

# El Palacio

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Quarai Mission Ruins Showing Support and Repair Work Underway. An Important 1934 Project of the University-Museum-School, with CCC Aid

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## THE WORK ON THE OLD QUARAI MISSION, 1934

*By* DONOVAN SENTER

THIS season's work at old Quarai about eight miles north of Mountainair consisted largely of shoring up and re-inforcing the sturdy walls. Early in the summer Dr. E. L. Hewett and Sam Hudelson made plans for repair of the ruin, which belongs to the University of New Mexico. During July and August work proceeded and is still under way, supervised by Paul Hudelson, using twenty men from the CCC camp at Manzano for labor. Donovan Senter was student archaeologist on the job.

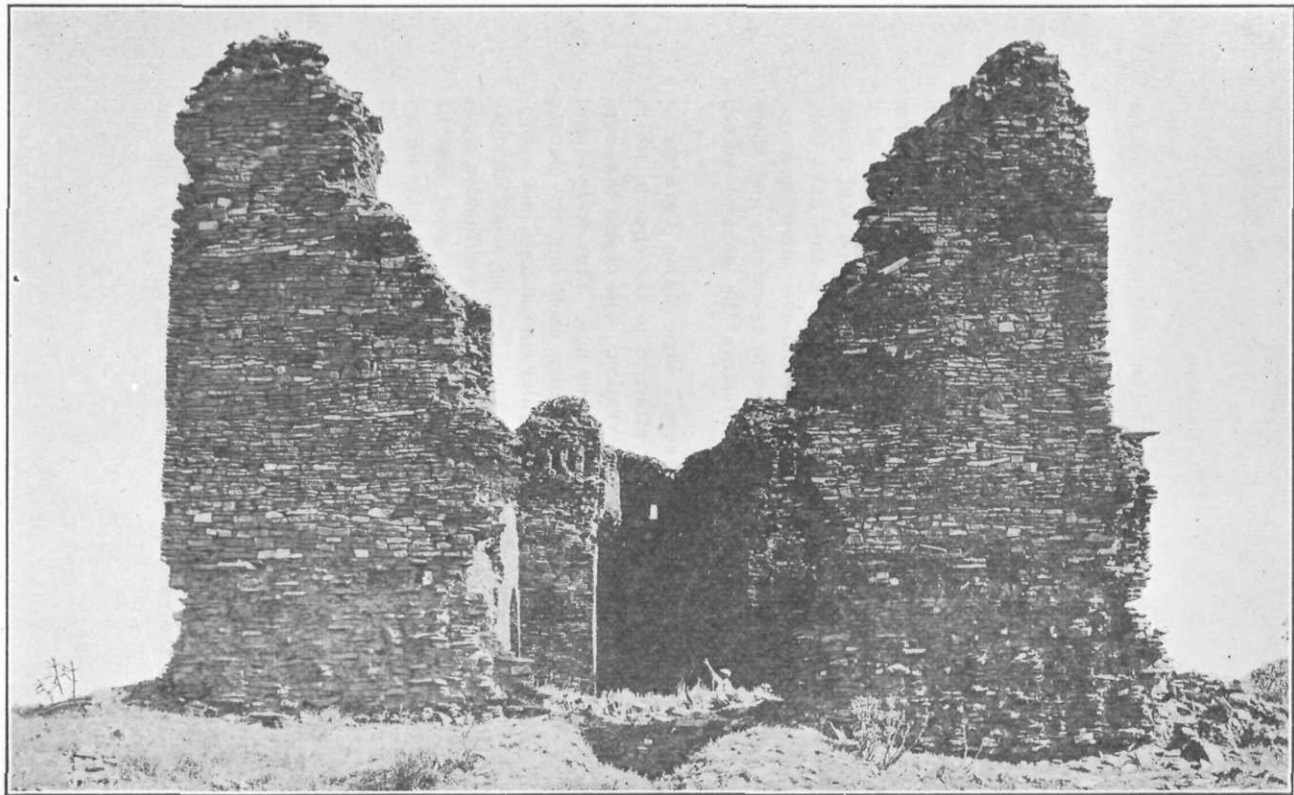
Quarai nestles in the Arroya de las Ruinas about a mile above Punta de Agua. The prevailing colors are red and green. The rusty stain of iron solution that gives New Mexico landscapes so much of their color has painted the sandstone of the mission and the terraced pueblo a rich brown. The earth is a lighter shade bordered by the verdure of piñon and juniper, which cover the sides of the shallow draw. A stately grove of cottonwood trees shades the southern edge of the site, and farther down the draw are clumps of capulin or wild plum. The region is a veritable haven for wild canary and piñon birds. Far across the Estancia Valley to the east may be seen the Chupadero Mesa and the "Accursed Lakes" with their glistening salt deposits. To the south of the ruins a large outcrop of red sandstone, which furnished stone for the mission and pueblo and their surrounding walls, is covered with petro-

