1992
INTERPARK MESSENGER

A VISITOR'S GUIDE TO YOUR NATIONAL PARK, MONUMENTS AND HISTORICAL AREAS

Come and explore . . .

these seven intriguing areas, which are managed by the National Park Service in the vicinity of the vast Navajo Indian Reservation...

Each of them features some facet of the story of the American Indian peoples of the Southwest.

This is canyon and mesa country, where the land has been shaped by erosion and geologic uplift, by volcanoes and by the people themselves. It is also land that has been traversed by traders and travellers through the ages, into the present time.

Centuries ago, Anasazi or prehistoric pueblo peoples left behind the remarkable ruins of their once flourishing towns at Aztec, Chaco, Canyon de Chelly, and Navajo. These ancestral homes remain a vital part of living cultures in the Southwest. At El Morro, later European arrivals also added their signatures to the marks left by far earlier inhabitants.

Today at Hubbell Trading Post, a historic pattern of supply and demand on the Navajo Reservation continues. The enduring traditions of Navajo culture have deepened at Canyon de Chelly, alongside the ancient ruins there.

El Malpais also offers a challenging view of volcanic events and their later importance for human settlement.

These seven areas define some of the unique character of the American Southwest. As the responsible agency, the National Park Service invites you to discover the opportunities at each of them during your visit.

NAVAJO NATIONAL MONUMENT

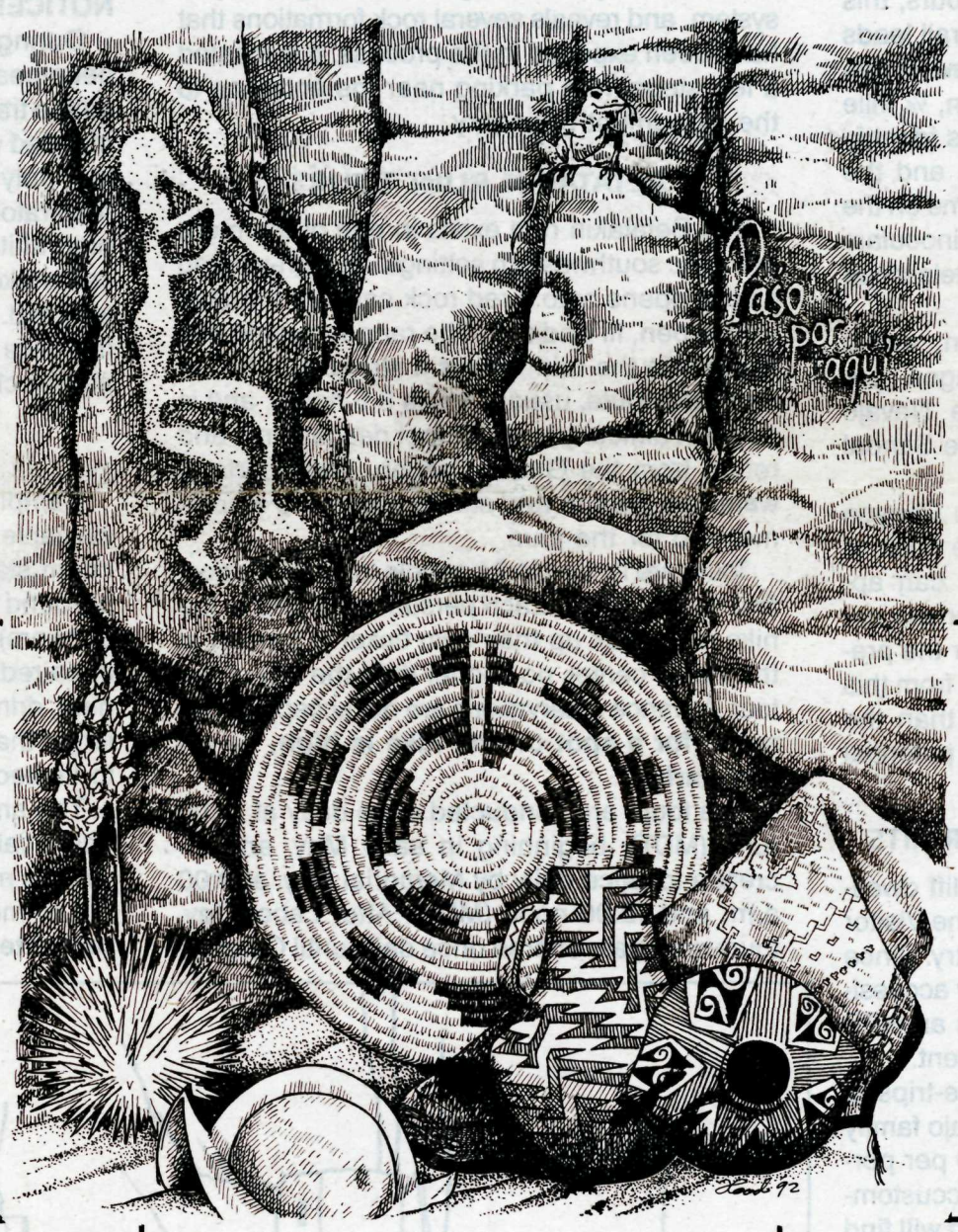
This picturesque monument near Tsegi Canyon, southwest of Kayenta, Arizona, features remarkably well-preserved and intensively studied cliff ruins. These ancient villages were built and occupied over 700 years ago by members of the prehistoric Kayenta Anasazi culture. Today, Navajo Indians raise sheep and cattle in the canyons.

See NAVAJO NAT'L. MON. on page 2

CANYON DE CHELLY NATIONAL MONUMENT

Located in the heart of the Navajo Reservation, near Chinle, Arizona. The awesome beauty and spectacular scenery of these canyons have been "home" to archaic hunters, Anasazi farmers and Navajo herdsmen for over 2,000 years. The diverse micro-environments provide a fascinating blend of geology, archaeology and Southwestern history.

See CANYON DE CHELLY NAT'L. MON. on page 4-5



AZTEC RUINS NATIONAL MONUMENT

This Anasazi site is located on the outskirts of Aztec, New Mexico. Ancestors of the modern Pueblo Indians, not the Aztecs of Mexico, built multi-story pueblos and other buildings which comprise this settlement.

In 1934 noted Southwestern archaeologist Earl Morris reconstructed the Great Kiva, a partially subterranean ceremonial chamber which dominates the central plaza.

See AZTEC RUINS NAT'L MON. on page 7

CHACO CULTURE NATIONAL HISTORICAL PARK

Chaco Canyon, situated half-way between Thoreau and Farmington, New Mexico, represents one of the most outstanding archaeological areas in the United States. By the 12th century, the Anasazi of Chaco Canyon had reached cultural heights in architecture, social organization, trade routes and community life rarely matched in pre-historic North America.

See CHACO CULTURE NAT'L. HIST. PARK on page 6

HUBBELL TRADING POST NATIONAL HISTORIC SITE

Just outside of Ganado, Arizona, Hubbell Trading Post is the oldest continually active trading post on the Navajo Reservation. Since 1878 when John Lorenzo Hubbell founded the business, the post has been a crossroads of cultures, oftentimes the only link the Indians had with the White man's world. The area is well known for its finely woven Navajo rugs.

See HUBBELL TRADING POST on page 3

EL MORRO NATIONAL MONUMENT

Situated on the ancient trail between the pueblos of Zuni and Acoma, this massive mesa-point of sandstone, with its natural water basin, was a popular camp-site.

For centuries, the early Anasazi, and later Pueblo Indians, Spanish Conquistadores, Army troopers, emigrants and settlers camped at the water hole and carved their inscriptions on the base of the bluff.

See EL MORRO NAT'L. MON. on page 3

EL MALPAIS NATIONAL MONUMENT

"El Malpais," Spanish for "The Badlands," is nestled between majestic Mt. Taylor and the Zuni Mountains just south of Grants, New Mexico. Known for its volcanic craters, ice caves and extensive lava flows.

The region is also rich in ancient Pueblo Indian history and features a diverse ecosystem. Portions of the area are administered by the Bureau of Land Management.

See EL MALPAIS NAT'L MON. on page 7

NAVAJO NATIONAL MONUMENT

Navajo National Monument is located west of Kayenta, AZ, on the Navajo Indian Reservation (off U.S. Highway 160, 10 miles north of the Black Mesa Junction on State Highway 564).

The picturesque monument was established in 1909, and features remarkably well-preserved and intensively studied cliff ruins. These ancient villages were built and occupied 700 years ago by members of the prehistoric Kayenta Anasazi culture.

