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BANDELIER NATIONAL MONUMENT

TYUONYI  
TRAIL GUIDE  
FRIJOLES  
CANYON

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

#### HOW TO USE THIS GUIDE

Numbered stops along the trail correspond to numbered paragraphs in trail guide.

#### DESCRIPTION OF TRAIL

Length: 1 1/4 miles through all 21 numbered stops and return. Time required: about 1 hour. Terrain: paved; relatively level to Tyuonyi; inclines and steep, narrow stairs to cliff dwellings and Long House.

Ceremonial Cave is an additional 1 mile, 1-hour roundtrip on a level dirt trail with a steep climb of 140 feet up 4 ladders and steps to reach the cave.

Park trails may present difficulties for people of differing physical abilities. A map, available at the visitor center, details visitor center, details accessibility.

#### MILEAGES (one way)

##### TYUONYI LOOP TRAIL

Visitor center to Tyuonyi — 1/4 mile

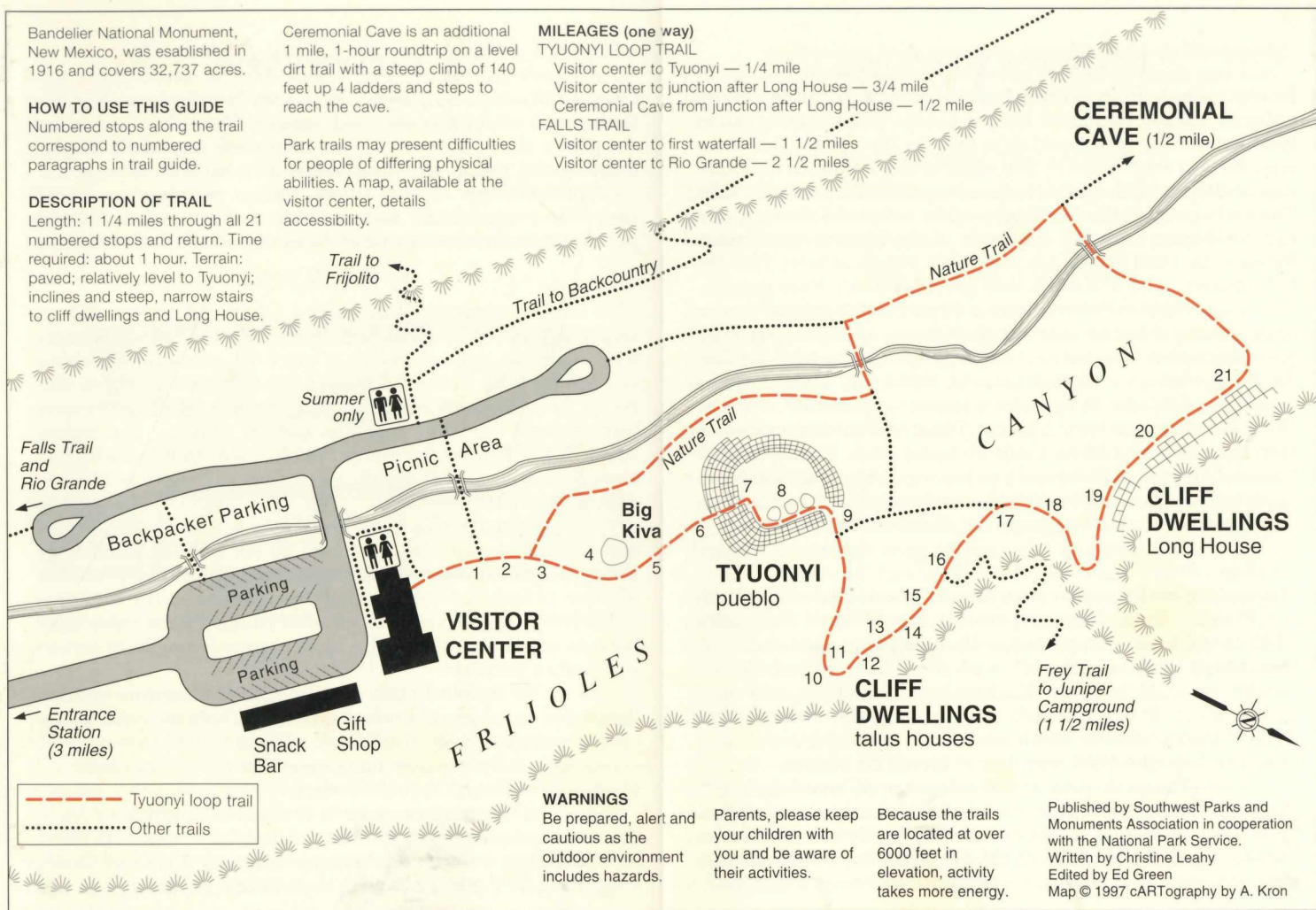
Visitor center to junction after Long House — 3/4 mile

Ceremonial Cave from junction after Long House — 1/2 mile

##### FALLS TRAIL

Visitor center to first waterfall — 1 1/2 miles

Visitor center to Rio Grande — 2 1/2 miles



**FRIJOLE**

#### WARNINGS

Be prepared, alert and cautious as the outdoor environment includes hazards.

