



Bandelier National Monument

Western National Parks 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.

**WESTERN
NATIONAL PARKS
ASSOCIATION**

 Printed on recycled paper
www.wnpa.org

7/05

Main Loop Trail Guide

Frijoles Canyon

Bandelier National Monument, New Mexico, was established in 1916 and covers 33,727 acres.

HOW TO USE THIS GUIDE

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

DESCRIPTION OF THE TRAIL

Length: 1¼ miles to encompass all 21 numbered stops and return. Time required: about 1 hour. Terrain: paved, relatively level (wheelchair accessible) to Tyuonyi; inclines and steep, narrow stairs to cliff dwellings and Long House.

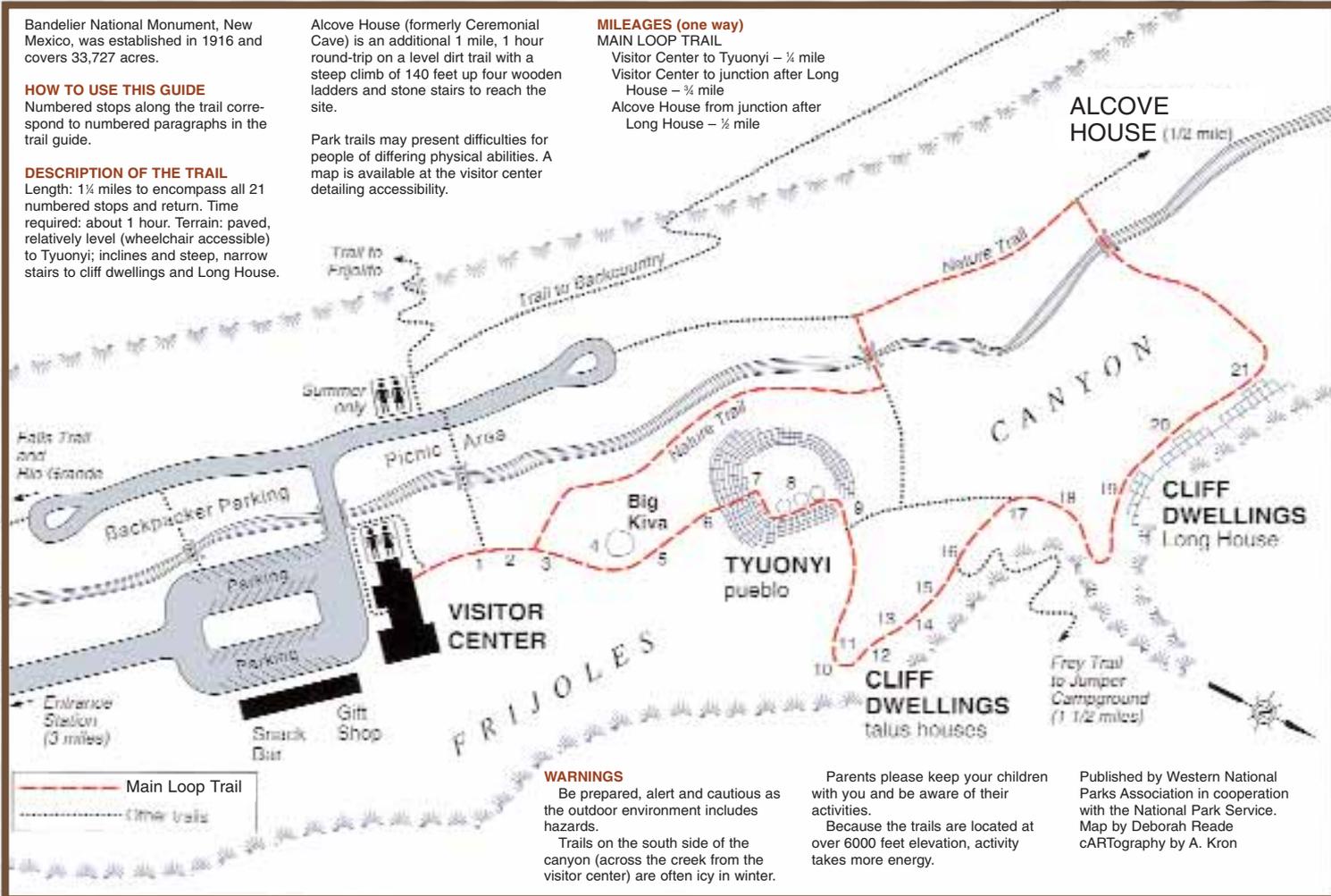
Alcove House (formerly Ceremonial Cave) is an additional 1 mile, 1 hour round-trip on a level dirt trail with a steep climb of 140 feet up four wooden ladders and stone stairs to reach the site.