A pinon and juniper forest surrounds the visitor center at an elevation of 7300 feet above sea level. Summer temperatures often reach into the 90 degree range (F), but cool off pleasantly by evening. Afternoon thundershowers are common in July and August, while snow and subfreezing temperatures are likely during the winter months.

SANDAL TRAIL

Open year-round during daylight hours, this self-guided, one-mile (roundtrip) rim trail leads to an overlook for a breathtaking view of the scenic Betatakin ruin across the canyon, ¼ mile away. Along the trail, wayside exhibits identify plant uses among the Navajo, Hopi, and the prehistoric Anasazi. Average walking time on the paved trail is 45 minutes (roundtrip). Binoculars are recommended, although there is a telescope at the overlook.

An old-style, "forked-stick" hogan, sweat lodge, and historic buckboard wagon are featured with wayside signs at the Navajo Homesite Exhibit, near the start of the Sandal Trail.

A side trail diverts to the Betatakin Canyon Overlook, which is part way down the head of the canyon. From this vantage, you can appreciate how important the unique canyon environment was for the Anasazi and for the present day Navajo. The ruin is not visible from this point, nor can one descend further than the overlook, due to hazardous rockfall potential below.

KEET SEEL BACKCOUNTRY PERMITS

This large, remarkably preserved cliff dwelling is located 8 miles (one-way) from the Visitor Center in the Tsegi Canyon backcountry. Since there is no road in the vicinity, it is only accessible by hiking or horseback trips, with an NPS backcountry permit from the monument.

While hiking permits are free, horse-trips to Keet Seel are provided by a local Navajo family through the monument, and cost $50 per person for the day-long outing. Those accustomed to desert backpacking or trail riding will find it an enjoyable experience. No water is available at the primitive campground near the ruin.

Backcountry permits are required and reservations for them may be made by phone, mail, or in person, up to two months in advance of your trip date. These permits are limited to 20 individuals per day, through the summer months, from Memorial Day weekend (late May) to Labor Day (early September).

CALL THE MONUMENT FOR DETAILS on arranging a visit to the ruin, where rangers provide tours of the site.

NOTE: It is in violation of Federal, State and Navajo Tribal laws to disturb, destroy, injure, deface or remove any natural feature or prehistoric object.

VISITOR CENTER

Late May — Sept.	Oct. — mid-Dec., Mar. — Late May	Mid-Dec. — Mar.
8:00 a.m.-6:00 p.m. (MDT)	8:00 a.m.-5:00 p.m. (MDT & MST)	8:00 a.m.-4:30 p.m. (MST)

Here, you may view authentic Anasazi and Navajo Indian artifacts on exhibit or a scheduled film on the Anasazi/Hisatsinom culture in the southwest. An orientation slide program is also available, on request. The "Family Home" exhibit is a full scale replica of a typical household built in the Kayenta Anasazi architectural style of the period.

Free tokens (tickets) for the Betatakin ruin tour or backcountry permits for Keet Seel hiking or horse trips may be arranged here. Books, postcards, and other items may be purchased at the facility as well.

Park Rangers are on duty to share information about the monument or the area. A craft store featuring handmade Southwestern Indian crafts is located in the visitor center.

No entrance fees are required for visiting the monument. The visitor center is open seven days a week, except Thanksgiving, Christmas, and New Year's Day. The building and restroom facilities are all mobility accessible.

TSEGI CANYON OVERLOOK

This panoramic viewpoint shows the current extent of canyon cutting in the Tsegi Canyon system, and reveals several rock formations that have been exposed in the process. It is located a few steps from parking near the entrance to the monument boundary.

BETATAKIN RUIN TOURS

The Betatakin ruin exists in one of the more dramatic southwestern settings: its high-vaulted alcove opens onto a red rock canyon, forested with aspen, fir and oak. The ranger-guided hiking tour to the ruin follows a strenuous, 5-mile roundtrip route, usually takes 5-6 hours, and is equal in difficulty to a 700-foot descent into and return from the Grand Canyon. Two quarts of water per person and sturdy shoes are recommended for the tour.

Tours are limited to 24 people, on a first-come, first-served basis. Each person interested in the hike must pick up their own ticket in person at the visitor center, no sooner than the day of the tour. Advance reservations are not accepted. **Demand for a spot on the hike is high, so arrive early!**

The tours are conducted once daily at 11:00 a.m. (MDT), beginning in early May, and increase to twice daily by Memorial Day, at 9:00 a.m. and 12:00 noon (MDT). After Labor Day, tours are again offered once daily until October.

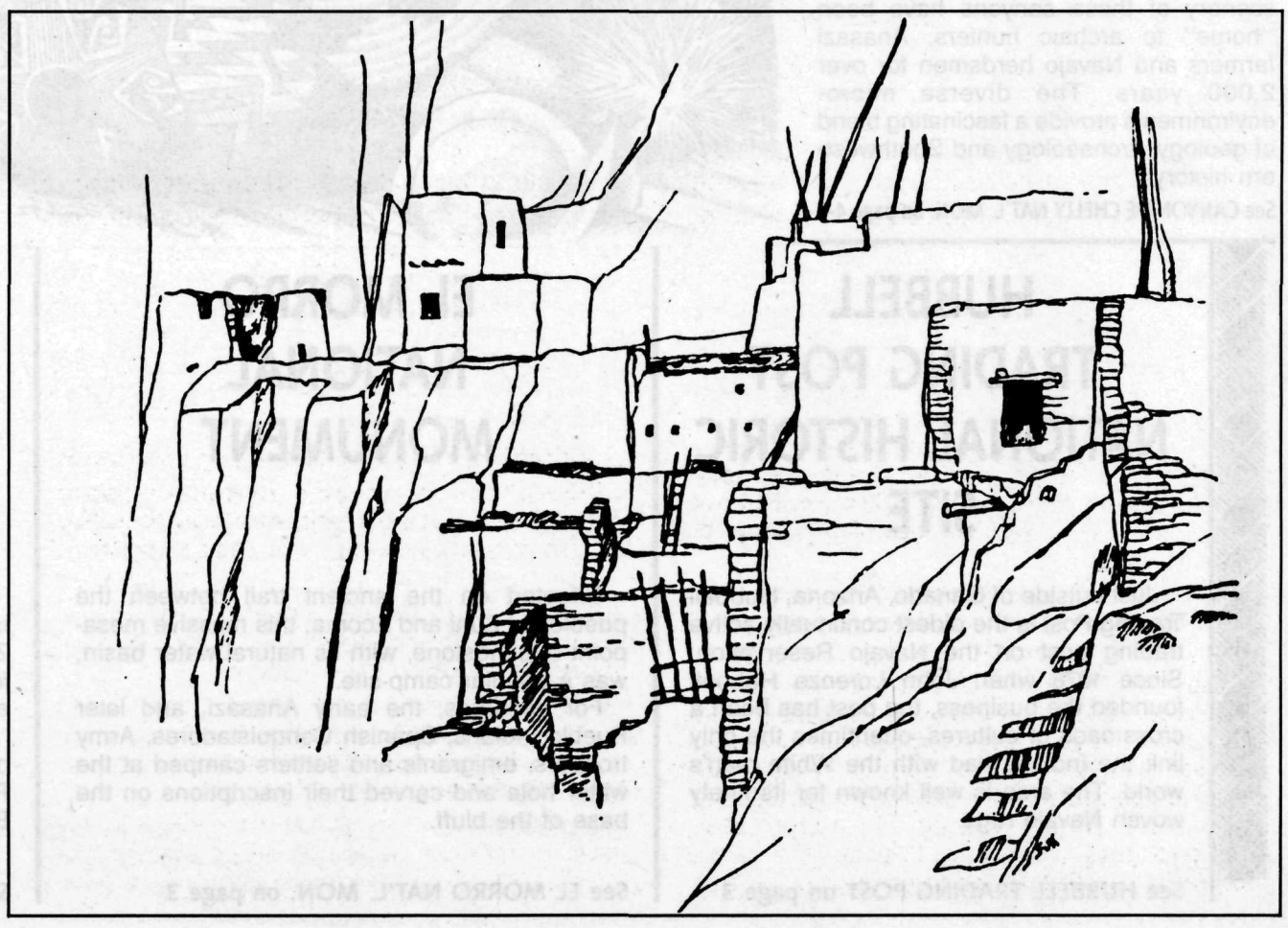
IT IS IMPORTANT TO CALL FOR INFORMATION PRIOR TO YOUR VISIT, SINCE TIMES AND SCHEDULES OFTEN CHANGE WITHOUT NOTICE!

During hot weather, by late June, this walk becomes quite arduous, as there is little shade on the trail except at the ruin. Rain gear is recommended when summer thunderstorms occur during July and August. If you have heart or respiratory trouble, or are out of condition, the high altitude, heat, and steep grade of the trail can make the trip difficult and should not be attempted. Dangerous rockfall from the ceiling of the cave is sometimes possible and may cause abrupt changes in the tour schedule.

