



The village of Tuyouni in Frijoles Canyon at the height of its development in the late 1400s. Village conception and potter (below) by Louis S. Glanzman.



Pottery-making has been part of the Puebloan culture since before A.D. 400. Some pottery was plain, some patterned with indentations, and some decorated with designs that may have symbolized features of the Pueblo world.

## An Ancient Civilization

The Pueblo people have lived in the American Southwest for many centuries. Archeologists think they are descended from nomadic hunting and gathering people who came into the region 10,000 to 12,000 years ago. The Pueblo culture originated in the Four Corners Area (where New Mexico, Arizona, Utah, and Colorado meet), but it was not uniform from group to group. Cultural differences, over time and from place to place, are reflected in such surviving remnants as architecture and pottery. Early archeologists, studying the old dwellings for clues to their former inhabitants, adopted the Navajo term "Anasazi" to refer to the ancestors of Pueblo people before the coming of the Spanish.

The ancient people of the Bandelier area, like Puebloan ancestors elsewhere, were farmers, who grew maize (corn), beans, and squash. They supplemented their diets with native plants and by hunting and trapping deer, rabbits, squirrels, other mammals, and birds. They made clothing from animal skins and traded for cotton, which they wove into garments. They ingeniously made winter blankets from fibers of the yucca plant

interwoven with turkey feathers or strips of rabbit skin. Tools, including a wide variety of axes, mauls, and knives, were fashioned from animal bones, wood, and such local stone as obsidian and basalt. The people obtained other items, such as shell, turquoise, and parrots, through trade networks that ranged as far as central Mexico and Baja California.

The Puebloan ancestors occupied the Bandelier area for nearly 500 years. With less than half the monument surveyed, more than 2,400 sites have been located, but not all sites were inhabited at the same time.

For generations the people lived in small, scattered settlements, each consisting of perhaps only one or two families. Then from about A.D. 1150 to 1325, sometimes called the Rio Grande Coalition Period, the population increased. People began coming together in larger groups and, by the end of the period, villages (pueblos) often included as many as 40 rooms.

The following two and a half centuries, called the Rio Grande Classic Period, were characterized by fewer and larger pueblos, some exceeding 600 rooms, and by the prevalence of very small structures that archeologists call field houses and

believe show seasonal dispersal to agricultural fields. Ceremonial rooms called "kivas" were up to three times larger in classic times and may reflect a changing role in ritual or social life. The pueblo of Tuyouni and its adjacent cave dwellings in Bandelier are examples from the Rio Grande Classic Period, which ended in the late 1500s when the Spanish colonized New Mexico, bringing immense change to the American Southwest.

The modern Pueblo people have oral traditions that link them to the past, but no written record existed before the coming of the Spanish. Archeologists trying to decipher the relationships of modern pueblo villages to various early sites are often puzzled. Differences in pottery suggest that the people who lived in the part of Bandelier called "Tsankawi" were different from the people who lived in the rest of the monument. Today, the Pueblos immediately to the north and east of Bandelier speak Tewa while those to the south speak Keres. What was the relationship between the people of these language groups in ancestral times? The dwellings in Bandelier may hold the answer, so we ask that you respect and help us preserve them. The key to the past is in your hands.

### "The Grandest Thing I Ever Saw"

In 1880, a 40-year-old self-taught anthropologist-historian named Adolph F. A. Bandelier came to New Mexico Territory under the sponsorship of the Archeological Institute of America with the ambitious goal of tracing the social organization, customs, and movements of southwestern and Mexican peoples. He traveled and studied throughout the region, tramping the canyons and mesas, speaking with many Native Americans, and delving into the archives for knowledge about the indigenous peoples. Looking back after his first 18 months in the field, Bandelier tallied visits to 166 ruins in New Mexico, Arizona, and Mexico. "I believe this a fair work," he wrote in his journal. "But do not let me become proud. I may fall at any moment."

