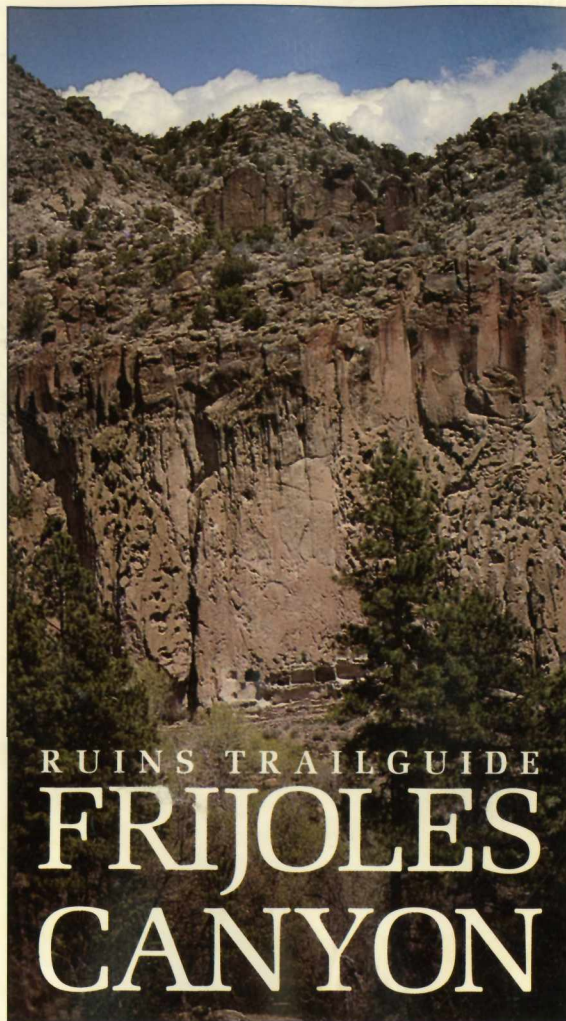


Southwest Parks and Monuments Association was founded in 1938 to aid and promote the educational and scientific activities of the National Park Service. As a nonprofit organization authorized by Congress, it makes interpretive material available to park visitors by sale or free distribution. All net proceeds support the interpretive and research programs of the National Park Service.

SOUTHWEST
PARKS AND
MONUMENTS
ASSOCIATION



Adolph Bandelier's earliest scientific work focused on both the prehistoric and historic Pueblo Indians of northern New Mexico. Guided by Indians from nearby Cochiti Pueblo, Bandelier first visited Frijoles (free-HO-lace) Canyon in October of 1880. Inspired by what he saw and learned here, he wrote *The Delight Makers*, a novel depicting the life of prehistoric Indians in Frijoles Canyon.

1:VIEW OF THE CLIFFS

When Adolph Bandelier visited Frijoles Canyon, he saw the remains of cave dwellings and stone houses of an earlier people, the Anasazi (ah-nah-SAH-zee), ancestors of the Pueblo Indians. Along the base of the cliff you will see some of the cave homes found along 2 miles in this canyon.

Frijoles Canyon is only part of an extensive area once inhabited by the Anasazi. Throughout the Pajarito (pah-ha-REE-toe) Plateau and Rio Grande Valley in New Mexico are ruins of scattered villages. At different times, the Anasazi also inhabited the Four Corners Region (where the borders of Colorado, Utah, Arizona and New Mexico meet) and places like Mesa Verde National Park, Chaco Culture National Historical Park and Canyon de Chelly National Monument. While all of these people shared a commonly based culture, each subgroup developed unique art and architectural styles.

2:GEOLOGY

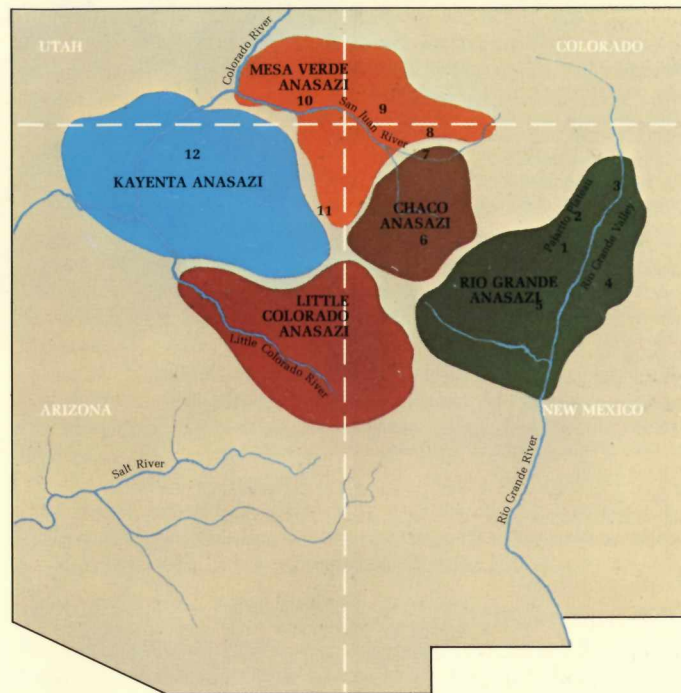
This canyon-mesa country is part of the Pajarito Plateau, formed by two violent eruptions of the Jemez (HAY-mess) Volcano over one million years ago. Located 14 miles to the northwest, this powerful volcano ejected enough material to cover this 400 square mile area with a layer of volcanic ash up to 1,000 feet thick. Each of the Jemez eruptions was 600 times more powerful than the Mt. St. Helen's eruption of 1981.

The pink rock of the canyon wall is volcanic ash which has been compacted over the last million years into a soft

100 B.C.

A.D. 1600

CHACO ANASAZI	A.D. 500-A.D. 1300	
MESA VERDE ANASAZI	A.D. 500-A.D. 1300	
LITTLE COLORADO ANASAZI		A.D. 850-A.D. 1500
KAYENTA ANASAZI	A.D. 500-A.D. 1300	
RIO GRANDE ANASAZI		A.D. 600-A.D. 1600



Bandelier National Monument,
New Mexico was
established in 1916 and
covers 32,737 acres.

