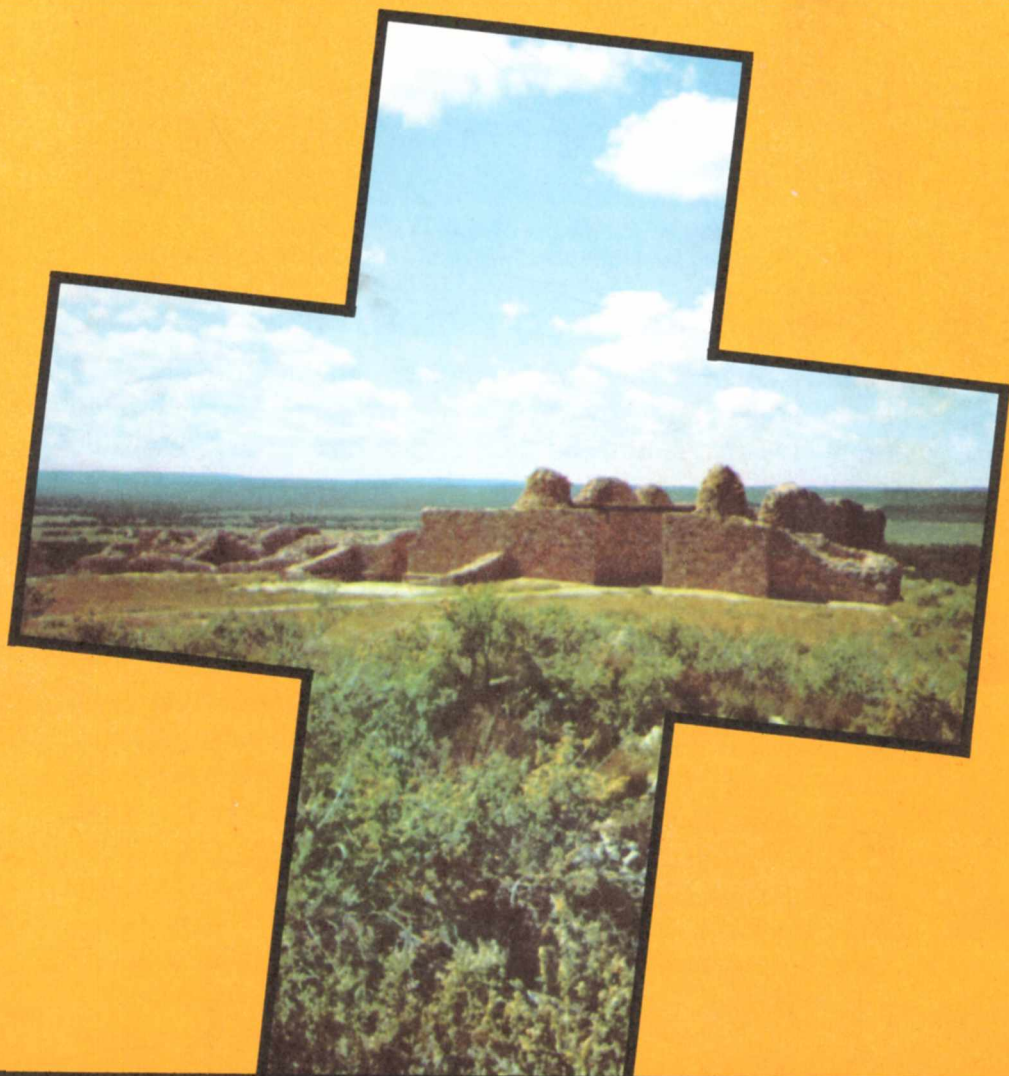


Gran Quivira Mission Trail



GRAN QUIVIRA NATIONAL MONUMENT
NEW MEXICO

PRICE TWENTY CENTS IF YOU TAKE THIS BOOKLET HOME



*Part of the Ruins of San Ysidro Mission,
Gran Quivira National Monument.*

GRAN QUIVIRA NATIONAL MONUMENT

Gran Quivira National Monument, one of more than 250 areas administered by the National Park Service, United States Department of the Interior, is a historic area set aside for part of your heritage as an American citizen.