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

MILEAGES (one way)

MAIN LOOP TRAIL

- Visitor Center to Tyuonyi – ¼ mile
- Visitor Center to junction after Long House – ¾ mile
- Alcove House from junction after Long House – ½ mile



WARNINGS

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

Trails on the south side of the canyon (across the creek from the visitor center) are often icy in winter.

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

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

Published by Western National Parks Association in cooperation with the National Park Service. Map by Deborah Reade cARTography by A. Kron

1

EVIDENCE OF HUMAN ACTIVITY

in what is now Bandelier National Monument dates back more than 10,000 years. These early people migrated in and out of the area following the movement of game animals. They did not build permanent structures in the area, and archeological finds are limited to items such as spear points. Over time they became more sedentary, building homes of wood and mud. Early structures, known as pit houses, were built largely underground. These houses have been found along the Rio Grande, just south of Bandelier. Above-ground stone dwellings, like the ones you will see along this trail, gradually replaced pit houses.

The people who settled in Frijoles (free-HOH-lace) Canyon are known as the Ancestral Pueblo people. In the past, these people were identified as the Anasazi (ah-nah-SAH-zee). This outdated term has a Navajo origin and can be roughly translated as “ancient enemies,” thus the term is no longer used. Today the most closely related descendants of the ancient people who lived in Frijoles Canyon can be found in Cochiti Pueblo, which is located south of Bandelier National Monument along the Rio Grande. Tsankawi, (SAN-kuh-WEE), a commonly visited site east of here on Highway 4, is more closely linked to the modern pueblo of San Ildefonso. Tales of the mysterious disappearance of the Ancestral Pueblo people must be replaced with an understanding of the conti-

*Archaic obsidian projectile point
crafted 3000 to 1600 years ago*



nity of an ancient culture still found in the modern pueblos including Santa Clara, San Felipe, Santo Domingo, and Zuni.

As Ancestral Pueblo people traveled across the Pajarito (pa-ha-REE-toe, “little bird” in Spanish) Plateau they must have moved in and out of Frijoles Canyon. As you walk along this trail imagine standing on the rim of the canyon. The quiet air brings the gentle murmur of the creek to your ears. In spring the freshly sprouted green of the trees and shrubs near the water is in marked contrast to the darker green of the piñon-juniper woodlands on the mesatops. Undoubtedly the plentiful and diverse natural resources made this an ideal place to settle.

2

THE CANYON-AND-MESA COUNTRY

around you is part of the Pajarito Plateau, formed by two violent eruptions of the Jemez (HAY-mess) Volcano more than 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 may look like sandstone, but it is actually volcanic ash that compacted over time into a

soft, crumbly rock called tuff. Tuff is very easily eroded by the action of wind and rain. Some components of the tuff erode more easily than others. Over time the exposed rock takes on a “Swiss cheese” appearance. Ancestral Pueblo people used tools to enlarge some of the small natural openings in the cliff face. The soft rock made excellent building material. Stone dwellings were constructed in front of these enlarged openings.

Frijoles Canyon lies in an area where numerous volcanic eruptions have shaped the landscape. Other local volcanic activity provided harder stones such as obsidian and basalt. The Ancestral Pueblo people used these materials for tools and as trade items.

3

FRIJoles CREEK (El Rito de los Frijoles, Spanish for “the little river of beans”) is a permanent stream. It is one of the few places on the Plateau where water flows year-round. In extreme drought the waters of the creek may not reach the Rio Grande 2.5 miles downstream. However, it is rare when water does not run in this part of Frijoles Canyon. A reliable source of water must have been very important to the Ancestral Pueblo people. The stream provided them with water for drinking and cooking and also encouraged the wide range of plant life and diversity of wildlife found here.

