Mankind has always worshiped the sun and the planets, whether through spiritual practice or the construction of large scale monuments. Ancient civilizations such as the Maya and Egyptians all shared a common reverence for the sun and the earth's astronomical relationship with the heavens, as did ancient Celtic cultures.

There is a large snake effigy on Rice Lake, south of the village of Keene in Ontario that was constructed thousands of years ago, yet its greater purpose is unknown. This structure is hidden, and unfortunately not accessible to the public. Its purpose has a far greater significance than originally thought.

Through research, sketches, and an actual visitation to the site, this ancient monument was proven to be a device with a much more complex and deeper meaning.
SERPENTINE

An Ancient Solstice Monument in Ontario

by Andrew King

2017

updated 2019

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INTRODUCTION

Mankind has always worshiped the sun and the planets, whether through spiritual practice or the construction of large scale monuments. Ancient civilizations such as the Mayans and Egyptians all shared a common reverence for the sun and the earth’s astronomical relationship with the heavens, as did ancient Celtic cultures along with many others across the globe.

In the state of Ohio there is The Great Serpent Mound which is the largest effigy mound in the world that relates to the sun’s position during equinox and solstice events, yet its age and who created it is still debated among archaeologists.

On the shores of Loch Nell in Scotland, there is a 100m serpent shaped mound, long forgotten and crumbling away after thousands of years. It is similar to other serpent mound formations in Scotland and in Ireland. The Damnonii, an early Celtic tribe of the Strathclyde area were known for their serpent/sun worship, and in Argyll serpent worship was also common.

To add to the mystery of these separated, but similar ancient monuments that are spread across the globe, right here in Ontario, just a few hundreds kilometres west of Ottawa, there is another massive ancient serpent structure, but it remains closed off to the public. It is the only one of its kind in Canada but has been studied without current technical advances in archaeological resources.
This large snake effigy on Rice Lake, south of the village of Keene in Peterborough County, was constructed thousands of years ago, yet its greater purpose remains unknown.

Currently access is restricted, but on the Summer Solstice on June 21, 2016, I was given permission to study the site in detail and to test my theory about a possible solar alignment. I have since completed my own research into this fascinating archaeological structure which I believe possesses something of far greater significance than originally thought. Through these studies, sketches, and actually visiting this ancient site, it was proven beyond a doubt that there lies a greater secret, and a deeper history to our nation than we may have first thought.

*Andrew King, 2017, updated 2019*
CHAPTER 1: SNAKE IN THE GRASS

On the northern shore of Rice Lake along the Trent River system there is a point of land that has been closed off to the general public for a number of years. Beyond the locked gates lies an ancient serpent effigy mound. It is the only one of its kind in Canada. First discovered in 1896 by David Boyle who photographed and sketched this mysterious structure, it was first studied by Boyle, but it was not until 1955 that it was studied in any greater detail.

Measuring almost 200 feet (60m) in length and serpentine in shape, there are several small circular mounds nearby, commonly referred to as the “serpent’s eggs.” Boyle noted there was an alignment of the axis through these mounds in an east-west orientation. Both native and non-natives of the area stated that the mound was believed to be a former raised earth defence embankment against attacking Iroquois. It was only when Boyle in 1897 dug into the snake mound that he discovered grave burials and skeletons.*

Boyle would state in the Peterborough Daily Examiner of September 5th, 1896 that:

“The serpent-and-egg mound is one of the most unique and interesting features of archaeological occurrence in this country. These mounds are found commonly in the remains of Europe and the old world and are regarded as evidences of the prevalence of serpent worship, one of the earliest forms of adoration amongst primitive peoples; suggestive of religious
"reminiscence of the serpent incident of Eden, doubtless the germ idea of this form of worship."

The site was further studied when the Royal Ontario Museum initiated a program in 1955 to discover the nature and origin of the mounds. An archaeological investigation was carried out during the summer months and over the next few years, a considerable number of prehistoric native burials had been discovered in the immediate vicinity, some twenty-one of these in the mounds themselves. In 1961 a provincial historical plaque commemorating the prehistoric Serpent Mounds was unveiled with the academic world providing the following conclusion:

"While no definite conclusions have been drawn regarding the purpose of these ancient mounds, it is believed they were originally constructed about the second century A.D., and they were of religious or ceremonial significance to the people who built them."

