

**T**usayan Pueblo's builders were pioneers on the western fringe of the Anasazi world. Here their structures were not equal to those of the heartland. The ruins you see here are the remains of a small hamlet where a population of some 30 people lived for approximately twenty years in the latter part of the 12th century. The architecture and level of social complexity represented here are fairly typical of the period known as "Pueblo II." While the ruins at Tusayan are not comparable to those at Chaco Canyon or Mesa Verde, they are of greater importance than their size might indicate. Here, too, the Anasazi were prolific builders; the area boasts an average of 1.2 sites per acre.

Inhabitants of Tusayan Pueblo relied upon domesticated crops as a major food source and supplemented their diet by hunting wild game and gathering wild plants. Corn, beans and squash were grown in small fields. Their agricultural expertise and favorable environmental conditions allowed the Anasazi to inhabit areas that had been previously unproductive, such as canyon rims and drainage deltas along river corridors.

Anasazi life was difficult by modern Western standards. Despite their skill as builders, they invented neither keyed walls nor chimneys. Smoke-filled rooms contributed to respiratory difficulties. Degenerative arthritis, impacted teeth, and

pyorrhea were common, and skeletal remains reveal teeth eroded to the dentine from eating stone-ground flour. And like agricultural people everywhere, they were dependent upon weather for their livelihood.



*Stone dams were built in natural drainages to retain water and soil.*

As in many isolated cultures, the Anasazi view of the future was a narrow one, without consideration of consequence. We err in our 20th-century romantic view of a people in harmony with their environment. The demand for firewood and roof beams deforested hundreds of square miles. At Chaco Canyon 200,000 trees were felled for roof beams alone — attesting to both the effectiveness of the stone axe and the doggedness of the axemen. Often they would walk 40 miles to find suitable logs and then bear them home on their backs because they did not yet possess the horses which would arrive with the Spanish in the 1500s.

Between AD 1150 and 1250, the entire American Southwest suffered a series of droughts which intensified the effects of deforestation. The land could no longer support the agricultural demands of a growing population, and farming in marginal areas became much more difficult — finally impossible. Overpopulation, coupled with a failing resource base, may have led to social and political unrest which caused the Anasazi to abandon their citadels. Migrations have often been a solution for populations suffering from war, poverty, and famine, and the Anasazi migrated southward to the Hopi Mesas and eastward to the Rio Grande River. Despite the fragile nature of the individuals, the culture as a whole endured to become the Pueblo peoples of

today — the Hopi, Zuni, Acoma, and the pueblos of the Rio Grande River Valley.

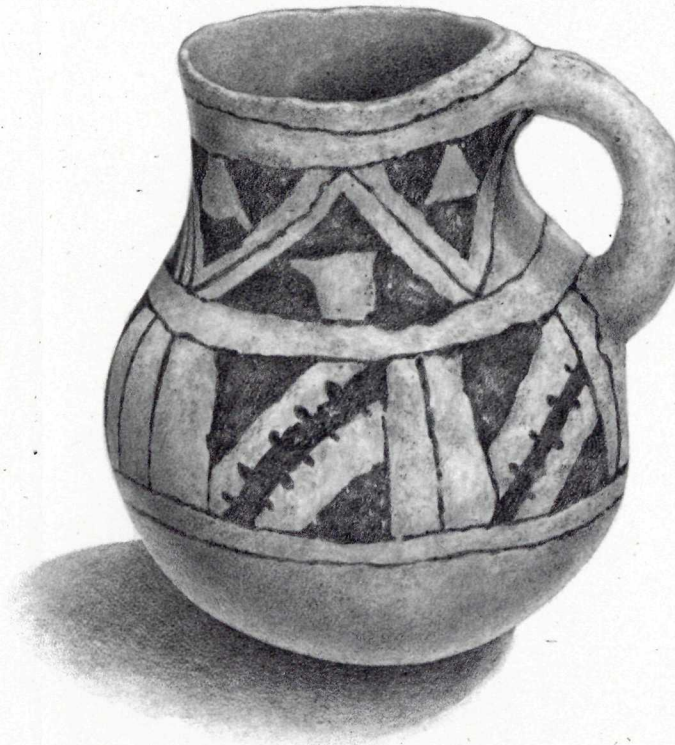
While archeologists have deduced much about the Anasazi, we remain ignorant of other things — the thoughts of a potter crafting her vessel, leaving finger prints which are visible 800 years later; the beliefs of a people as to why no rain fell year after year after year. Knowing that these ruins will remain forever mute, and that much will remain unknown to us, only binds our fascination further.