DESCRIPTION OF TRAIL

Length: 1 mile
Time required: 1-1½
hours
Terrain: paved, level
with some steps

RULES

Stay on trail, use trash
cans. Leave artifacts
and pieces of pottery
where you see them. Do
not stand, sit or lean on
the ruins. Enter only
those caves with
ladders. Pets are not
permitted.

WARNINGS

Be prepared, alert and
cautious as electrical
storms and rock slides
may occur at any time.
Parents, please keep
your children with you
and be aware
of their activities.
Because the monument
is located at almost
7,000 feet elevation,
activity takes more
energy.

HOW TO USE THIS GUIDE

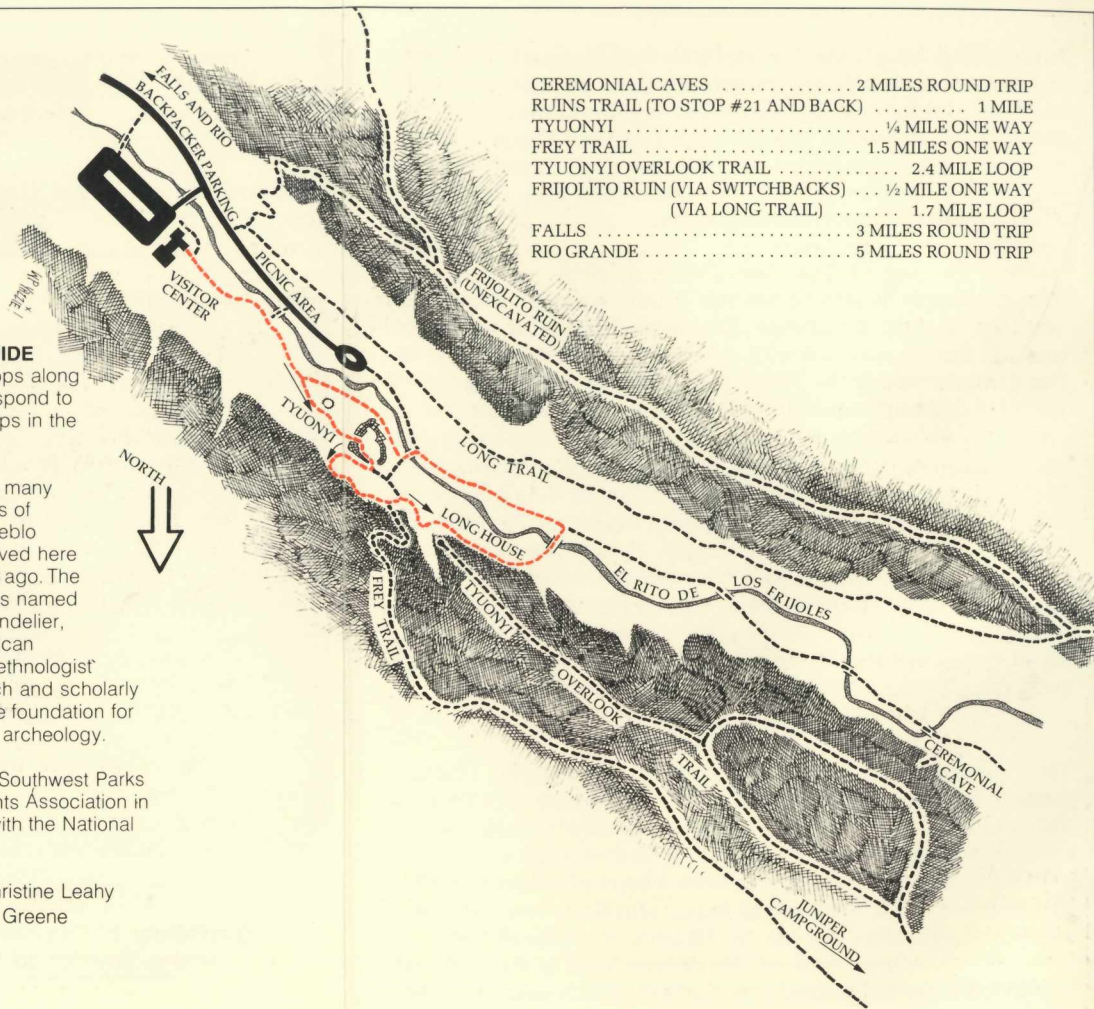
Numbered stops along
the trail correspond to
numbered stops in the
trailguide.

Bandelier has many
scattered ruins of
prehistoric Pueblo
Indians who lived here
over 600 years ago. The
monument was named
for Adolph Bandelier,
a Swiss-American
historian and ethnologist
whose research and scholarly
writing laid the foundation for
Southwestern archeology.

Published by Southwest Parks
and Monuments Association in
cooperation with the National
Park Service.

Written by: Christine Leahy
Edited by: Ed Greene

CEREMONIAL CAVES	2 MILES ROUND TRIP
RUINS TRAIL (TO STOP #21 AND BACK)	1 MILE
TYUONYI	¼ MILE ONE WAY
FREY TRAIL	1.5 MILES ONE WAY
TYUONYI OVERLOOK TRAIL	2.4 MILE LOOP
FRIJOLITO RUIN (VIA SWITCHBACKS)	½ MILE ONE WAY
(VIA LONG TRAIL)	1.7 MILE LOOP
FALLS	3 MILES ROUND TRIP
RIO GRANDE	5 MILES ROUND TRIP

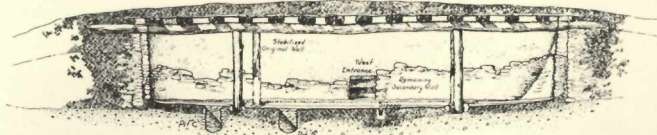


rock called “tuff.” The “swiss cheese” appearance was created by the erosion of holes once filled with trapped gases. The Anasazi later enlarged some of these natural voids into protective shelters.