glyphs that point to an ancient shrine outlined by a great circle of stone slabs farther up on the hill. The evening wind blows up the draw against the deserted and lonely church across the Manzano Valley to the mountains, some ten miles distant.

The only severe lines of the landscape are furnished by the solemn yet singularly beautiful structure of the ancient church. Even these have been softened in part by the weathering of two hundred and sixty odd years. The sturdy walls, averaging four and a half feet thick, are as much as ten feet in width at the base. They are built in the form of a Latin cross and originally stood as high as sixty feet. Their jagged tops drop irregularly to as low as twenty feet, and part of the east wall has entirely fallen into the interior of the church. Although the stones appear to have been crudely dressed by tools, the smooth surface has been achieved mainly by choosing the flat rock naturally fractured in the quarry. Only the crew of twenty workmen laboring on the church this summer can adequately appreciate the effort involved in the building of this imposing edifice under the direction of Fray Francisco Acevedo in about 1628. The manual labor was done by the Indians.

Modern measurements of the ground plan of the Mission differ considerably from those of men who have described it earlier. The Church, which is yet to be carefully surveyed and mapped, is about one hundred feet long and twenty-eight feet wide. The transept is about fifty feet from wall to wall. The sides are not absolutely parallel. The monastery, still an unexcavated mound, covers an area about twice as large as the church.

Vandals and treasure hunters have gophered under the walls in many places. Inhabitants in the region have undermined the walls and carried wagon loads of stones away to build their houses, the best material from around



The Front of Quarai Mission Before Repair Work Was Begun. Note the Weakened Walls Near the Ground

the base of the church being taken. Natives still hunt for the great bell supposed to be buried here.

The wall that had been undermined in the apse was rebuilt. A buttress was constructed to support the wall at the northeast corner, where the foundation had sagged and caused a large crack. The workers excavated around the church down to a solid foundation and replaced the base where rocks had been taken away for modern houses and dams of the district. In moving debris from the southwest corner of the church the foundation of a room thirty by twenty-five feet was located and reconstructed to serve as a museum room. Beams have been replaced over the main entrance and over other openings, and stone work has been relaid to re-enforce and shore up the walls but still to preserve the general ruined appearance.

"We found one room here," says Major Carleton in 1853, "probably a cloister attached to the church, which was in a good state of preservation. The beams that supported the roof were blackened by age. They were square and smooth and supported under each end by shorter pieces of wood, carved into regular curved lines and scrolls. The earth upon the roof was sustained by small straight poles, well finished and laid in herring-bone fashion upon these beams." This report gives a fairly good idea of what the beams in the roof of the church must have looked like before they were burned or removed. Not one viga is in place in the many remaining mortices, but these very timbers can be found in Punta de Agua, supporting roofs in that picturesque little Spanish town. This season's excavation of the nave revealed a number of vegas in very fragmentary condition. Some material that can be used by tree ring experts to date the church were preserved. One charred fragment some three feet long retains the carving incised there long ago. He who cut

it must have had some knowledge of geometry. It is reproduced in an accompanying cut.

During the removal of the debris from the nave of the church, in places ten feet deep, a number of burials were found. The stratification of the refuse from top to bottom was as follows: blown drift, stones and adobe from the fallen east wall, blown drift, charred and burned material from the roof, charred and burned material from the choir loft in the area directly below its location, blown drift and other debris over the skeletons lying directly on a stone flagged floor. The burials were seemingly not Indian.