*Potsherds, left to right above:*  
*Tusayan Black on White AD 1000-1210*  
*Flagstaff Black on White AD 1250-1300*  
*Tusayan Black on Red AD 1175-1220*  
*Corrugated utility ware AD 1030-1200*

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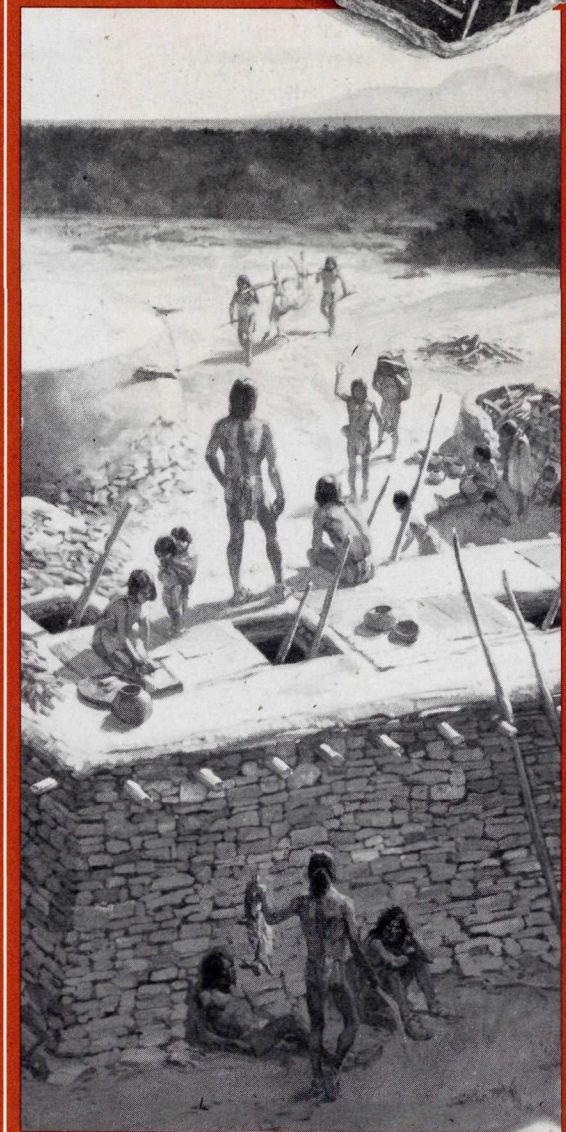
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*The Anasazi used pottery for carrying and storing water, and as vermin-proof vessels for storage of food and seeds. Because styles varied regionally and through time, archeologists use the remains of this pottery for dating habitation sites.*



*The fragile remains of ancient pots, scant evidence of the lives of the people who made them, are all too easily and often stolen from unguarded sites despite protection afforded them under the Archeological Resources Protection Act. In so doing pot hunters destroy information which could lead to greater understanding of these mysterious people and their way of life.*

