Wrestling with Gods

The archaeological evidence from the Mesoamerican history reveals that the people struggled with the questions about life. The archaeological sites analyzed during the 1930s and 1940s depict that James Griffin believed in the introduction of maize that is considered as a Mesoamerican crop. This is a significant event of American history and contributed to the establishment of the Mississippi culture. Different criticism prevails that attempts to explain the historical aspects of the Mesoamerican traits. Griffin provided different explanations for the Mesoamerican traits including the description of the temple mound.

Griffin explains, “the temple mound, the bird-serpent composite, the hand and Eye, the human head held by the hair, the ceremonial halted celt and possibly the Baton (mace or dagger) all have close counterparts in the Mexican-Puebla" (137). This reflects that the Mesoamericans believed in God and visited temples for religious activities. James Porter is another famous figure of the 1970s who influenced the Caddoan area of Texas and Oklahoma. Griffin also reported visiting sites that transmit the prevalence of trade activities. The interpretation of the archaeological sites confirms that people brought goods for trade to Mississippi. Mesoamerican four-sided pyramid holds great significance in American history. The structures are planned squares reflecting its relevance with the old traditions of Mayans. The archaeological examples are more prominent in the Middle Woodland era that constituted the period of 200 BCE to 400 CE. The mound building is at least 500 years older and still seen in Louisiana. The civilization transmitted to Mexico.

Mesoamerican imports also reflect the history of activities like trade and cultivation. The facts obtained from the archaeological sites depict that cultivation started in North America, not before 800. The work of archaeologist James Brown is prominent for the period of the 1250s. A package deal included maize, mounds but the Mississippians lacked such deal. The historians relate Mississippi’s archaeology with Cahokia that is a popular community for aesthetic sorts. Robert Hall's interpretation states, "as impressive as the cosmologies of Mesoamerica nevertheless emerged from a background ultimately once shared by Native Americans" (138-139). This indicates that the historians associated the great work of architect with the Cahokia community. This also confirms the significant relationship between Mississippi and Mesoamericans.

Mesoamerican connections with archaeology have also cited the environment. The adaptations of Easter Woodlands are seen in Texas and Mississippi. The area constituted of six hundred miles of bush lands. The beliefs of the archaeologist Nancy Whites reflect that Mexicans are Caribbean cousins as the water connected the two areas. trade also occurred across the Missouri River that acted as a bridge between two regions. Ancient Louisiana about five hundred years ago portrayed a picture of poverty point between Appalachians and Ozarks. Alice Kehoe highlighted different aspects of the archaeological sites such as Mesoamerican objects, monuments, costumes and linguistic features. The classic period pyramid existed about six hundred years ago. The clay pyramid had relevance with the El Tajin and Veracruz. The common objects having connections with the Mississippi culture include headdresses, chipped-stone knife blade style.

The analysis of the archaeological sited provided the idea of the Mississippi culture. The Aztec rituals depict that the people flayed god Xipe Totec. These rituals were linked to the Mesoamerican culture. The common practices involve fire ceremonies and green corn ceremonies. These activities reflect the faith of the people on God and they followed Corn Mother God. The entire population believed that the gods are responsible for the crop and cultivation.