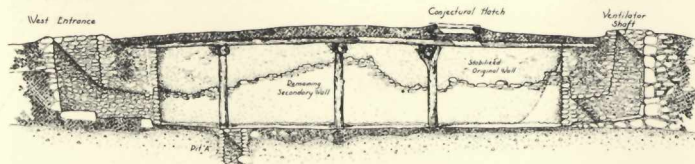
3: FARMING AREA

The Anasazi were primarily farmers but also gathered wild, edible plants. Corn, beans and squash were grown in the rich soils of the canyon floor, however most crops were raised on the mesatops where there was more space. Farming was difficult and there could be long periods without rain. Water control and conservation techniques were used to make the land more productive. Still, crop failure was a common reality.

Think about how the farmers may have climbed the walls to the mesatops to tend their fields.



SECTION ALONG "AA" SHOWING EXISTING WALLS AND CONJECTURAL RESTORATION



SECTION ALONG "DD" SHOWING EXISTING WALLS AND CONJECTURAL RESTORATION

4: BIG KIVA

An important part of the Anasazi culture was this underground structure called a kiva (KEE-vah). Primarily used for religious activities the kiva also served as a place of education for boys and young men. Since the Anasazi did not have a written language, learning was accomplished through oral tradi-

tion—legends, stories, prayers and songs—passed from one generation to the next. Kivas are still used by many Pueblo Indians and most speculation about prehistoric use is based on historic and modern information.

Imagine this kiva covered by a roof made of wood and earth. Entrance was likely gained by a ladder through an opening in the center of the roof. The narrow slot in the wall to your right may have also been an entrance. The roof was supported by 6 wooden posts. The replicas of the roof supports on the kiva floor show the relative position of the posts.

Historic Pueblo Indians believed their ancestors entered this world from a world below. The small hole near the center of the floor, called the sipapu (SEE-pah-poo), symbolizes the place of emergence and suggests the ancient Anasazi shared this belief.

The chimneylike opening on your left was part of a ventilation system. As heat and smoke from fires were carried up and out through the roof entrance, fresh air was drawn in through this vent. A stone slab positioned inside the base of the vent deflected the fresh air around the room. Some people may have believed the smoke purified anyone entering or leaving the kiva.

The rectangular hollows in the floor are of unknown use. Similar features excavated in other kivas were covered with flattened timbers suggesting they may have served as foot drums.

Notice the two different layers of masonry work. The inner layer was once a complete wall of much finer craftsmanship than the coarse, outer wall. This suggests that the kiva was rebuilt sometime after its initial construction.

5: UNEXCAVATED RUINS

Early excavations in this canyon were performed from 1908-1920 under the direction of Edgar L. Hewett. The science of archeology was in its infancy and many methods in common

use today had not yet been developed. As a result, much valuable information was lost or destroyed during the digging. Today, Bandelier National Monument preserves unexcavated ruins like this mound for study in future generations, when, no doubt, more sophisticated methods of research will be developed. Today experts can learn about an area without ever turning a spade of dirt.

Remember, leave everything as it is; all the pieces are needed to reconstruct the story of the Anasazi.

6: ENTRANCE TO TYUONYI

Try to visualize how Tyuonyi (chew-OHN-ye) looked some 600 years ago. At least two and possibly three stories high in places, it held about 400 rooms and housed about 100 people. The rooms were used for cooking, sleeping, working and storage of dried crops.



7: PLAZA IN TYUONYI

Most daily activities of the community occurred in the central plaza. Imagine women firing pottery and grinding corn, men flintknapping (making stone tools) or making bows and arrows and children doing chores, herding turkeys or playing games.

Where you entered Tyuonyi was the only ground level entrance into the village. During excavation, post holes were discovered in a zig zag pattern suggesting posts formed a

mazelike corridor through the entryway. Though there is little other evidence to support this theory, these design elements suggest the people were concerned about possible attacks on the village.

Within this area there were two separate subgroups of the Anasazi: the Tewa (TAY-wah) to the north and the Keres (CARE-ace) in Frijoles Canyon and to the south. Evidence suggests that Frijoles Canyon was the border or demarcation line between these two groups who had totally different languages, customs and traditions. Perhaps because their neighbors were “different” the builders of Tyuonyi felt a need to build for defense.

Imagine you are a resident of Tyuonyi. No entrances exist for first floor dwellings. To enter your home you must climb a ladder to the second floor and descend through a roof hatch. As you enter the small, dimly lit room, you smell a natural, earthy scent. Turkey feather blankets, pottery, various tools, woven garments and other practical possessions are the only furnishings. A small opening leads to a dark, inner room which serves as a food storage area.

A model of Tyuonyi in the Visitor Center may help you visualize this active and highly organized community.

8: SMALL KIVA

Before you are three kivas, the first of which has been excavated and stabilized. Notice the rock rim of the second kiva and the depression of the third. Neither of these have been excavated. Smaller than the Big Kiva you saw earlier, these kivas are the more common size found in the southwest. Big kivas are found only infrequently and are usually associated with large villages in the northern Rio Grande region.

9: UNEXCAVATED PORTION OF TYUONYI

The trail leads over an unexcavated section of the ruin. Around you the excavated walls remain the same height as when they were uncovered. The National Park Service stabilizes the fragile, stone walls with additional mortar to prevent further deterioration, but the walls have not been rebuilt.