Further study was conducted in 1968, with more artifacts recovered, but it has not been studied in detail any further since.

This ancient site then operated as a provincial park and during this time, in 1982, the mounds were designated a National Historic Site. From 1995 to 2009, the Hiawatha First Nation operated the park privately, offering camping facilities, beach access on Rice Lake, a cultural center, and interpretive walks among the historic serpent and nearby mounds. Then in 2009 the park was closed and the gates were locked.

*ROM Archeology ‘Mounds of Sacred Earth’, Kenyon 1986*
Keene Serpent Mound as found by Boyle c.1896 (archive.org)
According to the Hiawatha First Nation website:

“Unfortunately in 2009, due to the decline in the tourism market and failing infrastructure, the Park was forced to close to the public as it could no longer keep pace with the changing needs of consumers.”

No further information or study to my knowledge has been conducted of what could be one of the most significant archaeoastronomical sites in Canada.
CHAPTER 2: A SERPENT WORLD

Since no new investigations into the serpent structure have ever been initiated in over half a century, I figure this puzzling archaeological structure will continue to remain forgotten. I believe that the final explanation is only partially correct.

I began my own research into the unanswered questions that surround this unusual ancient site, a site that has a peculiar shape and placement. With the only other similar type of serpent mound in North America located in Peebles, Ohio, I studied possible relationships to the one here in Keene, Ontario. At 1,330 feet in length, it is almost quadruple the length of the Keene snake, and its coils average three feet in height. The Ohio Serpent Mound apparently represents an uncoiling serpent and the head with an egg aligned to the summer solstice sunset. Historically, this snake mound has been attributed to the Adena culture (800 BC-AD 100), renowned for their elaborate earthworks.

A few hundred miles to the west of Ohio there is Cahokia Mounds State Historic Site which is located on the site of an ancient city (c. 600-1400AD) situated directly across the Mississippi River from modern St. Louis, Missouri. It contains about 80 mounds, but the ancient city was actually much larger. In its heyday, Cahokia covered about six square miles and included about 120 human-made earthen mounds in a wide range of sizes, shapes, and functions.

Cahokia was the largest urban center north of the great Mesoamerican cities in Mexico and archaeologists estimate the city’s population at between 6,000 and 40,000 at its peak. If these population estimates are correct, Cahokia was larger than any subsequent city in the United States until the 1780s.
Excavation of the Cahokia complex revealed an abundance of copper that originated in the Great Lakes region from the ancient copper mines of Isle Royale on Lake Superior. Many of these artifacts upon inspection resemble more of a MesoAmerican Mayan influence than any North American native culture, as do the pyramid style of the buildings, yet a relation between the two is hardly ever drawn.

Only a portion of this site has been excavated to date, but the mounds have caves underneath them as do some Mayan and Giza pyramids. Today, Cahokia Mounds is considered the largest and most complex archaeological site north of the great pre-Columbian cities in Mexico.
The ancient site of Cahokia in Illinois settled around 600 CE during the Late Woodland Period. Mound building at this location began with the Emergent Mississippian Culture period, in about the 9th century CE. The inhabitants left no written records beyond symbols on pottery, shell, copper, wood and stone but the elaborately planned community, woodhenge, mounds and burials reveal a complex and sophisticated society (photo: Wikipedia)
CHAPTER 3: SCOTTISH SNAKE

On a small lake, or “loch” on the southwestern side of Scotland, there lies an ancient serpent structure at the southern end of Loch Nell, south of Oban. Upon inspection, the mound shares many similarities to the serpent mound in Ontario. Similar length, same east-west orientation, and the same location near a lake with the mouth of a river nearby.

In 1871 this serpent mound was studied by a Mr. Phene*, and he determined through his excavation that at the serpent’s 'head' there were stones under which were 'three large stones forming a megalithic chamber, which contained burnt bones, charcoal, and burnt hazel-nuts,'

A traveling artist by the name of Constance Gordon Cumming later visited the site, who made it the subject of her artwork in a book entitled “In The Hebrides” published in 1883 where it is described as 'a huge serpent-shaped mound'. Cumming’s mentions two artificial circular mounds, comprised of several large stones. These stone mounds are positioned a short distance from the serpent.

The body of the serpent is narrower than the head and is sinusoidal. The overall length of this serpent structure is about 100m.