CAMPING

Camping is also free at the monument, and is available on a first-come, first-served basis. Maximum stay is limited to 7 days. The main campground features 30 sites (no hookups or showers), with one space reserved for mobility impaired visitors. The comfort station offers running, drinkable water and flush facilities. Vehicles larger than 25 feet in length are discouraged, due to limited passage through the campground.

The smaller, overflow/group campground has chemical restrooms but no water. Group reservations may be booked for parties of at least 10, but no more than 30 people. **Wood fires are not permitted at the monument.**



HUBBELL TRADING POST NATIONAL HISTORIC SITE

The dean of the traders to the Navajo was John Lorenzo Hubbell. During a half century on the reservation he was known for his honesty in business dealings, for his hospitality to travelers and for his wise counsel to his friends, the Navajo.

John Lorenzo Hubbell was 23 years old when he arrived in the Ganado area in 1876. A Spanish-American from Albuquerque, New Mexico, Hubbell opened a trading post at Ganado Lake which at the time was three miles south of the Navajo Indian Reservation. In 1878, Hubbell bought from William Leonard a trading post that was located at the present historic site. He then built a larger trading post next to the Leonard building and began to build the present trading post in 1883. It was completed in 1889.

The Navajo traded wool, sheep, cattle, hides, corn and other items with the traders. After the wool was weighed or the sheep counted the deal was closed and the trader paid the seller with cash, trading tokens and merchandise. Later the Navajo bought goods against their credit. Inside the trading post in the "bullpen," the trader displayed all the groceries and dry goods he had for sale. Here the customer could buy what ever was needed: cloth, sugar, flour, coffee, utensils, kerosene lamps and even sewing machines. They would point to the items that were wanted and the trader or his manager waited on the customer. Items were bought one at a time after each was examined closely and duly considered. Buying continued as long as the money lasted.

Trading, though, was not a thing to be hurried. A trip to a trading post was a major event which no family member passed up. Much socializing went on in the bullpen during the transactions and a trading trip often lasted several days. The Navajo did not live in close proximity with each other so the bullpen was a good place to catch up with the latest news. Traders often had several hogans built near the trading post where overnight guests could stay. Each hogan was supplied with wood and cooking utensils, the trader gave each family a dutch oven full of flour with salt and baking powder already added to cook with. Canned peaches and tomatoes were also given to the overnight guests.

John Lorenzo Hubbell worked closely with Navajo weavers and silversmiths and found markets for their products. He insisted that they keep improving their productions and advised them which commanded the best price. People today consider the Ganado style rug, which Hubbell developed, as a "classic" Navajo rug.

Hubbell soon expanded his trading business to include over nine trading posts, a freighting business, mail contracts and several farms. With his two sons, Lorenzo and Roman, who also became traders, the Hubbell men eventually owned together or separately 32 trading posts, warehouses in Gallup, New Mexico and Winslow, Arizona and "curio stores" in Hollywood and Long Beach, California. Hubbell's influence also went beyond the boundaries of the reservation. He was a sheriff of Apache County, a territorial representative and was elected in 1912 as one of Arizona's first state senators. He was a friend of presidents, scientists, painters and writers and entertained many of these people at his home in Ganado.

J.L. Hubbell died in his Ganado home at the age of 76 in 1930. A great many people, both Indian and non-Indian, attended his funeral, to pay their respects to a great friend and man. His two sons continued to operate the trading business after his death. In 1967, Dorothy Hubbell, Hubbell's daughter-in-law, sold the site and the Hubbell collection to the National Park Service. It then became a National Historic Site.

Hubbell Trading Post is open and active. It is the oldest continuously operated trading post on the Navajo Indian Reservation. The trading post was and still is a crossroads of cultures. Here you can participate in the unique experience of a park that preserves not only the past, but the inter-cultural exchange of the present. Take your time and explore the park, there is more than meets the eye.

VISITOR CENTER

This is the place to begin your visit. Rangers can answer your questions, and you can watch Navajo rug weavers and a silversmith demonstrate their crafts.

Books and video-cassettes are available for purchase as well.

Hubbell Trading Post National Historic Site is open every day of the year except Thanksgiving, Christmas and New Year's Day. Hours are 8:00 a.m. to 6:00 p.m. in the summer and 8:00 a.m. to 5:00 p.m. the rest of the year.

Picnic tables are located near the visitor center, but no camping or overnight stay is available.

HUBBELL HOME TOURS

Rangers provide daily tours of the Hubbell Home. Tours are free but limited to 15 people. A self-guided tour booklet of the Hubbell Trading Post compound is available at the Visitor Center.

THE TRADING POST

Here the business of trading continues. Explore the trader's office, the rug room and the bullpen.

EL MORRO NATIONAL MONUMENT

Rising above the valley floor, a massive sandstone bluff was a welcome landmark for weary travelers. Today called El Morro (or Inscription Rock), it marked what became a popular campsite.

Prehistoric Indians were the first to find the waterhole hidden at its base. After the Colorado Plateau was abandoned, people of the Anasazi culture moved into the valley. Around A.D. 1275 they began construction of two villages on top of the bluff. By the 1300s, at least 1500 people occupied the largest village, today called Atsinna. Perhaps seeking a better environment, the Anasazi left their homes by A.D. 1400. For reasons unknown to us, they carved figures, animals, birds, and geometric designs along the cliff. Today these carvings, called petroglyphs, remind us that the Anasazi were the first to leave their mark here.

March 11, 1583, found a Spanish expedition resting by the base of the massive bluff. Noting the secluded pool, they named it "El Estanque del Penol" (the waterhole of the rock). Soon this place would become a popular campsite for the Spaniards. In 1598 Don Juan de Onate established the first Spanish colony in what is now New Mexico. While exploring the vast territory, Onate stopped at El Morro many times. However, it wasn't until 1605 that he changed the sandstone forever. On the 16th of April, his discovery of the southern sea was deeply engraved in the stone, recording his success for all to see. As late as 1774 lengthy messages were carved by the Spaniards. These historic writings, with words running together and unique abbreviations, are a challenge for today's readers.

The late 1700s and early 1800s were a time of cultural and political turmoil for New Mexico. Changing from a Mexican republic to a United States territory, New Mexico played a major role in the westward expansion. U.S. military expeditions were sent to explore the new territory. In September 1849 an Army lieutenant and an artist made their camp at El Morro. The artist spent two days copying the petroglyphs and Spanish messages. Lieutenant J.H. Simpson and artist R.H. Kern recorded their visit, becoming the first to leave an English inscription on the bluff.

Attracted by the reliable waterhole, grass, and shelter, several military expeditions encamped here. When the trails west opened, pioneers, and, later, railroad survey crews passed by. Many left their autographs, carving their names, dates and hometowns into the stone.

Today, some visitors can link their ancestry to names inscribed upon El Morro.

VISITOR CENTER: Your visit to El Morro begins here. Rangers can answer questions and orient you to the facilities and self-guided trails. An entrance fee of $1 per person up to $3 per carload is required. Children under 17 and seniors 62 & older are free. Golden Eagle, Golden Age and Golden Access passes are issued and honored. An annual El Morro pass can be purchased for $10.

The visitor center is open daily 8:00 a.m. to 7:00 p.m. Memorial Day through Labor Day; 8:00 a.m. to 5:00 p.m. the remainder of the year. The monument is closed on Christmas Day.

MUSEUM: Museum exhibits located in the visitor center span 700 years of human history. A video program provides an introduction to the area.

SELF-GUIDING TRAILS: Two self-guided trails are available. Inscription Trail is a ½ mile round trip walk along a paved surface. It takes you to Inscription Rock where you can see the petroglyphs, old Spanish messages and 1800s autographs. Mesa Top Trail is a two-mile round trip hike across varied terrain. It begins with Inscription Rock and continues to the Anasazi ruins above. This trail focuses on the geology and archaeology of the area. A 200-foot climb and the uneven sandstone surface make this a more strenuous hike. Sturdy walking shoes and water are necessary.

The trails are open daily 8:00 a.m. to 6:30 p.m. Memorial Day through Labor Day; 8:00 a.m. to 4:30 p.m. the remainder of the year.

PICNICKING: Picnic sites are located by the visitor center.

CAMPING: A nine-site primitive fee campground operates on a first-come, first-serve basis. Water is available May through October. Rangers conduct campfire programs on summer weekends.

BUS TOURS AND GROUPS: Rangers provide general history talks for organized groups. Contact the monument in advance to make arrangements.

ACCESSIBILITY: Inscription Trail, picnic tables and one campsite are accessible with assistance to persons using wheelchairs. A wheelchair and two infant carriers can be borrowed from the visitor center.

