Name of Student

Name of Professor

Name of Class

Day Month Year

**DIGGING FOR THE GODDESS**

**HALLIDAY, EAST ST. LOUIS, GROSSMAN SITES**

 **Nature and Peculiarities of Material Remains Found**

* **Halliday Sites:** Halliday site is known as the most ancient Cahokia-era agricultural village. The location is approximately ten miles away for the Cahokia in its southeast side. Archeologists found remains of several old houses at Halliday. On the other hand, a broken smoking pipe that was festooned with the carved snake, human head, and frog face figure was obtained from the proximity. Moreover, the evacuation was unable to find any artifacts associated with men. Instead, they unearthed spindling whorls, weaving equipment, and objects that provided evidence regarding farming, cooking, and pot making.
* **East St. Louis**: The site encountered a great fire back in time, and therefore the remains of houses were mostly burnt. Further remains included household tools, hoe blades, chipped-stone knives, and baskets, fancy ceramic pottery, as well as wooden bowls with maize.
* **Grossman Sites**: The excavation of the site found remains of about one hundred houses along with council houses. The most astonishing thing of all was the buried stone head axes. And when delved further they found more than twenty axes near the council houses. It was surmised that such stone head axes were buried as a notion of skirmish resolution. And in this context, the idiomatic expression of “bury the hatchet” was quoted. It is believed that in ancient times the residents of Grossman sites used to solve their reservations by practising the burial of axes as a symbol of peace.

**Relationship between Mentioned Hilltop Sites and Cahokia**

 The archeological exploration revealed that Halliday was not the only residents in the uplands, as the subject area was occupied by different farmsteads, villages, and particular-purpose temples. Throughout the research, it becomes evident that several foreign communities came and settled in the orbit of Cahokia. In this context, many people of southern Indiana and other ancient immigrants got settled in upland villages in the east of Cahokia, and some accessed the chunky stones as well. When it comes to the relationship between Cahokia and other uphill sites, the archeologists refer to the excavated materials. The unearthing of spindle whorls and stone hoe blades asserts that the people were living in the hilltop area with probable prosper intentions; specifically, the notion is in favor of Cahokia. It is proposed that the people who live in hilltop sites were used to practice farming and weaving and produced sufficient production to meet the necessities of Cahokians.

 On the other hand, it is also assumed that the populaces of hilltop sites were spatially closest, and vaguely related, and marginally interconnected populace to the Cahokia. The remains of immigrants of hilltop sites are crucially evaluated because there is a possibility that such artifacts can explicate something significant regarding the Cahokia. After recent exploration, it seems that upland farmers are explicitly interconnected with the complex and ancient societal chronology of Cahokia’s labor, violence, politics, religion, and migration.

**Fate of Upland Farmers after the Fall of Cahokia**

 Through extensive exploration of facts and factoids, it is proposed, that it was the starting era of 1150 when Cahokia went through a chaotic situation in its political and economic métier. And during the same epoch, most of the upland farmers’ descendant abandoned the premises of their farmsteads and afterward, their destination became an enigma for the historical annals. In this context, it is affirmed that on the brink of the twelfth century, and even after that, no trace of any hilltop sites’ farmers and their societies were found.

**Work Cited**

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