Native plants played an important role in Ancestral Pueblo life. Even with the transition to agriculture, extensive use of native



Men's Dance. Illustration by Pablita Velarde of Santa Clara Pueblo.

plants continued. Ponderosa pines, growing tall and straight, provided the ceiling beams, also called vigas, for homes. Yucca, with its broad stiff leaves and large white flowers, offered fibers for sandals, baskets, and rope. The Ancestral Pueblo people made an all-purpose soap from yucca roots and ate the tasty yucca flowers. Knowledge of plant uses was passed down through the generations through oral traditions, which continue today.

4

THIS UNDERGROUND STRUCTURE, called a kiva (KEE-vah), was an important part of the ceremonial cycle and culture. It was a center of the community, not only for religious activities, but also for education and decision-making. Unlike our secular world, there was no separation of church and state in Ancestral Pueblo culture. Religious belief was a thread woven throughout their daily lives. The essential passing of knowledge and faith from parent to child occurred within the stone walls of a kiva. Today the use

of kivas varies from pueblo to pueblo. Size and structural features of modern kivas may vary from those built in the past. Most interpretations about past uses are based on historic and modern information.

When in use, this kiva would have been covered by a roof made of wood and earth. Six wooden pillars supported the roof. The short upright logs on the kiva floor show the relative positions of these pillars. You would have entered the kiva using a ladder through an opening in the roof. The roof would have been hard plastered with mud to support people walking on it. Imagine climbing down the ladder into a darkened room, flickering torches offering the only light, people sitting on the floor and along the walls. This was a special place where important decisions and knowledge were communicated. The kiva was the community's heart and center.

Although heady, the air in the kiva might have been surprisingly clear. Smoke from the fire exited the structure through the main entrance. The resulting air circulation pulled fresh air into the structure through a ventilation shaft (the opening just to the left of the main structure).

There is no evidence revealing the purpose of the rectangular holes in the floor. Thin pieces of wood covered similar features excavated in other kivas, suggesting possible use as foot drums. Other possible uses include storage or for the sprouting of seedlings in the early spring.

Notice the two different layers in the stone wall. The inner

layer may have been a complete wall. It exhibits much finer stonework than the coarse outer wall. This suggests the kiva may have been rebuilt after its initial construction.

5

THE MOST SIGNIFICANT DIFFERENCE

between the Ancestral Pueblo people and the earliest inhabitants of the canyon was a reliance on agriculture.

Corn, originally cultivated from native grasses in Mexico, was introduced into the American Southwest about 4,000 years ago. Early corn was planted but not cultivated. Nomadic people scattered the seeds, returning later, if possible, to collect any harvest.

By 1200 AD Ancestral Pueblo people began to practice agriculture on the Pajarito Plateau and in Frijoles Canyon. Small fields, some in the canyon and many on the surrounding mesas, were planted with corn, beans, and squash. The Ancestral Pueblo people used numerous techniques to take advantage of available moisture. These included planting seeds deep into the ground where moisture is stored by the soil, grouping of plants to provide shade and support to each other, and mulching plants with water-retaining pumice and rocks. Check dams, terracing,



Present-day corn

and waffle gardens provided methods for controlling water flow. (Waffle gardens are constructed by forming small depressions surrounded by a low earthen wall. Seeds are planted within the cavity.) Since summer rainfall is often localized, the people scattered their fields across the landscape in the hopes that some would receive the necessary rainfall to produce a good harvest.

6

HOMES OF THE ANCESTRAL PUEBLO

people were not confined to Frijoles Canyon. These walls belong to the village of Tyuonyi (chew-OHN-ye). It is only one of several large pueblos located within Bandelier National Monument. Ancestral Pueblo people lived across the Pajarito Plateau and had cultural links with the people of Mesa Verde and Chaco Canyon. Certain building construction techniques suggest knowledge brought from those distant places.

One to two stories high, Tyuonyi contained about four hundred rooms and housed approximately 100 people. A central plaza contained three kivas. Access to the village was through a single ground-level opening.



