mesa verde
NATIONAL PARK
COLORADO
mesa verde national park

Nearly 2,000 years ago, Indians in the “Four Corners” area of Colorado, Utah, Arizona, and New Mexico were practicing agriculture. These Indians lived in the region for some 1,300 years and then abandoned it for areas to the south. Evidence of that ancient occupation is seen today in ruined villages dotting the mesa tops and valley floors and in cliff dwellings throughout this canyon country.

Visitors to Mesa Verde who can momentarily live and think in the past will enjoy a glimpse of life in those prehistoric times.

To expand the capacity and resources of Mesa Verde National Park, a long range development program is now in progress on both Chapin and Wetherill Mesas.

The Wetherill Mesa project was undertaken to learn more about the early people who lived here and to provide additional interpretive facilities. The National Geographic Society has made substantial contributions to the archeological investigations.

Wetherill Mesa is closed to the public because heavy construction will be going on during the next several years. The National Park Service regrets whatever inconvenience this may cause, but no exceptions can be made.
PRESEVERATION OF THE CLIFF DWELLINGS

Mesa Verde’s ancient and irreplaceable cliff dwellings, abandoned for centuries and dangerously weakened by time, must be afforded maximum protection if they are to be preserved. This regulation, therefore, is rigidly enforced:

Visitors may enter cliff dwellings only when accompanied by park rangers on guided trips, or during the hours a dwelling is scheduled as “open for visitation” with park rangers on duty.

PREHISTORIC INHABITANTS OF THE MESA VERDE

The Mesa Verde (MAY-sah VER-day) was inhabited for hundreds of years by Pueblo Indians. These people, like their descendants living in Arizona and New Mexico today, were farmers. When they came into the area about A.D. 1, their culture was simple. They were intelligent and progressive, however, and by A.D. 1300 they had attained a high cultural level. Their occupation of the region is divided into four periods, each characterized by certain developments. In the following description, the dates are approximate.

Basketmaker Period—A.D. 1 to 450

In 1892, Richard Wetherill, an early-day rancher and explorer, excavated some caves in southeastern Utah. Under rooms and trash left by Pueblo Indians in the 1200’s, he found burials and utensils of earlier inhabitants. These earlier people had no pottery but were expert weavers. Impressed by the profusion of baskets he found in their graves, Wetherill called them the “Basketmakers.” Years later it was realized that the Basketmakers were Pueblo Indians at an early stage in their cultural development, but the name, so descriptive of Pueblo culture between 1 and 450, has continued in use.

When the Basketmakers reached Mesa Verde they took shelter in the shallow caves that characterize the area. Unfortunately, these caves were used hundreds of years later by their descendants, and little remains to indicate the early occupation. In areas near Mesa Verde, primitive Basketmaker house remains have been uncovered. As no evidence of these houses has been discovered in Mesa Verde, the people probably found ample shelter in the caves.

The Basketmakers wove excellent baskets, bags, sandals, and other articles. Since they did not make pottery, baskets and bags served as containers. They manufactured a variety of tools, implements, and jewelry of stone, bone, wood and shell. These people hunted with the atlatl (AT-lat-uhl), a dart-throwing stick. From hides of animals they made bags, robes, and fur blankets. They raised corn and squash in small fields on the mesa top and stored this produce and wild plant foods in roofed cists built in cave floors. The people often used these same cists as burial places for the dead.

The Basketmakers showed marked capacity for development and willingness to borrow ideas from people with whom they came in contact. There was steady cultural progress, and in the late 400’s, significant changes began to take place.

Modified Basketmaker Period—A.D. 450 to 750

Sometime after 450, the Basketmakers started making pottery, borrowed the bow and arrow from some other group of people, and began building substantial houses which were clustered in small villages, first in caves and later on the mesa tops. They began cultivating beans and domesticated the turkey. These changes in, and additions to, their culture are reflected in the name “Modified Basketmaker.”