Its orientation lies in a south east direction, and opposite the head of the snake are four boulders in a semi circle that may be keystone markers. The serpent mound was constructed so an observer at one end, looking directly along the axis of the snake to the northeast would see the mountains and lake.

*with information from: http://www.andrewcollins.com/
Loch Nell Serpent Mound, Scotland. Cummings 1883 sketch and its location marked on Google Maps.
Loch Nell is a small lake with the Serpent Mound located on the western shore. (Google Maps)
The Loch Nell Serpent Mound has been dated to the Early Bronze Age, around 2000 BC. Today the Loch Nell serpent mound is in a terrible condition, overgrown and forgotten, evading study for reasons unknown.

Recently Ronnie Gallagher visited the site and after contacting him, gave his generous and appreciated permission to share his findings with me here. Gallagher says the serpent mound outline can easily be recognized, although in poor condition. Gallagher says that upon first glance, it is reminiscent of the paleo-Indian serpent mound in Ohio. The extremities of the head to the edge of the loch area span a distance of around 80 m, with an overall length estimated to be 100 to 110 m. Opposite the head to the SE are four boulders in a semi circle.

*with information from: http://www.andrewcollins.com/

![Mound location showing nearby River Nell](GoogleMaps)
The Serpent Mound outlined just south of the homestead and approximately 40m from the shore of the lake. (Google/King)
Photos of Loch Nell Serpent Mound courtesy of Ronnie Gallagher. Road heading north with Serpent Mound marked.

Looking SW down the length of the snake. Below-Looking NE down length of snake.
Stone cairn to the south of the serpent mound.

Excavated end of serpent mound showing stones.

Outlier marker stone to SW of mound
CHAPTER 4: SNAKE STUDIES

It is important to look at the big picture with the ancient serpent mound here in Ontario, and keeping an open mind, be ready to look at some possible new reasons as to why the serpent mound was built. We have developed incredibly advanced technology in the last 60 years since the serpent was last studied and yet it remains forgotten without being properly analyzed.

Part of that process is to look at what possible reason a 60m snake mound would be constructed on the shore of an Eastern Ontario lake. What kind of cultures worshiped the serpent? If the other serpent mounds in Ohio and in Scotland have an astronomical alignment, then perhaps the Ontario one does too.

Historically, serpents and snakes represent fertility or a creative life force. As snakes shed their skin, they signify a rebirth transformation, immortality, and healing. The ancient Native Americans associated great mystical value to the serpent, as the Ohio Serpent Mound demonstrates.

The most prevalent culture that worshiped the snake were the Mayans who worshiped a god called Kukulkan, the “Plumed Serpent”. Kukulkan is also closely related to the god Quetzalcoatl of the Aztecs. At the pyramid complex of Chichen Itza in Mexico, Kukulkan is depicted presiding over sacrifice scenes and temples built for Kukulkan are found at archaeological sites throughout sites north of Mexico’s Yucatan Peninsula, such as Chichen Itza, Uxmal and Mayapan.
The temple pyramid El Castillo at Chichen Itza showing the shadow of the serpent descending the stairs on the Spring Equinox. (Wikipedia) Mayan stone carving showing a serpent's head. (Author)
One of these temple pyramids at Chichen Itza is "El Castillo" which served as a temple to the god Kukulkan, the Yucatec Maya serpent closely related to the god Quetzalcoatl known to the Aztecs and other central Mexican cultures.

During the spring and fall equinoxes the shadow cast by the angle of the sun at that moment in time aligns with the edges of the nine steps of the pyramid combined with the northern stairway. With the stone serpent head carving at the pyramid base it creates the illusion of a massive serpent descending the pyramid during this solar event.

After a recent visit to Mayan ruins at Coba, I was informed by our local Mayan guide, who is a descendant of the ancient Mayan people he called the Maxiko (pronounced Machico) that he says originated from Canada. They were on a quest to settle in a promised land that would eventually become Mexico City. This is the legend of the locals, and without going down a tangential rabbit hole, I will leave that information as-is.

There seems to be a definite correlation between serpent representations and solar events, a trait also present with the Ohio serpent mound that is in alignment with the sunset on the Summer Solstice. Using this logic, then perhaps there is a correlation of the same magnitude with the Keene serpent here in Ontario. This theory needed to be tested and to do that, I had to visit the site on the Summer Solstice.
CHAPTER 5: A THEORY

I turned to some technological resources at my disposal, and this being the 21st century we have aerial satellite imagery and other means to virtually visit the site and test some theories.