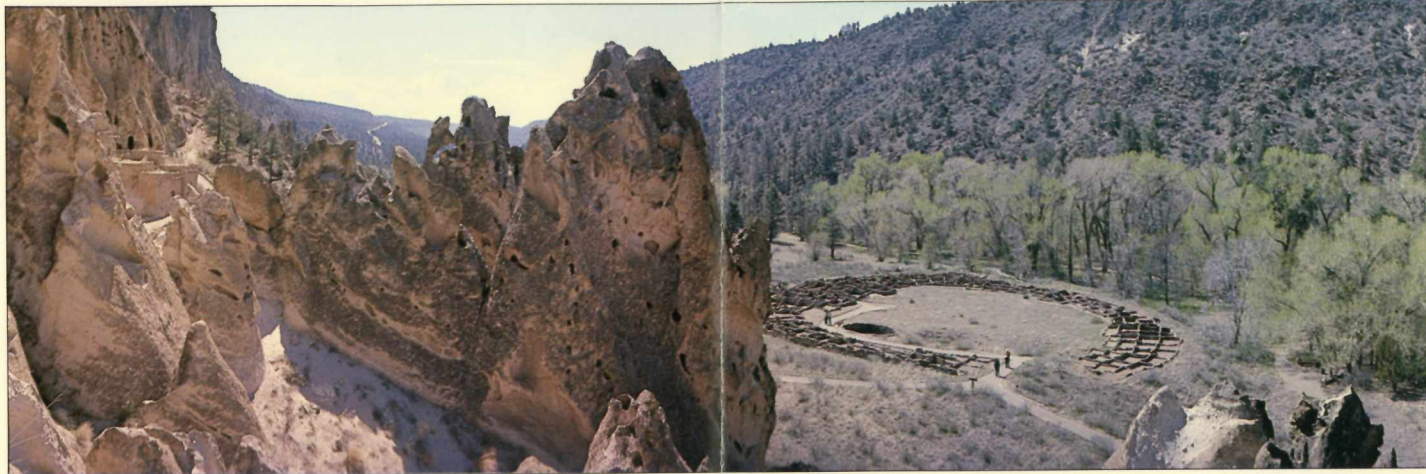
Here you get an idea of the circular floor plan of the village, the central plaza and kivas. Tree-ring dating shows construction of Tyuonyi began over 600 years ago. The caves were occupied at the same time. The choice to live in the caves, on the canyon bottom or on the mesas was probably influenced by family and clan tradition, availability of farmland or perhaps simply preference. Notice that the cave dwellings are located along the south-facing canyon wall. Due to the sun's low orientation in the winter, that side is much warmer than

the north-facing wall. In the summer the front of the dwellings receive the sun's heat while the inner portions stay cool.

TRAIL FORK: AT THIS POINT, YOU CAN TURN RIGHT, CLIMB SOME STAIRS AND GO TO THE CLIFF DWELLINGS OR YOU MAY TURN LEFT AND VISIT THE LONG HOUSE RUINS WHICH START WITH #19 IN THIS BOOKLET.

10: NATURAL CAVE

Gaining access to this cave required some effort. Hand and toe holds carved into the rock were used for climbing to the opening. Such trails were once common throughout these cliffs. This cave formed naturally and provided enough space for occupation although we don't know that it was used as a dwelling. Stone tools were used to enlarge most of the caves. Feel the rock. Although it is soft, it would still be quite a task to carve out a home. Remember, enter ONLY caves with ladders.





11: CAVE ROOMS

These rooms were dug out of the cliff walls. Below the caves, the rock has been cut away to create additional space for rooms. Archeologists believe that some cave rooms were homes and storage areas while others were used as kivas. Notice that some caves have heavily soot blackened ceilings and others do not. In cave homes, fires for cooking and warmth would probably create thin, uneven soot layers. Cave kiva ceilings appear to have been blackened intentionally.



12: RECONSTRUCTED TALUS HOUSE

This house is built on talus, the rock debris at the base of the cliff. It was reconstructed to give you an idea of how some cliff homes looked. Try to imagine Frijoles Canyon lined with dwellings like this, some of them three or four stories high against the canyon wall.

Since they were built of available materials—mud, wood, and rock—these buildings were constantly weakened by the forces of nature. Floors and walls made of mud plaster had to be repaired frequently. A great deal of time and energy must have been devoted to retarding the weathering process.

13: SNAKE KIVA

The soot blackened ceiling and rock art remnants tell us this was a kiva. Look along the back wall. The black, zig zag design is commonly found in the Southwest and may represent the “feathered serpent,” Awanyu (uh-WAHN-you). In Pueblo Indian belief the serpent is very important since it represents water in this semi-arid land.

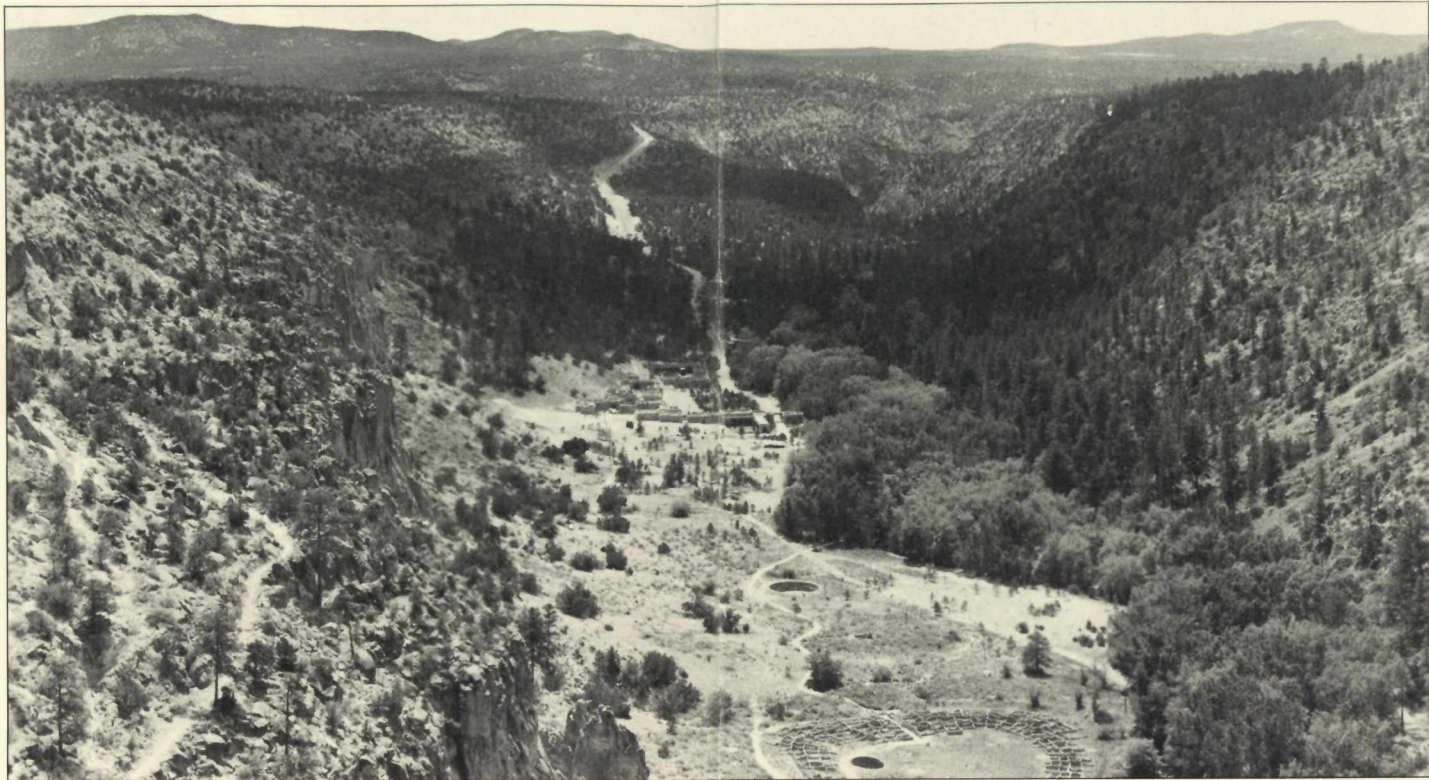
To the right of the serpent is a red colored face with a white feather. The two designs were painted on successive layers of plaster, the face on a layer beneath that of the serpent. Kivas, like dwellings, had to be replastered from time to time.