Parents, please keep your children with you and be aware of their activities.

Because the trails are located at over 6000 feet in elevation, activity takes more energy.

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## 1. VIEW OF THE CLIFFS

In 1880 people from Cochiti Pueblo brought fledgling anthropologist Adolph Bandelier here to see the place they consider their ancestral home. Looking at Frijoles (free-HOH-lace) Canyon, he was impressed by the sight of the empty cave dwellings and crumbled stone houses along the base of these cliffs. The early people who lived here, often called the Anasazi (ah-nah-SAH-zee), were the ancestors of the present-day Pueblo Indians. In 1890 Bandelier wrote his classic novel, *The Delightmakers*, which is set in this canyon among those people.

Frijoles Canyon is a small part of the extensive area once inhabited by the ancestral Puebloans. Villages were scattered throughout the surrounding Pajarito (pa-ha-REE-toe, Little Bird) Plateau and Rio Grande Valley; at various times members of this far-flung culture inhabited parts of Colorado, Utah, Arizona, and New Mexico. Their ancient homes can be seen in places like Mesa Verde National Park, Chaco Culture National Historical Park, and Canyon de Chelly National Monument. While the people shared a common culture, each group developed their own language, art, and architectural styles.

## 2. GEOLOGY

The canyon-and-mesa country around you is part of the Pajarito Plateau, formed by two violent eruptions of the Jemez (HAY-mess) Volcano over one million years ago. Located fourteen miles to the northwest, this powerful volcano ejected enough material to cover this four-hundred square-mile area with a layer of volcanic ash up to one-thousand-feet thick. Each of the two Jemez eruptions was six hundred times more powerful than the 1980 eruption of Mount St. Helens.

The pink rock of the canyon wall is volcanic ash that compacted over time into a soft, crumbly rock called "tuff." Weathering of softer areas in the tuff led to the "Swiss cheese" appearance of the cliffs. The ancestral Pueblo people enlarged some of these natural caves for homes and storage.

## 3. FARMING AREA

On the canyon floor, the people cleared farming areas to grow their crops of corn, beans, and squash. They also farmed on the mesas above the canyon, and supplemented their diet by hunting and gathering edible native plants. With average annual precipitation of only fifteen inches, farming was never easy or sure. Irrigation was possible in the canyon, but the people knew that their survival depended on the summer rains.

## 4. BIG KIVA

This underground structure, called a *kiva* (KEE-vah), was an important part of their culture. Primarily used for religious activities, kivas also served as a place of education for boys and young men. Since the people did not have a written language, knowledge was passed from one generation to the next through oral tradition: legends, stories, prayers, and songs. Kivas are still used by many Pueblo men and women, and most assumptions about prehistoric uses are based on historic and modern information.

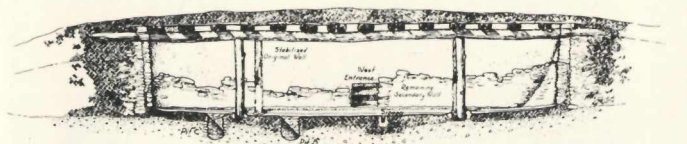
Imagine this kiva covered by a roof made of wood and earth. The roof was supported by six wooden pillars; the short upright logs on the kiva floor show the relative positions of these pillars. A ladder through an opening in the roof provided entry. The recess in the wall to your right may also have been an entrance, although being so narrow it may have served some other purpose.

In Pueblo Indian tradition, their ancestors entered this world from a world below. The small hole near the floor's center, called a *sipapu* (SEE-pah-poo) in the Hopi language, symbolizes the place of emergence and suggests that these ancient people also held such a belief.

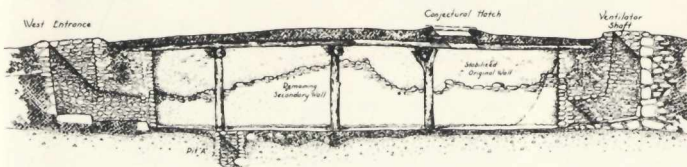
There is no evidence that reveals how they used the rectangular holes in the floor. Similar features excavated in other kivas were found covered with thin pieces of wood, suggesting they may have been used as foot drums.