An application called “Sun Surveyor” predicts Sun & Moon positions with a 3D Compass, Interactive Map and Street View. This allows augmented reality projections of the Sun and Moon paths, pinpointing the time the sun or moon will be at a particular location in the sky for any location on the earth, including the observation of the Summer and Winter Solstice paths & Equinox paths for any location.

Locking in the Keene Serpent Mound site as one of these locations, I was able to project the exact position of the sun rising over the horizon in the east on the morning Summer Solstice on June 21st at 5:29am. The actual Solstice occurs on June 20th 10:34pm in Universal Time, or 6:34pm on June 20th in converted time for Ottawa. Thus we will use the next possible morning sunrise, that of the next day, June 21st for our event measurements.

Overlaying the aerial image of the serpent mound on this projection, it reveals that the central serpent axis, or “spine” is in perfect alignment with the Summer Solstice sunrise. This means at 5:29am on June 21, when you are standing at the tail end of the snake looking down its spine to the east, you will see the sun rise in perfect alignment with its head. This solstice axis also happens to fall directly in between the two serpent “egg mounds” near the head of the snake. The sun rises exactly in between the two egg mounds on the solstice.
This is a screenshot showing the application Sun Surveyor that allows one to overlay the sun's position at anytime and any date on an existing map. (SunSurveyor.com)

Applying the positioning over the Keene Serpent Mound reveals that the sunrise axis line is directly in line with the axis of the ancient snake structure on the Summer Solstice of June 21 when standing at the tailend of the serpent (centre of circle). The other line shows the line of sunset.
Overlaying the outline of the serpent mound's shape using Boyle's original sketch of the mound onto the application's axis line's reveals an almost perfect alignment with the Summer Solstice Sunrise.
As mentioned earlier, both the serpent and eggs represent rebirth and fertility, of which the Keene mound has both. There is another egg mound curiously placed near the tail of the serpent. Taking the axis of the solstice SUNSET and its intercept with the central snake axis, they converge and the auxiliary egg mound falls directly in alignment with both axis.

Since ancient times, the Summer Solstice, the longest day on Earth, has been worshiped and revered as a symbol of rebirth and the beginning of life. Using this new data I believe that this solstice event is marked by the ancient builders of the Keene Serpent Mound, the result of a culture who knew the positions of celestial bodies and created the serpent mound to worship them.

Using this new information and findings, I then began to study the Ontario Serpent Mound in greater detail, making sketches and mapping other similar mounds in the area. Those sketches and other material are shown in the following pages.
Sketches that show the possible alignment with the serpent's central axis with the rising sun on the Summer Solstice, in between the two egg mounds. (sketches by author)
Using maps placed together, I plotted the location of other similar mounds that were constructed in the area, with most of them along the Trent River. Stretching from Prince Edward County in the Bay of Quinte up to Rice lake were the Serpent Mound is located. (below)
Using map data, I was able to provide contour lines drawn at the location. It is curious to note the serpent structure fits perfectly into a rectangular box shape without any inconsistency.
Using the sketches and map data, the information was processed to create a 3D computer model of the serpent structure in exact detail that allows the structure to be illuminated at any time of day on any desired date.

According to the data and computer modeling, the serpent mound seems to be in a very engineered position to align the central axis with the rising sun on the Summer Solstice.

(3D computer modeling courtesy of Brian Clark)
CHAPTER 6: VISITING THE SITE

Since the Ontario Serpent Mound is currently under the stewardship of the Hiawatha First Nation, who for many years leased the property to the government, who in turn operated it as a Provincial Park. In 1995 Hiawatha First Nations did not renew their leasing agreement with the Province and began to privately operating the park, offering over 152 campsites, cottage rentals, eco-cabin rentals, canoe and kayak rentals, day-use areas, swimming beaches, picnic areas and boat launches. In 2009, the Hiawatha website states that “due to the decline in the tourism market and failing infrastructure, the park was forced to close to the public.”

I contacted the Hiawatha First Nation in an effort to visit the site and test my theory of the solstice alignment, and was thrilled to receive permission a few days before the summer solstice on June 21 that my theory was approved by the chief and council.