Floors were plastered with a mixture of animal blood, soot and clay. Now covered with dirt and debris, the edges of the cave may reveal dark colored traces of floor plaster.

14: CANYON PANORAMA

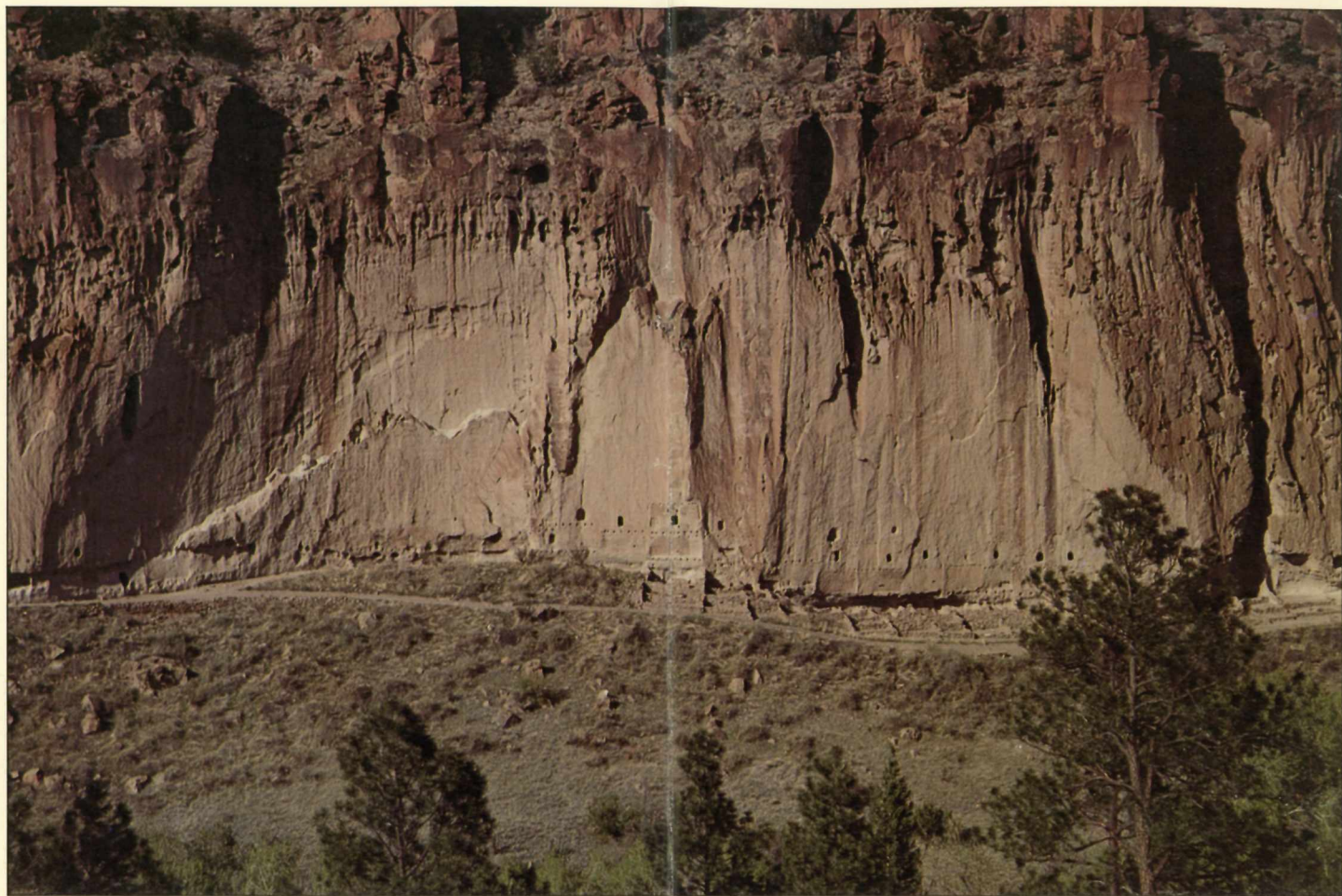
This is a good point to look out over the canyon and Tyuonyi. Why did the Anazazi settle here? El Rito de los Frijoles (little river of the beans) is a permanent stream in a land where water is a scarce resource. The fertile volcanic soil yielded crops, game was available, at least in the early years, and the land offered material to build shelters. With all these resources



available, why did the Anasazi leave; where did they go?

As many as 550 people once lived in Frijoles Canyon and many more lived in the surrounding countryside. After 400 years of intense farming and harvesting, cutting trees for fires and building, collecting edible plants and hunting wild animals, the land could no longer support the people.