The chimney-like opening on your left is the ventilator shaft. Fresh air was drawn in through this vent while heat and smoke from the fire went out the ladder hole. Although not visible now, there was a fire pit on the floor near the base of the ventilator shaft.

Notice the two different layers in the stone wall. The inner layer was once a complete wall, with much finer stonework than the coarse outer wall. This suggests that the kiva was rebuilt sometime after its initial construction.



SECTION ALONG "AA" SHOWING EXISTING WALLS AND CONJECTURAL RESTORATION



SECTION ALONG "DD" SHOWING EXISTING WALLS AND CONJECTURAL RESTORATION

## 5. UNEXCAVATED SITE

This low mound is typical of archeological sites before excavation. Early excavations in this canyon were done under the direction of Dr. Edgar Lee Hewett from 1908–1920. 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 sites for study in future years when even more sophisticated (and less damaging) methods will be available.

You can help preserve irreplaceable archeological information by staying on the paved trail at all times and leaving everything as it is. Every bit of evidence is needed to reconstruct the story of these people.

## 6. ENTRANCE TO TYUONYI

These are the walls of the excavated village of Tyuonyi (chew-OHN-ye). At least two stories high, it contained about four hundred rooms and housed about one hundred people.

## 7. PLAZA IN TYUONYI

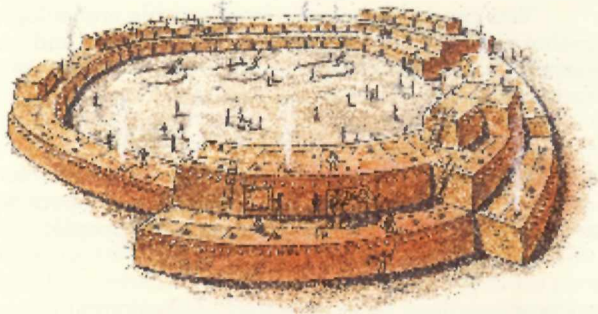
In good weather, most daily activities of the community occurred in this central plaza. Imagine women firing pottery and grinding corn, men making bows and arrows or stone tools, and children doing chores, herding turkeys, or playing games.

Where you entered Tyuonyi is the only ground-level entrance to the village. During excavation, post holes in a zigzag pattern were found in this entrance, suggesting that posts may have been arranged as a barrier to strangers attempting to enter the village. There is little evidence of warfare, but the defensive location and arrangement of the structure suggest that the people were concerned about possible attacks.

Around this area today there are Pueblo groups who speak two different languages: Tewa speakers (TAY-wah) to the north and Keres (CARE-ace) speakers to the south. This was likely true in the past also, and there is an old tradition that Frijoles Canyon was the dividing line between these language groups. Some Keres speakers say that the name "Tyuonyi" means a place of meeting or place of treaty.

Imagine you are a resident of this village. First-floor rooms have no doors; you climb a ladder to the roof and enter your home by another ladder through a hatch-like doorway. Inside the small, dimly-lit room, 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 used for food storage.





The model of Tyuonyi in the visitor center and the drawing in the brochure you received at the park entrance may help you visualize this active, highly organized community.

## 8. SMALL KIVA

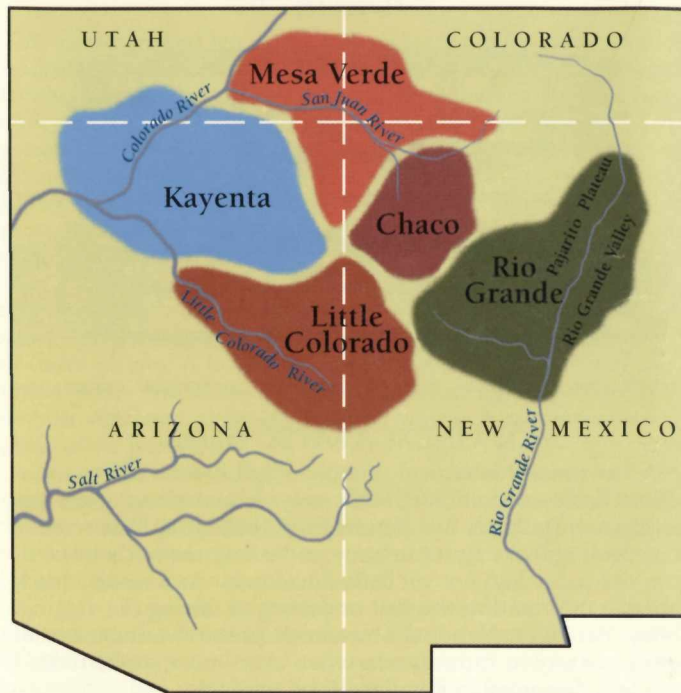
Before you are three kivas. The first has been excavated and stabilized; notice the ventilator shaft. Further along the trail you can see the rock rim of the second kiva and the depression indicating the third; these have not been excavated. Smaller than the Big Kiva you saw earlier, these kivas are the more common size found in the Southwest.