No disturbance of the site or piercing of the mound was to take place, of which I respected using only equipment that would rest on the surface. This is a scared site with nine earthen burial mounds which enclose the graves of an ancient people. The site continues to hold deep cultural, historical and spiritual meaning to the Mississaugii people of this area and to First Nation people across North America.
Located just north of Lake Ontario and the Bay Of Quinte on the Trent River system, is Rice Lake where the Serpent Mound rests on the northwestern shore. (Google Maps) It is also situated near the mouth of the Indian River.
Accompanying me on the expedition was First Nation ancestor Ross Rheaume, who helped me with the setup and maintained his reverence and respect for the site. His insight and assistance into the study helped bring a needed connection to the site’s ancestral past, not to mention he was enthusiastic to see if the serpent mound was indeed in a solar alignment.

We set out with a surveying laser, some surveying equipment and tripods from Ottawa and arrived on the site in the afternoon of June 20, the day before the solstice. With the weather forecast showing a clear sky for the solstice morning of the 21st, we had to work quickly to set up our study equipment before darkness fell.

THE SITE

After a short hike into the site, one is overwhelmed by the sheer grand scale of the monument and vista that lies before you. Situated on a hilltop overlooking the waters of Rice Lake, the serpent undulates across the hilltop towards the northeast. Well maintained by the Hiawatha First Nation who manicure the grass of the site, it was easy to see the outline of the giant snake.

In addition to many other mounds protruding around the snake mound, it was curiously noticeable that they were a series of outlier "keystones" placed around the site, large granite boulders submerged into the earth, whose size was unknown as they were like icebergs with most of their size concealed below the ground.
Situated on a hilltop overlooking Rice lake, the serpent mound sits quietly resting as it has for thousands of years. Note the "keystone" in the foreground on the tail end of the snake. (photo: author)
Using Boyle’s original sketches to guide us in our solstice setup, we located the head which should have been between two of the “egg shaped” mounds Boyle drew. We could only locate one, but upon further inspection, we found the other egg mound hidden and overgrown to the right of the head, with trees growing out of it. This allowed us to begin our setup of the snake’s axis, a straight line that passed down the length of the snake and between the two egg mounds. If my theory was correct, the axis would point in the direction of the rising sun on the morning of the solstice, rising directly between the two egg mounds if observed from the tail end of the snake, looking down the axis to the east.

As we began to set up the tripods and lasers to create an axis using surveying ribbon, it was found that the ancient builders had already marked the axis with stones placed in specific spots along the axis we were surveying. Extrapolating the axis beyond the head and through the egg mounds, more of the placed stones were discovered in a perfect line that matched our surveyed axis line.

Continuing our axis survey through a terrible lightning/thunder storm, hungry black flies and thirsty mosquitoes, we slowly progressed the axis down the embankment towards the shore of the lake. Trees of a forest now obscure the sight line of the axis, so we had to extend the axis to an area where we could clearly see the sun rise in alignment, and that was on the shore of Rice Lake.
Looking southwest from the head of the serpent down its spine towards the tail. The snake’s head is in the foreground, with the lake in the background. (photo: author)
Successfully marking out the axis with Ross, we managed to set up a visible axis line that would enable us to look down it the next morning on the summer solstice and see if the theory was correct, that the rising sun would be at its end. Tired, soaked, and with multiple insect bites, we retreated to the local pub for a much needed beer and a good night’s sleep before our early wake up the next morning to observe the solstice sunrise.

Looking down the serpent from the head towards the tail. (photo: author)
Yet another placed "keystone" encountered on a smaller mound to the right of the main serpent structure. (photo: author)
TOP: View from the head towards one of the "egg mounds", the left hand one, with the egg mound to the right completely overgrown.

BOTTOM: View looking north-west from the main serpent mound to another small mound structure. (photos: author)
Looking straight down between the two egg mounds near the head of the snake towards the main structure, towards lake.
(photo: author, sketch: Boyle)
Using a surveying/construction laser to align the serpent's central axis down its length. This was not necessary as there were stones placed along the axis previously placed there by the ancient builders. (photo: author)
Looking down towards the tail from the serpent's head, the surveying tape was stretched along the central axis after using the laser survey equipment. (photo: author)
A view from the laser device towards an axis point marked with a tripod in the distance. (photo: author)
To our surprise, there were carefully placed "keystones" beyond the serpent structure in alignment with the central axis after we continued to extrapolate it beyond the serpent's head.