Weaving was still an important craft but pottery replaced baskets for many household purposes, such as cooking, storage, and water-carrying. The bow and arrow was a more efficient weapon than the atlatl; however, there is evidence that the people did more trapping and snaring of game than shooting. Beans, a high protein food, added much to the diet now that fireproof vessels were available for cooking them. Turkeys, during this and the following period, seem to have been raised for their feathers, which replaced fur to a large extent in weaving blankets and robes.

The house structure developed during this period is called a pithouse. It was a semisubterranean room with low walls and a flat roof of posts, poles, sticks, bark, grass, and mud. The first pithouses were circular structures with a ventilator tunnel leading under the south wall. Entry was by means of a ladder through a smoke hole in the roof. Later the ventilator tunnel was replaced by an antechamber which may have had a doorway. Probably ladders were always used to gain access to the roof. Late in the period pithouses were dug deeper, and large ventilator tunnels with vertical shafts replaced the antechambers. These deep
pithouses were circular, D-shaped, or square with rounded corners. As pithouses provided ample protection, the people could live in the open near their fields. Hundreds of pithouse remains are found in the Four Corners region, indicating that the population increased in this period.

Arts and crafts continued to develop, tools were better made, and the presence of articles foreign to the Mesa Verde—such as shell, turquoise, obsidian, and salt—indicates that the people had contacts or carried trade with other tribes. By 750, the culture had undergone marked changes. Archologists designate the following 350 years as another period.

Deevelopmental Pueblo Period—A.D. 750 to 1100

In the latter part of the 700's, the people began to abandon pithouses as living quarters in favor of vertical-walled, flat-roofed houses built in contiguous rows. There was an increasing tendency to group these rows of rooms together in compact villages. To these the Spanish name "pueblo," meaning "village," has been given, and the "pueblo," meaning "village," has been given, and the people are referred to from this time on as the "Pueblos," the "village-dwellers." The name "Developmental Pueblo" is used for this period because this was when the groundwork was laid for the Great, or Classic, Pueblo Period that followed.

This was a period of experimentation and development, especially in architecture. Many types of walls were constructed in the early phase of this period, and these are seen in architectural modifications: double walls replaced single walls in house construction, tower structures appeared, ground-floor doorways were sealed, and occasionally rude walls were erected around enclosures; open-front courts with kiva in the center postulated that nomadic groups may have entered the Four Corners area in numbers, attracted by the fields, stored food, and water. Furthermore, through this and the following phase, there was a gradual decrease in population as groups moved out of the area to settle farther south.

Pottery improved throughout the period and distinctive types evolved. By 900, most vessels were made by coiling rather than by weaving; the coils were not obliterated. This characteristic ware, known as "corroded," was characteristic of this and the following period. All other vessels were smoothed and often decorated, usually with black designs on a white background.

Until almost 1100, this was a period of peace, expansion, and progress. Arts and crafts flourished, and a variety of tools and implements was manufactured. Innumerable farming villages dotted the region as the population continued to increase. Toward the end of the period, however, changes took place which seem to reflect growing unrest and need for security. These changes are seen in architectural modifications: double walls replaced single walls in house construction, tower structures appeared, ground-floor doorways were sealed, and occasionally rude walls were erected around enclosures; open-front courts with kiva in the center postulated that nomadic groups may have entered the Four Corners area in numbers, attracted by the fields, stored food, and water. Furthermore, through this and the following phase, there was a gradual decrease in population as groups moved out of the area to settle farther south.

Better pottery was made and the decorations were more carefully applied. Fine craftsmanship was exercised in the manufacture of tools and implements. Articles made of turkey bone made their appearance, indicating that the people were using the bird for food. Excellent masonry of well-shaped stone blocks laid in a minimum of adobe mortar was used in construction.

The late phase (1200-1300). This phase, marked by continued growth in the population and development of the kivas, was the culmination of Pueblo cultural development in Mesa Verde. Shortly after 1200, the people began to abandon their mesa and valley pueblos in favor of locations in the basins and along the rivers. The people abandoned their mesa and valley pueblos in favor of locations in the basins and along the rivers. The caves were bitterly cold in winter. The mesa-top fields of Mesa Verde region the people abandoned large acreage of what must have been good farmland to concentrate in areas near springs. Furthermore, through this and the following phase, there was a gradual decrease in population as groups moved out of the area to settle farther south.