TAKE PRIDE: Please help to preserve our past for the future. Do not touch inscriptions, deface surfaces, pick up or remove any objects from the archaeological sites.

SAFETY CONSIDERATIONS:

* Trails are subject to closure without notice due to high winds, lightning, snow and ice.
* The Mesa Top trail comes close to sheer drop-offs. Stairways and switchbacks are steep. Surfaces are uneven and slippery when wet.
* Rattlesnakes are protected here. If you encounter a snake, do not disturb it. Walk around it if you can. Otherwise, find a ranger to remove it. Please report all snake sightings to a ranger.
* You will be hiking at an altitude of 7200+ feet, so please avoid overexertion.

RULES AND REGULATIONS:

* Stay on designated trails.
* Do not touch the inscriptions or deface any surface.
* Do not pick up or remove any objects from the archaeological sites.
* Do not disturb plants, animals or insects.
* Pets are allowed and must be on a leash at all times.
* Camp in designated spots only.
* Fires are permitted only in the grills provided.
* No entry on trails after hours.

CANYON DE CHELLY NATIONAL MONUMENT

Canyon de Chelly National Monument is located in the northeast corner of Arizona, in the heart of the Navajo Reservation. It consists of two major canyons: Canyons de Chelly and del Muerto; two large tributary canyons and several smaller side canyons. These and other smaller canyon systems were formed millions of years ago by the uplift of the Defiance Plateau and stream erosion. The canyons range from a depth of only a few feet (at the mouth of de Chelly), to almost one thousand feet deep near Spider Rock.

The elevation of the monument ranges from 5500 feet at the Visitor Center to over 7000 feet at the upper canyon rim areas. The major bio-region found here is high desert, characterized by the pinon-juniper woodland and an annual precipitation of less than ten inches. Average temperatures range from 0-10° F above in the winter to 95-100° F in the summer. There are many micro-environments found throughout the canyons, making this area biologically significant for both humans and animals. These areas have played an important role in the human history of the canyon. Although scenic beauty is a definite drawing card, it is the cultural resources, both prehistoric and contemporary, which lure the majority of visitors to these canyons.

Archaeological evidence indictes that Canyon de Chelly has been "home" to people for at least the last two thousand years. It is a living example of a people's working relationship with the land, demonstrating ties of a practical, emotional and spiritual nature. The canyons provide a hospitable environment amidst a harsh landscape and the history of humans and their relationship to the land here is both rich and complex.

VISITOR SERVICES:

CAMPING: Cottonwood Campground is located ½ mile from the Visitor's Center. The campground is open year round with no camping fees. Camp sites are available on a first-come, first-serve basis limited to a 5-day stay. Facilities include restrooms, picnic tables, water and dump station. From November through March only portable toilets and picnic tables are available. Water is not available during the winter months. There are no shower facilities. Maximum length for RV's and trailers is 35 feet. Fires are permitted in the raised fire containers only. Wood gathering in the park is not permitted.

Reservations are accepted for group sites only. Group sites are available for a minimum of 15 people and a maximum of 25. Trailers and recreational vehicles are not permitted to use group sites. Group sites can be reserved 90 days in advance for a maximum of 3 days. Call (602) 674-5436. Camping outside of the designated area is not permitted.

LODGING: **THE THUNDERBIRD LODGE** is located ½ mile from the Visitors Center. The lodge is open year round and offers reduced rates from November 1 through February 28. Reservations are recommended. Call (602) 674-5841 or (602) 674-5842 for further information.

CANYON DE CHELLY MOTEL & JUNCTION RESTAURANT is located in Chinle, one block east of Highway 191, 3 miles west from the Visitor Center. The Motel and Restaurant are open year round at competitive rates with a full service restaurant and swimming pool. For information call (602) 674-5875. Office Hours - 7:00 a.m. to 10:00 p.m. Restaurant information can be reached at (602) 674-8443. Restaurant Hours - 6:30 a.m. to 9:00 p.m.

CONCESSION SERVICES:

CAFETERIA: Open daily at the Thunderbird Lodge from 6:30 a.m. to 8:30 p.m. Check the Lodge for winter hours. Breakfast: 6:30 a.m. to 10:00 a.m.; Lunch: 11:00 a.m. to 2:30 p.m.; Dinner: 4:00 p.m. to 8:30 p.m.

GIFT SHOP: Open daily at the Thunderbird Lodge. Silver jewelry, postcards, books, films, t-shirts and Indian crafts are for sale.

CANYON TOURS: The Thunderbird Lodge offers vehicle tours into the canyon led by Navajo guides. Canyon sights include ancient ruins, rock art, geology, and farms and homes of the Navajo people.

ALL DAY TOUR: Late Spring to Early Fall - Departs at 9:00 a.m. and returns approximately 5:30 p.m. (includes lunch) — $51.45 per person.

HALF DAY TOUR: Departs at 9:00 a.m. to 2:00 p.m. Tour is approximately 3½ hours — $31.50 per person (12-under — $23.10).

WINTER SCHEDULE: Only half-day tours. Departs at 9:00 a.m. and 1:00 p.m. Must have minimum of 6 people.

HORSEBACK RIDING: Guided tours on horseback are available from two National Park Service authorized horse operators. Tours are scheduled or by the hour with extended rides and overnight trips available.

Justin Tso Horse Rental, located at the beginning of the south rim drive. Rates are $8.00/hr. per horse and $8.00/hr. per guide. Can be reached at P.O. Box 881, Chinle, AZ 86503 or call (602) 674-5678.

Twin Trails Tours, located on the north rim drive, about 2 miles north from Antelope House Overlook turnoff. For further information write to P.O. Box 1706, Window Rock, AZ 86515.

GUIDE SERVICES: Authorized Navajo Guides who provide firsthand knowledge of their homeland may be hired at the Visitor Center information desk. **FREE PERMITS** are required and available at the Visitor Center. You must provide your own 4-wheel vehicle.

GUIDE SERVICE FEES

Your Own 4-wheel drive: 1 vehicle $10.00 per hour. Two or more vehicles: additional cost (1 guide per 5 vehicles required). **Hiking:** $10.00 per hour (1 guide per 15 people is required). Minimum of 3 hours for vehicle and hiking tours. **Bus Tour Group:** $50.00 per rim.

Other scheduled hikes are offered daily, including overnight treks by the Tsegi Guide Association. Check at the Visitor Center for schedule and rates.

OTHER SERVICES: The town of Chinle offers fast-food outlets, service stations, grocery stores and laundromats. No banks or ATM's in Chinle. For further information inquire at the Visitor Center.

RANGER - LED ACTIVITIES

MAY 22 THROUGH SEPTEMBER 7

WE ARE SORRY BUT PROGRAMS ARE SUBJECT TO CHANGE WITHOUT NOTICE. CHECK AT THE VISITOR CENTER FOR SCHEDULE UPDATES OR SPECIAL PROGRAMS.

VISITOR CENTER: Open Daily, 8:00 a.m. - 6:00 p.m. (May-Sept.), 8:00 a.m. - 5:00 p.m. (Oct.-April)

A recommended first stop on your visit to Canyon de Chelly. Here you will find books of regional interest, a museum to acquaint you with the area's history, cultural demonstrations, a local artist's exhibit and a ranger-staffed information desk.

MORNING COFFEE: 7:30 - 8:00 a.m. Daily

Wake Up! Join a ranger at the Campground Amphitheater for a cup of coffee. Find out what's happening at Canyon de Chelly in a casual setting. Bring your own cup, condiments (cream and sugar) and plenty of questions.

CANYON HIKE: 8:30 a.m. - 12:00 p.m. Daily

Spend the morning hiking in the canyon with a ranger. Meet at the Visitor Center and bring your own vehicle. You will car pool to the trailhead. Hike features: geology, plants and animals, ancient ruins, rock art and present day lifestyle of the Navajos. This hike is moderately strenuous. Limited to 20 people. Sign up in person at the Visitor Center no earlier than 48 hours ahead of time.

HOGAN TALK: 10:30 a.m. & 2:00 p.m. Daily

Come to the Visitor Center Hogan and join a ranger for a brief talk or demonstration of interest to the whole family.

EVENING PROGRAMS: Program Topics are posted at Visitor Center, Thunderbird Lodge Gift Shop, and Campground Bulletin Board.

THUNDERBIRD LODGE TALK: 6:30 p.m. Sunday, Tuesday, and Thursday

Meet in the shade of the cottonwood trees in front of the Thunderbird Lodge gift shop. Topics include trading posts, traders, arts and crafts, and local history and culture.