Periods of drought intensified the difficult task of living off the land. For whatever reasons, the people moved to other areas. Descendants of the Anasazi now live in pueblos along the Rio Grande, at Zuni and Hopi. Natives of Cochiti Pueblo tell us their ancestors lived in Frijoles Canyon.





15: CAVE KIVA

This cave kiva has been reconstructed. See if you can find the airvent, smokehole, firepit and sipapu.

Fastened to the ceiling are reconstructions of wooden loom supports. The depressions in the floor represent where the base of the loom would have been anchored. Tradition tells us that the men did the ceremonial weaving. Today both men and women weave. Religious activities, dancing and education took place in kivas. The Anasazi held sacred their religious chambers. Please be respectful; do not deface the walls here or anywhere.

16: FREY TRAIL

Named for George and Evelyn Frey (fry), early lodgekeepers in Frijoles Canyon, this steep trail now leads to the Juniper Campground. It was the route into and out of the canyon before the entrance road was built in the 1930s. At first, food, supplies and visitors were carried in on horses. Later, Mr. Frey, an engineer, built a suspension cable system that extended from the mesa to the canyon bottom and carried needed supplies.

The ruins trail continues on the paved trail.

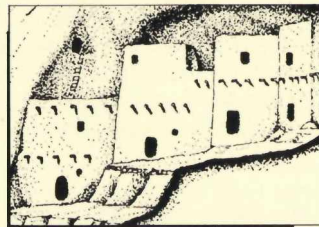
17: TRAIL FORK

Turn left to return to the Visitor Center. Turn right and the trail will take you to the Long House where you will see ruins of multistoried masonry rooms and examples of rock art.

18: THE ORCHARD

In the early 1900s Judge Abbott of Santa Fe built a summer home here. It later became a guest ranch, The Lodge of the Ten Elders. In 1925, the Freys acquired the lease and moved here to manage the lodge. Mrs. Frey brought with her 75 fruit seedlings and planted this small orchard.

The Civilian Conservation Corps, working for the National Park Service in the 1930s, removed the old ranch structures and built the Visitor Center, new Frijoles Canyon Lodge and the entrance road. After the new buildings were completed, Mrs. Frey continued to operate the Frijoles Canyon Lodge until it closed in 1977. Today, the lodge buildings near the Visitor Center are used as National Park Service offices. These few fruit trees and the old irrigation system on the right are about the only remnants of the early ranch and lodge.



19: LONG HOUSE

This extensive ruin was a condominium style community that extended for 800 feet along the canyon wall. The rows of round holes are viga (VEE-gah) sockets where vigas or roof beams extended to support a roof. We can see how many stories high Long House stood by counting the rows of viga sockets.

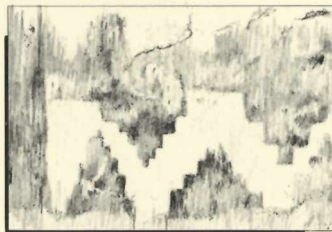
The rooms were small and, as in Tyuonyi, poorly ventilated inner rooms served as storage space.

Stone walls are fragile. Standing, sitting or leaning on the walls could destroy them. STAY ON THE TRAIL.



20: PETROGLYPHS

Above the top row of viga sockets you can see pictures of people, birds and other animals. While standing on their roof tops, the Indians carved these designs into the rock. This is the only "written" account we have of Anasazi life. We can only speculate about the ideas the artists intended to convey.



21: PICTOGRAPH

This *painted* design was part of the back wall of a second story dwelling. You are standing in what was once the home of a prehistoric family.

Utilizing natural minerals and plants, the Anasazi produced the colors used in their pictographs. They used roots, berries and bark of trees like the pinon and juniper, plants like the sagebrush and rabbitbrush and common plants like lichens that grow on rock. Rocks composed of different minerals were ground to make colors like red, yellow and brown.

The Anasazi used the caves in this canyon for homes. Bats also make their homes in caves. During the summer, a small colony of bats inhabits the cave above you. Bats are misunderstood animals. Like humans, bats are mammals. They do NOT attack people; they feed on two of man's pests: termites and mosquitos. DO NOT handle any bats or their guano (droppings). Serious diseases can be transmitted to you.

THIS IS THE END OF THE SELF-GUIDED TOUR. YOU MAY RETURN THE WAY YOU CAME OR CONTINUE ACROSS THE CREEK. WHERE THE TRAIL FORKS, YOU MAY TURN LEFT AND RETURN ALONG THE NATURE TRAIL OR RIGHT AND GO TO THE CEREMONIAL CAVE. THE TRAIL TO CEREMONIAL CAVE IS A PLEASANT ½ MILE WALK ALONG THE CREEK. TO ENTER THE CAVE YOU MUST CLIMB FOUR LADDERS TO 140 FEET ABOVE THE CANYON FLOOR. THIS TRIP IS NOT RECOMMENDED FOR THOSE WITH HEART OR RESPIRATORY DIFFICULTIES OR A FEAR OF HEIGHTS.

As you leave Frijoles Canyon, think about those who were here before. The Navajo called them the Anasazi or ancient ones. We don't know what they called themselves. They made their homes here, farmed, created rock art and moved on. It is likely they had to leave because the resources upon which they depended became depleted. Probably few large trees were left and the soil could not support crops or basic needs. If we continue to deplete our resources where will we go?

THE ANASAZI

Adolph Bandelier became fascinated with the ruins and the story of the prehistoric inhabitants of Frijoles Canyon over 100 years ago. Since then, many archeologists and scientists have studied the remains of the prehistoric Pueblo culture in an attempt to reconstruct the story of the Anasazi people.

The ruins in Bandelier National Monument are protected to preserve one important link in the history of the Anasazi. Bandelier National Monument, though more well known than other parts of the Pajarito Plateau, is only one component of the story. In the $\frac{1}{4}$ million acres of the Plateau, there are probably more than 7,000 archeological sites and the density in some areas approaches 50-60 sites per square mile.

It appears the Pueblo culture had its beginnings in the Four Corners Region where the states of Colorado, Utah, Arizona and New Mexico meet. Through the centuries, distinct subgroups have developed among the Pueblo people as they

moved to new areas, encountered different environments and developed new technologies.