CONSERVATION — YOU CAN HELP

If you are interested in the work the National Park Service is doing, and in the cause of conservation in general, you can give active expression of this interest and lend support by your membership in one of the numerous conservation organizations, some of which are: Wilderness Society, 2144 P St., N. W., Washington 7, D. C.; the National Parks Association, 2000 P St., N.W., Washington 6, D. C.; and the National Wildlife Federation, 232 Carroll St., N.W., Washington 12, D. C. The addresses of additional conservation organizations may be obtained from the ranger.

RATTLESNAKES

If you are lucky, you may see a rattlesnake on your tour of the ruins! They frequent the area from April through November. If you do see one, please report it to the ranger.

Mission Trail

Welcome to Gran Quivira National Monument. This pamphlet will give you the story of the Mission churches and Indian pueblos, if you will stop at the numbered stakes corresponding to the numbered paragraphs in the book. Please stay on the trail.

Please leave the ruins as you find them! It is illegal to collect fragments of pottery, stones or plant specimens, to deface the walls, or to disturb the natural and historic features.

1. INDIAN FARMLAND. The countryside below you has changed very little since this village was occupied.

The Humanas (HOO-MAHN-AHS) Indians who lived at Gran Quivira were closely related to the Pueblo Indian groups along the Rio Grande to the west, and like them were farming peoples who lived in masonry houses. If you had been standing here 350 years ago, you might have seen the men of the village working in the broad level fields below, carefully cultivating their precious crops of corn, beans, and squash.

2. COMMON PLANTS. The low bush nearest the stake, abundant throughout this area, is the fourwing saltbush (*Atriplex canescens*). The Indians used the seeds for food. The ashes of the plant were often stirred into cornmeal, before cooking, in order to turn it blue.

The common cactus, slightly to your right, is the walking-stick or "cane" cholla (CHO-yah) (*Cylindropuntia imbricata*). The yellow fruit is occasionally used as food by the Pueblo Indians, after it has been boiled a long time. This cholla is colorful in late June and early July when it is covered with reddish-violet blossoms.

The common tree of the area is the one-seed juniper (*Juniperus monosperma*), commonly called "cedar" from

the characteristic odor of the wood. Anyone who has visited a modern Indian pueblo is likely long to remember the fragrance of the juniper cooking fires. Juniper wood was also used in house building, and in making bows. The Indians used the bark as roofing material, kindling for fires, and, when bound tightly, as a torch. The leaves, and sometimes small twigs, are used medicinally by the Pueblos, and the berries are eaten by Indian children with great delight.

The low green plant with sword-shaped leaves, which can be seen near the Visitor Center and the picnic area, is the soaptree or "narrow-leaved" yucca (YUK-uh) (*Yucca elata*), a member of the lily family. Every part of this plant was used by the Indians, and their lives would have been hard indeed without it. The roots were pounded in water to make a soapy lather, which was the only cleansing agent known to them before the arrival of the Spaniards. The buds, flowers, fruit, seeds, and young flower stalks provided food. The fiber, and sometimes the whole leaves, were used to make sandals and baskets. The fibers were twisted to make rope and cordage for nets and snares, and the women applied decorations to their pottery by means of a fine yucca fiber paintbrush.

3. THE EXCAVATED PUEBLO DWELLING before you was occupied by the Humanas Indians when the Spaniards first came into the area. They abandoned this dwelling early in the Spanish period, and used the rooms as a trash dump. There are 36 rooms in this dwelling, and about 50 people may have lived here at one time.

Although the rooms and doorways which you see here are small by modern standards, the Indians themselves were only a few inches shorter than we are today. The women were about 5' or 5'1", and men about 5'5" or 5'6".

Most of the rooms that you see here, including the one in front of you, could have housed three or four members of an Indian family fairly comfortably. Probably, the entire family would not have slept in the room at the same time. Mar-

ried children, of course, would have had another house, and unmarried boys may have slept on the open rooftops, or in the kiva (KEE-vah), which you will see later. Remember, too, that a crowded room on cold winter nights is a lot warmer than one that is only half-filled.

Follow the trail to your right.