NATURAL HISTORY PROGRAM: 6:30 p.m. Monday, Wednesday, Friday, and Saturday

Spectacular scenery highlights this program. Enjoy the sunset and learn about the animals, plants, or geology of the canyon. Meet at the Junction Overlook on the south rim drive.

CAMPFIRE PROGRAM: 9:00 p.m. Nightly

Join us for this unique National Park Service presentation. Take this opportunity to learn about the past and present at Canyon de Chelly. Rangers present a different program nightly at the Campground Amphitheater.

SPECIAL PROGRAMS: Throughout the summer, there will be special programs presented on an irregular basis. Check at the Visitor Center for program updates and announcements.

In addition there will be the following scheduled special programs.

NAVAJO DAY: Every Saturday at Canyon de Chelly is Navajo Day. All programs and activities will be related to Navajo history and culture. Some programs will be presented in both English and Navajo. Navajo Day is a day for all park visitors and neighbors to celebrate Navajo Culture.

COLUMBUS QUINCENTENNIAL: Canyon de Chelly along with the National Park Service participates in the nation's observance of the 500th anniversary of Columbus' voyage with a special program entitled, "Footsteps Along the Path." This program deals with Columbus and the sweeping consequences of Spanish conquest and exploration among American Indian cultures, especially the Navajo. It also explores the disruption of balance and harmony during this time and the efforts to restore that harmony. Navajo ranger Lupita Johnson created this program, utilizing a variety of resources, including oral histories and personal experiences of herself. This program will be presented at certain times at the park. In addition, is it available to school groups, community organizations and other interested parties. Contact Lupita at (602) 674-5436 or write Superintendent, P.O. Box 588, Chinle, Arizona 86503.

CANYON DE CHELLY PARK REGULATIONS

The staff at Canyon De Chelly want you to enjoy your visit, however the Code of Federal Regulations and the Navajo Tribal Codes prohibit the following:

- Entering the canyons of Canyon De Chelly National Monument without a Park Ranger or an Authorized guide with a permit. ***(Travel to and from White House Ruin on the hiking trail is the only exception to this rule.)***
- Possessing or consuming alcoholic beverages on the Navajo Reservation.
- Entering any ruin or other archaeological site.
- Disturbing, destroying, injuring, defacing or removing any natural feature or prehistoric object.
- Allowing pets on trails and to run them at large.
- No dune buggy or mountain bike in the canyon or on trails.

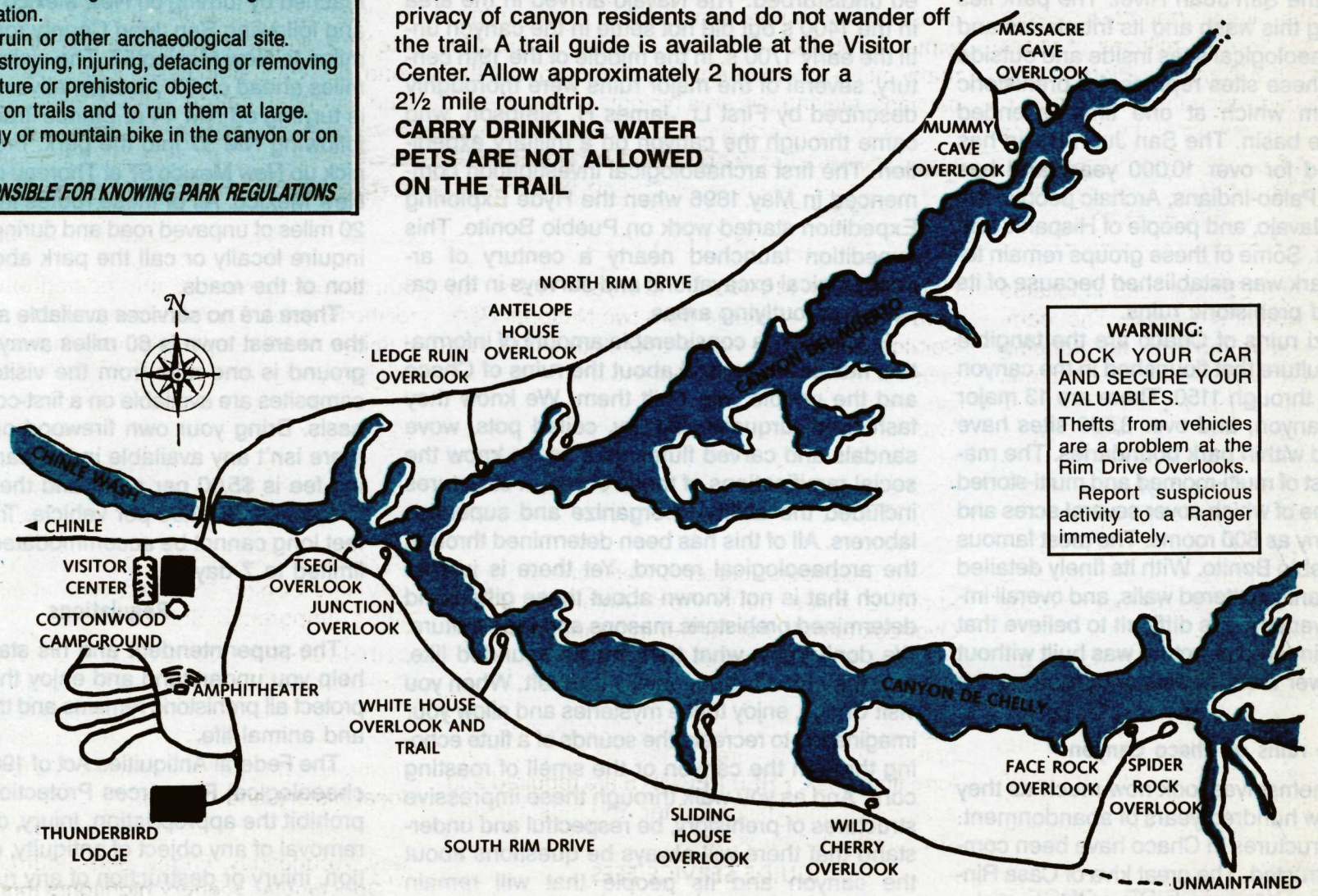
YOU ARE RESPONSIBLE FOR KNOWING PARK REGULATIONS

SELF-GUIDED YEAR ROUND ACTIVITIES

RIM DRIVES - Enjoy the sight of Canyon de Chelly and Canyon del Muerto by driving the north and south rim drives. Allow approximately 2 hours for each rim drive. Guide books are available at the Visitor Center.

WHITE HOUSE RUINS TRAIL - An excellent way to experience Canyon de Chelly is to hike the White House Ruins Trail. This scenic switch-back trail descends 600 feet to the canyon floor on a well maintained, moderate trail. Be prepared to wade across the Chinle Wash. Respect the privacy of canyon residents and do not wander off the trail. A trail guide is available at the Visitor Center. Allow approximately 2 hours for a 2½ mile roundtrip.

CARRY DRINKING WATER
PETS ARE NOT ALLOWED ON THE TRAIL



WARNING:
LOCK YOUR CAR AND SECURE YOUR VALUABLES.
Thefts from vehicles are a problem at the Rim Drive Overlooks.
Report suspicious activity to a Ranger immediately.

TRAVELING AMONG THE NAVAJOS

Welcome to the Navajo Reservation. The reservation offers a variety of recreation and cultural opportunities. Here you can experience the natural wonders of Monument Valley Tribal Park, reflect upon the lives of the Anasazi people who left the ruins in Canyon de Chelly and Navajo National Monuments,or visit Hubbell Trading Post National Historic Site where customers have come since 1878.

The Land

The Navajo Reservation encompasses about 25,000 square miles (65,000 square kilometers), about the size of West Virginia. Located primarily in Arizona, the reservation also extends into Utah and New Mexico. In addition there is much Navajo country in New Mexico which is outside the reservation. Spectacular canyons, rugged mountains, forests, lakes, and deserts combine to create a landscape not easily forgotten.

The Language

Listen closely as you travel here. The Navajo language is frequently used. For some people Navajo is their only language. Most Navajos also speak English, but with varying degrees of skill. The language, of the Athabascan family, is complex and difficult to learn. It is capable of amazingly fine distinctions, especially in describing this land.

The People

The Navajos call themselves "Dine" — "The People." They have been living here for more than four hundred years. When the Spaniards explored this area in the 1600's they used the name "Apache de Navajo," meaning "Apaches of the Cultivated Fields." Today approximately 165,000 people live in Navajo land

The Navajo Nation is governed by an elected tribal council headed by a tribal president. The council is made up of representatives of various election districts. Navajo country is also divided into chapters. Community meetings and activities take place in the many chapter houses you will see in more populated areas. Navajos have traditionally been a democratic society and never had hereditary chiefs as did some other tribes. Window Rock, Ariz. is the capital of the nation.

