A black and white photograph of a stone ruin, possibly a tower or wall, under a cloudy sky. A white, torn-edge overlay is positioned in the lower half of the image, containing text.

Gran Quivira

NATIONAL MONUMENT
New Mexico

Gran Quivira

NATIONAL MONUMENT

United States Department of the Interior,
J. A. Krug, *Secretary*

National Park Service, Newton B. Drury, *Director*



Impressive stone ruins of a frontier Spanish mission that was abandoned in the latter part of the seventeenth century

As a tangible expression of the colorful wave of Spanish power and authority which swept over New Mexico in the seventeenth century, Gran Quivira National Monument stands as a memorial to the mission system which was to civilize the hostile Indians, preparing them for religious control by the Spanish secular clergy.

The missions were designed to be temporary. Later, Spanish settlers were to exploit economic resources, and Spanish government was to exercise political dom-

inance. Although their supremacy proved to be fleeting, their influence has been permanent in the Southwest.

As one of the best known of the early Franciscan chain in New Mexico, Gran Quivira, in its preservation for present and future American generations, signals a great and memorable era of American history.

Gran Quivira National Monument and the adjoining Gran Quivira State Monument together contain 18 ruined house mounds of the Indian pueblo and ruins

San Buenaventura mission ruins crown the hilltop.



Chupadera black-on-white pottery once used by Pueblo Indians in the town near the mission.

of two missions. The larger mission is known as the "New" Church and the smaller as the "Old" Church. The former dominates the hilltop, as it is one of the largest structures of its kind anywhere in New Mexico; it contains the church and an adjoining convento. The latter is divided into living quarters and the corrals. At one time large flocks of sheep and goats, as well as a few cattle, were kept in the corrals.

Prehistory

The earliest Indian village on the monument, founded about 1300 A. D., was located on the south side of the hill just below the larger and later town.

The pueblo was handy to tilled fields in the lowlands surrounding the hill.

Water was a problem then as now. The

Indians solved this as best they could by construction of earthen dams across arroyos to store rain water. Such a system is found in Gran Quivira where it was used for the villagers' purposes and for irrigation.

Many other Indian villages can be seen in the neighborhood of the monument. In addition to Pueblo remains, there are traces of two other groups. One was the Apache, a nomadic people who alternately traded with and attacked the sedentary Indians.

The Apaches are the only aboriginal people still in the region, living on the Mescalero Reservation 50 miles distant.

The third group represented in the Gran Quivira area is a widespread but little-known culture characterized by brown pottery somewhat cruder than the painted ware of the Pueblos.



History

The first Spanish expedition to New Mexico, that of Coronado in 1540, did not visit this region. The expeditions of 1581 and 1583 reached this section, but apparently neither party actually visited Gran Quivira.

The first specific reference to Gran Quivira was made by Fray Benavides. He called the pueblo the "Village of the Humanas," and referred to the smaller church there as having been built by Father Fray Francisco Letrado in 1627 and dedicated to San Isidro. Later Humanas, or Gran Quivira, was administered from the mission of San Gregorio de Abo, some 40 miles to the north. In 1659, Father Francisco de Santander was assigned to Humanas and began the construction of the larger mission building, which was known as San Buenaventura de las Humanas.

The Franciscans had a pronounced influence upon the Pueblo Indians. They stimulated trade with Mexico, Europe, and with the pueblos farther north. They imported wine grapes from Europe and cultivated them and made wine from them; they also introduced domesticated sheep, goats, cattle, and horses. Pottery was imported from Puebla, Mexico; and porcelains from China by way of Spain and Mexico. In the pueblos the aboriginal pottery was adapted to the tastes of the missionaries.

Abandonment

The pueblo and mission at Humanas

were abandoned sometime between 1672 and 1678, because of Apache raids and drought and crop failures. The people first moved to the Rio Grande Valley in the neighborhood of Socorro.

A few filtered down to El Paso del Norte, where they were joined by the remainder in 1680, the latter having fled with the Spaniards from the Pueblo Revolt of that year.

Since its abandonment, Gran Quivira, as it later came to be known, was visited only in the last century by expeditions of treasure seekers and Army explorers. For many years it has been known as a city of mystery, but in recent years many of the mysteries have been cleared away by the finding of early documents in Spanish and Mexican archives.

Sacristy door and window from the chapel of the larger mission.