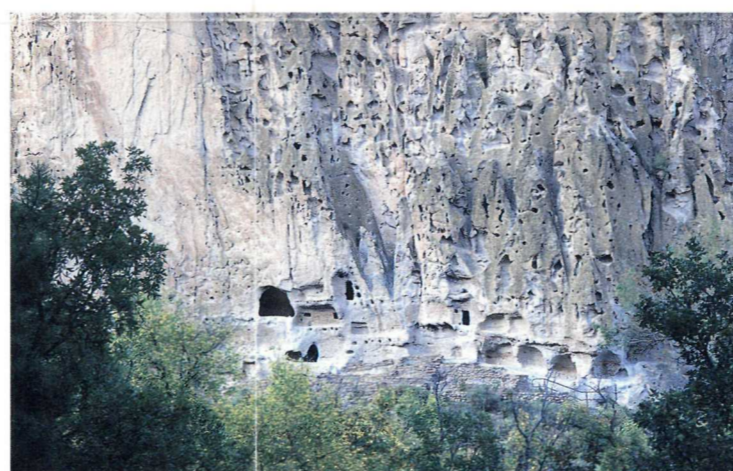
Men from Cochiti Pueblo guided Bandelier to their ancestral homes in Frijoles Canyon in 1880. With its sheer cliffs, year-round stream, and distinctive cave-room architecture, the

canyon captured his imagination. In 1890 he made the canyon and dwellings the scene of his novel, *The Delight Makers*, depicting Pueblo life in pre-Spanish times. Bandelier left New Mexico in 1892 and went on to studies in Peru and Bolivia. In his seventies, he went to Saville, Spain, to study early Spanish records of the Americas. He died there in 1914.

Although now relatively unknown to the public, Bandelier's pioneering work laid the foundation for much of modern southwestern archeology. Edgar L. Hewett, a prominent southwestern archeologist who directed several excavations in Frijoles Canyon in the early 1900s, saw the need to preserve the ancestral Pueblo sites and was instrumental in establishing Bandelier National Monument in 1916. It is a fitting tribute to Bandelier's pioneering contributions that the monument was named for him.

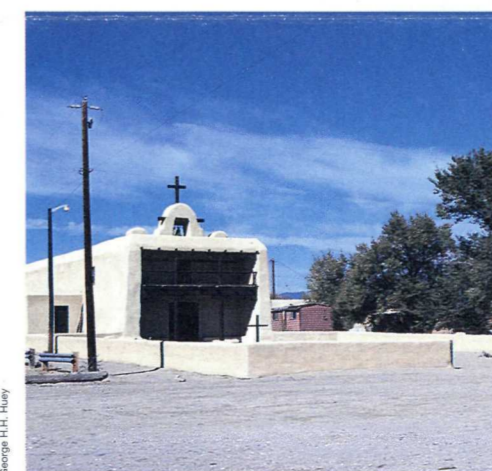


Adolph F. A. Bandelier. Born in Switzerland in 1840, he grew up in Illinois. He was obligated to work in his father's businesses, but read, corresponded, and published in anthropology. In 1880 he began the southwest fieldwork that would be his lifelong passion.



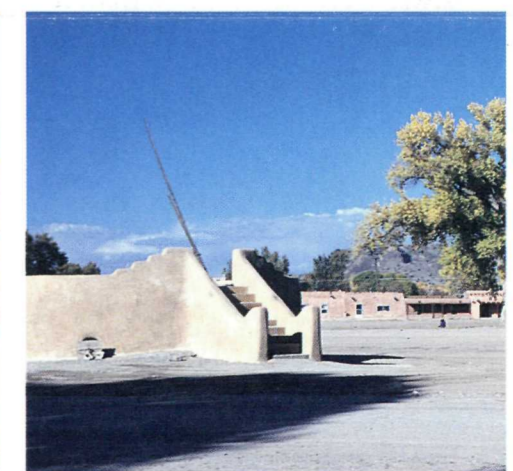
The Long House, an 800-foot stretch of adjoining, multi-storied stone homes with hand-carved caves as back

rooms, may have been the inspiration for Adolph Bandelier's exclamation, "The grandest thing I ever saw."



According to the people of the present-day Pueblos of San Ildefonso and Cochiti, they are the de-

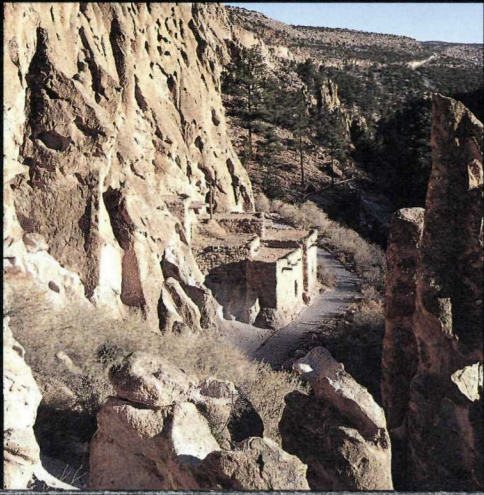
scendants of those who left the villages in the Bandelier area in the mid-1500s. Saint Bonaventure



Church (above left) is a Spanish addition to Cochiti Pueblo, south of Bandelier. The traditional

round kiva (above right) is located in the plaza of San Ildefonso Pueblo, northeast of Bandelier.