The stages of progression in Puebloan prehistory are so different from other areas that most archeologists employ a distinct classification scheme. The transition from one time period to another occurred gradually.

PALEO-INDIAN PERIOD

(9500 B.C. - 5500 B.C.)

Evidence of human occupation in the northern Rio Grande Valley dates back some 11,000 years to a cooler, wetter time called the Ice Age or Pleistocene Age. Hunting bands of Paleo-Indians sporadically moved in and out of the area in pursuit of large game animals. A few spear points used by these prehistoric hunters have been found near here. But they are more common on New Mexico's eastern plains.

ARCHAIC PERIOD

(5500 B.C. – A.D. 600)

After the last glacier receded northward, about 7,500 years ago, the climate became drier and warmer and plant and animal life changed accordingly. As the large grazing animals died out these nomads began hunting smaller game like deer and rabbits and collected edible plants.

Around 500 B.C. the population of the northern Rio Grande Valley began to increase. Along the banks of the Rio Grande, south of Bandelier, a few scattered groups, called Basketmakers, lived in pithouses carved into the soil and roofed with wood and mud. Archeologists point to the remains of the partially subterranean pithouses and the earliest evidence of domesticated crops as the beginning of a sedentary lifestyle for the Anasazi.

DEVELOPMENTAL PERIOD

(A.D. 600 – A.D. 1175)

Early in this period the people acquired pottery making skills. While baskets were portable and practical for a nomadic people, they were replaced by pottery vessels when the people became sedentary.

The pithouse was gradually replaced by a new type of three or four room dwelling constructed entirely above ground. The old pithouses, with some modifications, became the first kivas or ceremonial chambers. These early pueblos were made of adobe, a mixture of mud reinforced with wood and rocks. Later some were made almost entirely of stone.

It appears that most decorated pottery dating to the early and mid Developmental Period was made elsewhere and imported through trade with other groups. By A.D. 1100–1175 an indigenous decorated pottery style was developed for the first time in this area. Archeologists feel this pottery style was derived from the Chacoan Culture, indicating trade between these people and those in Chaco Canyon to the west.



COALITION PERIOD

(A.D. 1175 – A.D. 1325)

An increase in population led to the settlement of previously unoccupied areas. It was early in this period that the Pueblo people first settled the Pajarito Plateau and Bandelier National Monument, increasing their sphere of influence. During the 1200s population and trade at the Anasazi settlements of Chaco Canyon and Mesa Verde began to decline.

Coalition Period pottery took on new styles, some of which resembled pottery from the Four Corners area and Mesa Verde in particular. This suggests to archeologists that some

people from the Four Corners migrated to this area. A new technique of decorating pottery using carbon paint replaced the mineral paints used in earlier times.

CLASSIC PERIOD

(A.D. 1325–A.D. 1600)

Leaving the Four Corners Region, the Pueblo people went southwest into what is now central Arizona and southeast into New Mexico's northern Rio Grande Valley where Bandelier National Monument is located. During this resettlement there was a decline in cultural development followed by a cultural rebirth illustrated by the architecture and pottery. Population on the Pajarito Plateau peaked during the Classic Period.

The most striking characteristic of Classic Period villages is their immense size. Most pueblos ranged from 150 to 500 rooms but many contained 1,000 to 1,500 rooms. These large communities were often constructed to enclose a central plaza. Tyuonyi in Frijoles Canyon is a good example. The kivas were often located in the central plaza or near the outer edge of the pueblos.

An important advancement was the widespread use of water control and soil retention technologies. Remains of irrigation canals, terraces and gardens divided into small sections or grids date from this period.

Possibly through trade, people from the west introduced the technique of glaze paints for decorating pottery. This new method brought change in designs and styles.

The transition between the Classic Period and the Historic Period came with Spanish exploration in New Mexico led by Oñate in 1598. When Spanish colonization took place it brought about significant change in the Pueblo culture.

THE PEOPLE OF FRIJOLAS CANYON

The people who lived in Frijoles Canyon were entirely dependent on Mother Earth for survival. They were probably attracted to this canyon in the late 1100s by the permanent stream, El Rito de los Frijoles. The wise use of available resources was vital and their practical yet difficult lifestyle allowed them to live here for about 400 years. The Anasazi raised corn, beans and squash primarily on the mesa tops. Although they used what technology they had to provide the parched land with water, the crops were dependent on the rains. Hunting game and picking wild, edible plants was an important supplemental food supply. They fashioned tools from available resources: stone, bone and wood. With these simple tools, they were able to carve homes into the canyon walls.

Pottery was decorated with paints produced from plants and ground stone. Yucca fiber brushes were used to apply designs.

Cotton was used to weave clothing. Other garments made of animal furs, turkey feathers and fibers extracted from the yucca plant covered their bodies and protected them from the summer sun and winter cold.

After 400 years of intense farming practices (without modern products like fertilizers), hunting, plant collecting and tree cutting it is likely they exhausted the resources. The population began to decline as the people moved to new areas seeking fertile land. When the Spanish arrived in the late 1500s the stone rooms of Frijoles Canyon were deserted.

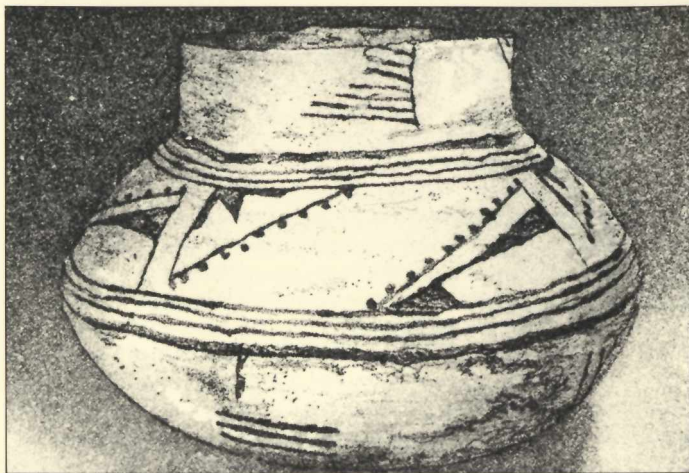
HOW DO WE KNOW

Some of the Frijoles Canyon ruins were excavated during the first two decades of the 1900s. The School of American Archaeology (known today as the School of American Research), a Santa Fe based organization sponsored the digs led by Edgar

L. Hewett. Archeology was a young science which required hard, physical work and was pursued by those with a passionate drive for learning about ancient peoples.

