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Archaeology and Spirit Guides

By Robert Bruce Baird

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One of the northern derivatives of Hopewell of interest to a few scholars is the anomalous Effigy Mound culture of Wisconsin, Illinois, and Iowa. The remains attract attention because of the range of animal forms represented by the low effigy mounds. There are sometimes burials at the "vital" points – hips, head or heart area – of the animals, but there is only the simplest of grave goods.

{How these nature worship spiritual guide representations can be talked about as "anomalous" is beyond me. The Serpent Mound near Cincinnati is a key worldwide astrological figure. The Nazca Line effigies of animals are well known. The Dragon Project and other ley line and Gaian concepts of earth energy and center point location of the Mayan urban and pyramid complexes are definitely related. Stonehenge is recently shown connected to the Serpent Mound and certain astrological or astronomical observations are discussed in Ancient American magazine. Vortexes of energy are obvious in places like Sedona, Arizona. The Giza main pyramid is on such a vortex and some people talk about time warp effects there. But we must remember most archaeologists like their academic brethren the psychiatrists, don't believe in psychic visions, soulful interpretations and other spiritual things that all early people on earth clearly knew very well.

What good is there in denial of what others did or used as central to their lives, even if 'science' of this variety was right? They aren't right anyway, but please ask this question of the scholars who are interpreting these important cultural artifacts. Why avoid the actual beliefs of the people? The reason to locate the burial in points where the energy is collected relates to the cult of the individual involved and their tribal guide, as well as to their sex and specific power ally. It is part of many less dramatic rituals such as the Star of David and the pentagram. }

Burials are either flexed or bundle types. The link with Hopewell is found in ceramics and in the interest in raptors and certain mammals. At one group, Sny-Magill (now a national monument in Iowa), Beaublein (1953) thought two mounds of the group to be Hopewellian in construction and content. McKern has reported several sites of the Effigy culture (McKern 1928; 1930), as well as the Wisconsin Hopewell – locally called the Trempealeau (McKern 1931). Jennings (1965a) and Rowe (1956) have attempted summaries of the Effigy culture. The sites often lie on ridges overlooking a stream valley.

The mounds take about a dozen shapes: conical, biconical, oval, linear, panther, bear, bird (goose, raptor), deer, buffalo (?), turtle, lizard, wolf, or fox, and beaver. These are arranged in clusters or lines with no regularity as to the forms depicted; the linear and conical ones are mixed with the effigies. {Likely no relation to guides or spirits but rather to allow earth energy to build or flow in some manner enhancing or guarding the people. Their ancestral forefathers who are often dug up and moved in the Iroquois or eastern regions mimics practices carried on around the world. [There is a genetic energy and spiritual reality that psychology has shown to exist between family members separated at birth (Harvard) and especially 'twins' (Minnesota's University).]} The groups may contain dozens of mounds...

In New York, Ritchie (1965) identifies Hopewell in the artifacts and mounds of the Squawkie Hill phase; earlier, he had incorporated this phase in his Point Peninsula culture series. Griffin (1964) also notes

the Hopewellian content of the New York finds. Furthermore, he mentions the extension of dentate rocker stamping on pottery well beyond the appearance of other Hopewell traits and also comments on the blurring or fading of the Hopewell complex after about A.D. 250.

{It was almost completely gone by 500 AD. This is an important time in world history. The Ostrogothic disappearance from Italy that led to major fortifications in South America as discovered by Gene Savoy after this time when Jennings wrote this book might also have led to the end of the Hopewell cultural control. We know Roman statues were found in Mexico with a 99% archaeological certainty according to University of Calgary Professor Emeritus David Kelley. But few scholars have drawn any connection even with the huge forts in South America. Probably it is pure co-incidence. But when you know the Visigoths are Merovingian related and the people like Dagobert had a trepanned skull as well as other things we will lay before you later you might think it less a co-incidence. The influx of Keltic 'Red-Heads' from the Taklamakand Desert near the present Great Wall occurred at this time too, according to Prof. Covey of Wake Forest University, and Professor Joan Price of the American Archaeological Institute.}

This is about the time the southern derivatives began to appear and the cultures of the Middle West and East developed stronger regional differences, with many local sequences replacing the more uniform culture characteristic of Hopewell dominance. Even so, as in the widespread dentate pottery decoration, vestiges of Hopewell ancestry can be noted. In New York, for example, the development of late Point Peninsula into Owasco and even historic Iroquois can be tied through a few traits to Hopewell (Griffin 1964).