Abandonment of the Mesa Verde—A.D. 1275 to 1300

The cliff dwellings, the highest architectural achievement of the Mesa Verde people, were not inhabited for long. Late in the 1200's, they were abandoned, the people leaving the area never to return. They drifted south to join other Pueblo people along the drainages of the Rio Grande and the Salt River in the borders of New Mexico and Arizona. While the move to the Rio Grande was one of pazzling out, the abandonment by 1300 of the widely populated Four Corners area, including the Mesa Verde, is even more difficult to comprehend. Perhaps many factors contributed to the movement south. The population dwindled from 1100 on as the springs are located near the caves at the bases of the cliffs. Water was of paramount importance to these people. In the centuries they had farmed the mesa, they had cleared much of the land for garden plots and for timber for fuel and construction, thus increasing the rate of runoff and decreasing the output of the springs. The population was large and all available water was needed by the people themselves. If other groups were entering the area in numbers, they would constitute a threat to the water supply, a threat these people could ill afford.

The early phase (1100-1200). In the early phase, the trends which started in the latter part of the Developmental Period resulted in a new village pattern. Compact pueblos replaced the scattered village, and many kivas were abandoned. In these later villages, which were terraced structures from one to four stories high, there were no doorways into ground-floor rooms unless the rooms opened onto enclosed courts. Kivas, which formerly had been built in the open area in front of villages, were drawn back into the pueblo and surrounded by rooms, or were connected by doorways in the walls. Kivas were connected by tunnels to structures, or to rooms in the pueblo. Nearly all house walls were double, the outer walls often being massive. Throughout the Mesa Verde region the people abandoned large acreage of what must have been good farmland to concentrate in areas near springs. Furthermore, through this and the following phase, there was a gradual decrease in population as groups moved out of the area to settle farther south.

Great, or Classic, Pueblo Period—A.D. 1100 to 1300

This was the climax period of Pueblo culture in the Mesa Verde area, and arts, crafts, and architecture reached their highest development. Material evidence is concentrated in the light of what is known of present-day Pueblo culture, points to the people having a rigid social structure. The growing importance of their religion is evidenced by the large number of kivas and the appearance of separate buildings designed solely for ceremonial use. On the basis of cultural developments and village locations, this period is divided into two phases.

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Why, then, did they leave? Modern research is contributing much to our understanding of these prehistoric times. Science, however, can never give us the complete answer, because it cannot reconstruct for us the human emotions and reactions that were involved. It is doubtful that we ever really will know why these people, who had struggled so successfully for centuries against a not too favorable environment, gave up all they had achieved to move away from their ancient homeland and settle in a similar environment a short distance to the south.

THE RUINS

Visitors to the park will see ruins of many different types, ranging in style from simple pithouses of the 500's to cliff dwellings of the 1200's. While the cliff dwellings are the most spectacular villages because of their setting, the mesa-top ruins are more important, for they show the entire range of architectural development.

Ten surface sites on one loop of the ruins road may be visited in the sequence in which they were constructed. Starting with a Modified Basketmaker pithouse built in the late 500's, you go on to deeper pithouses of the late 600's and early 700's. These are followed by stops at dwellings of the late 500's, you go on to deeper pithouses of the late 600's and early 700's. These are followed by stops at dwellings of the late 600's, you go on to deeper pithouses of the late 700's, and finally to the cliff dwellings. The last stop is Sun Temple, a great ceremonial structure of the late phase of the Classic Period.

Many of these ruins of the late phase of the Classic Period are seen from canyon rims. They range in size from tiny storage rooms tucked away in almost inaccessible cliff niches to large villages containing scores of rooms. The largest and most famous of the cliff dwellings is Cliff Palace, the first major ruin discovered in the Mesa Verde. Spruce Tree House, in the canyon back of the museum, is the best preserved large cliff dwelling. Other famous cliff dwellings seen along the ruins road are Square Tower House, at Sunset House, Mummy House, Oak Tree House, New Fire House, Fire Temple—an unusual ceremonial structure built in a cave—House of Many Windows, Hovenweep House, and Balcony House.