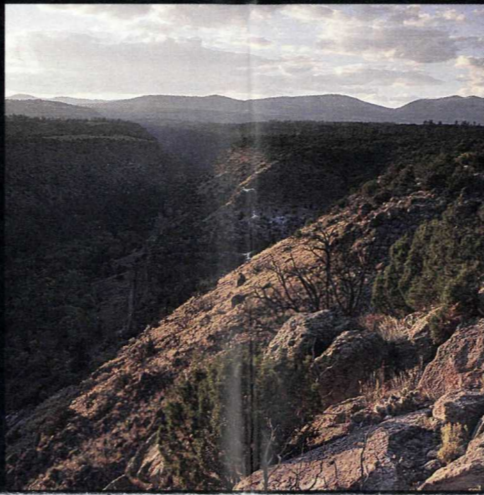
# Exploring Bandelier



Talus houses, like this reconstruction near Tyuonyi, were built on the rock debris (talus) slopes on the sunny sides of canyons and mesas.



Tyuonyi, on the floor of Frijoles Canyon, was inhabited at the same time as the dwellings built along the base of the cliff.



Huge ash flows from the Jemez Caldera eroded into the rugged canyon and mesa terrain characteristic of Bandelier's wilderness.



An ancient footpath leads to the park's detached Tsankawi unit.



Ladders provide access to several cave dwellings along the Main Loop Trail. Stone homes once stood in front of many caves.



The unusual-looking Abert or tassel-eared squirrel delights visitors, who should remember not to feed any wildlife.

**The Monument Today** Modern visitors arrive by car, but there was no road into Frijoles Canyon until the late 1930s when the depression-era Civilian Conservation Corps built one, along with trails, the visitor center, and a lodge. The use of many buildings has changed as visitation to the monument has grown, but the handsome Pueblo-revival style structures and CCC trails still serve the park.

As more people come to the monument each year, parking lots, facilities, and some trails are strained to accommodate the crowds. Protection is an ongoing struggle. In remote areas, park managers face challenges as well. Live-stock grazing before the park was created is thought to be the cause of soil erosion now occurring at lower elevations. Severe wildfires in 1977 and 1996 that together burned almost 40 percent of the park exemplify the hazard of forests grown unnaturally dense after decades of fire suppression. Wildlife populations are affected not only by park management but also by what goes on outside the boundaries. With today's challenges, preservation of the monument is a job for more than just the park staff; visitors, too, can contribute by respecting regulations and taking time to learn about the cultural and natural resources.

**Getting There** Bandelier National Monument is 48 miles by road northwest of Santa Fe, New Mexico. From Santa Fe, travel north on U.S. 285/84 to Pojoaque, then west on New Mexico 502 and south on New Mexico 4. From Albuquerque, it is also possible to reach the park by driving through the Jemez Mountains on New Mexico 4. Take I-25 north of Albuquerque and New Mexico 44 to New Mexico 4. Although the road is paved, it is best to inquire about road conditions before taking the mountain route in winter.

**When to Come** The park is open year round. Late spring and summer are the busiest times, and on some days, especially at midday, there may be a 30- to 45-minute wait for parking. On holiday weekends, visitation is usually so heavy that visitors may be temporarily turned away during certain times of the day. Winter can be snowy and cold but offers more solitude, and snow is cleared from a portion of the Main Loop Trail. Summer temperatures are often in the 80s to 90s, and afternoon thunderstorms are common. Fall usually offers cooler, blue-sky days and crisp nights but the park remains busy into November.

**Where to Start** The visitor center in Frijoles Canyon is a good place to start your visit. The staff can help you plan your time in the park. To help you get oriented, there are trail guides, videos, museum exhibits, and a bookstore that offers a large selection of written materials about the Bandelier area. The visitor center is usually open from 9 a.m. to 5:30 p.m. in spring and fall, from 8 a.m. to 4:30 p.m. in winter, and longer hours in summer.

**Trails and Park Features** Bandelier is unusual in that there are only three miles of public road within its 32,737 acres, but there are 70 miles of trails. This network of trails, both short and long, invites the visitor to explore the park. The Frijoles Canyon cliff dwellings (talus houses) are within a short, easy walk of the visitor center.