(photo: author)
CHAPTER 7: SOLSTICE DAWN

With the solstice sunrise occurring at 5:25am, Ross and I arrived on the site early enough to make sure our surveyed axis line was intact after the previous day's storm activity. Ross and myself then sat and observed the clear skies illuminate into a gorgeous rainbow of colours as the mighty solstice sun slowly rose above the horizon. A magical moment for both of us to witness, we watched the sun rise in alignment with the snake’s axis exactly as theorized. With a divine respect for the ancient builders who designed this monument to be in such well engineered alignment, we observed the moment in silence.

We watched this event with our animal companion, a fox who observed us with great curiosity as the event unfolded before us, like a spirit sharing the rare moment with us. Satisfied we had proven the theory correct, we then packed up our equipment and headed back to Ottawa with both the realization the serpent mound was indeed an ancient solstice monument that probably requires further study at other celestial times, such as the equinoxes, and the winter solstice to see if the other outlier stones and mounds are in possible alignment.

Our watchful and curious friend the fox who joined us for the summer solstice sunrise event.

(photo: author)
Summer Solstice Sunrise over Rice Lake at the Serpent Mound.

(photo: author)
The sunrise on the Summer Solstice, June 21, 2016. An astonishing sight to watch the sun rise in exactly the spot it was theorized to rise, over Sugar Island and in perfect alignment with the serpent's central axis, just like it was designed and built to do thousands of years ago. (photo: author)
Despite the new growth of trees in front of the serpent's head, this photo looking towards the sunrise from the tail shows the central axis and the solstice sun rising between the egg mounds at the head.

(photo: author)
All throughout the site are curiously placed outlier keystones, buried and concealed in the earth. Further study of their positioning would probably display further alignments with other celestial events, such as the spring and fall equinoxes. (photo: author)
More carefully placed keystones around the site in proximity to the serpent mound, their purpose unknown, but most likely further alignment markers with other celestial events. (photo: author)
CHAPTER 8: OBSERVATIONS

With such a unique astronomical alignment event now shown to be true, what does this mean as to the nature of the great serpent mound’s past and its builders? The people that built the snake monument did so with a distinct and well engineered knowledge that it was to be aligned with the summer solstice, a time of re-birth and fertility for so many ancient cultures. The fact that burials were found within the serpent mound may indicate that the interred souls would be re-born in the afterlife on the solstice.

Currently, there has been no definitive date given to when the site was built, with some dating it from 50 BCE to 300 CE, while others, like the plaque on the site, say it was used for burials around 200AD. So when exactly was it built? The fact the site is a solstice monument makes me wonder if there is a deeper reason for its construction and I question when it was actually built. Was it a structure built in the Bronze Age like so many of the similar monuments in Europe? The site is normally associated with The Point Peninsula Complex, an indigenous culture that was located in the Ontario and New York area from 600 BCE to 700 CE during the Middle Woodland period.

With the Serpent Mound in Ontario being the only one of its kind in Canada, it seems likely that it could also be a part of the Adena culture, Native American societies that shared a burial complex and ceremonial system, like those in Ohio and in Cohakia. Near there, archaeologists discovered postholes during excavation of the site to the west of Monks Mound, revealing a timber circle where the placement of posts marked solstices and equinoxes. This shows that the
culture of the area had a knowledge of celestial events and marked them accordingly with monuments, made out of wood instead of stone.

Was there a sharing of solstice knowledge throughout various ancient cultures through intercontinental travel, or did they all independently develop the skills of determining celestial alignments at roughly the same time? This is a speculative question best left to those with greater knowledge than myself, but the fact that there are three separate serpent mounds with striking similarities spread across distances of thousands of miles and vast expanses of water presents an intriguing puzzle.

Separated by thousands of kilometres, yet sharing almost identical characteristics, the serpent mounds of Scotland and Ontario present an intriguing mystery. (Google Maps)
The Ontario Serpent Mound is definitely a site with a greater significance than first thought, and it deserves a more detailed study by the academic community. The fact that there are purposely placed stones in obvious alignments shows that there is something else going on there other than a burial site as first thought. It was engineered by ancient builders, and there is most definitely more buried evidence still waiting to be unearthed that could once and for all determine a more definite age, purpose, and identity to this most puzzling ancient monument.