## 9. VIEW OF TYUONYI

Around you the walls remain the same height as when they were excavated. The National Park Service stabilizes the fragile stone walls with new mortar as needed to prevent further deterioration, but the walls have not been rebuilt.

Here you get an idea of the almost circular floor plan of the village. Tree-ring dating shows construction of Tyuonyi began over six hundred years ago, and the caves were occupied at the same time. The choice to live in the caves or on the canyon bottom may have been based on family or clan custom, or perhaps simply preference.

| ANCESTRAL PUEBLO GROUPS |                    | 100 B.C. | A.D. 1600 |
|-------------------------|--------------------|----------|-----------|
| CHACO                   | A.D. 500-A.D. 1300 |          |           |
| MESA VERDE              | A.D. 500-A.D. 1300 |          |           |
| LITTLE COLORADO         | A.D. 850-A.D. 1500 |          |           |
| KAYENTA                 | A.D. 500-A.D. 1300 |          |           |
| RIO GRANDE              | A.D. 600-A.D. 1600 |          |           |



Notice that the cave dwellings are located along the south-facing canyon wall. In the winter, that side gets the afternoon sun and is much warmer than the north-facing wall. Snow melts off much more quickly, and on bright winter afternoons people could have come out of the small, smoky homes to sit on rooftops and enjoy the sunshine.

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, WHICH STARTS AT #19 IN THIS BOOKLET.

## 10. NATURAL CAVE

Soot on the ceiling of the naturally-formed cave above you suggests that it was used, although it may not have been a dwelling. Getting into this cave required some effort. Hand and toe holds carved into the rock were used for climbing to



the opening, a feature once common all along these cliffs. The tuff cliffs are very crumbly, so please stay on the trail.

## 11. CAVE ROOMS

These cave rooms were dug out of the cliff walls. Although the rock is soft, it would still be quite a task to carve out a home using only stone tools. The walls were plastered with clay, possibly to keep them from crumbling or perhaps for aesthetic reasons. Ceilings show soot from fires used for light, heat, and cooking. Caves were seldom used alone; most were back rooms for houses like the one you will see at Stop #12. Remember, enter ONLY caves with ladders.

## 12. RECONSTRUCTED TALUS HOUSE

This house is built of talus (TAH-lus), the rock debris found at the base of a 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. Because they were built of roughly-shaped stones and mud mortar, rain and snow continually eroded the walls. Mud plaster on walls and floor would also have to be re-done frequently. A great deal of time and energy must have been devoted to maintaining their homes.



### 13. SNAKE KIVA

The soot-blackened ceiling and remnants of rock drawings suggest that this was a kiva. Look along the back wall. The black zigzag design is frequently found in the Southwest, and may represent the "feathered serpent," known in Tewa as Awanyu (uh-WAHN-you). In this semi-arid land, the serpent is very important in Pueblo Indian tradition because it is associated with water. The design is also found in Mexico and may indicate interaction between distant peoples.

To the right of the serpent is a red-colored face with

white and yellow feathers. 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.



Some floors were plastered with a mixture of animal blood, soot, and clay; you may notice a little of this flooring along the bottom edge of the cave walls.

### 14. CANYON PANORAMA

This is a good point to look out over the canyon and Tyuonyi. Why did the ancestral Pueblo people settle here? El Rito de los Frijoles (El REE-toe day los free-HOH-lace, little river of the beans) is a permanent stream in a land where water is scarce. The soil yielded crops; game was available, at least in the early years; and materials were available to build homes. With all these resources available, why did the people finally leave, and where did they go?

As many as five hundred people once lived in Frijoles, with other villages nearby. After four hundred years of intense farming, cutting trees for firewood and building, collecting edible plants and hunting wild animals, perhaps the land could no longer support the people. Periods of drought may have intensified the always-difficult task of living on the land. For whatever reasons, the people moved to other areas. Present-day Pueblo people live in villages along the Rio Grande and its tributaries, and at Zuni and Hopi. People at nearby Cochiti Pueblo tell us that their ancestors lived in Frijoles Canyon, and other groups also have traditions linked to this area.