The most interesting skeleton was found on the floor against the east wall. The above mentioned carved and charred beam lay directly over it. The skeleton, with the exception of the skull, was in a good state of preservation. The individual was very old, probably male, and probably European. Whether due to a peculiar set of circumstances of preservation or to some diseased condition before death, the right parietal of the skull began to crumble into scaly and shiny fragments as soon as removed. The rest of the skull was well preserved. Most notable were the remains of organic matter resting in the occipital region of the interior of the skull. This organic matter was taken to Dr. Wyman, of the Boston School of Medicine, for study. Laboratory investigation of these burials may bring interesting results. All of the skulls and most of the skeletons were washed and sized and labeled in the field. Burial reports were made on each.

Directly south of the church is a circular mound shaded by a grove of venerable cottonwoods. In 1913 Dr. Hewett removed twenty-two skeletons and a quantity of cultural material from the south end of the heap. During the season of 1934 a section, three feet wide, was removed from the south end of the mound. The material will be studied

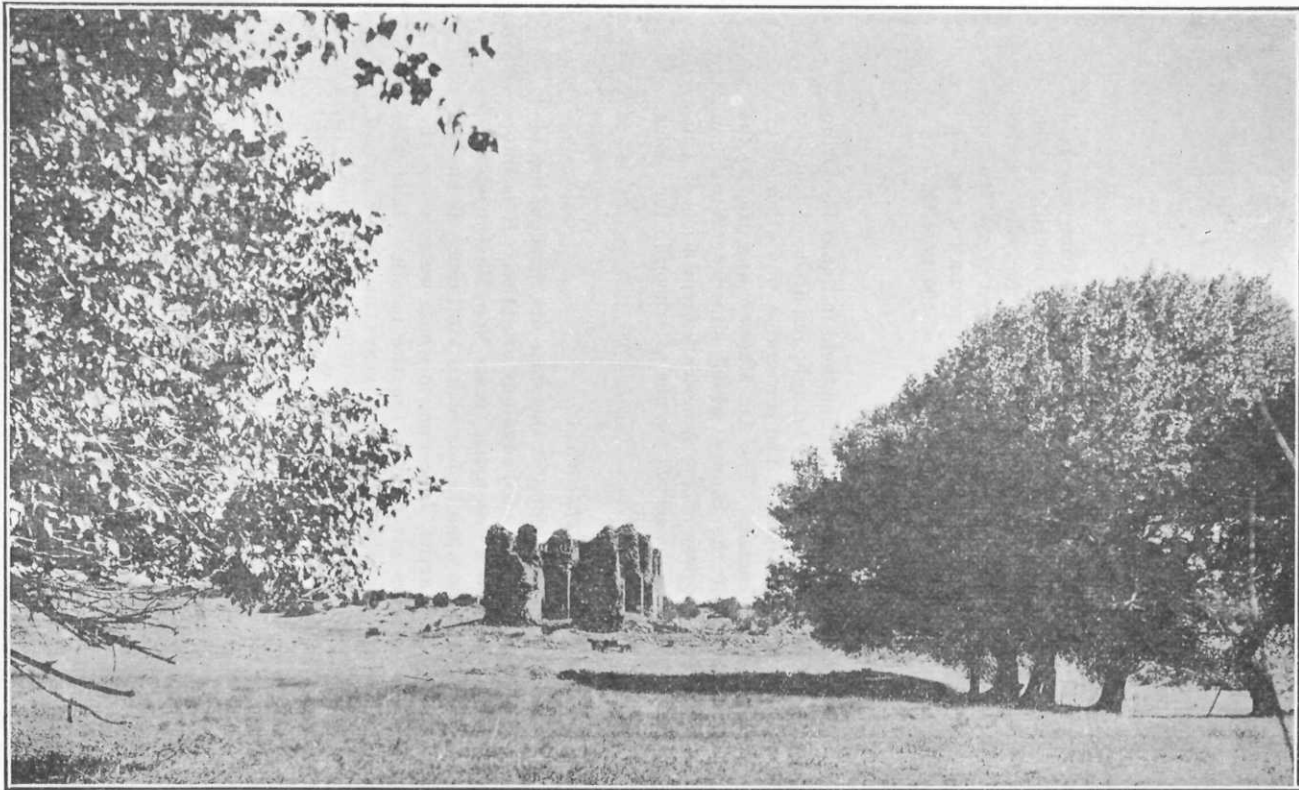
in the laboratory this winter. Four rooms in various parts of the town were excavated and described in detail.

