deceased. Perhaps here was done to destroy the evil spirit which had caused the death of their priest or shaman. Still another motive may have been their eagerness to placate an angered god who had invoked some catastrophe upon them. A fire outside the mound walls might have been thought to drive away such evil influences. Wickliffe Mounds are a delightful feature for a day trip from the heart of Chicago. Of course, the mound builders believed in the supernatural, and their religious practices were guided by it. The mound builders believed in the sacredness of the earth, and in the power of the earth to influence the lives of the people. The mound builders believed in the power of the earth to influence the lives of the people. The mound builders believed in the power of the earth to influence the lives of the people. The mound builders believed in the power of the earth to influence the lives of the people. The mound builders believed in the power of the earth to influence the lives of the people.

Paul Runyon in a March 23, 1934 Lexington Leader newspaper article said the walls of the Wickliffe mounds had been razor blade sliced with such care that light and dark colorations gave a vivid cross-section of the individual basket loads of dirt [P4] as they were dumped to build a mound to its peak. Fain King (journan.Tenn. Academy Of Science, 1934:69-73) explained to tourists and academians alike the evidence and his staff. Professional and amateur archaeologists, school groups, Scouts and children of all ages frequently toured the Wickliffe Mounds. A great number of the tourists were from the Chicago area and they were impressed with the excellent exhibits and the quality of the archaeological exhibits.

In addition to the 200,000 catalogued artifacts from the six excavated mounds labeled A thru F on display at Wickliffe in the 1940s, Fain W. King displayed his own collection of 1,000 artifacts from the Wickliffe Mounds section of the cultural area. These artifacts included flint tools, pottery, bone fragments, and basket loading that were all daily explained to tourists and academians alike. Professional and amateur archaeologists, school groups, Scouts and children of all ages frequently toured the Wickliffe Mounds and still do. Fain King’s dream of an archaeological site museum that revealed what he referred to as “a cross-section of prehistoric Native American life” (personal communication George L. Johnson, Superintendent) that could be both easily understood and appreciated by the common man. Just as the Dixon burial mound was a more accessible setting for the general public, so was the Wickliffe Mounds section of the Cultural Area. The Wickliffe Mounds section of the Cultural Area was a more accessible setting for the general public, so was the Wickliffe Mounds section of the Cultural Area. The Wickliffe Mounds pageant was a more accessible setting for the general public, so was the Wickliffe Mounds section of the Cultural Area. The Wickliffe Mounds section of the Cultural Area was a more accessible setting for the general public, so was the Wickliffe Mounds section of the Cultural Area.