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Life Along the River: Ancestral Hopi at Homol'ovi
Arizona State Museum
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Exhibit Visitor Discussion Guide written by
Dr. E Charles Adams and Lisa Falk, 2017.

Little Colorado River, Navajo County, AZ.
Aerial photograph © Adriel Heisey, 2017.



Life Along the River
Ancestral Hopi at Homol'ovi

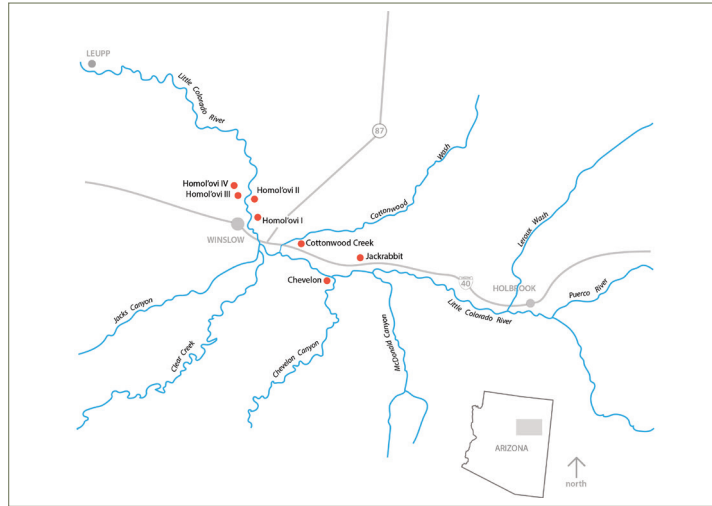
VISITOR DISCUSSION GUIDE

Visitor Discussion Guide

Life Along the River: Ancestral Hopi at Homol'ovi

People the world over have always moved around seeking a better place to live. This exhibit looks at the community of Homol'ovi, formed by immigrants more than 700 years ago, along the Little Colorado River near present-day Winslow, Arizona. People who settled the Homol'ovi area and occupied it for 140 years (1260-1400 CE) arrived at different times from different places, adding to the richness and the complexity of the community. The exhibit tells their story from arrival to leaving and moving on to the Hopi Mesas.

As you walk through the exhibit, please use this discussion guide to help you delve into the story of Homol'ovi and make connections between these early immigrants and your own life.



Homol'ovi villages along the Little Colorado River, Navajo Co., AZ.

Introduction & Clan Migrations

Consider how these early immigrants at Homol'ovi are not so different from immigrants today.

Where did your family come from?

Did they move around before settling in your community?

Why did they choose those places to live?

What influences today's immigrants when making choices about where they will move and live?

Through the combined efforts of the citizens of Winslow, Arizona, archaeologists, and the Hopi Tribe, Homolovi State Park was created in 1986 to protect the ancient Hopi sites at Homol'ovi.

Why is it important to protect historic sites?

Which historic sites have you visited?

What did they mean to you?

Little Colorado River and Homol'ovi I. Aerial Photograph © Adriel Heisey, 2017.



Villages

Each Homol'ovi village was unique in the way it was planned and when it was occupied. How a community is laid out influences how people interact with each other. As you look at the layout of these villages, think about how your town is laid out.

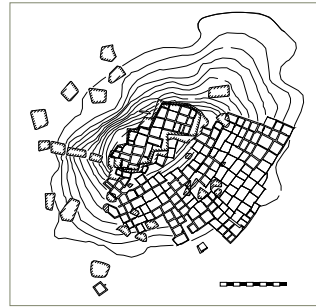
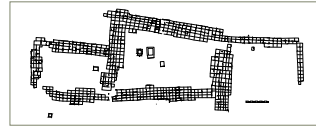
How is the layout of these villages similar to or different from that of your hometown?

Does the layout of your community bring people together? How?

Look at the photo of the kiva mural depicting the San Francisco Peaks. Contemporary Hopi religious leaders think the murals were used by the village's Sun Chief to track and announce the calendar of events.

How can we use the location of the sun to tell time?

Have you ever used a sun calendar?



Top: Homol'ovi II, 1365-1400 CE.
Below: Homol'ovi IV, 1260-1285 CE.

San Francisco Peaks with Homol'ovi IV in foreground.
Aerial Photograph © Adriel Heisey, 2017.

Resources

The villages at Homol'ovi were all established near the Little Colorado River.

How would living near a river be beneficial?

What drawbacks might there be?

What natural or manmade resources in your community make it an ideal place to live?