HISTORIC EVENTS

Following abandonment of the Mesa Verde by the Pueblo Indians, there is no evidence that the area was occupied again until the settlement of the surrounding valleys, in the 1870's, drove the Ute Indians to take refuge in the mesa's many canyons. Noocard bands probably hunted in the area from time to time, but the silent, deserted villages decayed and fell to ruin. History did not bypass the Mesa Verde, however, and the following outline summarizes a few events which had bearings on its history.

1895. Spanish traders penetrated southern Colorado. Possibly one of these men climbed the Mesa Verde and, looking down across its forested top, was inspired to call it the "green table land."

1905. Don Juan Maria de Riveras' first official Spanish expedition into the area and explored the mounds to the east and north of the Mesa Verde.

1906. Mesa Verde National Park was established by act of Congress, June 29.

1908. The first ranger-guided trips were conducted to the cliff dwellings. Dr. Jesse Walter Fewkes excavated Square Tower House.

1909. Dr. Fewkes excavated Cliff Palace. Channel Caputo, Colorado. Possibly one of these men climbed the Mesa Verde and, looking down across its forested top, was inspired to call it the "green table land."

1910. Dr. J. L. Nusbaum excavated Balcony House.

1912-1922. Dr. Fewkes excavated several cliff dwellings and many mesa-top ruins excavated under the Wetherill Mesa Project will be open to visitors by 1968.

GEOLOGY

The park is important geologically as the type locality of the Mesa Verde group, which consists, in descending order, of Cliff House sandstone, Menefee formation, and Point Lookout sandstone. This group, of Upper Cretaceous age, is underlain to a depth of 2,000 feet by the Mancos shale. Marine fossils characterize the Cliff House and Point Lookout sandstones, and plant fossils abundant in the Menefee formation, the great coal-bearing stratum of western Colorado. Mesa Verde is an erosional remnant. The upheavals which accompanied the mountain-building to the north and east lifted, tilted, and cracked the great beds of sandstone and shale. Erosion has eaten away at the cracks throughout the millennia to form the maze of canyons and mesas which is Mesa Verde.

Entering the park at an elevation of 6,964 feet, along a ridge separating the Mancos Valley from the east to the Montezuma Valley to the west, you see before you a steep talus slope (the Mancos shale) topped by a bold promontory (the Point Lookout sandstone). As you drive west along the northern escarpment of the Mesa Verde, you will see that the road cuts through the Menefee formation, exposing shale and beds of coal. After topping the rim and heading south, you glimpse the dull golden cliffs of the mesa's many canyons, which drain southward into the Mancos River. These are exposures of Cliff House sandstone, in which are located the many shallow caves and cliff dwellings seen along the ruins road are Square Tower House, at Sunset House, Mummy House, Oak Tree House, New Fire House, Fire Temple—an unusual ceremonial structure built in a cave—House of Many Windows, Hovenweep House, and Balcony House.

organization of women dedicated to securing National Park status for Mesa Verde, was incorporated and started working with scientists and Congressmen for a park bill.

The Mesa Verde National Park was established by act of Congress, June 29.

From Park Point on the north rim, the highest elevation in the Mesa Verde (8,572 feet), you get an excellent panorama of the famed Four Corners region of Colorado, Utah, Arizona, and New Mexico. This spectacular area is a striking illustration of the effects of erosion and mountain building on the land. Also from Park Point, or anywhere along the north rim, Mesa Verde's name—the "green table land," takes on meaning as you look southward over the verdant expanse of forest and brush covering the mesa top.

Today, the Mesa Verde is like a great fortress, towering high above the surrounding valleys. Why, you may ask, did the Indians choose to live here? The answer is found in the geological phenomena of the mesa. When the ancient Basketmakers reached the Mesa Verde they were farmers. As such they needed three things: arable land, a permanent supply of water, and, since they had no houses, shelter from the elements. The mesa supplied all three.