Grinding corn with a mano and metate

7

IMAGINE THIS VILLAGE

filled with the sights, sounds, and smells of daily activity. Women grind corn between two heavy stones called the mano (MAH-no) and the metate (mah-TAH-tay). The air is filled with the enticing scent of ground corn (with a little residual stone grit), as it bakes into delicious flat bread. Loud thumps reverberate in the air as a stone axe meets a heavy wooden beam. Men are busy constructing new homes. Children laugh and shout while dogs bark; together they herd turkeys and play games.

As today, each person has his or her role and responsibilities.

Hunting, weaving, and heavy construction were tasks performed by men. Women cooked, made pottery, performed necessary maintenance on living quarters, including regularly plastering the outer walls, and cared for the children. Both men and women were actively involved in farming. Children had a variety of chores. Pueblo residents spent much of their time working outside.

Some people say that Frijoles Canyon was the dividing line between two language groups. Today Tewa (TAY-wah) speakers live to the north of the canyon and Keres (CARE-ace) speakers to the south. Some Keres speakers say the name Tyuonyi means a place of meeting or treaty.



8 THE STONE WALLS SURROUNDING the plaza of Tyuonyi would have been smooth-plastered with mud. The ends of rough-hewn logs or vigas used to support ceilings would be visible, marking first and second stories. Ladders leaning against structures provided access to roof-top doorways. Small canopies protruded randomly, providing shelter from the sun. Three kivas can be seen on the northeast side of the plaza. One has been excavated and stabilized while the other two have not. Smaller than the Big Kiva you saw earlier, these kivas are the more common size found in the Southwest.

Tree-ring dating shows the construction of Tyuonyi began more than six hundred years ago; 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, clan custom, or maybe simply preference.

Wind, rain, and snow take their daily toll on the walls of Tyuonyi. On-going consultation between the National Park Service and local pueblos assure archeological sites are treated with respect and common sense. Unlike Tyuonyi, most sites are left unexcavated. The Pueblo people of today prefer not to disturb the homes of their ancestors. Exposure of the site to the elements also accelerates the erosion of the structures, requiring stabilization work. The National Park Service has preservation crews that document and repair Tyuonyi and other high visibility structures in various parts of the park.

9 COMPARED WITH OUR HOMES, the rooms of Tyuonyi seem quite small. Most of the ground-floor rooms would have been used for food storage. It was always important to store several years of harvest, enough to see the village through times of drought or crop failure. Other rooms may have served to shelter turkeys. Turkeys were raised mostly for their feathers, which could be twisted with yucca fiber and woven into blankets, socks, and other warm clothing. Imagine yourself on a cold winter's night snuggled under a warm blanket of turkey feathers. On a truly cold night the family's pet dog might even be tempted to join you. Dogs lived side by side with their human companions, much as they do today.

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.

TRAIL FORK: AT THIS POINT, YOU CAN TURN RIGHT, CLIMB STAIRS AND GO TO THE CLIFF DWELLINGS OR YOU CAN TURN LEFT AND VISIT THE LONG HOUSE (FEWER STAIRS), WHICH STARTS AT #19 IN THIS BOOKLET.



Modern Pueblo woman with replica of turkey-feather blanket. Photo by Dewitt Jones

10

THE CLIFF IN FRONT OF YOU is volcanic tuff. Look closely and you will see how erosion affects this very soft rock. Exposed dwellings composed of tuff blocks are similarly eroded by the elements. The tuff is easily impacted by our presence, so remember to stay on the trail and enter only the caves that have ladders.

11

THESE CAVE ROOMS, classified as cavates (CAVE-eights) by Edgar Lee Hewett, an early archeologist, were dug out of the cliff wall. Even though the tuff is soft it would have been quite a task to carve them using only stone tools. Most cavates had stone rooms built in front of them, such as the one you will see at the next stop. The lower walls of cavates were usually plastered and painted while the ceilings were smoke-blackened. Smoking the ceilings hardened the volcanic tuff and made it less crumbly.

12

THIS HOUSE WAS RECONSTRUCTED in 1920 to give visitors an idea of how some cliff homes may have looked. New archeological information suggests this reconstruction may not be completely accurate. Entry to this dwelling, as in Tyuonyi, was probably through a doorway in the roof, not in the front of the structure.