Today more advanced methods allow experts to study sites without destroying evidence. These techniques give scientists insight into many aspects of prehistoric times. Dendrochronology, or tree-ring dating, for example, helps tell scientists when dwellings were built. Studies of pollen found in the soil from ruins provide clues about the climate and plants. These and other sophisticated methods are used to gain information about the people who once lived here. Still, there are many gaps in the story that can only be filled by continued research.

Bandelier National Monument preserves these ruins for such study. As Dr. Hewett once wrote, "History is stored away in the archives of Mother Earth. Some of it has been printed in books and filed away on library shelves, but the

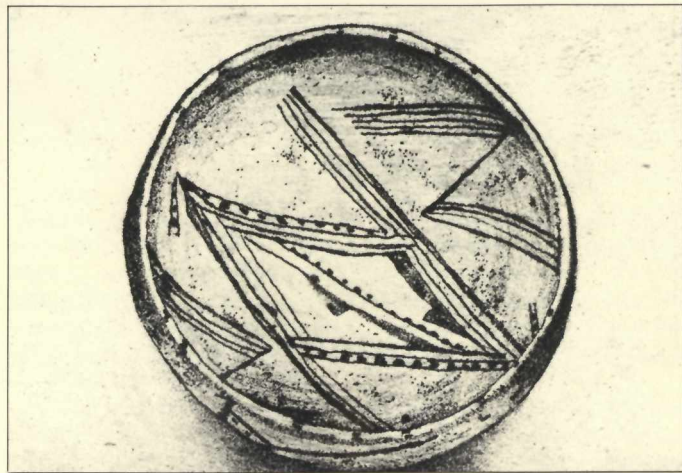


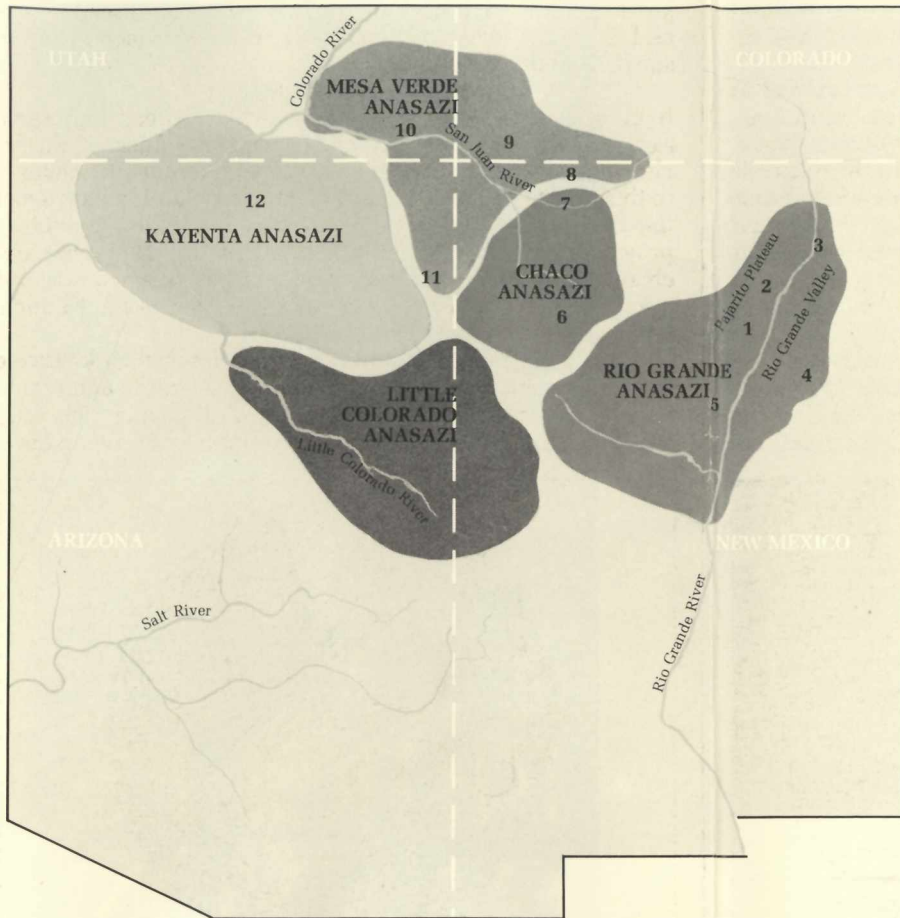
greater part, written unconsciously in things fashioned for use and in things that ministered only to the satisfaction of the spirit, is under the soil . . ."

TO PRESERVE AND PROTECT

In the early days, men like Hewett realized the need to preserve and protect the historical and scientific values of an archeological area like Bandelier National Monument. Sensitive to this need, Hewett was instrumental in obtaining passage of the Antiquities Act of 1906, the first legislation providing protection for this nation's antiquities. By 1979, the Archaeological Resources Protection Act recognized ruins and other antiquities as an . . . "irreplaceable part of the Nation's heritage."

Today, it is the mission of the National Park Service to preserve and protect areas of historic, scientific and scenic value that such areas may be enjoyed by *all* people. This duty can only be fulfilled through your support and cooperation.





As the Anasazi People moved to new areas, they encountered new environments and were influenced by other peoples through trade and communication. Over time, major Anasazi groups developed which reflected the different influences each experienced.

1. Bandelier National Monument
2. Puye Cliff Dwellings
3. Taos
4. Pecos National Monument
5. Coronado State Monument
6. Chaco Culture National Historical Park
7. Salmon Ruins
8. Aztec Ruins National Monument
9. Mesa Verde National Park
10. Hovenweep National Monument
11. Canyon de Chelly National Monument
12. Navajo National Monument