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BOARD OF SUPERVISORS

Navajo County
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EDWARD J. KOURY
County Manager

SHARON R. KEENE
Clerk of the Board

16-86

A RESOLUTION OF THE
NAVAJO COUNTY BOARD OF SUPERVISORS
SUPPORTING HOUSE BILL 2498

WHEREAS, the Navajo County Board of Supervisors recognizes the importance and the historical value of the Homol'ovi Archaeological sites; and

WHEREAS, the prehistoric sites are part of the archaeological record of Navajo County; and

WHEREAS, the Homol'ovi sites are an important part of the culture and history of the Hopi Indians of which a large portion of their Reservation is located within Navajo County;

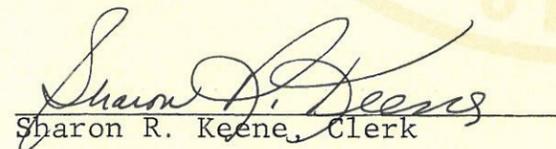
NOW THEREFORE BE IT RESOLVED, that the Navajo County Board of Supervisors does support House Bill 2498 Providing for the Acquisition, Development and Operations of the Homol'ovi archaeological sites as a State Park.

PASSED this 11th day of March, 1986.


Pete Shumway, Chairman


Percy Deal, Member

ATTEST:


Sharon R. Keene, Clerk

HOUSE

HB 2498

Introduced
February 11, 1986

Referred on February 11, 1986

Rules

Natural Resources & Energy

Appropriations

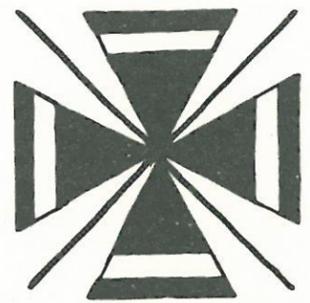
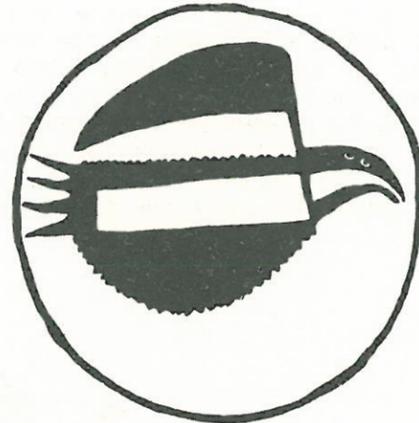
Introduced by

Representative Hawke, Senator Hays: Representatives Baker,
Bartlett, Guenther, McCune, McLendon