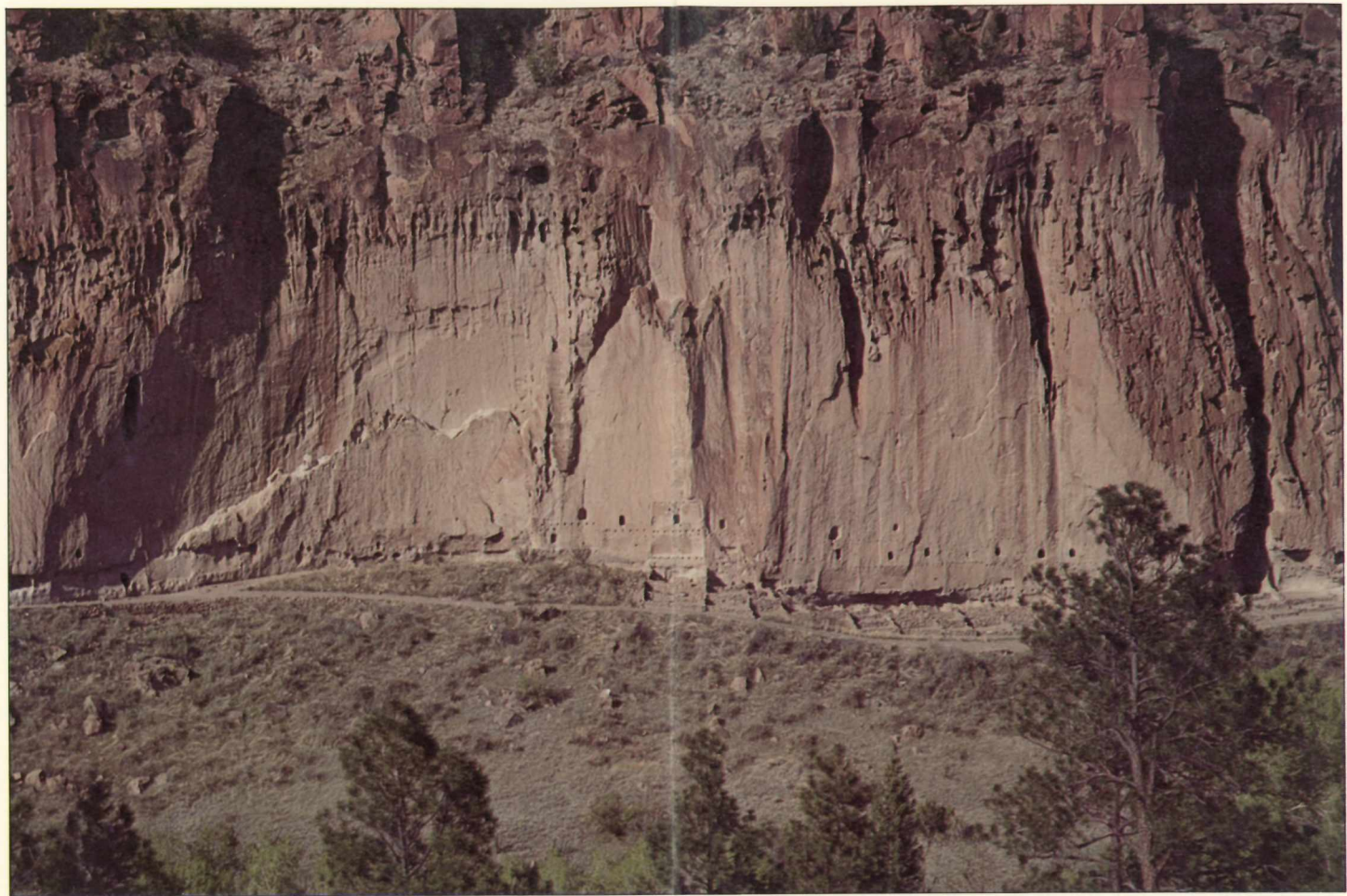
## 15. CAVE KIVA

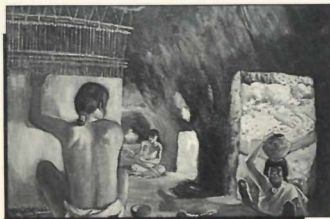
This cave kiva has been reconstructed. See if you can find the air vent, smoke hole, fire pit, and sipapu. The sticks on the ceiling are reconstructions of loom supports. The depressions in the floor show the locations of anchors used to keep the

weaving straight. Tradition tells us that men did the ceremonial weaving. Today, both men and women weave.

To Pueblo people past and present, kivas are considered sacred. Please be respectful of this holy place, and do not deface anything here (or anywhere else).







## 16. FREY TRAIL

To your right is a dirt trail known as the Frey (fry) Trail; steep switchbacks lead up to the canyon rim and Juniper Campground. The trail was named in honor of George and Evelyn Frey, who moved into the canyon to manage the guest lodge in 1925. There was no road into the canyon until the 1930s, so the trail was used to bring people, supplies, and even a piano down the canyon wall. Mr. Frey, an engineer, built a suspension cable system to carry groceries and laundry, but people still had to walk or use horses.