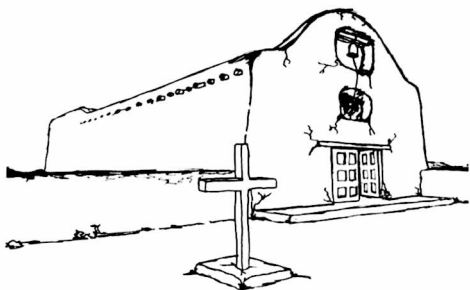
4. YOU ARE NOW IN THE PUEBLO PLAZA OR COURTYARD. You may step into some of the rooms, if you like, and "try them out for size."

*If you climb upon the wall
Ancient stones are sure to fall
(And probably you, also)*

This enclosed, unroofed plaza was a good place for the women of the village to gather for some of their daily chores. Can't you see the women at their cooking fires in the open plaza chatting with other women, perhaps sitting on the edge of the flat roof, weaving their baskets? Maybe a woman in another corner of the small plaza is carefully and skillfully shaping some new pottery. Probably a little off by themselves some young girls are laboriously, but patiently, grinding the daily supply of corn. Notice the grinding stones they used. The flat stone is called a metate (meh-TAH-tay), and the smaller hand stone is a mano (MAH-no). If you think it looks easy, you are invited to try your hand. You'll need to keep it up for about 2 hours before you have enough cornmeal for the day.

5. PUEBLO DE LAS HUMANAS. From here you can see many of the ruined structures which are a part of the aboriginal community. The large house in front of you was built on the rubble of an earlier, circular house. At the end (to your right) of the ruin is a plaza surrounded by unexcavated house ruins. There are 20 house complexes covering approximately 17 acres here at Gran Quivira. A population of 800 to 1,000 people may have lived here during the period in which the churches were under construction.

6. THE EARLY MISSION CHURCH. You are now in the nave of San Isidro Mission Church, which was built during the early 1620's.

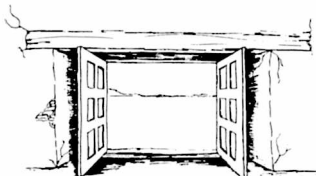


*San Isidro Church
as it may have ap-
peared about 1630.*

This structure is typical of the early mission churches, consisting only of the nave (main body of the church), and the apse (the recessed section at the west end).

We have no written record of the activities of this church, so we can only suggest the use of some of the features you see here. The padres must have kept religious vestments and sacred utensils in small storage rooms, and the low walls near the apse may represent these rooms. The pulpit is normally located on the right side of the church, as you face the apse, and perhaps the low walls here were part of such a structure. The walls of the church were plastered white and decorated with red and black.

7. MISSION ENTRANCE. The large door in this east wall was the only entrance into the church. The padres planned the doorway in this shape so that the wooden doors could be attached and hinged at the narrow part of the opening. When the doors were swung completely open, it allowed a maximum amount of light to enter, and permitted groups of people to enter more easily. (See sketch).



The flat stones on the floor, west of the doorway mark the location of pillars used to support the wooden roof. The roof of San Isidro was about 15 or 20 feet above the floor. A small choir loft was probably at the east end of the church.

KEEP AMERICA BEAUTIFUL

The round stone masonry object, just inside the doorway, may have been the base of the sacrarium. It probably stood waist high and was also plastered.

In front of the church is a walled churchyard. Skeletons found beneath the surface indicate that this may have served as a cemetery.

8. THIS IS A KIVA, or underground ceremonial chamber.

Please raise the top of the easel.

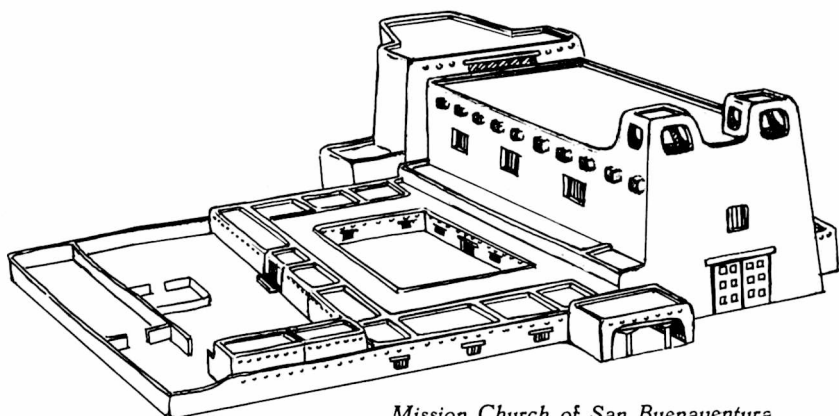
The village was organized into a number of societies, and each society had its own kiva. The members of the society, chiefly men, performed secret religious ceremonies and rituals in their kiva. They offered ceremonial prayers for good rainfall, good health, good crops, good hunting, and, in fact, for everything contributing to the general welfare of the pueblo.