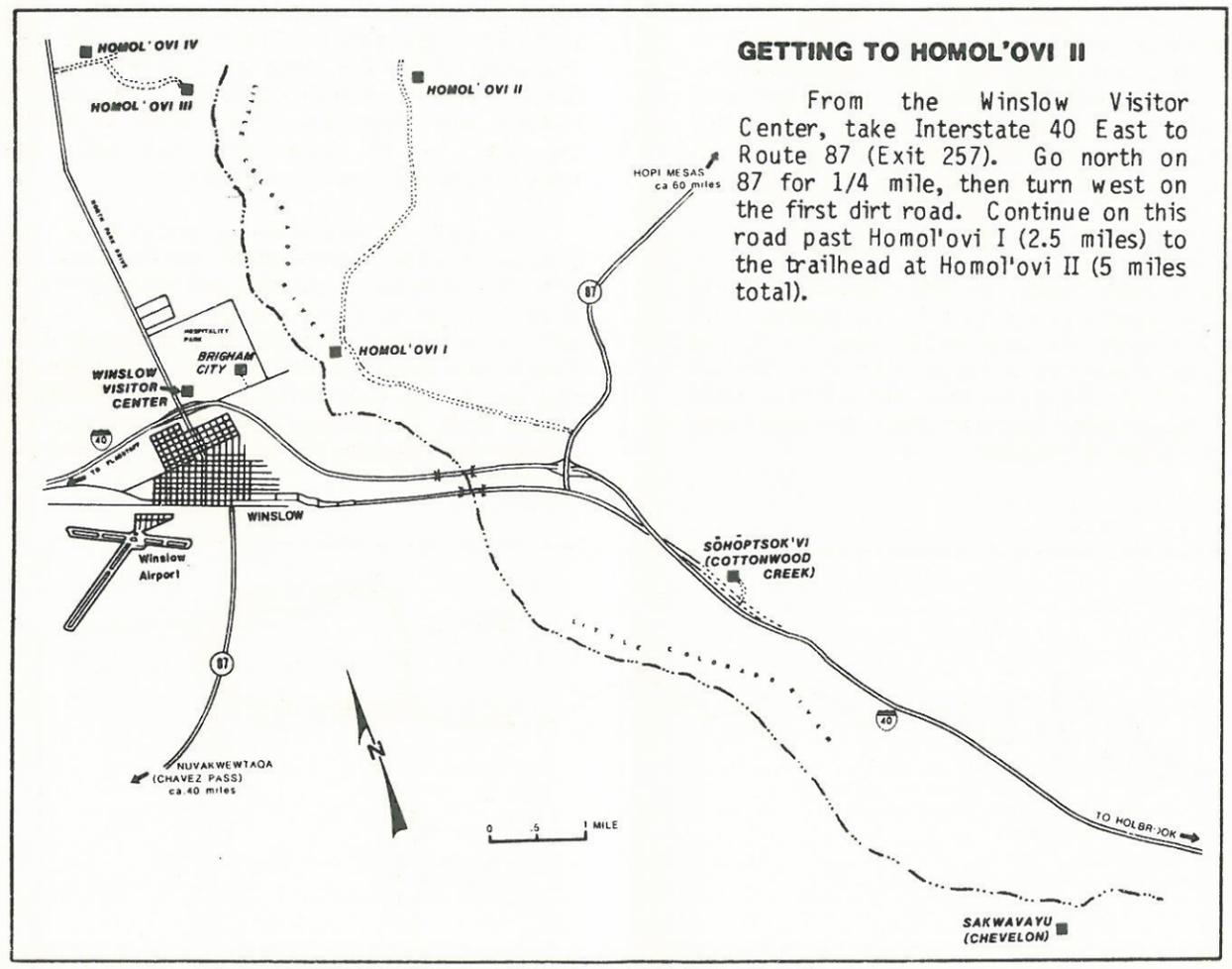
AN ACT

RELATING TO STATE GOVERNMENT; PROVIDING FOR THE ACQUISITION, DEVELOPMENT AND
OPERATION AS STATE PARKS BY THE ARIZONA STATE PARKS BOARD OF THE HOMOLOVI
ARCHAEOLOGICAL SITES, THE CERRO PRIETO AND PAN QUEMADO ARCHAEOLOGICAL
COMPLEX, THE EMPIRE RANCH AND SANTA CRUZ DE TERRANTE OR QUIBURI, AND MAKING
AN APPROPRIATION.

- 1 Be it enacted by the Legislature of the State of Arizona:
2 Section 1. Authority to acquire, develop and operate the
3 Homolovi archaeological sites, Cerro Prieto
4 and Pan Quemado archaeological complex, the
5 Empire Ranch and Santa Cruz de Terrante or
6 Quiburi as state parks; appropriation
7 A. The Arizona state parks board may acquire, develop and operate
8 as state parks:
9 1. The cluster of prehistoric archaeological sites collectively
10 known as the Homolovi group consisting of the sites known as Homolovi I,
11 Homolovi II, Homolovi III, Homolovi IV, Chevelon Ruin and Cottonwood Wash
12 Ruin located within a fifteen mile radius of Winslow.
13 2. The property known as the Cerro Prieto and Pan Quemado
14 archaeological complex in the vicinity of Red Rock.
15 3. Approximately three hundred twenty acres of the property known
16 as the Empire Ranch located approximately forty-five miles southeast of
17 Tucson.
18 4. Approximately four hundred acres of the property known as the
19 Presidio Santa Cruz de Terrante or Quiburi overlooking the valley of the
20 San Pedro River.
21 B. The sum of one million dollars is appropriated from the state
22 general fund in fiscal year 1986-1987 to the state parks acquisition and
23 development fund to be used by the board, with the approval of the joint
24 legislative budget committee, for the purposes authorized by subsection A,
25 paragraph 1 of this section. This appropriation is exempt from section
26 35-190, Arizona Revised Statutes, relating to lapsing of appropriations.



HOMOL'OVI II



GETTING TO HOMOL'OVI II

From the Winslow Visitor Center, take Interstate 40 East to Route 87 (Exit 257). Go north on 87 for 1/4 mile, then turn west on the first dirt road. Continue on this road past Homol'ovi I (2.5 miles) to the trailhead at Homol'ovi II (5 miles total).

ADMINISTRATION

Homol'ovi II is situated on a 40 acre parcel of land managed by the Arizona State Land Department. The Office of the State Land Commissioner is located at 1624 West Adams, Phoenix AZ 85007. For more information, contact the Winslow Information Center at (602) 289-2434 or P.O. Box 460, Winslow, AZ 86047.