Many visitors enjoy sketching or photographing the people and the land. Years ago this would have been considered offensive. Today such activity is common, but permission should be asked before photographing or drawing people or personal property. A fee is often expected.

Hogans

Hogans are the traditional homes of the Dine. They serve both as residence and as places for certain ceremonies. Often six sided, a hogan may also have more or fewer than six sides. They are usually built from materials readily available - wood, earth, stones, even concrete. The doorway faces the sunrise to allow the occupants to welcome the new day. Many hogans do not have electricity or running water. You may see pick-up trucks hauling firewood or water from community wells. You will not see towns or cities in the familiar sense. Navajos live in family groups spread throughout the reservation. Small clusters of hogans, trailers, and a house or two may signify more than one generation of a family.

Some Travel Tips

While traveling among the Navajos you will notice some differences between the Dine culture and the European-American culture. One such difference is eye contact. To many people eye contact is considered polite and important. Among Navajos eye contact is considered impolite. If you are speaking to a courteous group of Navajos, some may look down or away, even though you may have their full attention.

You may not be successful in striking up a conversation with a Navajo.

The general exuberance many cultures define as friendliness is not considered such by the Dine. From childhood they are taught not to talk too much, be loud, or be forward to strangers. Such behavior is considered impolite or showing off. Likewise, touching is seen differently. Among Navajos it may be reserved for close friends and family, and in other cases may be a sign of disrespect. Usually the only physical contact you will see is handshaking, and even then a firm grip is interpreted as being overbearing. A light shaking of hands is preferred.

Small herds of sheep, goats, cattle, and horses form an important part of life for many Navajos. Much of the reservation is open range and herds move freely along and across roads. Use caution when driving, especially at night.

The Navajo Reservation observes daylight savings time. The remainder of Arizona does not. If you are traveling here during this part of the year be aware that time on the reservation is an hour later than such places as Phoenix or the Grand Canyon.

Though individual Navajos do not own the land upon which they live, families hold traditional use rights under tribal customary law. Nearly all land on the reservation is part of someone's traditional use area. Therefore hiking or cross-country excursions off established roads without permission is trespassing.

This law respects property rights and protects the thousands of archaeological sites. Tampering with or removing archaeological items is prohibited by both tribal and federal law. The Navajo Tribe has its own police department. Obey all speed limits while on the reservation. Drive with care and watch for pedestrians along all roads. One last word: alcoholic beverages are prohibited on the reservation.

Traveling the Navajo Nation offers you a rare and special opportunity to learn more about the culture and history of the Dine...Enjoy your visit.

CHACO CULTURE NATIONAL HISTORICAL PARK

Chaco Culture National Historical Park is in a long, shallow canyon that is centrally located within the San Juan Basin of northwestern New Mexico. The canyon of Chaco was carved into the basin by what is now known as the Chaco Wash, a tributary of the San Juan River. The park lies primarily along this wash and its tributaries and includes archaeological sites inside and outside the canyon. These sites represent a prehistoric cultural system which at one time extended throughout the basin. The San Juan Basin has been occupied for over 10,000 years and has been home to Paleo-Indians, Archaic people, the Anasazi, the Navajo, and people of Hispanic and Anglo descent. Some of these groups remain today, but the park was established because of its well-preserved prehistoric ruins.

The Anasazi ruins of Chaco are the tangible remains of a culture that flourished in the canyon from A.D. 900 through 1150. There are 13 major ruins in the canyon, and over 3,500 sites have been recorded within park boundaries. The major ruins consist of multi-roomed and multi-storied structures some of which cover several acres and contain as many as 800 rooms. The most famous of these is Pueblo Bonito. With its finely detailed masonry, elegantly battered walls, and overall imposing massiveness, it is difficult to believe that this finely engineered structure was built without the use of power tools, beasts of burden, or the wheel.

The ruins of Chaco Canyon

The ruins themselves look now much as they did within a few hundred years of abandonment. None of the structures in Chaco have been completely reconstructed. The great kiva of Casa Rinconada was found in very bad condition, and a great deal of repair work was done to restore its well-built appearance, but it is still not a complete structure. Pueblo Bonito, Chetro Ketl, Pueblo del Arroyo, and Kin Kletso have been excavated, and extensive maintenance has been done on them. A few sites, for instance Pueblo Alto, have been excavated and covered over again. All of the major ruins have had some stabilization above ground, but care has been taken not to alter the appearance of the walls as they were found.

The Anasazi abandoned the canyon around A.D. 1200 and for a few centuries Chaco remained undisturbed. The Navajo arrived in the area in the 1400's but did not settle in the canyon until the early 1700's. In the middle of the 19th century, several of the major ruins were thoroughly described by First Lt. James H. Simpson, who came through the canyon on a military expedition. The first archaeological investigation commenced in May 1896 when the Hyde Exploring Expedition started work on Pueblo Bonito. This expedition launched nearly a century of archaeological excavations and surveys in the canyon and outlying areas.

Since 1896, a considerable amount of information has been learned about the ruins of Chaco and the people who built them. We know they fashioned turquoise jewelry, coiled pots, wove sandals and carved flutes; just as we know the social ramifications of these complex structures included the ability to organize and supervise laborers. All of this has been determined through the archaeological record. Yet there is just as much that is not known about these gifted and determined prehistoric masons and their culture. We don't know what their music sounded like, how their food tasted, or why they left. When you visit Chaco, enjoy these mysteries and allow your imagination to recreate the sounds of a flute echoing through the canyon or the smell of roasting corn. And as you walk through these impressive structures of prehistory, be respectful and understand that there will always be questions about the canyon and its people that will remain unanswered.

About your Visit

Chaco Canyon National Monument was created by legislation on March 11, 1907, under the auspices of the 1906 Antiquities Act. In 1980, Public Law 96-550 was passed which expanded the monument boundaries and changed it to Chaco Culture National Historical Park. The park received international recognition when it was recognized as a World Heritage Cultural Park on December 8, 1987.

From the north, Chaco Culture NHP can be reached by turning off New Mexico 44 at Nageezi and following San Juan County road 7800 for 11 miles to New Mexico 57. The visitor center is 15 miles ahead on 57. An alternative northern route, is turning off NM 44 at Blanco Trading Post and following NM 57 into the park. From the south, pick up New Mexico 57 at Thoreau or Crownpoint, New Mexico. All of these routes include at least 20 miles of unpaved road and during bad weather, inquire locally or call the park about the condition of the roads.

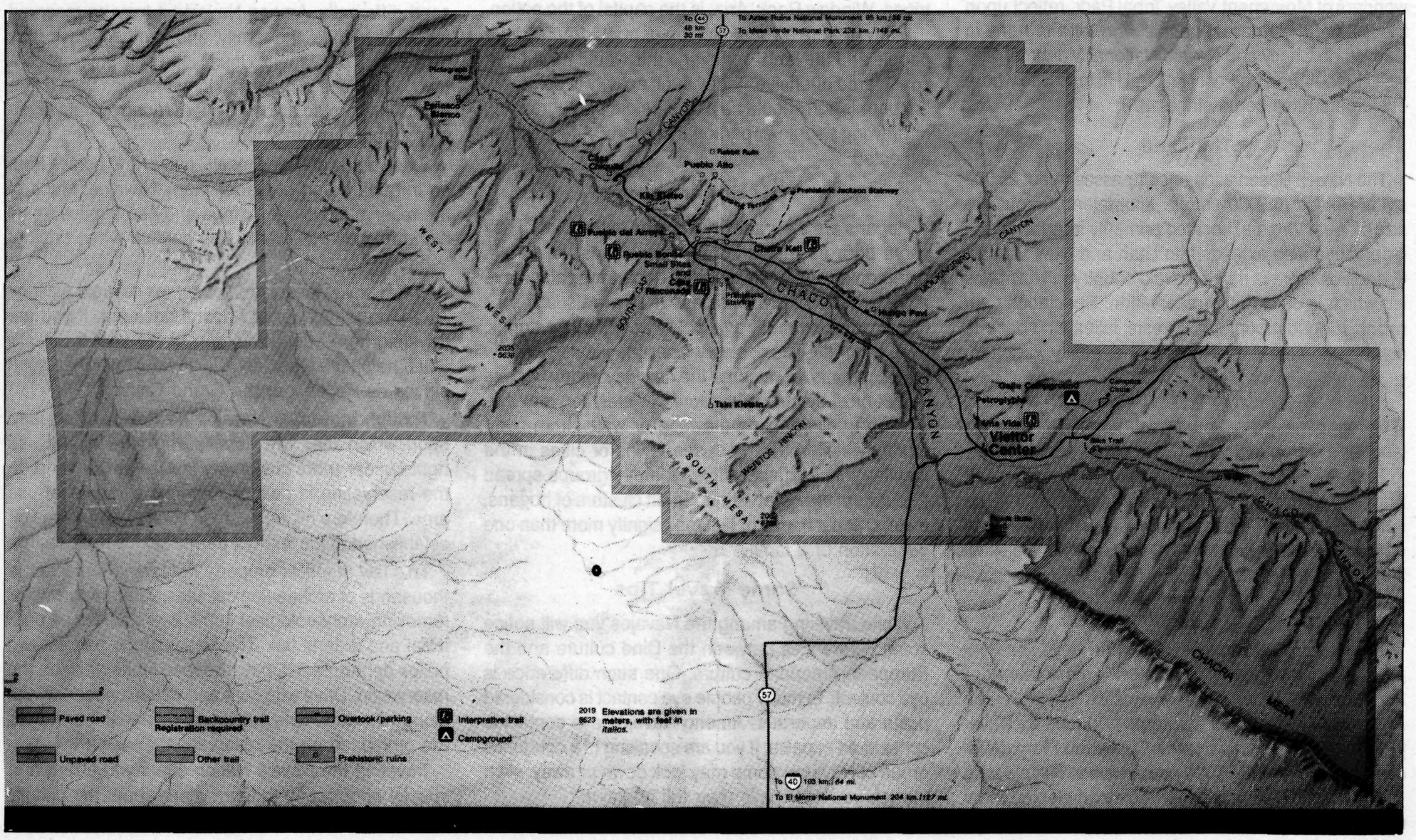
There are no services available at the park and the nearest town is 60 miles away. Gallo campground is one mile from the visitor center and campsites are available on a first-come first-serve basis. Bring your own firewood or charcoal for there isn't any available in the park. The camping fee is $5.00 per night and the entrance fee to the park is $3.00 per vehicle. Trailers over 30 feet long cannot be accommodated. Camping is limited to 7 days.