The Owasco culture of New York, accepted as being ancestral to the Iroquois, is dated at A.D. 1000 to 1300.... Farming tools included elk-scapula hoes, as well as two types of flint hoe. Food-storage pits are common in some sites.

World-Mysteries.com has more of my work.

Origin of Certain Thoughts (Part I)

By Isaac Nwokogba

We all have spirit guides and we all benefit from their assistance, whether or not we recognize it. Only a few people can hear and exchange verbal communications with their guides, or occasionally see their foggy, ghostly image materialize; some people only sense their guide's presence; others know the signs that indicate their guide's presence; and still others do not believe these guides exist, much less assist us.

Our relationship with our guide probably represents the highest level of personal relationship between two beings. If there were any other beings worthy of the term "soul mate," guides certainly would qualify. They know and understand us like no other.

Considering the experiences many of us have in life and the problems we often face, some of you may find it difficult to accept that our guides are there for us and work constantly to help us. In times of great difficulty, the human tendency is to question where these guides are when they are most needed. If they exist and are there for us, why don't they intervene?

As legitimate as these questions may sound, they show our limited knowledge of who we are and our lack of understanding about our relationship with the other side. All of us are here for a reason. We're here to have experiences that are possible only in this world; to learn and grow; to contribute to humanity, the greater good; and to attest to the infinite manifestations of the God force, the source of all things. In this process, our consciousness continues to expand, soaring higher and higher until we're able to appreciate the opportunity and the privilege of having existed as humans.

To reach our individual goals in a given lifetime, we chose to have certain experiences. While many of these experiences may be unpleasant, they are for our good nonetheless. Our guides were there with us at the beginning when we made our choices. They understand our higher needs, those beyond our material and earthly needs. They know exactly why we're here and what experiences we must have. They know firsthand our cosmic obligations and commitments. And they know the magnitude of the pain associated with those commitments. In short, they know us and our needs better than we could possibly know ourselves while here on earth.

Because they understand our needs so well, they do not see many of our experiences as requiring intervention. They have an obligation to help and encourage us through those experiences, but they are not to interfere no matter how much we think we need divine intervention in our lives. For them to intervene would amount to failing in their obligation and doing us a disservice as our guides.

They can and do intervene only when there is a need to modify certain experiences to make them bearable so that we can make it through life without failing completely to reach our goals.

If you think you have never received any help from your spirit guide, the question is: Are you absolutely sure? Our guides, along with other cosmic forces, have infinite but often unobvious ways of delivering assistance, knowledge, and information to us.

For example, say you've spent time and effort planning a trip but because of a feeling of unease, or

because something unexpectedly comes up that interferes with your plan, or for no reason that is apparent to you, you cancel it. Because you did not take the trip, it is easy to not even consider what might have happened had you taken it. It is quite possible that something was at work making sure the trip never took place - for your own life and safety. That something could well be your spirit guide.

How about that sudden idea or surge of inspiration that led you to the solution for a problem? Yes, the idea or inspiration came to you, but where did it come from? As I stated earlier, cosmic forces, including your guide, have infinite ways of transmitting information.

A thought may have come to you, but it may have originated someplace else. In the case of finding an answer to a problem, it is most likely that your guide transmitted some information that guided you to a solution. If you petitioned or prayed for help, your guide may have been consulted or asked to respond.

If you petitioned for help using the techniques discussed in my book *Seeds of Luck: The ABCs of Creating Your Heart's Desires*, your guide may have been one of the recipients of the petition since it was not directed to a particular entity or deity. Again, once our problems are solved, it is easy to take the solutions for granted and not think about their source.

Perhaps you remember a time you were distracted and pulled in a certain direction only to discover later that had you not been distracted and led away, you would have been exposed to danger.

This article has been adapted from the author's latest book, "Voices from Beyond: The God Force, the Other Side, and You."

Continued in "Origin of Certain Thoughts," Part II

A lifelong student of Christianity, spirituality, metaphysical traditions, and traditional African religions, Isaac Nwokogba has written three books and published many articles on various aspects of spirituality. *Seeds of Luck* focuses on the cosmic law of manifestation and America, *Here I Come* examines the law of compensation. His latest book is "Voices from Beyond: The God Force, the Other Side, and You."

Origin of Certain Thoughts (Part I)

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