The Tyuonyi loop trail continues on the paved trail.

## 17. TRAIL FORK

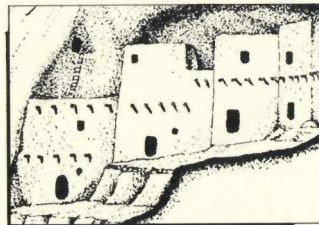
Turn left to return to the visitor center. Turn right to go to Long House, where the people built multistoried masonry rooms and carved drawings into the cliff.

## 18. THE ORCHARD

Below you are several fruit trees and an irrigation system, remnants of an early ranch. Judge Abbott of Santa Fe built a summer home here in the early 1900s. It later became a guest ranch, and in 1925 George and Evelyn Frey acquired the lease. Mrs. Frey planted seventy-five fruit seedlings in this small orchard.

In the 1930s the Civilian Conservation Corps built the entrance road, visitor center, a new lodge, and other visi-

tor facilities, and removed the old ranch structures. Mrs. Frey continued to operate the lodge until it closed in 1977; she then worked at the visitor center until her death in 1988 (sixty-three years in Frijoles Canyon). Today the Frijoles Canyon Lodge buildings near the visitor center are used as the gift shop, snack bar, and National Park Service offices.



## 19. LONG HOUSE

This extensive structure was a condominium-style community that extended for eight hundred feet along the canyon wall. The rows of round holes are sockets where *vigas* (VEE-gahs, roof beams for homes) were anchored to the cliff for support. You can see how many stories Long House had by counting the rows of viga holes. Due to the protection of the overhanging cliff, many rooms still have original plaster.

Stone walls are fragile. Standing, sitting, climbing over, or even leaning on them could damage the walls or injure you. STAY ON THE TRAIL.

## 20. PETROGLYPHS

Above the top row of viga holes are many *petroglyphs*, designs carved into the stone. Someone standing on the roof of the house could make these drawings, which may depict such things as humans, birds, animals, and lightning. The ancestral Puebloans had no formal written language, so we can only speculate about the ideas the artists intended to convey.

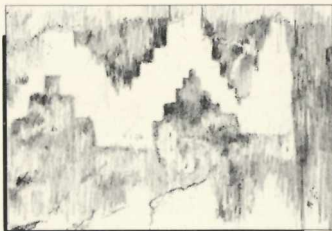




## 21. PICTOGRAPH AND BAT CAVE

This painted design, a *pictograph*, was part of the back wall of a second story dwelling. You are standing in front of what was once the home of a prehistoric family. Very likely many rooms were decorated with paintings, but most have disappeared as rooms have crumbled.

In 1986 a colony of about ten thousand bats moved into the vertical tube-shaped cave above the pictograph, and has returned each summer since then. They are enthusiastic insect-eaters, and the quantity of guano falling onto the trail from the cave above made it necessary to move the trail away



from the cliff. People often fear bats unnecessarily. Bats do not attack people or get in our hair; they are much more interested in catching and eating "bugs" like mosquitos, grasshoppers, and centipedes. Do not handle bats (or any other wild animal); serious diseases could be transmitted to you.

*THIS IS THE END OF THE SELF-GUIDED WALK. YOU MAY RETURN THE WAY YOU CAME OR CONTINUE DOWN THE HILL AND ACROSS THE CREEK. WHERE THE TRAIL FORKS, YOU MAY TURN LEFT AND RETURN ALONG THE NATURE TRAIL OR YOU MAY TURN RIGHT AND GO TO THE CEREMONIAL CAVE. THE TRAIL TO CEREMONIAL CAVE IS A PLEASANT HALF-MILE (ONE WAY) WALK ALONG THE CREEK. TO ENTER THE CAVE, WHICH IS 140 FEET ABOVE THE CANYON FLOOR, YOU MUST CLIMB FOUR LADDERS. CLIMBING INTO THE CAVE 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, which translates to "people who are not us." We don't know what they called themselves. They made their homes here, farmed, created drawings on the rock, and eventually moved on. It is possible they had to leave because the resources upon which they depended became depleted. In our society of conspicuous consumption, if we continue to deplete our resources, where will we go?

# THE ANCESTRAL PUEBLO PEOPLE

Adolph Bandelier became fascinated with the archeological sites and the story of the inhabitants of Frijoles Canyon over one hundred years ago. Since then, many archeologists and scientists have studied the evidence of the prehistoric Pueblo culture in an attempt to reconstruct the story of these early people.

