

Oct. 21: Rich Lange presented *Comings and Goings; 13,000 Years of Migrations In and Around Rock Art Ranch, Northwestern Arizona*. After many years of archaeological research involving the large, ancestral Hopi pueblos now protected by Homolovi State Park, the Homol'ovi Research Program of the Arizona State Museum (University of Arizona) had an opportunity to expand research for six summers to the area of the privately-held Rock Art Ranch....only 20 miles away from "downtown Homol'ovi" and due south of Chevelon Pueblo, one of the Homol'ovi large pueblos (+/-1280-1390 CE). What they found was an emphasis on much earlier time periods (dating back to the Late Paleoindian period), more dispersed settlement, and stronger influences (ceramic and architectural) from cultural groups to the south and east around the Mogollon Rim.

The Hopi Mesas have been occupied for millennia. Maize and other traditional prehistoric American food crops can be dry farmed there but it is too cool and dry for cotton, an essential part of Hopi culture. The floodplain at Homol'ovi, "place of mounds and buttes," on the Little Colorado River near Winslow, Arizona, is suitable for growing cotton.

In 1986 when the Homolovi area was designated for a State Park there was very little showing above ground to interest a tourist. There were five rooms of Homolovi II Pueblo visible. It was decided to excavate these rooms. This led to a multi-year project. Besides the Homolvi Pueblos I, II, III, and IV inside the Park there are three more pueblos along the river east of Winslow: Cottonwood, Chevelon, and Jackrabbit. This was a big community.

Based on dates determined from excavation, it appears that a Hopi colony was first founded at Homolovi IV in a defensive position about 1260 AD and occupied for only about 20 years despite extensive construction. Then later a second and third pueblos were founded near or on the flood plain, not a good idea. After flooding out, the population concentrated into the fourth pueblo, Homolovi II, where the initial five rooms were excavated. Early ceramic types were local with some apparent influence from the south, but after about 1330 90% of the ceramics were Hopi Yellowware imported from the Hopi Mesas area, the only place it was made. In the late 1300s AD there were two years in a row with 500 year floods, then ten years of drouth. By 1390 the area was essentially abandoned and the people moved back to the Hopi Mesas.

Richard Lange mentioned a dark side of Pueblo life. Two kivas in the Homolovi II Pueblo plaza contained the bodies of four young people, covered with boulders and sealed over at the top. He described them as perhaps "witches." In a tight knit pueblo community nonconformists could not be tolerated and were eliminated.

As the Homolovi State Park program wound down, the excavators were invited to investigate the privately owned Rock Art Ranch nearby to the south. The small Brandy's Pueblo and its associated kiva were excavated. This led to some further excavations in the area, including the Multi-Kiva Site on adjacent State Trust Land. Two corner rooms and three "kivas" were excavated there. Only one turned out to be a kiva. Another was actually a stone cairn over a natural deep hole in the ground, apparently built to seal it off to prevent movements between the two worlds, upper and lower. The third "kiva" turned out to be a large dug-away area, perhaps a caliche "mine." Caliche was extensively used to plaster walls.

Also, the whole Rock Art Ranch area was surveyed for artifacts. Pottery types largely were irrelevant as they mostly found points ranging from the Paleo-Indian through Archaic to Pueblo period, many types. The Multi-Kiva site superficially resembles some similar smaller pueblos from the Chaco Outlier tradition, but the ceramic types found there and at Brandy's Pueblo were all wrong in date and time to fit in there. And although "downtown Homolovi," is only about 20 miles north of these rock Art ranch area sites, the ceramics show essentially no influence from there, more resembling types from the south. Essentially no Hopi Yellowware was found there.

The details of this work at Homolovi were published by the Arizona Archaeological Society in *The Archaeologist* #43 *Down along Paaayu: The History of Homol'ovi II Pueblo*, with the work from Rock Art Ranch being soon published in *The Archaeologist*, No. 45, *Comings and Goings; 13,000 Years of Migrations In and Around Rock Art Ranch, Northwestern Arizona*, co-edited by Rich Lange. All paid-up AAS members for 2024 will be eligible to receive a free copy of the new publication.