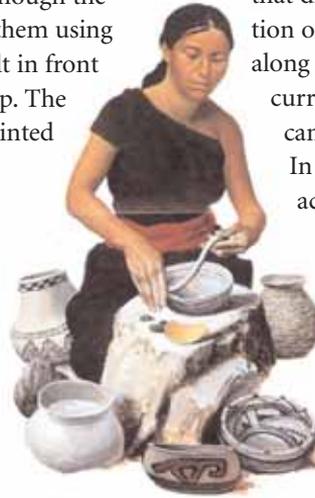
Rows of viga holes indicate the level of the roofs of the structures built in front of the cavates. These small dwellings would have had mud-plastered walls and floors that needed constant maintenance.

13

FROM THIS LOCATION you get an excellent overview of Frijoles Canyon. Look back toward the village of Tyuonyi. To your left, down canyon, Frijoles Creek drops over two waterfalls and joins the Rio Grande. In that direction the canyon narrows, making the construction of housing less than ideal. Homes can be found along this northwest wall from here to just beyond the current Park Service housing. To your right, up the canyon, Frijoles Creek originates in snow-fed springs. In that direction the south-facing canyon walls accommodated housing to an area just beyond Alcove House, about half a mile away.

Turn back to the cliff face and you will find a small alcove with a soot-blackened ceiling and the remnants of rock drawings. Size and decoration suggest this structure was probably a kiva. Look closely and you will see a black zigzag design that may represent the feathered serpent known as Awanyu (uh-WAHN-you).

Awanyu's association with water made it an important figure in this arid land.



*Ancestral Pueblo potter.
Illustration by Louis S. Glanzman*

14**LIFE EXPECTANCY WAS**

about 35 years for Ancestral Pueblo people. They stood approximately five feet tall for the average woman and five feet six for the average man, and hard work and the hardships of life took their toll. Arthritis and bad teeth were common ailments. Childbirth was a dangerous process, taking many women's lives. Likewise, many children did not survive to adulthood.

The earliest evidence of a collection of dense settlements within Frijoles Canyon dates to the mid-1200s. However, it was not until the mid-1300s that large-scale construction of villages like Tyuonyi took place. During this time we see a shift in the population from the mesa tops to the canyon bottoms, which provided an increasingly desirable environment for agriculture, with renewed nutrient-bearing floods and reliable water availability. Between 1325 and 1440 the population in the canyon climbed from 200 to 550 people. By the early 1400s forty percent of Bandelier's population was located within Frijoles Canyon, exceeding the density of the mesa tops by three times. Based on the number of habitation sites in Frijoles Canyon, it is estimated that maximum population reached an all time high of more than 700 people in the late 1400s.



View of Tyuonyi from cliffs

When you look at Talus House and the number of cavates it is easy to imagine a whole row of houses lining the canyon walls looking down on a cleared canyon floor. The voices of people coming and going from Tyuonyi and the hum of the bustle of daily life filled the densely populated canyon.

15**THIS CAVATE, CALLED CAVE KIVA,**

has been reconstructed. The narrow beams jutting from the ceiling are reconstructions of loom supports. Small depressions in the floor indicate the location of anchors used to keep the weaving straight. Although today both men and women weave, traditionally ceremonial weaving was done by men.

Cave Kiva must be replastered and smoked on a regular basis to remove graffiti. Please help us by leaving this sacred place unaltered by our presence.

16

TO YOUR RIGHT IS A DIRT TRAIL known as the Frey (fry) Trail. Steep switchbacks lead up to the canyon rim and Juniper Campground. Named for early park concessionaires, this trail marks one of the easier (but still extremely steep) accesses to this canyon. Ancestral

Pueblo people would have had to make their way into and out of the canyon to tend mesa-top fields and to trade. Undoubtedly these earlier inhabitants first used what was to become known as the Frey Trail.



Macaw (parrot) petroglyph

stones, live parrots as depicted in petroglyphs and feather remains, and worked goods such as copper bells. The exchange of ideas, as a by-product of trade and travel, is also evident in Bandelier. Rock markings, such as the Awanyu seen at stop 13, may indicate

17 **TURN LEFT TO RETURN** to the visitor center. Turn right to go to Long House, where the people built multi-storied dwellings along the cliff base and carved petroglyphs into the cliff.