The villages in Bandelier National Monument are protected to preserve one important link in the history of the Pueblo people. Bandelier National Monument, although more well-known than other parts of the Pajarito Plateau, is only one component of the story. In the quarter-million acres of the Plateau, there are probably more than twenty-five thousand archeological sites, and the density in some areas approaches eighty to ninety 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, dis-

tinct subgroups have developed among the Pueblo people as they moved to new areas, encountered different environments and neighbors, and developed new technologies. Archeologists analyzing the information on the history of these people have designated a series of periods to denote the changes in the culture over time. Dates vary from area to area, and transitions from period to period usually happened gradually.

## PALEO-INDIAN PERIOD

*(9500 B.C.—5500 B.C.)*

Evidence of human occupation in the northern Rio Grande Valley dates back some eleven thousand 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 seventy-five hundred years ago, the climate became drier and warmer, and plant and animal life changed accordingly. As the large grazing animals died out, these nomadic peoples began hunting smaller game like deer and rabbits and collecting 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 lived in pit houses dug into the ground and roofed with wood and mud. Archeologists point to the remains of partially subterranean pit houses and the earliest evidence of domesticated crops as the beginning of a sedentary lifestyle for the ancestral Puebloans.

## 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 pit house was gradually replaced by a new type of three- or four-room dwelling constructed entirely above ground. The old pit houses, with some modifications, became the first kivas (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



may have been derived from the Chacoan Culture, indicating contact 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. During the 1200s, population and trade at the large settlements of Mesa Verde began to decline.

Coalition Period pottery exhibited 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, Pueblo people went southwest into what is now central Arizona and southeast into New Mexico's northern Rio Grande Valley. Population on the Pajarito Plateau peaked during this time.

The most striking characteristic of Classic Period villages is their immense size. Most pueblos ranged from 150 to 500 rooms, but some 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 techniques. 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 and settlement in New Mexico, led by Oñate in 1598. Spanish colonization brought about profound change in the lives and culture of the Pueblo people.

## THE PEOPLE OF FRIJOLES CANYON

The people who lived in Frijoles Canyon were entirely dependent on the land 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 four hundred years. The ancestral Pueblo people raised corn, beans, and squash. Although they used what technology they had to provide the parched land with water, the crops were dependent on the rains. Hunting game and collecting wild, edible plants were important as supplements to the 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, or turkey feathers combined with fibers from the yucca plant, covered their bodies and protected them from the summer sun and winter cold.

After four hundred years of intense farming practices (without modern products like imported 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. When the Spanish arrived in the late 1500s the stone rooms of Frijoles were deserted.

## HOW DO WE KNOW?

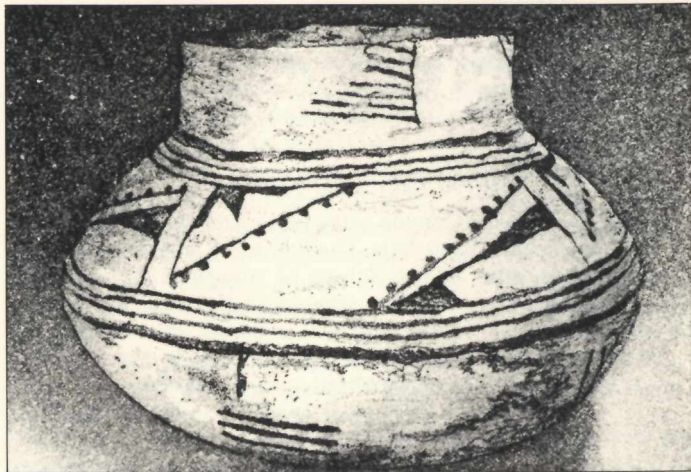
Some of the Frijoles Canyon sites were excavated during the first two decades of the 1900s. The School of American Archeology (known today as the School of American Research), a Santa Fe-based organization, sponsored the digs led by Dr. Edgar Lee Hewett. Archeology was a young science that required hard, physical work and was pursued by those with a passionate drive for learning about ancient peoples.

Today more advanced methods allow experts to use very subtle bits of information while studying sites. These techniques give scientists insight into many aspects of pre-



historic times. Dendrochronology, or tree-ring dating, for example, helps tell scientists when dwellings were built. Studies of pollen found on room floors 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.