The closest dwelling is only 400 yards from the visitor center, and the paved 1.4-mile Main Loop Trail to Tyuonyi and the cliff dwellings can be walked in about an hour. A portion of this trail is wheelchair-accessible. A guidebook that

provides information about the canyon and the people who lived there may be purchased for a small fee. Extending the walk a half-mile up Frijoles Canyon brings the visitor to Ceremonial Cave, a cliff dwelling reached only by climbing long wooden ladders. Another popular trail of moderate length is the Falls Trail, which leads to the upper and lower waterfalls in Frijoles Canyon. Here the focus is on the scenery and geology of the area rather than the prehistoric inhabitants. A booklet explaining interesting geologic features and identifying some native plants is available for purchase. The walk to the Upper Falls is about three miles round trip and takes about two hours.

Tsankawi, a separate section of the monument on New Mexico 4 about 11 miles north of the main entrance, offers a 1.5-mile loop walk on a more primitive trail. A large unexcavated ruin, cave dwellings, and many petroglyphs (prehistoric drawings on rock) can be seen. A small guide book is available.

Hikers with more time and stamina may venture into the backcountry areas of the park. Seventy percent of Bandelier is part of the national wilderness system. Many areas are accessible by day hikes, and backpacking is allowed after obtaining a free wilderness permit. The terrain is generally rugged with steep canyons, and the average elevation of 7,000 feet can make hiking difficult for visitors used to lower elevations. But the reward of finding remote archeological sites and petroglyphs or spotting shy wildlife can make it worthwhile for the well-prepared.

Inquire at the visitor center for more information on the trails and for regulations that apply to hikers and backpackers. Mountain bikes, motor bikes, and pets are not allowed on the trails or in the backcountry.

## Planning Your Day

The park contains a variety of things to see and do. Here are some suggestions, based on the amount of time you have to spend.

### One Hour

- View "The Bandelier Story" at the visitor center
- Go through the exhibit room
- Walk Main Loop Trail with self-guiding booklet

### Two Hours

- View "The Bandelier Story" at the visitor center
- Go through the exhibit room
- Walk Main Loop Trail with self-guiding booklet
- Continue to Ceremonial Cave

### Four Hours or More

- View "The Bandelier Story" at the visitor center
- Go through the exhibit room
- Walk Main Loop Trail with self-guiding booklet
- Continue to Ceremonial Cave
- Return to the visitor center and hike Falls Trail with self-guiding booklet

**Safety Precautions** Bandelier is an archeological area preserved in as natural a condition as possible, and these conditions can be hazardous. Please remain alert, be cautious, and use common sense. Stay on the trails and do not climb among the dwellings, or enter caves unless they are accessible by ladders. Carry drinking water, even on short trails, especially in hot weather. Do not drink water from streams unless you purify it. The waterborne intestinal parasite *Giardia* is found in Bandelier.

### Regulations

- ▲ Climbing on walls or cliffs is prohibited. Stay on trails.
- ▲ Collecting archeological or historic artifacts or disturbing archeological sites is prohibited. These are felony offenses.
- ▲ Feeding the wildlife is prohibited. Squirrels, in particular, can bite and may carry plague.
- ▲ Pets are restricted to campgrounds, picnic grounds, and parking lots. They must be leashed at all times. No pets on trails.
- ▲ Picking flowers or collecting plants is prohibited.
- ▲ Bicycles and motor bikes are restricted to paved roads. No bikes on trails.
- ▲ Fires are permitted only in designated campgrounds and only in the grills provided. Firewood collecting is prohibited.
- ▲ Permits are required for all overnight trips into Bandelier's backcountry.

**Facilities** There is no lodging in the park. Juniper Campground, on the mesa above Frijoles Canyon near the entrance station, is open approximately from March through November. Ponderosa Group Campground is available for groups of ten or more; reserva-

tions are required. Cottonwood Picnic Area is near the visitor center, but no fires or charcoal are allowed and tables cannot be reserved.

**Administration** Bandelier National Monument is a unit of the National Park System, which consists of more than 360 parks representing important examples of our country's natural and cultural heritage. For 24-hour general, recorded information that is updated regularly, call (505) 672-0343. For additional information, write the Superintendent, Bandelier National Monument, HCR 1, Box 1, Suite 15, Los Alamos, NM 87544-9701, or telephone (505) 672-3861.