18 **STANDING IN THE MIDDLE** of the canyon, you can look up and see the Jemez Mountains in the distance. Volcanic activity provided the Ancestral Pueblo people with raw stone, such as obsidian and fine-grained basalt, essential to daily life and trade. Obsidian breaks with sharp edges, producing excellent knives, scrapers, and arrowheads. The much denser basalt was used for axe heads and projectile points, as well as manos and metates. Obsidian taken from the Jemez Mountains has been identified in the Central Plains and northern Mexico, indicating a broad trade network. The volume of obsidian flakes found within Tyuonyi indicates the production of obsidian tools was an important activity in the village.

Trade items were brought to Frijoles Canyon from distant places such as Mexico. These items included shells, special

that there was interaction between the Ancestral Pueblo people and people in Mexico. Construction techniques, such as those used in the Big Kiva, mirror those found in Colorado Plateau sites such as Chaco Canyon and Mesa Verde.

19 **BY BUILDING DWELLINGS** against the rock face, housing units could be several stories tall. You can determine how many stories were present by counting the rows of viga holes. Extended families lived together within these homes. Each group had their own storage rooms, sleeping quarters, and kiva.

20 **THE ANCESTRAL PUEBLO PEOPLE** are classified as prehistoric because they had no formal written language. Above the top row of viga holes there are many petroglyphs (designs or symbols carved into the rock). Some petroglyphs depict easily recognizable forms such as turkeys, dogs, and lightning. Others have less obvious meanings. Once considered rock “art,” it is becoming apparent

these drawings had much deeper and specific meanings to the people who carved them.

21

THIS PAINTED DESIGN, or pictograph, was part of the back wall of a second-story dwelling. Uncovered behind a layer of plaster, this pictograph was probably created for a very specific purpose, then covered over.

The Ancestral Pueblo people were drawn to Frijoles Canyon by the abundance of resources found here. They led daily lives of hard work and family activities.

Homes were built from the available stone, and children were raised generation after generation. For more than 400 years these places were filled with the sound of laughter, grief, and worship. What caused the people of Frijoles Canyon to leave a place they called home? Were the resources that had seemed so plentiful depleted? Did the game animals leave as the land was cleared for homes and fields? Did a major multi-year drought and repetitive crop failures empty the food storage rooms? Undoubtedly, the people left in response to a concurrence of events. When they left, the people of Frijoles Canyon moved south and east toward the Rio Grande and the modern pueblos where their descendents still live today.

Although Pueblo people have not lived in Frijoles Canyon for more than 450 years, this site is not considered abandoned. Following age-old tradition, modern Pueblo people believe their ancestors still inhabit this place in spirit. Please show your respect by staying on the trail, refraining from sitting on the walls of dwellings, and remembering those who came to this canyon so long ago.

This is the end of the self-guided walk. You may return the way you came (in winter this is recommended, as the lower trail is often icy) 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 can turn right and go to Alcove House (formerly Ceremonial Cave). The trail to Alcove House is a pleasant half-mile (one way) walk along the creek. To enter Alcove House, which is 140 feet above the canyon floor, you must climb four ladders. Climbing into Alcove House is not recommended for those with heart or respiratory difficulties or a fear of heights.

Frijoles Canyon has had a long and diverse human history. To learn more about other canyon inhabitants continue reading in this booklet.



Carlos Herrera of Cochiti Pueblo continues the traditional art of drum making.

THE HUMAN HISTORY OF FRIJOLES CANYON

THE VILLAGES IN Bandelier National Monument are protected by the National Park Service (NPS) to preserve one important link in the history of the Pueblo people. Bandelier National Monument, although better 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 nine thousand archeological sites, and the density in some areas approaches eighty to ninety sites per square mile.

Adolph Bandelier, after whom the park is named, was only one of many people to become fascinated with the story of the inhabitants of Frijoles Canyon. Archeologists and other scientists have studied the evidence of the Ancestral Pueblo culture in an attempt to reconstruct the story of these early people.

PALEO-INDIAN PERIOD

(9500 BC – 5500 BC)

The story begins more than 10,000 years ago with nomadic hunting bands moving in and out of the area in pursuit of large game animals.