The members of the kiva society also used their kiva as a clubroom and workroom, as well as for initiation rites.

The Indians built this kiva with a flat wooden roof and covered it with a layer of packed mud. They erected four posts to support the roof, and as you look down you can see their location in the floor. The builders left a square opening in the roof through which they put a ladder to the floor. This was the only entrance. It also served as a smokehole for the firepit in the floor near the east wall. What appears to be a chimney on the east side is really just the opposite. The Indians had learned that a ventilator shaft would draw fresh cool air down into the kiva as the smoke and heat rose and escaped through the entrance hole. This rectangular vent you see in the bottom of the east wall often let in so much cool air that the Indians had to place flat stones in front of it to control the flow of air. Notice in the west wall the small storage niche where the members of this kiva society placed ceremonial objects.

9. AX POLISHING STONES. The large stones with grooves in them, which you see here, are believed to have been used for shaping and polishing stone axes.

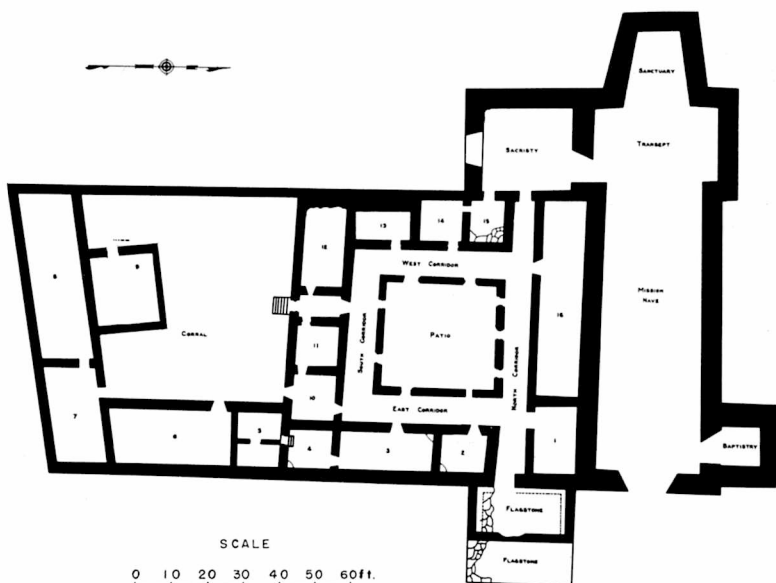
From the top of the hill you have a good view of the surrounding countryside. You may have noticed that there is no surface water in the vicinity, and there was none 300 years ago when this was a living community of Pueblo Indians. Mention is made in early Spanish documents of the use of a number of shallow wells, about $\frac{3}{4}$ of a mile from the village. Recent investigations have revealed traces of a possible trail extending westward from Gran Quivira. Perhaps, then, the Indians' wells were located in a small intermittent lake basin which presently exists in the valley below you, about $\frac{3}{4}$ of a mile west of the large mission.



*Mission Church of San Buenaventura
as it may have appeared about 1665.*

10. NAVE OF SAN BUENAVENTURA MISSION. Construction of this large church was apparently started under the direction of Father Acevedo shortly after 1642. Father Acevedo was the resident priest at Abo, 25 miles northwest of here, for over 30 years. During the period from 1631 to 1659, when there was no resident priest at Gran Quivira, Father Acevedo administered this mission, and often traveled from Abo to hold regular religious services here. Later, in 1659, Father Diego de Santander was appointed resident priest here, and the Mission of San Buenaventura was completed under his direction.

The small room to your right was probably the baptistry. Overhead at this end of the church was a balcony or



choir loft. The holes in the upper part of the north and south walls supported the beam at the front of the choir loft, which was probably reached by a ladder. When the church was in use the interior would have been quite dimly lighted with only two or three windows high on the left hand wall, and perhaps a clerestory in the roof over the altars.

Great ceiling beams larger than the one over the front door spanned the roof. They were spaced two or three feet apart. Most of these beams were probably carved.