Development of Homol'ovi II, which is listed in the National Register of Historic Places, has been funded with the assistance of a matching grant-in-aid from the Department of the Interior, National Park Service, under the provisions of the National Historic Preservation Act of 1966 and the Emergency Jobs Act of 1983 as administered in Arizona by the Arizona State Parks Board through the State Historic Preservation Officer.

The R.C. Cresswell Ranch granted access to the site through the box canyon.



Hopi legend: "Yanqw hapi peetuwat Hisatsinom Hopilkimiq qatsitutwaqe pu' yang kilkiy maaptotakyanqw pu' Hopilkimiq nonga. Hopit navotiyat epniqe ima sinom hapi nuutum Hopimatsiwtage oovi Hopilkimiq tutavoy naasungwnawisa. Pepeq hapi soosoy himu Hopit qatsimkiwa'atniga aw antsanlwniqat yan Hopi navoti'ya. Nilkyangw yang aqwhaqami kilkiqo it tu'aw'ya: Yang i' kuk'am naat maatsiwtaqw pu' Hak amungk pitiniqa put akw Hopiltuy maamatan. Pu' put akw piw Hopiltuy tutakwayamuy qalainiyat piptsani."

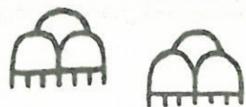
THE HOMOL'OVI LEGEND

Translation of legend: "When they found promise of life at the Hopi villages, some of the ancient people left their homes here and moved to Hopi. According to Hopi traditions these people were part of the Hopi so they went to the Hopi villages to put to rest their migration journey. All things that were part of the Hopi way of life were to be made complete there as Hopi tradition tells. However, all the abandoned ruins around have this significance: They are like foot prints that will still be visible by which the One who will follow will acknowledge the Hopi people. And by these also He will tell the boundaries of Hopi territory."

Homol'ovi II plays an important role in the traditions of the Hopi, a group of Pueblo Indians who live in northeastern Arizona. Their oral tradition says the Hopi emerged from a world underneath the present one and were instructed to perform a series of clan migrations until they reached their final destination of the Hopi Mesas. During these migrations, instructions to continue came from the Creator through the clan elder in meditation or during dreams. The people then collected and carried what they could, moved on and left the village for another migratory group to use.

At major pueblos or staging areas, the clan elder sometimes remained behind while the rest of the group left the village. When the clan elder died, his spirit remained at the site. Today, Hopi clan elders return at regular intervals to deposit "pahos" or prayer feathers for his spirit. The Hopi feel that most of these sites are surrounded and permeated with spiritual energy that must be regularly "fed" with pahos and offerings by the clan members having that responsibility.

Homol'ovi II, or "Place of the Mounds", represents one of the last prehistoric stopping places or staging areas during their migrations to the Hopi Mesas. Petroglyphs carved into rocks surrounding the pueblo document these migrations and identify the clans who stayed at Homol'ovi II. The Hopi believe the clans who lived at Homol'ovi II may have come from as far south as Mexico or even Central America. Before arriving at Homol'ovi II, some of the clans lived at Nuvakwewaqa or Chavez Pass, a group of pueblos 35 miles southwest of Homol'ovi. Upon leaving Nuvakwewaqa, they migrated north through Sunset Pass and stayed at Sakwawayu (Chevelon) and the Homol'ovis until instructions came to travel to the Hopi Mesas.



ENVIRONMENT

Homol'ovi II sits atop a sandstone and conglomerate mesa with a commanding view of the Little Colorado River Valley. Rock outcrops surrounding the pueblo supplied materials for construction, pottery, and stone toolmaking.

The Little Colorado River, called Paayu by the Hopi, provided a reliable source of water and supported a variety of plant and animal life important to the diet and rituals of the people who lived at Homol'ovi II. The floodplain of the river was used to plant crops and harvest native plants for food, medicinal herbs, and ceremonial use.

THE PUEBLO

During the 14th century, approximately 67 major villages existed in an area that stretched from western New Mexico to the Verde Valley of central Arizona. At the center of this area was the Little Colorado River settlement, a group of pueblos near Winslow which included the Homol'ovis, Sakwawayu (Chevelon), and Sohoptsok'vi (Cottonwood Creek). These sites were politically and economically linked through an elaborate trade system.

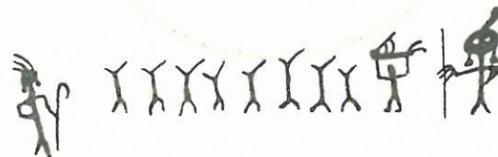
Homol'ovi II, the largest of the four pueblos known as the Homol'ovi Group, was occupied between A.D. 1250 and 1500. This two-to-three-story stone pueblo contained an estimated 800 rooms, three plazas, and could have housed several thousand people.