Regulations

The superintendent and his staff are here to help you understand and enjoy the park and to protect all prehistoric remains and the park's plant and animal life.

The Federal Antiquities Act of 1906 and the Archaeological Resources Protection Act of 1979 prohibit the appropriation, injury, destruction, or removal of any object of antiquity, or the excavation, injury or destruction of any ruin on Federal land.

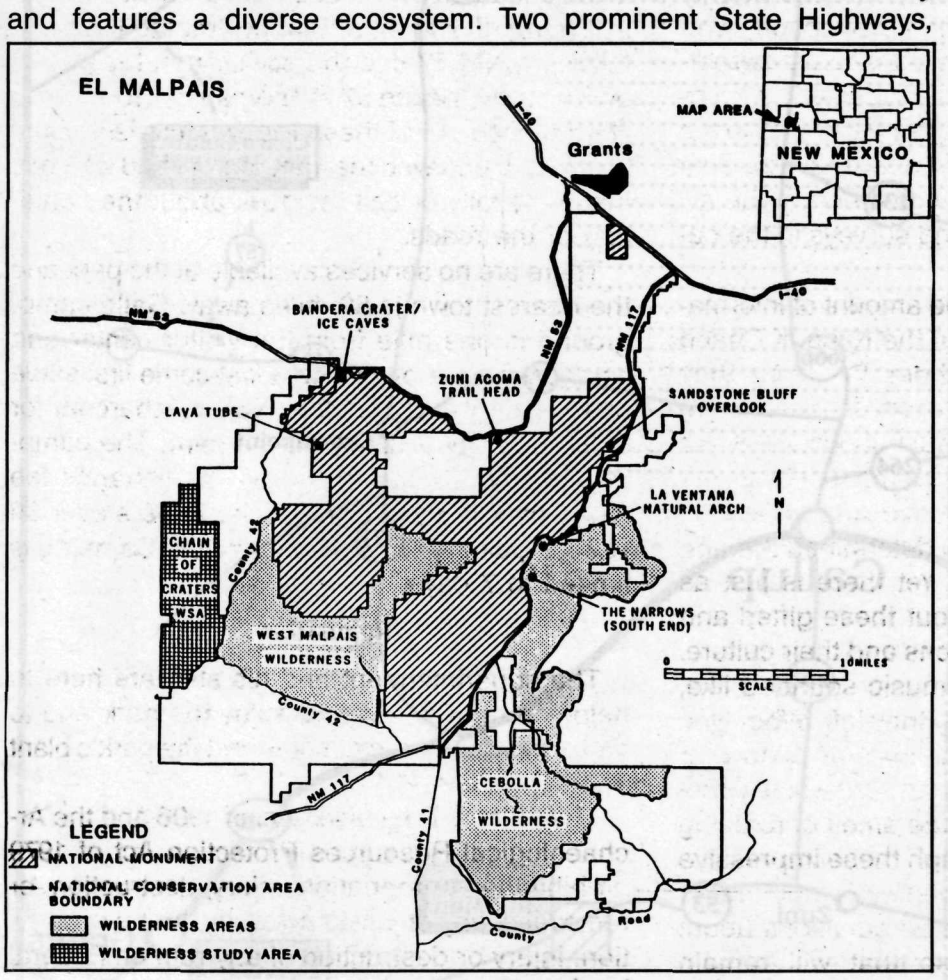
Please leave all antiquities and broken bits of pottery where they lie. They may contribute to research and to the enjoyment of visitors who come after you.



EL MALPAIS NATIONAL MONUMENT

El Malpais National Monument and National Conservation Area is jointly administered by the National Park Service and the Bureau of Land Management. The area was established December 31, 1987 and its acreage totals approximately 114,000 acres.

EL MALPAIS, Spanish for **BADLANDS,** is nestled between majestic Mt. Taylor and the Zuni Mountains. El Malpais is known for its valleys of lava flow. Flows dating from one thousand to one million years old feature spatter cones, a 17-mile long lava tube system, and unique vegetation associations. The area is also rich in ancient Pueblo Indian history and features a diverse ecosystem. Two prominent State Highways, Highway 53 on the west side and Highway 117 on the east side provide access to this inspiring monument.



While traveling along State Highway 53, the closest site to Grants is the Zuni-Acoma Trail. This was once a Pueblo Indian trade route across the Malpais connecting the Pueblos of Acoma and Zuni. It is a 7.5 mile hike to the other side on Highway 117. As a safety measure, it is recommended that visitors inform Rangers at the BLM Ranger Station or El Malpais Information Center before starting a hiking excursion. It is an all-day hike, so be prepared with enough food and water.

As visitors proceed along Highway 53, they can explore a lava tube named Junction Cave, a cinder crater, and the splendid forest of the Zuni Mountains.

Access to Junction Cave can be obtained through Highway 53 via county road 42. Junction Cave is home to Big Skylight Cave and Four-Window Cave. Use of a 4-wheel drive vehicle is recommended due to the rough terrain. Travel on county road 42 during inclement weather is not advisable.

Along State Highway 117, the closest visitor use site is the Bureau of Land Management's Ranger Station where visitors can obtain information about the National Monument and Conservation Area. Highway 117 offers splendid views of the lava valley for 25 miles and especially from the top of Sandstone Bluffs. Prehistoric Indian ruins, the east end of the Zuni-Acoma Trail, "La Vieja" (a silhouette feature of an old woman), and the famous "La Ventana" natural arch can be seen from Highway 117.

When planning for an adventure into the Malpais, obtain maps and a free Backcountry use permit from the El Malpais Information Center, located at 620 East Santa Fe Avenue in downtown Grants. It is open seven days a week and its hours are 8:00 a.m. - 5:00 p.m.

Lava is rough and can cause accidents. It is also easy to get lost. Please use extreme care while hiking. We suggest that you wear hat, sturdy shoes, and have plenty of water. Remember you are on a National Monument where hunting, excavating, and removal of any materials is prohibited.

NOTE: It is in violation of Federal, State and Acoma Pueblo Tribal laws to disturb, destroy, injure, deface or remove any natural feature or prehistoric object.

AZTEC RUINS NATIONAL MONUMENT

One of the largest buildings erected at Aztec was a multi-story pueblo, now called the West Ruin. Tree-ring dates reveal most of this structure went up between A.D. 1111 and A.D. 1115. This pueblo resembled the great houses at Chaco, indicating a cultural connection. Over two dozen kivas and about 400 contiguous rooms enclosed a large central plaza. The plaza and a partially subterranean building which it surrounded, a great kiva, were used for community-wide ceremonies and other activities. The massive Chacoan style walls — a core of cobbles embedded in copious mud mortar and sandwiched between veneers of shaped sandstone — supported three levels in places.