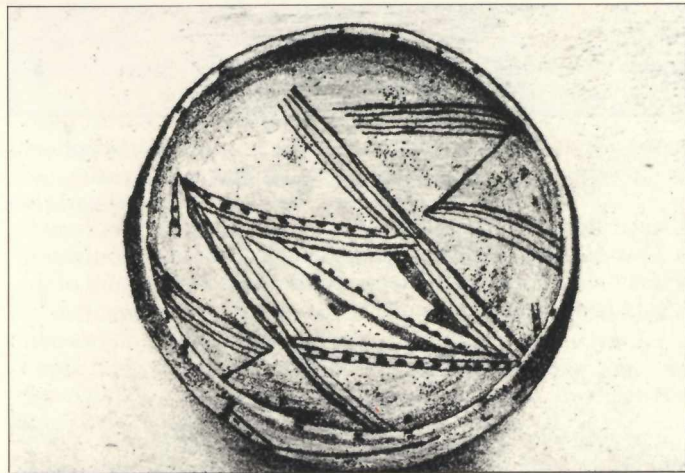
Bandelier National Monument preserves these sites for such study. As Dr. Hewett once wrote, "History is stored away in the archives of Mother Earth. Some of it has been printed in books and filed away on library shelves, but the greater part, written unconsciously in things fashioned for use and in things that ministered only to the satisfaction of the spirit, is under the soil. . . ."

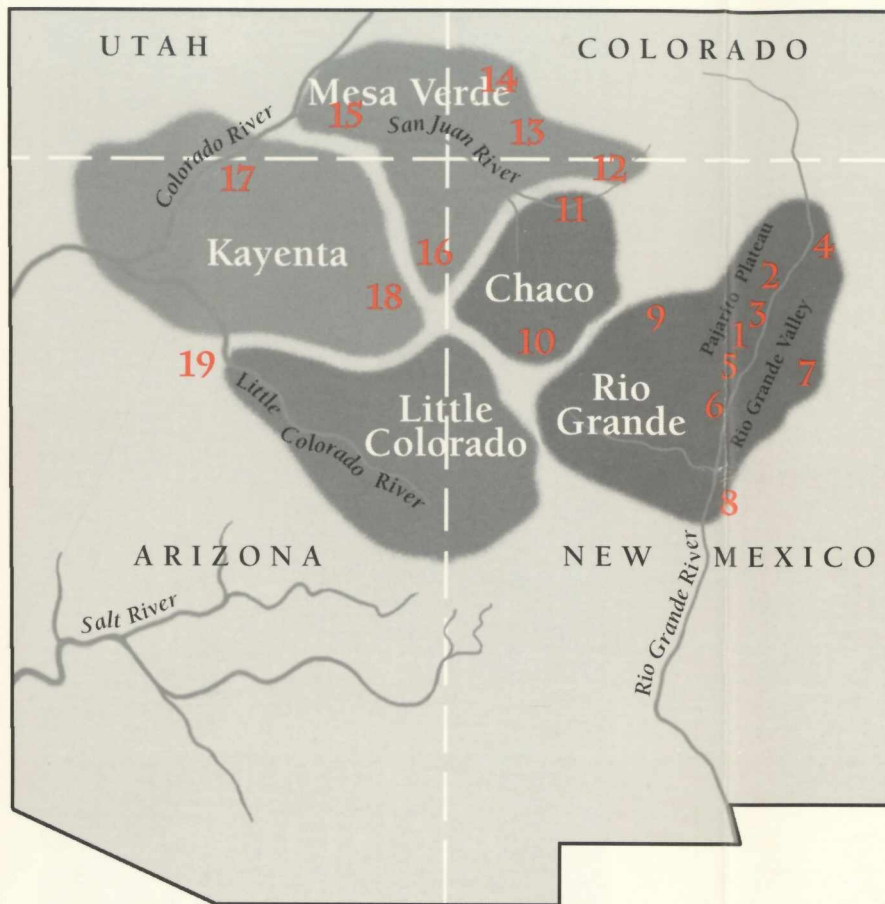


## TO PRESERVE AND PROTECT

In the early days, men like Dr. 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, Dr. Hewett was instrumental in obtaining passage of the Antiquities Act of 1906, the first legislation providing protection for this nation's antiquities. In 1979, the Archeological Resources Protection Act recognized sites 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 so that such areas may be enjoyed by all people, for all time. This goal can only be fulfilled through the support and cooperation of everyone.





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

1. Bandelier National Monument
2. Puye Cliff Dwellings
3. San Ildefonso Pueblo
4. Taos Pueblo
5. Cochiti Pueblo
6. Coronado State Monument
7. Pecos National Historical Park
8. Salinas Pueblos National Monument
9. Jémez Pueblo
10. Chaco Culture National Historical Park
11. Salmon Ruins
12. Aztec Ruins National Monument
13. Mesa Verde National Park
14. Anasazi Heritage Center
15. Hovenweep National Monument
16. Canyon de Chelly National Monument
17. Navajo National Monument
18. Hopi Villages
19. Wupatki National Monument