ARCHAIC PERIOD

(5500 BC – AD 600)

As the last glacier receded northward, about seventy-five hundred years ago, the climate became drier and

warmer. As large grazing animals died out, roaming groups of people began to hunt smaller animals and collect edible plants. Around 500 BC the population of the northern Rio Grande Valley increased as roving bands settled into a more sedentary lifestyle. Early homes, known as pit houses, were built partially underground.

DEVELOPMENTAL PERIOD

(AD 600 – AD 1175)

During the early part of this period people began to make pottery. While baskets were portable and practical for nomadic people, ceramic pots replaced them as people began to build more permanent homes. Pit houses were replaced by above-ground structures. Old pit houses were modified and became the first kivas. Early homes were made of adobe, a mixture of mud reinforced with wood and rocks. Later houses were made almost entirely of stone and plastered with mud.

COALITION PERIOD

(AD 1175 – AD 1325)

As populations increased, people began to settle previously unoccupied areas such as the Pajarito Plateau and Frijoles Canyon. People from the Four

*Stone axe with juniper handle
(AD 1200–1550)*

Corners area very likely migrated into



this area, as populations there began to decline. A new technique for decorating pottery using carbon paint replaced the mineral paints used in earlier times.

CLASSIC PERIOD

(AD 1325 – AD 1600)

Populations peaked on the Pajarito Plateau early in this period (around 1325) as people from other areas migrated toward the Rio Grande. Villages grew in size. Most pueblos ranged from 150 to 500 rooms; some contained 1,000 to 1,500 rooms.

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.

HISTORIC PERIOD

(AD 1600 – present)

In 1598 Don Juan de Oñate founded the first Spanish Colony near the present-day San Juan Pueblo, 25 miles to the north. After the Pueblo revolt of 1680, some Pueblo people returned to live in Frijoles Canyon for a short time.

In the 1700s and 1800s a family holding a Spanish land grant farmed and ranched within Frijoles Canyon. In 1811,

*Bandelier black-on-gray bowl
(AD 1400–1550)*

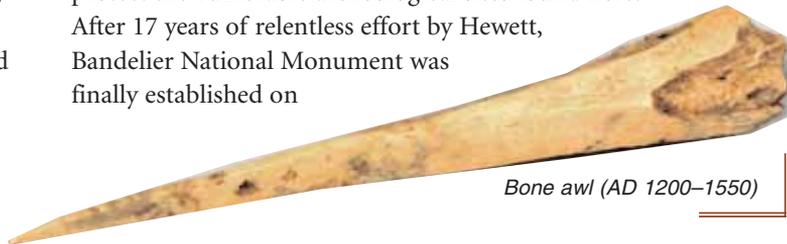


Spanish authorities ordered everyone out of Frijoles Canyon, stating the canyon had become a den of criminals and outlaws. Three years later a daughter in the land grant family petitioned and received permission to return to Frijoles Canyon. The family drifted away from Frijoles Canyon by 1883.

On October 23, 1880, the people from Cochiti Pueblo brought Adolph F. A. Bandelier to Frijoles Canyon for the first time.

He revisited the canyon several times over the next decade. In 1893 the land that is now Bandelier National Monument reverted to public domain. Seven years later the land was withdrawn from homesteading by the General Land Office.

In the 1890s Edgar Lee Hewett, an educator and archeologist, began surveying the sites of the Pajarito Plateau, including those in Frijoles Canyon. By 1899 Hewett lobbied for the establishment of a national park on the Pajarito Plateau to protect the vulnerable archeological sites found here. After 17 years of relentless effort by Hewett, Bandelier National Monument was finally established on



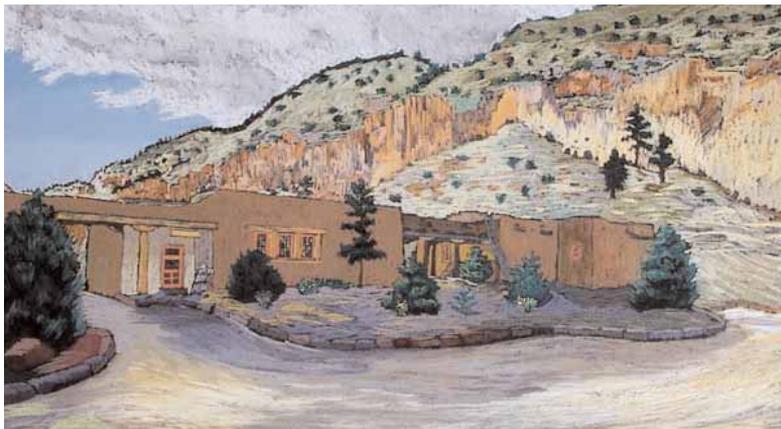
Bone awl (AD 1200–1550)

February 11, 1916, by President Woodrow Wilson. The designated 22,400-acre monument was much smaller than those in many of the earlier proposals. The original monument was under the jurisdiction of the US Forest Service.