The 3D computer model matches the actual event on Summer Solstice.
CHAPTER 9: A COMPARISON

While there are similarities to the serpent mound in Ohio, that structure has been studied and analyzed in great detail, while the one in Scotland has not. Upon further research, it seems the Scottish serpent mound and the Ontario serpent mound have much in common, perhaps by coincidence.

The serpent mound here in Ontario is situated on a hilltop overlooking a lake whose axis of orientation is east to west. The Scottish serpent mound is also located on a hilltop, oriented east to west, overlooking a lake. In fact if you measure the distance from the water’s edge at both locations, they are almost identical.

The two serpent mound sites share very similar attributes, such as orientation to align with the solstices, proximity to a body of water, located on a high ground overlooking a lake. Even their length is quite similar as is the construction techniques and aesthetic.
ABOVE: The serpent Mound at Loch Nell, Scotland, showing its proximity to the lakeshore and the nearby mouth of a river.

BELOW: An almost identical set up of the Ontario Serpent Mound with the same characteristics.
ABOVE: Loch Nell serpent mound looking down its spine towards lake.
BOTTOM: Ontario serpent mound looking down spine towards lake.
ABOVE: Loch Nell serpent mound showing axis alignment on the summer solstice.
BELOW: Ontario serpent mound showing axis alignment on the summer solstice.
The Ontario Serpent mound is located few hundred metres from the entrance to the Indian River. The Scottish serpent mound is located a few hundred metres from the River Nell.

Using the same solar surveyor application, it can be determined that the Scottish serpent mound axis is also in alignment on the summer solstice, with a winter solstice alignment as well.

Within both of the serpent mounds, burial chambers with ceremonial objects have been found.

Coincidence, perhaps, but further archeological comparison could reveal a sharing of knowledge, in either direction, with pre-Columbian trans-Atlantic travel being a distinct possibility.

*BELOW: Loch Nell serpent mound on the WINTER SOLSTICE shows its central axis is also in alignment with the SETTING sun on that date.*
Loch Nell serpent mound in the background with an outlying keystone placed.
(photo: R. Gallagher)

Ontario serpent mound in the background with an outlying keystone placed.
(photo: author)
ABOVE: View from the end of the Loch Nell serpent mound overlooking the lake.

BELOW: Ontario serpent mound from the end of the serpent mound overlooking the lake.
CHAPTER 10: CONCLUSION

Without treading into the dangerous waters of archaeological speculation, it is fascinating to note the puzzling similarities between both Old World and New World serpent monuments. Separated by an ocean, but bound together by unique similarities begs the question whether or not cultures shared knowledge of astronomically engineering. However, it could also be as simple an explanation that the two independently developed the same concepts without contact.

The serpent mound in Ontario should now be considered as a solstice monument in addition to the fact it was once a burial site, a historical detail that must not be ignored or overlooked. Ancient builders created a complex structure that aligns with a celestial event, with nothing else like it found to be existing in this country. That alone deems the site worthy of further research. The placement of its curiously placed stones, mounds, and whatever else still lies lost in time below the ground requires further study. Once the site is carefully excavated and researched further it should be recognized as an archeoastronomical site, adding to the fascinating ancient history of our country, and its people.

Andrew King, 2017
updated 2019

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A self published book for research and educational purposes only.
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-my parents who nurtured my curiosity for adventure and history through the many visits to museums and adventures we took, and still take.

-my partner Ali, who has supported this theory from the start and encouraged me to explore and experience this special solstice event.
Mankind has always worshiped the sun and the planets, whether through spiritual practice or the construction of large scale monuments. Ancient civilizations such as the Maya and Egyptians all shared a common reverence for the sun and the earth’s astronomical relationship with the heavens, as did ancient Celtic cultures.

There is a large snake effigy on Rice Lake, south of the village of Keene in Ontario that was constructed thousands of years ago, yet its greater purpose is unknown. This structure is hidden, and unfortunately not accessible to the public. Its purpose has a far greater significance than originally thought.

Through research, sketches, and an actual visitation to the site, this ancient monument was proven to be a device with a much more complex and deeper meaning.