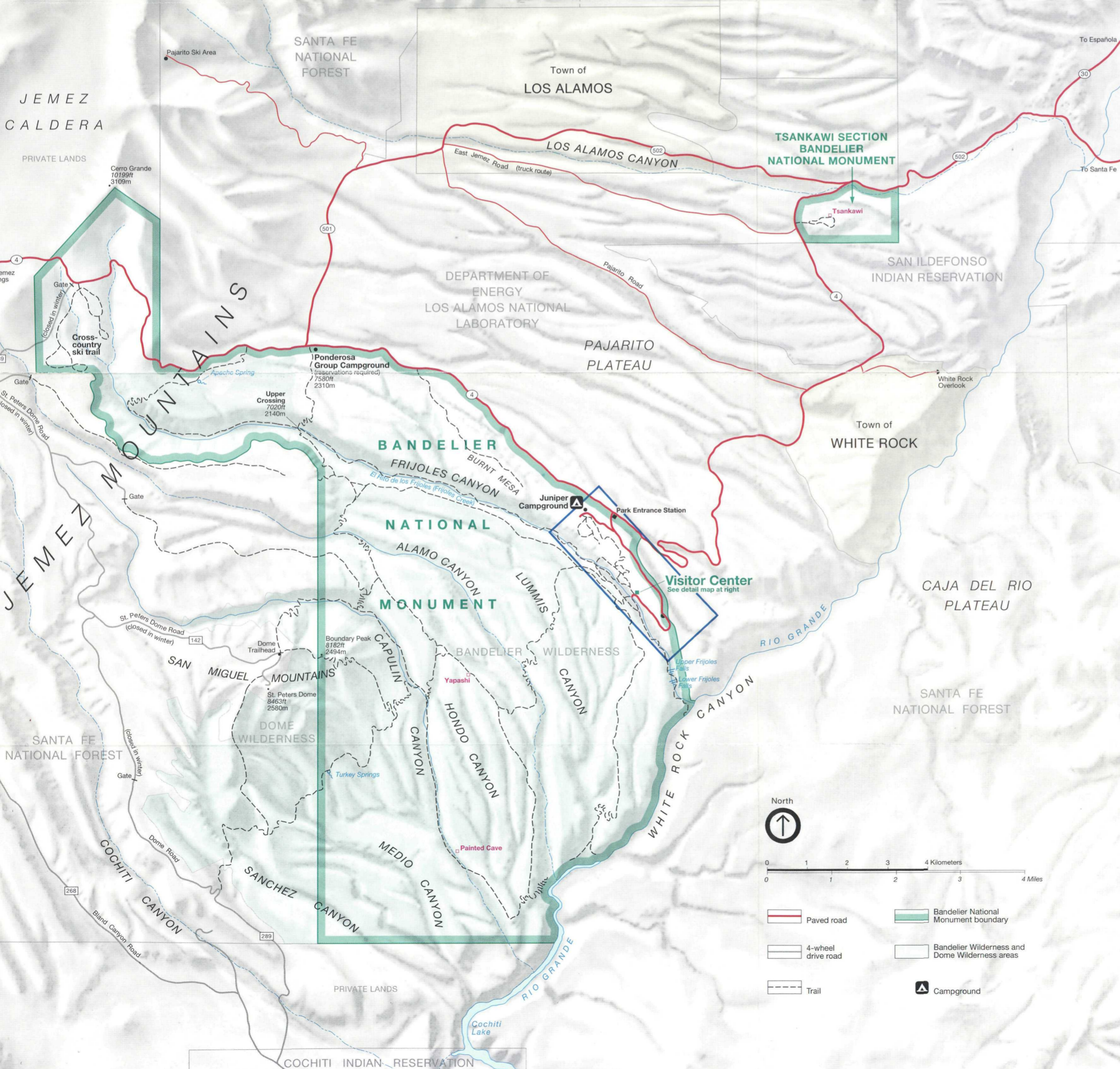
### To Learn More About Bandelier

*Bandelier National Monument* by Patricia Baray (Southwest Parks and Monuments Association, Tucson, Arizona) is a good reference for the general reader. *The Magic of Bandelier* by David Stuart (Ancient City Press, Santa Fe, New Mexico) gives a more in-depth archeological picture. Adolph Bandelier's historical novel, *The Delight Makers*, was first published in the 1890s but is still in print (Harcourt Brace Jovanovich, New York). A Trails Illustrated topographic map is available for hikers, as is a hikers' guide, *A Guide to Bandelier National Monument* by Dorothy Hoard published by the Los Alamos Historical Society, Los Alamos, New Mexico.

These and other books and maps can be ordered through the park's cooperating association. Call or write the park for information.

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## Bandelier National Monument



## Detail of Frijoles Canyon Area