Please go to the stake at the other end of the church.

11. ALTAR. Notice the cross-shaped floor plan of the church. Many of the larger Spanish mission churches were built in this shape. The main altar was in the apse, and the two transepts probably held side altars.

The over-all length of the church (outside) is almost 140 feet. The walls are between 5 and 6 feet thick.

Please go through the door to your left.

12. SACRISTY. Here the padres prepared for services in the church. Robes, utensils, and other necessary items were stored here.



Courtesy of the Southwest Museum

Photograph taken in 1890, looking toward the sacristy window from the nave of San Buenaventura. The wooden timbers are originals. Note the carving on the closest one.

Please go through the door into the corridor.

13. DINING HALL. The large room through the door to your left is believed to have been the dining hall or study room for the padres and workers of the church. The room was probably lighted by torches or candles, as there is no apparent means of getting daylight into such an interior room. The square holes high in the wall are sockets for the roof timbers or vigas that once spanned the room.

Please go to the next stake down the corridor.

14. PATIO AND CONVENTO. The patio to your right is typical of the building plans of this period. Around this patio are the rooms that make up the convento, or living quarters of the padres.

The window structure indicates that all the corridors surrounding the patio were roofed. In mission convents that were in use for some time, the patios were usually beautified by flower gardens and were places where the padres spent time in thought and meditation.

Please continue down the corridor to the next stake.

15. CONVENTO ENTRANCE. Walk through the corridor to the porch. This is the entrance to the convento. Log benches around the walls of the porch furnished a waiting place outside the church and convento for those who wished to see the padre.

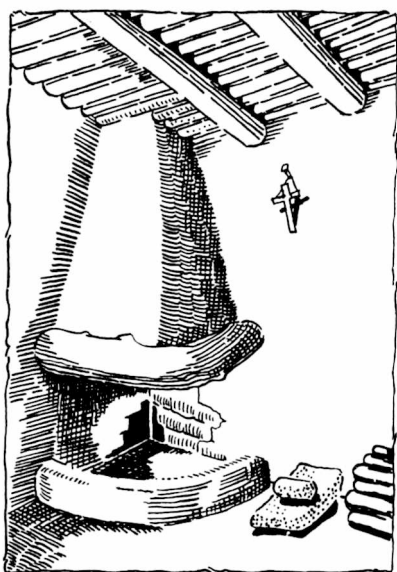
The mission was built so that it faced the plaza of the pueblo. This was undoubtedly done as much for the convenience of communication between the church and the Indian village as it was for defense against raiding Apaches.

Please retrace your steps to Stake 15, then turn to your left.

*Steps and plastered walls in Padre's quarters,
after excavation, 1923-4.*



16. PADRE'S LIVING QUARTERS. These rooms are believed to have been the padre's living quarters. You can see the remains of a fireplace in one corner. The curved fireplace



Fireplace as it originally looked.

log supported the hood or chimney, which was a wall of stone and mud that tapered toward the ceiling. (See sketch.)

When the mission was originally excavated in 1923, a layer of white plaster was found on the walls of this room and the next room south. If you look at the next room, you can see that it, although much smaller than the first, had two fireplaces. The holes which held the fireplace beams are still visible in two corners of the room.

The third room, up the steps, was two stories high. The lower rooms had no outside doors, and must have been entered through a hatchway in the floor of the upper room. It may have been a storage room or wine cellar for the padre. There is no exact evidence for the use of each room.

Please continue around the corridor to the top of the steps.

17. CORRAL AND STABLES. This enclosed yard was the corral and stables for the livestock of the mission. At one time several hundred head of sheep and goats, plus a few oxen, were kept here, but had to be removed within a year or two because of the lack of water.

The rooms around the corral were probably used as stables and for the storage of food for the animals.

Please go to the stakes in the center of the corral.



*Fireplace in Padre's quarters, San Buenaventura Mission,
after excavation, 1923-4.*

18. DRAINAGE DITCH. This stone-lined ditch was built as a drain for the corral. Today it serves the same purpose for which it was built 300 years ago. The rectangle to your left was probably an inner corral or pen.