The nave of San Buenaventura after more than two centuries and a half of abandonment.

Administration

Gran Quivira National Monument is a part of the National Park System and is administered by the National Park Service, United States Department of the Interior. The area was set aside as a national monument in November 1909 and originally contained 160 acres. In November 1919 the monument was enlarged to include adjacent Indian ruins and now consists of 610.94 acres.

In addition to Gran Quivira, the National Park System includes another Spanish mission at Tumacacori National Monument in Arizona.

The monument is reached from Mountainair, N. Mex., on United States High-

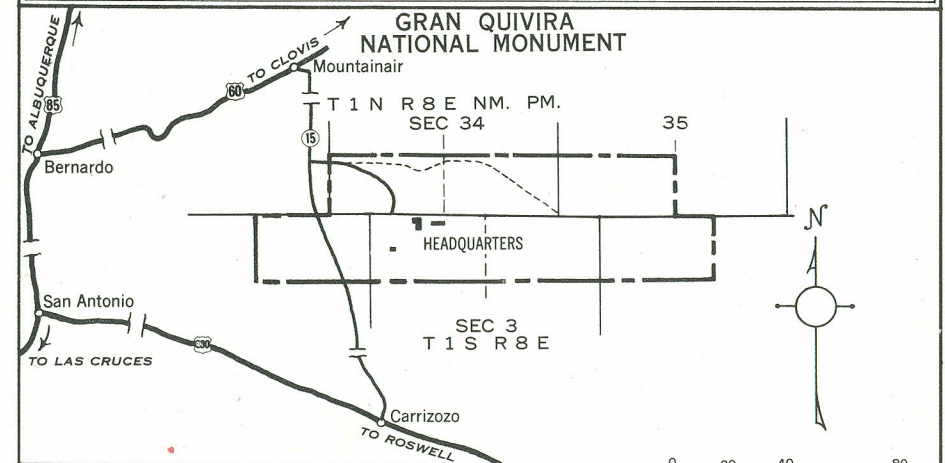
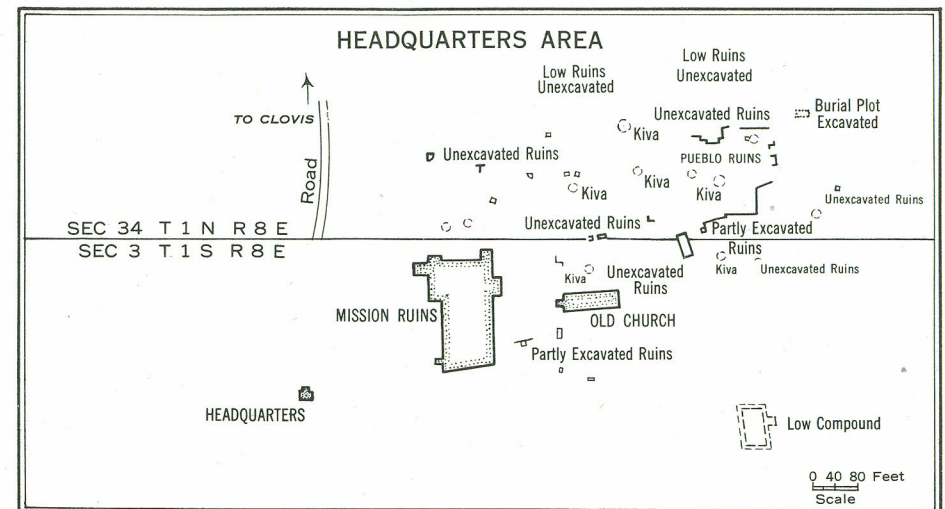
way No. 60, over State Road 15, a distance of 28 miles; or from Carrizozo, N. Mex., on United States Highway No. 380, over State Road No. 195, a distance of 50 miles.

There are no provisions for camping, or for securing meals or lodging, in the monument. Provisions, motor fuel, etc., may be purchased in the village of Gran Quivira, a mile distant. Meals and lodging may be obtained at Mountainair or Carrizozo.

The area is in charge of a resident custodian. Free guide service is provided daily from 8 a. m. to 5 p. m.

Requests for information should be addressed to the Custodian, Gran Quivira National Monument, Gran Quivira, N. Mex.

GRAN QUIVIRA NATIONAL MONUMENT NEW MEXICO



REVISED 1946 N.M.—GQ 7001 H. L. Golder '42