The pueblo of Quarai seems to have been visited by Espejo in 1582. He does not specifically mention this pueblo, but since he stopped at eleven large pueblos, it is improbable that Quarai, one of the largest in the region, was missed. Chamuscado passed the Salinas district in 1581 and heard reports of three large pueblos, probably Quarai, Tabira, and Abo, but he did not approach them. When Oñate was on his way to the "South Sea" in 1598, he seems to have made Quarai his headquarters while he trekked across the Estancia Valley to view the "Salt Lakes" or "Dog Lakes," as they are now called. Quarai is mentioned in Father Benavides' Report in 1628. The conversion of the Indians of Quarai is ascribed to Fray Estaban de Perea. The church was built by Fray Francisco Acevedo about 1628. Among its missionaries, Fray Gerónimo de las Llana, who died in 1659, is best known. The pueblo and church were abandoned around 1670, many of the inhabitants settling in Ysleta del Sur, just below El Paso. The abandonment was probably due to Apache raids, although some studies suggest other theories.

In "The Cities that Died of Fear," Paul A. F. Walter treats quite fully Quarai as well as the whole Salinas district. Anyone interested should consult that well-written booklet for further information and bibliography on the pueblo and mission. Bandelier says "Quarai is among the few picturesque sites in New Mexico that deserve the epithet of lovely."

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Work at Quarai has continued this fall under direction of the National Park Service, with CCC labor. Don Senter is continuing his studies at the University of New Mexico, and Albert Ely is junior archaeologist in charge for the University-Museum-School.



A Fine View of Quarai From a Distance. This Picture and Three Others Used Here Are From "The Cities That Died of Fear," by Paul A. F. Walter, Photographs by Jesse Nusbaum



## MUSEUM NOTES

*National Highway Convention.*

THE National Highway Engineers Convention was held in Santa Fe November 11th to 14th, during which time hundreds of the delegates from forty-five states visited the museums. The Women's Board of the Museum served tea in their rooms at the art museum for the delegates and their wives the afternoon of the twelfth.

*State Teachers' Convention.*

The State Teachers Convention, held in Santa Fe during the first week of November, brought hundreds of teachers into the museums daily. The convention was attended by two thousand teachers. The Art Museum was used as the headquarters of the county school superintendents and for the state society of the American Association of University Women, who served tea one afternoon in the rooms of the Women's Board.

*November Art Exhibit.*

The November exhibits at the state art museum include many paintings that challenge our attention. It is interesting to see how a new artist treats New Mexico subjects, and especially so when he has such a vital touch as has the young Chinese artist, Jade Fon, to whose water colors the first alcove was given over for the month. Jade Fon studied art for the past few years at the Flagstaff Teachers' College, his home being Williams, Arizona. He spent several weeks this fall in Santa Fe and vicinity. Having lived in this country most of his life, his work shows little Chinese influence, yet one credits his inheritance for the sureness of his quick, lively stroke and color in which one feels a liberation from anything studied or heavy. It is a characteristic of his to have his large units

incomplete within the frame, as is true in his buffalo dance figures, which fill the picture, leaving no space for background, where backgrounds are shown they have as much vitality as the foreground; one senses the expression of a oneness of conception. Besides the buffalo dance one especially admires the old mill and two portraits. There are two paintings called "Rocks" and one called "Trees" which show the artist's freedom and virility, and two views of Hopi villages, which include a few domestic details. Mr. Fon is beginning his artistic career and one feels a zest and a refreshing quality in his canvasses. There is a strength in his courageous use of color which impels admiration.

Other artists exhibiting this month are Olive Rush, E. Martin Hennings, Kenneth Jamieson, Gina Schnauffer Knee, McHarg Davenport, Albert Schmidt, Gustave Baumann, Raymond Jonson, Wilfred and Myrtle Stedman, Willard Nash, Jo Bakos, Tom Lee, B. J. O. Nordfeldt, Datus Myers, Frank Ewing, Hubert Rogers, Will Shuster, Adolf Hullenkremer, Sheldon Parsons, Fremont Ellis, John Sloan, Paul Lantz, May K. Connell, and Norma Sweringen.