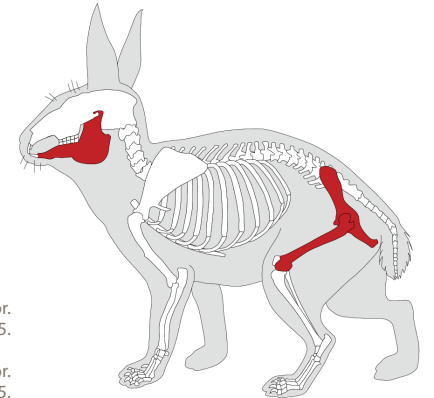
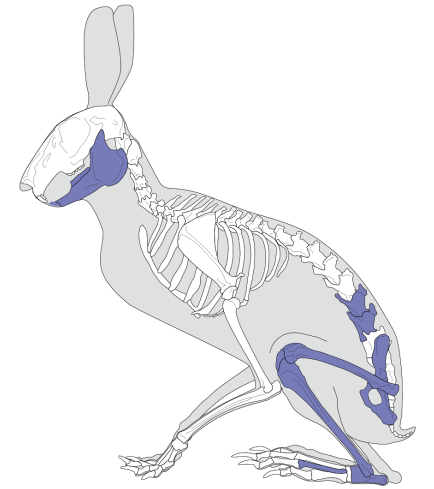
The residents of Homol'ovi planted and ate corn, beans and squash. They also fished and hunted and ate what they caught. Because cottontail rabbits and jackrabbits were abundant in the area and relatively easy to catch, rabbit was a large part of their diet.

What kinds of food do you eat?

Where does your food come from?

Do you have a garden or buy vegetables from a local farmers' market?

Have you ever tasted wild game? How does it taste different from meat bought at the grocery store?



Top: Jackrabbit skeleton with bones found at Homol'ovi in color.
Michel Coutureau (Inrap) © ArcheoZoo.org, 2015.

Bottom: Cottontail rabbit skeleton with bones found at Homol'ovi in color.
Michel Coutureau/Vianney Forest (Inrap) © ArcheoZoo.org, 2015.

Resources, continued

The Little Colorado River was home to diverse birds and fish, but today some of the fish species are extinct.

What can happen to our rivers to make native fish become extinct?

At Homol'ovi tools were made from what was available nearby, such as chert and sandstone.

What materials are used to make the tools you use for cooking or other household tasks?

Where do these materials come from?

Stone shrines at Homol'ovi II may have been used to mark boundaries.

What is used to mark boundaries in your neighborhood?

Hopi corn field.
Michael Kotutwa Johnson, photographer, 2016.



Trade

Homol'ovi residents participated in trade to obtain things not readily available in the area. In trade, residents of Homol'ovi offered plants and animals from the river habitat and the cotton they grew.

Do you think objects that came from far away were considered more valuable than others? Why?

Where do the items you use come from?

Where do the foods you eat come from?

How do these foods and items get to you?

Which items do you value more — those from far away or those locally produced? Why?

Scarlet Macaw.
James Dowling-Healey, photographer, Creative Commons.

Bead
Turquoise, c. 1260-1285 CE
Homol'ovi IV, Little Colorado River Valley, Navajo Co., AZ
AT-2016-31-43





Home Life

The Hopi consider a house a living entity that holds memories and associated energy for future generations of occupants.

What memories do you have about homes you have lived in?

Can you think of a family story tied to a special place?

At Hopi today, *piiki* (a thin flatbread made of finely ground blue corn meal and ash) is a popular food and is always included in ceremonial feasts.

What foods does your family eat at special meals?

Why do you eat those particular foods? What do they mean to you?

Bessie Monongya in her *piiki* house lifting a sheet of *piiki* off of the hot *piiki* stone.
Oraibi, Hopi Indian Reservation, AZ.
Helga Teiwes, photographer, 1992, ASM C-28552.

Religious Traditions

At Homol'ovi, as at Hopi and among other Pueblo tribes today, public ceremonial performances served to bring the diverse community together. As villages grew, they added large open spaces, or plazas, where ceremonies were performed. At Hopi, today, the *katsina* ceremonies are the best known. These began to be practiced at Homol'ovi villages about 1365.

What ceremonies or celebrations does your community practice together?

How do they build a sense of community?

Do they help to build understanding and tolerance?



Corn Dancers, by Otis Polelonema, Hopi, 1967.
Oil on canvas, gift of Marjorie Pierce Avery, 2001 ASM, 2001-176-28.

Otis Polelonema — 1967

Leaving Homol'ovi

After 150 years, most residents of Homol'ovi moved on to the Hopi Mesas to the north. Hopi oral tradition points to links between the residents of Homol'ovi and those living at Hopi today. Some people at Hopi still go to Homol'ovi to gather resources for ceremonies.

Does your family have objects or traditions that link you to other places you have lived?

Did you do anything special to say goodbye to your old home before moving?

Do you ever return to visit places where your ancestors lived?

Are there special things you do there?

Are there special items you bring back to remind you of your connection to that place?

In some of the villages, structures were intentionally burned when the residents left. To learn more about the effect of fire on the villages, archaeologists conducted an experiment by burning a room they built like the ancient ones.

Can you think of any reasons a structure would be intentionally burned?

Smoke rising from third burning of roof of experimental room. Homol'ovi State Park, AZ. Jannelle Weakly, photographer, 2005.