Five rooms in the pueblo and an outside work area have been excavated. Clay and slab-lined firepits found in the floors of the rooms indicated that they served as living areas. Plant and animal remains found in the work area told archaeologists that it was used to roast food.

Evidence from excavations suggested that Homol'ovi II functioned as a distribution center for the exchange of trade goods. Pottery, obsidian, stone tools, turquoise, shell, and copper bells may have arrived at Homol'ovi II for redistribution to other pueblos in the region.

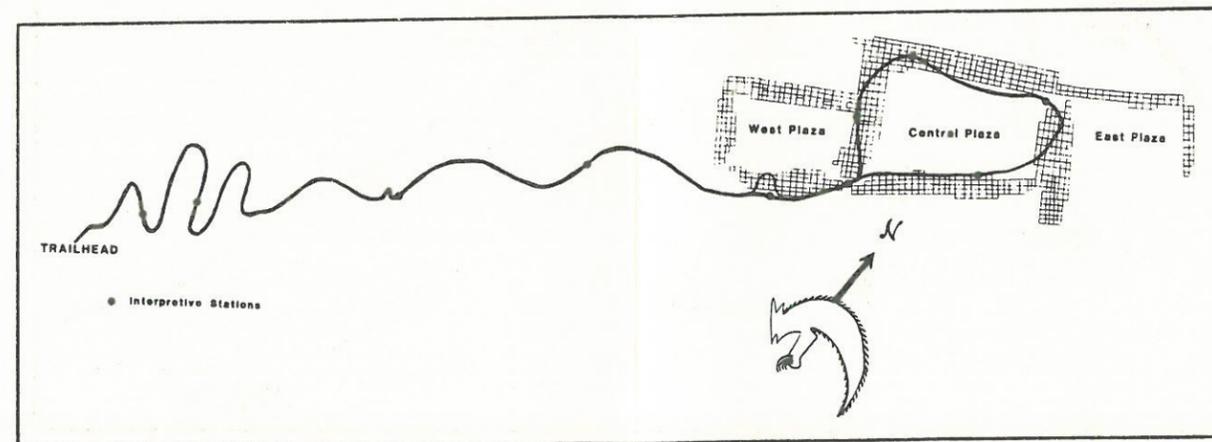
ABANDONMENT

No one knows why the people left Homol'ovi II. Perhaps it was due to hostile invaders, overuse of available farm land, or the lack of rain needed to make crops grow. Hopi oral tradition says they never intended to stay, but were waiting for instructions to continue their migrations. Whatever the reasons, by A.D. 1500, the last of the clans had left Homol'ovi II, taking only what they could carry and leaving behind the rest.



THE HOMOL'OVI TRAIL

In 1896, Jesse Walter Fewkes, of the Smithsonian Institution's Bureau of American Ethnology, conducted the first archaeological work at Homol'ovi II. Fewkes work consisted only of a day spent looking at the pueblo and digging in the East Plaza area. After Fewkes, almost 70 years passed before any additional work occurred. In 1962, Gordon Pond tested several rooms in the East Plaza and completely excavated a rectangular kiva with wall murals near the West Plaza. By this time, vandals had dug into nearly every room in the pueblo. This practice continued until 1979 when the Bureau of Land Management began efforts to protect Homol'ovi II. Following this, the Arizona State Land Department initiated plans for developing an interpretive program.



An archaeological assessment was conducted by the Museum of Northern Arizona in 1981. In 1984, the Arizona State Museum, with the assistance of the Arizona Archaeological Society, excavated five rooms and an outside work area in the West Plaza. These rooms were then stabilized and reconstructed by the Museum of Northern Arizona. The final step in this initial stage of development involved the design and construction of an interpretive trail to and through Homol'ovi II by Soil Systems, Inc.

These efforts represent only the beginning stages in plans to further develop Homol'ovi II and to create a regional archaeological theme park which would include all of the Homol'ovis as well as Sakwawayu (Chevelon) and Sohoptsok'vi (Cottonwood Creek).

ARCHAEOLOGY

Traditionally, a trail winding up the mesa led people to the community on top. The trail leading to Homol'ovi II today follows an ancient pathway used by the people who lived there. It begins at the base of a box canyon and winds past petroglyph panels. Once on top, the trail meanders across the mesa until it reaches the pueblo where several cultural and natural features are identified. From start to finish, the trail is 3/4 mile long and will take approximately 1 hour to complete.

A visit to Homol'ovi II provides a rare glimpse of what a prehistoric pueblo looks like prior to extensive excavation and reconstruction. When you go to Homol'ovi II, you will notice pottery and other artifacts still on the ground. Please help preserve this sacred and important site by leaving everything as found and staying on the trail. Remember, removal of pottery and unauthorized digging is illegal under Federal and State laws.