There are a large number of landscapes and a few rather special subjects, such as Shuster's "Cross of the Martyrs," Tom Lee's "Musicos" and Davenport's satirical subjects, including his "Educational" Movie. There is a poetic quality in Olive Rush's flowers and leaves, appearing large as they might look to an elf. There is an exquisite sense of fantasy in Paul Lantz' treatment of a child in red shoes in a background set with star flowers and roses. Also, Lantz' landscape is an outstanding work of art. It is interesting to compare the landscape treatment of the three modernists, Nash, Nordfeldt, and Bakos, whose large canvases are shown in a row. Kenneth Jamieson's tempora studies are effective. There is a charming collection of lithographs by Cassidy. Datus

Myers' landscapes show a delicacy of feeling and also a continuing change in his style.

Pictures by Couse, O. E. Berninghaus, E. L. Blumen-schein, Dunton, Hennings, Bistram, Phillips, and Sharp, have just been returned from the Century of Progress and were shown during the National Highway Engineers Convention.

### *First Patio Frescoes by Shuster Completed.*

The frescoes, which Will Shuster has been making in the patio of the State Art Museum, came out from under their canvas cocoons in time for the state teachers' convention, early in November. The government art projects have encouraged fresco work, which is a type of mural decoration done in wet plaster with paint that has been under water. This project for the patio is done according to a plan laid out by the museum director, Dr. Edgar L. Hewett, and was suggested by the story of the Indian World, as told by the ethnologist, Alice Fletcher, in whose memory there is a bronze tablet set into a wall of the museum patio. The plan for the frescoes includes the representation of the Voices of the Earth, the Sky, the "Sipophe" (underworld), and the Water. "Voice of the Earth" and "Voice of the Water" have been completed. The former is symbolized by a basket dance, in which Indian women are in communion with the Earth Mother; and the latter, by a flute ceremony, in which a priest is submerged in a sacred spring, securing water for use in ceremonies. Two smaller completed panels show scenes of Indian life: one is of women winnowing and screening wheat, symbolizing wealth from the earth; the other is of women making pottery, indicating the wealth from their culture. Mr. Shuster has used design, color, and massiveness most effectively for mural decoration, and one finds distinction and sincerity in his treatment. The patio has taken on an added beauty with the Shuster frescoes.

*Japanese Artist Visits Museum.*

A museum visitor, who took a special interest in American archaeology and the theory of the Mongolian origin of the early races in America, was Hideo Noda, Japanese artist and student of philosophy, who has been doing art work in New York, especially in fresco.

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HISTORICAL SOCIETY*Early Documents Loaned by Martin Gardesky.*

NINETEEN interesting archive records have been loaned to the Historical Society by Martin Gardesky, of Santa Fe, for study and the making of photostatic copies. These archives include such items as autographed documents of Charles the Third and of Charles IV, of Spain, a document autographed by the Duke of Albuquerque, a letter of Benito Juarez, apostolic documents on which is stamped the apostolic seal, a letter of Huerta, and many other interesting papers. The royal letters of the Spanish kings contain a seal pasted onto the letter, that has been impressed onto a sheet of paper cut in a sort of flower shape, with the petal-like edges turned back over the seal. Also a document bearing the signature of Diaz has the most elaborate example of this enclosure for the seal. There are two lengthier documents of 18 pages each; both New Mexico documents, one of 1681 and the other of 1749.

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ANCIENT ORIENT*Russians Excavate Nessa.*

Nessa, capital of ancient Parthian archers, has been unearthed by Russian archaeologists. The ruins were found near Aschabad, in the Turcoman Soviet Republic. Parthians, a people akin to the Persians, were famed in the ancient world for skill at fighting with bows and arrows on horseback. They controlled merchant caravan roads between East and West for several centuries before

Christ, and their capital was called by the Greeks the "hundred-gated" because so many roads met there. Curious mounds showed the location of the city to the archaeologists. Excavations reveal that Nessa was a place of importance. Its long wall was guarded by no less than 48 towers. Inside the fortifications, the two highest mounds were crowned by the imperial palace and the chief temple. An ingenious system of pipes served the city with water.