CERAMIC VESSEL
Bidahochi Polychrome ladle
Ceramic, c. 1325-1385 CE
Homol'ovi I, Little Colorado River Valley,
Navajo Co., AZ
2004-1081-8



Learning From Pottery

Pottery provides many clues to archeologists. By looking at the style of pottery (what is visible), its technology (how it was made), and the physical make-up of the clay and temper, archaeologists can make inferences about ancient exchange, migration, and social relationships, and create chronologies of the place and people.

What designs would you paint on a pot?

What would you use as inspiration for the designs?

How might they reflect where you are from or something you believe?



Chavez Pass Polychrome jar
Ceramic, c. 1260-1350 CE
Homol'ovi I, Little Colorado River Valley, Navajo Co., AZ
2004-1081-9



Jeddito Black-on-yellow jar
Ceramic, c. 1375-1630 CE
Homol'ovi I, Little Colorado River Valley, Navajo Co., AZ
2004-1081-22

Share Your Story

The identity of Homol'ovi was developed through a blending of traditions brought by immigrants, such as pottery styles, construction materials, and religious practices, combined with a lifestyle defined by living in the resource-rich area along the Little Colorado River.

What unique identity defines your hometown?

What objects or products reflect and celebrate that identity?

Share your story on the comment wall:

What is your family's story of immigration?

What does the Homol'ovi story make you think about?

Burned H-strap sandal
Agave (Agave sp.) fiber, c. 1360-1400 CE
Homol'ovi II, Little Colorado River Valley, Navajo Co., AZ
AT-2016-31-76



Learn more about Homol'ovi and the Hopi

FOR ADULTS

Ancestral Hopi Migrations by Patrick D. Lyons. The University of Arizona Press, Tucson, 2003.

Homol'ovi: An Ancestral Hopi Place edited by E. Charles Adams. *Archaeology Southwest* 14(4), Archaeology Southwest, Tucson, 2000.

Homol'ovi: An Ancient Hopi Settlement Cluster by E. Charles Adams. The University of Arizona Press, Tucson, 2002.

Hopi by Susanne and Jake Page. Rio Nuevo Publishers, Tucson, 2008

Images of America: The Hopi People by Stewart Koyiyumptewa and Carolyn O'Bagy Davis. Arcadia Publishing, Charleston, SC, 2009.

Me and Mine: The Life Story of Helen Sekaquaptewa by Louise Udall. The University of Arizona Press, Tucson, 1989.

FOR CHILDREN

Celebrate My Hopi Corn by Anita Poleahla, illustrated by Emmett Navakuku. Salina Bookshelf, Flagstaff, 2016. (Preschool)

Celebrate My Hopi Toys by Anita Poleahla, illustrated by Emmett Navakuku. Salina Bookshelf, Flagstaff, 2016. (Preschool)

Meet Mindy: A Native Girl from the Southwest by Susan Secakuku. National Museum of the American Indian, Washington, DC, and Gareth Stevens Publishing, New York, 2003. (Grades 4-6)

The Butterfly Dance by Gerald Dawavendewa. National Museum of the American Indian, Washington, DC, and Abbeville Press Publishers, New York, 2001. (Grades K-4)

Homol'ovi Research Program Collaborators

From 1984 - 2006, Dr. E. Charles Adams, directed Arizona State Museum's Homol'ovi Research Program (HRP). Its success was made possible by the collaborative efforts of many groups and individuals.

HOPI Since 1989, the Hopi Cultural Preservation Office, directed by Leigh Kuwanwisiwma, and its advisory team, helped inform HRP's understanding and interpretation of the objects, structures, and deposits uncovered during fieldwork. Hopi high school and undergraduate students also worked in the field, while others helped in the lab at the University of Arizona.

EARTHWATCH INSTITUTE From 1987 through 2005, Earthwatch Institute provided more than 400 adult volunteers to help with fieldwork and more than \$400,000 in financial support.

CITY OF WINSLOW Citizens and city leaders of Winslow, Arizona provided support by welcoming archaeology fieldworkers to the community and making it HRP's home away from home.

ARIZONA STATE PARKS Karen Berggren, manager of Homolovi State Park for more than 20 years, and her staff provided logistical support for the 15 years HRP conducted research within the park.

STUDENTS More than 100 undergraduate and graduate students worked on the project, directing excavations within the pueblos, supervising volunteers, organizing paperwork, and writing reports at the end of each summer. Many of these students wrote undergraduate or graduate theses and dissertations related to the project.

Visit Homolovi State Park

In 1986, Homolovi State Park was created to protect many of the Homol'ovi villages. Arizona State Parks provides the opportunity to visit the sites. Park facilities include a visitor center and museum, trails, and a campground.

To visit Homol'ovi State Park, take I-40 exit 257 and go 1.5 miles north on Highway 87 to the entrance.

www.azstateparks.com/homolovi



Dr. Adams, examines a projectile point excavated at Rock Art Ranch.
Jannelle Weakly, photographer, 2013, ASM 2013-359-p153.