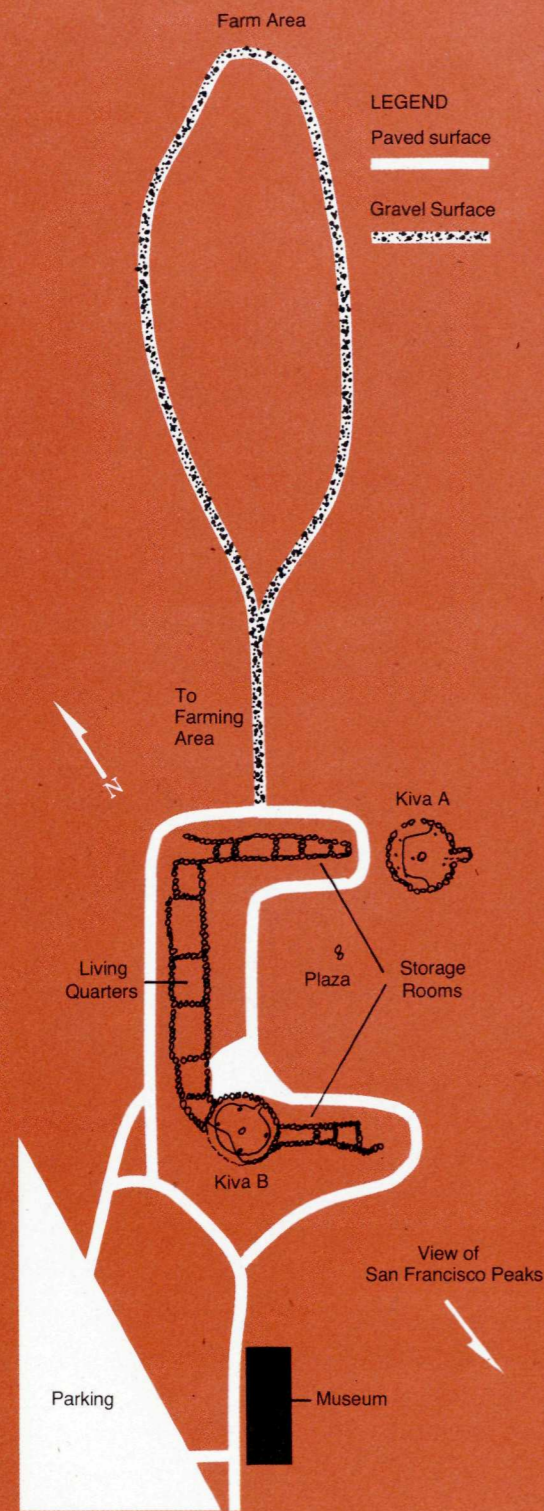
# TUSAYAN RUIN



GRAND CANYON NATIONAL PARK

**E**xcavation of the Tusayan (TOO say an) ruin was conducted in 1930 under the direction of Harold S. Gladwin and the staff of the Gila Pueblo in Globe, Arizona. They named it "Tusayan" following the Spanish nomenclature for the district. The museum was established to interpret the partially-excavated ruin, unique not only in that it represents the westernmost extension of the Kayenta Anasazi (anna SAH zee), but also because it is one of the most heavily visited archeological sites in the National Park system.

Allow approximately 30 minutes to tour the Tusayan Ruin via a wheelchair-accessible, paved path located directly east of Tusayan Museum. A 0.1-mile loop circles the ruin providing a glimpse into the daily lives of an Anasazi community, circa AD 1185. Exhibits along the path explain ruin features, and benches are provided for your comfort. A connecting gravel trail loops 0.1 mile to overlook the field where these prehistoric farmers grew their food crops.



**A**nasazi. The word passes through your lips like wind across treeless plateaus. It is a Navajo word meaning "Ancient Peoples" or "Ancient Enemies."

Who were the Anasazi? They were the prehistoric peoples of the Four Corners region of the American Southwest, known for their pueblos and cliff dwell-

ings, and the pottery, tools, and decorative items they produced. They occupied this region for about 1300 years.

The Anasazi first appear in the archeological record of the Southwest around the year AD 1. At that time they lived in pit houses, and the beautiful baskets they left behind led archeologists to use the term "Basketmaker" to describe these people and the time period from AD 500 to AD 700. Around AD 700, as they became more dependent upon agriculture, the Anasazi began to construct stone pueblos to satisfy their need for permanent settlements. Archeologists classify this later period as "Pueblo."

Compulsive builders, the Anasazi worked without cranes, bulldozers, or trucks. Their masonry varied from crude shelters to magnificent multi-story structures. Sites range in size from small multi-family units to villages and towns, located just about anywhere they could lay a few stones.

The largest concentration of Anasazi population was in what is now Montezuma Valley in southwestern Colorado and southeastern Utah. Here was Yellowjacket, one of the largest cities of the Anasazi world with an estimated population of 3,600. It boasted four plazas, twenty towers, 1,826 rooms, 166 kivas, streets with a north-south alignment, and a reservoir with spillway. Chaco Canyon, in northwestern New Mexico, served as a trade and distribution center for goods ranging from California abalone to Mexican parrots. Roads 25 to 40 feet wide, and 40 to 60 miles long radiated from Chaco.