This is the end of the guided trail. Please follow the trail through the corral wall back to the parking area. We suggest that you visit the museum in the Visitor Center, near the parking area. In the museum are displayed some of the artifacts which were found in the ruins you have just seen. Cold drinking water and rest rooms are available in the Visitor Center building.

If you have any questions, ask a Park Ranger.
The National Park Service invites you to come again.

PLEASE RETURN THIS BOOKLET BEFORE
YOU GO; OR YOU CAN PURCHASE IT BY DROP-
PING 20 CENTS IN THE COIN BOX AT THE REG-
ISTER STAND.

GENERAL INFORMATION

NAMES. The name Gran Quivira (kee-VEE-rah) was first applied to these ruins between a hundred and a hundred and fifty years ago. In the days of early Spanish exploration, the term Gran Quivira was used to refer to areas that were supposed to contain great riches, such as the legendary Quivira in the plains of Kansas. No great riches were ever found in the Southwest, and it is unlikely that any ever existed. The early Spaniards who knew of this village called it Humanas, and there is no indication that there was ever any wealth here. However, fantastic stories of supposed great riches buried in these early missions were very common, and this mission was no exception. About a hundred years after abandonment, unfounded stories began circulating about great wealth here. Of course, no riches were ever found, but this did not stop the local people in those days from calling these ruins Gran Quivira.

The name Humanas was first given to this village in 1598 by Oñate, the colonizer of New Mexico. There were some Indians called Jumanos who lived on the plains southwest of here, and apparently this pueblo took its name from these Indians. A Spanish document of 1634 states, "Among the pueblos of this nation there is one very large one . . . called that of the Xumanas, because this nation often comes to it to barter and trade." There is considerable variation in the spelling of the name — Humanas, Humanos, Jumanas, Jumanos, Xumanas, and Xumanes — but practically no difference in the pronunciation.

The smaller mission was named San Isidro in honor of St. Isidore, Archbishop of Seville, because Fray Alonso de Benavides had preached to these people and began their conversion on St. Isidore's Day, April 4, 1627, and had dedicated the village of San Isidro.

The name San Buenaventura was first applied to this village by Fray Acevedo, the resident priest at the mission of Abo. There was no resident priest at Gran Quivira from 1631, when Father Letrado left, until 1659. During this period, Gran Quivira was served in religious matters from Abo. Father Acevedo changed the feast day of Gran Quivira from San Isidro to that of San Buenaventura, July 14. The village was re-dedicated to San Buenaventura either during this period, or at the time Father Santander was appointed resident priest at Gran Quivira in 1659.

ABANDONMENT. Throughout the seventeenth century, the Apaches were becoming more and more a menace to the Pueblo Indians in this area. Raids became increasingly frequent as the

Apaches were able to steal more and more horses from the Spaniards. On horseback the Apaches could travel farther, strike faster, and make a getaway with more haste than they ever could when they had to raid on foot. In 1666, another misfortune befell the Indians. Beginning in that year a drought struck, and was to last several years. In one year alone, 1668, 450 Indians at Gran Quivira died of starvation caused by the drought. The Apache became still worse; prodded, no doubt, by their own lack of food and game due to the drought, and emboldened by the weakened condition of the Pueblos. A widespread epidemic in 1671 might also have been largely caused by the drought conditions. By 1672, almost all the Apaches in the area were raiding and pillaging, and between that year and 1675, a number of villages were abandoned, including Gran Quivira, Abo, and Quarai. Many of the Indians of Gran Quivira went to live at the closely related pueblo of Socorro, on the Rio Grande. However, all the Pueblo Indians south of Albuquerque, including the survivors from Gran Quivira, were driven south to the vicinity of El Paso during the Pueblo Rebellion of 1680. Their descendants, through intermarriage with other Indians and Spanish, lost their identity by the late 1700's, and the Piro language which they formerly spoke has become extinct.

OTHER AREAS OF INTEREST NEAR GRAN QUIVIRA

Abo and Quarai State Monuments, about 35 miles northwest of Gran Quivira, contain interesting Spanish mission ruins dating from the same period as those at Gran Quivira.

El Morro National Monument, about 200 miles northwest, contains hundreds of old Indian, Spanish, and American inscriptions.

White Sands National Monument, 115 miles south, and Carlsbad Caverns National Park, 250 miles southeast, are areas of unusual geologic interest.



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May we recommend, for example, the following items which give additional information on the Southwest?



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