Following the uplifting of the area, costs before man arrived, the mesa, with its rich supply of water and nutrient rich soil, was deposited on the mesa top. This rich soil today supports a varied plantlife, and dryland farming is practicable. Modern visitors can see the mesa, (8,572 feet), you get an excellent panorama of the famed Four Corners region of Colorado, Utah, Arizona, and New Mexico. This spectacular area is a striking illustration of the effects of erosion and mountain building on the land. Also from Park Point, or anywhere along the north rim, Mesa Verde's name—the "green table land," takes on meaning as you look southward over the verdant expanse of forest and brush covering the mesa top.

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**PLANTS AND ANIMALS**

The most interesting thing about Mesa Verde's plants and animals is their association with the prehistoric Indians. While the ancient people were farmers, they also hunted, scared, and trapped birds and mammals and collected roots, nuts, greens, herbs, seeds, and berries to vary their diet. They used timber, shrubs, bark, and grasses in construction and many woody plants in the manufacture of tools and implements. They used fiber-yielding plants such as yucca, nettle, and flax, in weaving. Tied bundles of herbs served as implements. They used fiber-yielding plants, such as cotton, and the pinyon pine, a gift of the Indians. They even utilized antlers, horns, hooves, claws, nuts, greens, herbs, seeds, and berries to vary their diet.

While the ancient people were farmers, they also hunted, which still inhabit the park have been identified. Rodents, squirrels, and rock squirrels abound, as do many other small rodents. Bears, cougars, and gray foxes are common and chipmunks are often seen is the common bull snake. Perhaps the prehistoric people regarded snakes in the same light as some Pueblo people do today—as messengers of the gods, creatures which are not molested.

The most numerous bird bones found in the ruins are those of the turkey, which was domesticated. Delicate feathers found in the cliff ruins probably were used to trap small birds with brightly colored feathers; if so, these bird's fragile bones have not been preserved.

Reptiles. Lizards are the most common reptiles. The ancient people apparently admired the speed and grace of these little animals, for representations of lizards were frequently painted or molded on pottery or carved on building stones or cliffs. There are not many species of snakes and only one poisonous reptile, the prairie rattlesnake. The snake most often seen is the common bull snake. Perhaps the prehistoric people regarded snakes in the same light as some Pueblo people do today—as messengers of the gods, creatures which are not molested.

**OTHER PUBLICATIONS**

For more detailed information on this area, you may purchase other publications at the park or by mail from the Mesa Verde Museum Association, a nonprofit organization, whose address is Box 38, Mesa Verde National Park, Colo. 81330. The association will send you a list of titles and prices.

**ABOUT YOUR VISIT**

The park entrance is midway between Cortez and Mancos, Colo., U.S. 160, which connects with a number of major highways that approach the park from all directions. The park entrance is 21 miles of mountainous road from the highway. Rocky Mountain mule deer, the most common large mammal in the park. Many plant remains from the ruins have been identified. Reptiles. Lizards are the most common reptiles. The ancient people apparently admired the speed and grace of these little animals, for representations of lizards were frequently painted or molded on pottery or carved on building stones or cliffs. There are not many species of snakes and only one poisonous reptile, the prairie rattlesnake. The snake most often seen is the common bull snake. Perhaps the prehistoric people regarded snakes in the same light as some Pueblo people do today—as messengers of the gods, creatures which are not molested.

**WHAT TO DO IN THE PARK**

In order to give you an understanding of the park and a glimpse into the lives of the prehistoric inhabitants, the National Park Service maintains museums, road and trailside exhibits, self-guiding tours, a schedule of park ranger-guided trips, and (during the summer) campfire programs. These are no charges for these services.

**Park Seasons**

**Summer.** Early May to October 15, when maximum interpretive activities, accommodations, and other services are available.