The Hubbard Site nearby is one of a handful of tri-wall structures in the Southwest. Three concentric rings of walls encircle a deep kiva. Other buildings include the East Ruin, another multi-story pueblo similar to its neighbor, and the Earl Morris Ruin, of which little is known.

Visiting the Area

The area is located about one mile from Aztec off U.S. Hwy 550. Visitors should allow about 1½ hours to enjoy the monument. A 400 yard self-guiding trail winds through the West Ruin and Hubbard site. The tour begins behind the visitor center, where visitors obtain a trail guide booklet. The visitor center has exhibits, a book outlet, and visitor information. A 25-minute video entitled "Anasazi" is shown hourly. Interpretive talks are given daily throughout June, July and August. The rest of the monument is closed to the public.

Portions of the trail are accessible to wheelchairs. Restrooms and the visitor center are fully accessible. Replica artifacts for touching and a sign language interpreter are available on advance notice. A TDD is available.

Uneven steps and surfaces, low doorways, and dim lighting on the trail require caution. Visitors need to remain on the trail, stay off ruin walls, and leave artifacts, plants and animals at peace.

A shaded picnic area is nearby the parking lot. There is no overnight camping. Overnight accomodations and restaurants are in nearby Aztec and Farmington.

Hours are 8:00 a.m. to 6:00 p.m. daily from Memorial Day weekend through Labor Day, and 8:00 a.m. to 5:00 p.m. the remainder of the year. The monument is closed Christmas and New Year's Day. The entrance fee is $1.00 per adult. Ages 16 and under are free. Golden Eagle, Golden Access, and Golden Age passports are honored and available.

Contrary to the name, these ruins had nothing to do with the Aztecs of central Mexico. The Aztecs lived centuries after the occupation of this Anasazi settlement. Inspired by popular histories about pueblos, the early Anglo settlers named the site Aztec. The town took its name from the ruins.

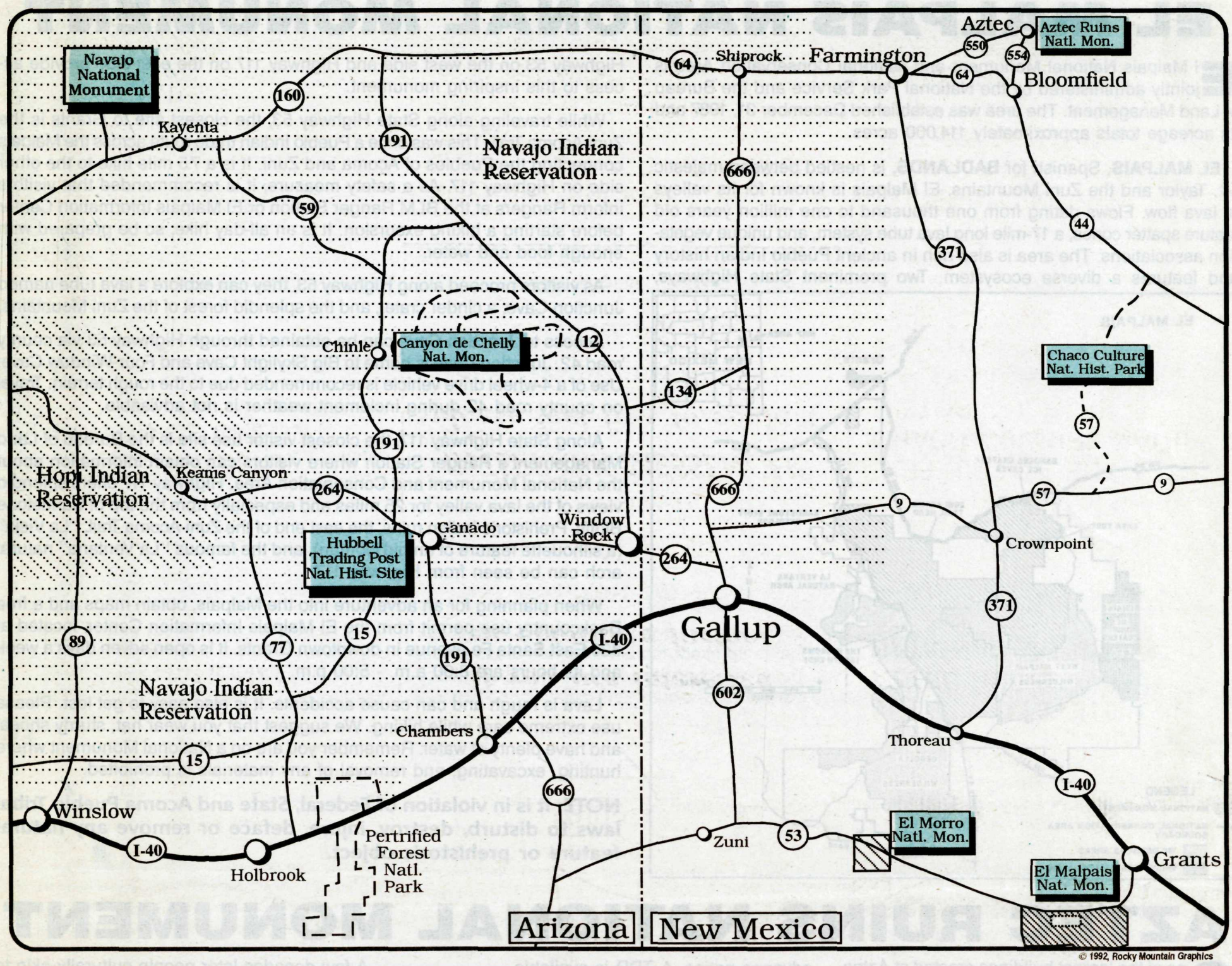
Aztec was influenced by two major centers of Anasazi culture. Sixty-five miles south lay Chaco, a broad canyon densely speckled with Anasazi buildings which grew over many centuries. During the 1000s and 1100s, Chaco exerted widespread influence as an economic and ceremonial center throughout the 25,000-square-mile San Juan Basin. Aztec joined scores of other outlying communities which exhibited Chacoan style architecture, ceramics and connecting roads. Their residents participated in the Chacoan Phenomenon, an extensive social and economic system which reached far beyond the canyon walls at Chaco. With the collapse of Chaco in the 1100s, life at Aztec changed also.

A few decades later people culturally akin to the cliff dwellers of the rugged Mesa Verde country forty miles northwest occupied this area. This second group remodeled buildings and built others nearby, using techniques characteristic of Mesa Verde. They were farmers and hunters as were the earlier Chacoans, and they prospered for a few generations. But by 1300 they moved on, as did other inhabitants of the region, leaving their buildings to slowly return to the earth.

Why they moved remains unclear. Depletion of natural resources, unfavorable environmental conditions, social changes — all may have contributed to their decision to relocate. Many found a home in the better-watered Rio Grande country to the southeast. Others moved west to the mesas along the present Arizona-New Mexico border, while others went south. By 1300 the entire region was void of the people who had established deep roots in that area. Their descendants are the pueblo people, living in villages in Arizona and New Mexico and continuing a rich culture influenced by their Anasazi ancestors.

Excavation

Earl H. Morris headed the first systematic dig at Aztec under the American Museum of Natural History. He was 25 when he began work in 1916 and continued to excavate and stabilize portions of the remains for seven seasons. In the 1930s Morris returned to Aztec and supervised the reconstruction of the Great Kiva, a task which demanded skill to surmise the building's original appearance through scant remains uncovered during excavation. After excavating most of the West Ruin, he left portions unexcavated for investigations by future archaeologists certain to bring better techniques.



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NAVAJO NATIONAL MONUMENT
HC-71, Box 3
Tonalea, AZ 86044-9704
(602) 672-2366 or 2367

SUPERINTENDENT
CANYON DE CHELLY NATIONAL MONUMENT
P.O. Box 588
Chinle, AZ 86503
(602) 674-5436 or 5213

If you are interested in obtaining further information on any of the parks profiled in this issue of the INTERPARK MESSENGER please feel free to contact them by phone or letter. They will be happy to assist you.

SUPERINTENDENT
AZTEC RUINS NATIONAL MONUMENT
P.O. Box 640
Aztec, NM 87410
(505) 334-6174
(Voice for TDD)

SUPERINTENDENT
CHACO CULTURE NAT'L HISTORICAL PARK
Star Route 4, Box 6500
Bloomfield, NM 87413
(505) 786-7014

SUPERINTENDENT
HUBBELL TRADING POST NATIONAL HISTORIC SITE
P.O. Box 150
Ganado, AZ 86505
(602) 755-3475

SUPERINTENDENT
EL MORRO NAT'L MONUMENT
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(505) 783-4226

SUPERINTENDENT
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