The Lodge of the Ten Elders was built by A. J.

Abbott in 1907 across the stream from Tyuonyi. In 1925, George and Evelyn Frey took over this lodge, operating under a contract with the US Forest Service. In the 1930s a new lodge was built by the Civilian Conservation Corps (CCC), which is now in use as the NPS offices, gift shop, and snack bar. At about the same time the old lodge was torn down. Although George Frey left the canyon some time later, Mrs. Frey lived here for the rest of her life. She died in 1988, having run the lodge until it closed in 1976.

In 1932 the administration of Bandelier National Monument was transferred to the National Park Service. Between 1934 and 1941 Frijoles Canyon was home to a Civilian Conservation Corps (CCC) camp. CCC workers built the current entrance road, a new lodge and restaurant, and all the cur-



Pastel drawing of the visitor center by WPA artist Helmuth Naumer

rent park buildings, including the visitor center. These unique CCC buildings are now recognized as a National Historic Landmark. A self-guided brochure is available to tour this area.

Today, ongoing research is still discovering new and interesting information about the

people who lived in this canyon and called it home.

TO PRESERVE AND PROTECT

In the early days, influential individuals such as Dr. Hewett realized the need to preserve and protect the historical and scientific value of archeological areas such as Bandelier National Monument. In 1979, the Archeological Protection Act recognized sites and other antiquities as an “irreplaceable part of the Nation’s heritage.”

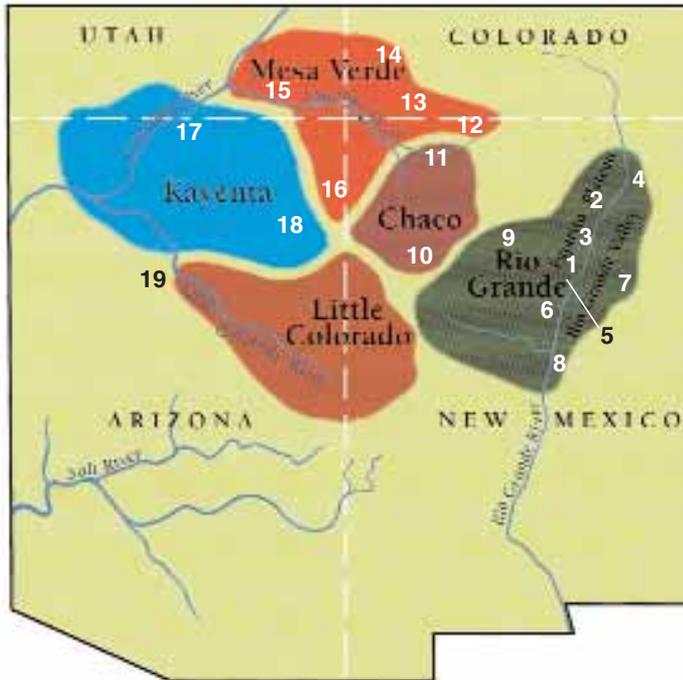
Today, it is the mission of the National Park Service to preserve and protect areas of historic, scientific, and scenic value so that such areas may be enjoyed by all people, for all time. This goal can be fulfilled only through the support and cooperation of everyone.

ANCESTRAL PUEBLO GROUPS

100 BC AD 1600

CHACO	AD 500 – AD 1300
MESA VERDE	AD 500 – AD 1300
LITTLE COLORADO	AD 850 – AD 1500
KAYENTA	AD 500 – AD 1300
RIO GRANDE	AD 600 – AD 1600

The different ancestral groups and their locations are shown by color code. Numbers correspond to archeological sites and monuments in the region.



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