**Winter.** October 15 to early May. Lodging, meals (other than snackbar services), groceries, gas, and other supplies are not available within the park. The museum is open, tours are conducted daily to Spruce Tree House (weather permitting), and you may drive one loop of the ruins road, viewing cliff dwellings from canyon rims and visiting the mesa-top ruins.

**Spruce Tree House is the best preserved large cliff dwelling.**
Ranger-guided ruins trips. During the summer season, park ranger-interpreters conduct trips through some of the outstanding cliff dwellings. In winter, trips are conducted to Spruce Tree House only (weather permitting). The schedule of trips is subject to change, so be sure to check at the museum information desk.

Campfire programs are conducted each evening at 9 p.m. from June to Labor Day, and at 8 p.m. from Labor Day to close, weather permitting. Talks deal with prehistoric and modern Indians of the Southwest, and the archeology, history, and natural history of the area.

Hiking. A few short trails for hiking are in the head-quarters area. Written permits must first be obtained from the chief park ranger's office in the museum and returned to the office on completion of a hike. Longer trails are in the Morfield Canyon area. Register for these with the campground ranger and report back to him on completion of a hike.

Hiking is restricted because Mesa Verde National Park is a museum in itself and must be preserved as such. The fragile, irreplaceable ruins must be afforded maximum protection.

Photography

The cliff dwellings are best photographed in the afternoon, for most of the caves face west-southwest. The finest pictures are taken from the canyon rims. Spruce Tree House, in the canyon back of the museum, and Square Tower House, Cedar Tree Tower, Far View House, and Pipe Shrine House, may be photographed any time during the day.

There are modern restrooms. No utility hookups are provided for trailers, but the campground has a holding tank disposal station.

Services

Mail Service. You may have your mail sent in care of General Delivery, Mesa Verde National Park, Colo. 81330; or if you are a lodge guest, in care of Spruce Tree Lodge.

Telegraph and telephone. Visitors should use Spruce Tree Lodge, Mesa Verde National Park, Colo., as their telegraph and telephone lodge operating desk for wires. Telegrams may be sent from the lodge. Pay phones are in the lodge and at the entrance to the museum parking area. Emergency messages should be sent or called to the chief park ranger's office.

Bus transportation to the ruins is furnished by Spruce Tree Lodge.

Religious services. Nondenominational services are conducted each Sunday morning and evening at the Campfire Circle, park headquarters; and Catholic Mass is said on the balcony of the Natural History Building each Sunday morning in summer and from Monday through Friday the rest of the year. Hours: 8 a.m. to 12 m. and 1 p.m. to 5 p.m.

Kiddie Corral, operated by the Mesa Verde Co., has supervised play for children 2 to 6 years old. Open from 8 a.m. to noon and 1 p.m. to 5 p.m. in summer.

Service stations are at Morfield Village and Navajo Hill. Tow service and emergency road and mechanical service are available through the Mesa Verde Co.

Groceries, campers' supplies, firewood, charcoal, etc., Morfield Village store is open during camping season; the lodge store operates May 15 to October 15. Coin-operated ice machines and soft-drink dispensers are available.

Shower, laundry, hair-dryers, drycleaning. Coin-operated showers, washers, dryers, and hair dryers are at Morfield Village. Limited laundry service may be obtained at the Mesa Verde Co. laundry in the Plaza Area. Commercial laundry and dry-cleaning service may be arranged at the stores.

Newssheets: gift and curio shops. Newspapers, magazines, film, and other items may be purchased at the lodge and at Morfield Village. Gift and curio shops at both locations feature authentic Indian handicrafts. Interpretive literature is available at the museum and gift shops.

Horseback riding is available from about Memorial Day to Labor Day. Wrangler-guided rides of 1, 2, and 4 hours are offered at Morfield Village. Reservations can be made by writing to the MV Pack and Saddle Horse Co., Mesa Verde National Park, Colo. 81330.

Regulations

Please cooperate in observing the regulations which have been designed to protect and preserve all prehistoric and natural features and to provide for your safety and comfort.

Prehistoric features. Do not disturb, mar, or remove from place any antiquity. Do not enter any cliff dwelling except with a park ranger on a guided trip or when a ruin is open for protection with a park ranger on duty. Severe penalties, including both fine and imprisonment, will be imposed for any violation of these regulations.

Natural features. Do not disturb, mar, or remove any rocks, fossils, minerals, or plants, and do not pick wild-flowers.

Wildlife. The park is a sanctuary for all wildlife. Teasing, frightening, capturing, feeding, wounding, or killing any bird or other animal is prohibited.

Firearms. Possession of firearms must be declared on entering the park and use or display is prohibited.

Fireworks are not allowed.
Fires are permitted only in fireplaces in Morfield Campground and the park headquarters picnic area. Never leave a fire unattended; be sure your fire is out before you leave camp or picnic site. Report brush, grass, and forest fires to the nearest park ranger, at a ranger station, or the museum.

Firewood. Gathering firewood is prohibited. Do not use an ax or knife on any tree or shrub or strip bark from junipers.

Smoking. Do not throw cigarettes, cigars, pipe ashes, or matches from your car; be sure they are out before discarding them. In periods of extreme fire danger, smoking is prohibited in moving vehicles and along trails.

Trash. Dispose of trash in receptacles that are provided throughout the park. Leave the park clean.

Pets are allowed if they are physically restricted at all times. They are not allowed in public buildings or on park trails.

Rocks or other objects must not be thrown or rolled over the cliffs.

Camping and picnicking are permitted only in designated sites. Camping is limited to 14 days from June 1 through September 7; the limit may be extended at other times. Campers may not leave campsites unattended for more than 24 hours. Dump refuse from trailers at designated receptacles or in the holding tank disposal station in Morfield Campground.

Ruins Road may be used from 7:45 a.m. to sunset in summer and from 8 a.m. to sunset the rest of the year.

Hiking on trails may be done only by visitors holding written permits or those registered with the campground ranger for a hike.

Accidents must be reported to the nearest park ranger station as soon as possible.

Motor vehicles shall not be operated outside roadways or parking areas. A park permit must be carried in the vehicle for which issued and must be exhibited to park rangers on request. Park roads have numerous curves and grades, and courtesy and caution must be exercised to prevent accidents. Observe posted speed limits. Put your car in gear, or "park," and set the brake before you leave it.

THE FEDERAL ANTIQUITIES ACT

This act was designated to protect America's priceless heritage of an unrecorded past, and it behooves every citizen to assist in this protection by respecting the terms of the act and by reporting to proper authorities any violations they may observe. Every broken bit of pottery, bone, stone, and shell, every piece of charcoal and trace of ash, every stray building stone, etc., tells a story which, when correlated with other such stories, brings back a chapter from the vanished past. If such articles are disturbed or removed from place, the story is lost forever.

OTHER ARCHEOLOGICAL AREAS

In addition to Mesa Verde National Park, a number of National Monuments in the Four Corners region also preserve outstanding ruins that are evidence of the same prehistoric way of life: Hovenweep, in Colorado and Utah; Aztec Ruins and Chaco Canyon, in New Mexico; and Canyon de Chelly and Navajo, in Arizona.

ADMINISTRATION

Mesa Verde National Park, established in 1906, contains 51,344 acres. It is administered by the National Park Service, U.S. Department of the Interior.

The National Park System, of which this park is a unit, is dedicated to conserving the scenic, scientific, and historic heritage of the United States for the benefit and enjoyment of its people.

A superintendent, whose address is Mesa Verde National Park, Colo. 81330, is in immediate charge of the park.

Fees are collected under the provisions of the Land and Water Conservation Fund Act of 1965. The Recreation/Conservation permit will admit the driver and passengers of a private automobile. Individual daily and seasonal permits can also be purchased.

The DEPARTMENT OF THE INTERIOR—the Nation's principal natural resource agency—bears a special obligation to assure that our expendable resources are conserved, that our renewable resources are managed to produce optimum benefits, and that all resources contribute to the progress and prosperity of the United States—now and in the future.