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## CLASSIC ARCHAEOLOGY

### *Temple of Argonauts Located.*

ITALIAN archaeologists have unearthed near Paestum remains of a famous temple, which the ancients believed was founded by the Argonauts, seekers of the Golden Fleece. The temple was mentioned in history by Strabo, but the Argonauts, being mythical heroes, existence of their temple has long been questioned. Builders of the temple dedicated it to the goddess Hera, or, as the Romans called her, Juno, says Science Service. All that the excavators have unearthed is the capital of a sandstone column, of ancient type, and a sandstone bas relief representing in archaic style a kidnapping scene. It has been suggested that the sculpture represents Heracles, or Hercules, carrying off his second bride, Deianeira, for whom he fought a wrestling match with a rival suitor. The bas relief is pronounced of great importance, for knowledge of Doric art, not only for its age but because, with one exception, no sculptured figures from a frieze have been found in a Doric temple in Italy. Ruins of a later Doric temple of about the fifth century B.C. were also discovered at the site. To the east of the temple, in a storage place, 6,000 votive images of the fourth and third centuries B.C. lay hidden. The images included terracotta statuettes, garlands and pomegranates.

## ANCIENT AMERICA

*Monotheism of Primitive Indians.*

(Copyright 1934 by Science Service.)

RELIGIOUS ideas most astonishingly "orthodox" in many ways, were held by the forest-dwelling Indians of the James Bay region in northern Ontario and Quebec, long before the coming of white missionaries and traders. They believed in a single Supreme Being, "He who is looked to for everything," who alone owned and ruled the world. They addressed him in brief prayers, they offered sacrifices to him. Details of this early monotheism of the Cree and Montagnais tribes, who are still among the most primitive of North American natives, have been recorded by Prof. John M. Cooper, anthropologist of the Catholic University of America, reports Science Service in a copyrighted story. The Indian Supreme Being had a number of different names: "He who gives us food," "He who is master of food," "He who is master of the earth," etc. Over a considerable part of the region, though not everywhere, he was also called Manitou, the common Algonkian word meaning supernatural being. The Indians' Supreme Being was placed at the head of a highly developed organization of spirits by the eastern tribes, among whom Professor Cooper made his studies this summer. He had under him four great "chief" spirits. Three ruled the birds, the four-footed animals and the fish respectively. To the fourth was given the government of the caribou or wild reindeer, whose great importance to the Indians justified a separate rating. Under each of the three "divisional chiefs" were many lesser overseer spirits, each having charge of a single species. Most important among the overseers of the birds were the rulers of the eagle and the fish-hawk; chief among the overseers of mammals was the ruler of the bear. The Indians all agreed that these lesser spirits had not made their animals and did not own

them; ownership was vested in the Supreme Being alone, and only he had the final decision over their disposal. Outside this group, there were other deific powers ruling over trees, rapids, the north wind, and the sun; these were likewise responsible to "Him who is looked to for everything." Finally, with shadowier connection but still subordinate, were the "familiar" of the conjurers or medicine-men.

Food, in a region where abundance was an exception and starvation the most natural calamity, had high importance. The gravest sin was to waste it. There was also a curious tabu against carrying food outdoors in an uncovered dish. What the Supreme Being would do if one offended him the Indians were not sure, beyond a surmise that they might "have a bad hunt," which, of course, meant going hungry. They had little or no notion of a future life, hence no idea of rewards or punishments in another world. There was, however, among some of them, a well-developed belief in a trouble-making being called the Wih-tigo, but he did all this mischief here on earth. Neither did the Indians know anything of a son of the Supreme Being, until the idea was brought to them by the missionaries. No one had ever certainly seen Manitu or had any idea what he looked like or where he lived, except vaguely "somewhere up there." There was, however, in some parts of the region, a curious shadow of a trinitarian belief. Repeatedly Prof. Cooper came upon the triad of names, "He who is master of life," "He who is master of food," and "He who is master of death." But when he went into the subject a little more closely, the Indians always said, "Oh, these three are really just One."

### *Dr. Hrdlicka Reports Pre-historic Massacres.*

By a discovery of cracked skulls, prehistoric massacres in the American Far North have been revealed to archaeology. Dr. Ales Hrdlicka of the Smithsonian Institution,

member of the managing board of the School of American Research, discovered the broken heads and other signs of combat in excavations just completed on Kodiak Island. Dr. Hrdlicka had been puzzled, he explains, by the occurrence of "nest burials," heaps of skeletons of all ages, and both sexes, with none of the ceremonial offerings that were ordinarily placed in ancient graves. It now appears that epidemics do not explain these unusual Alaskan burials, but instead there is strong indication that enemies massacred a village, and a few survivors must have returned later to bury their dead in heaps.

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## PALEONTOLOGY

### *Horned Dinosaurs in Peabody Museum.*

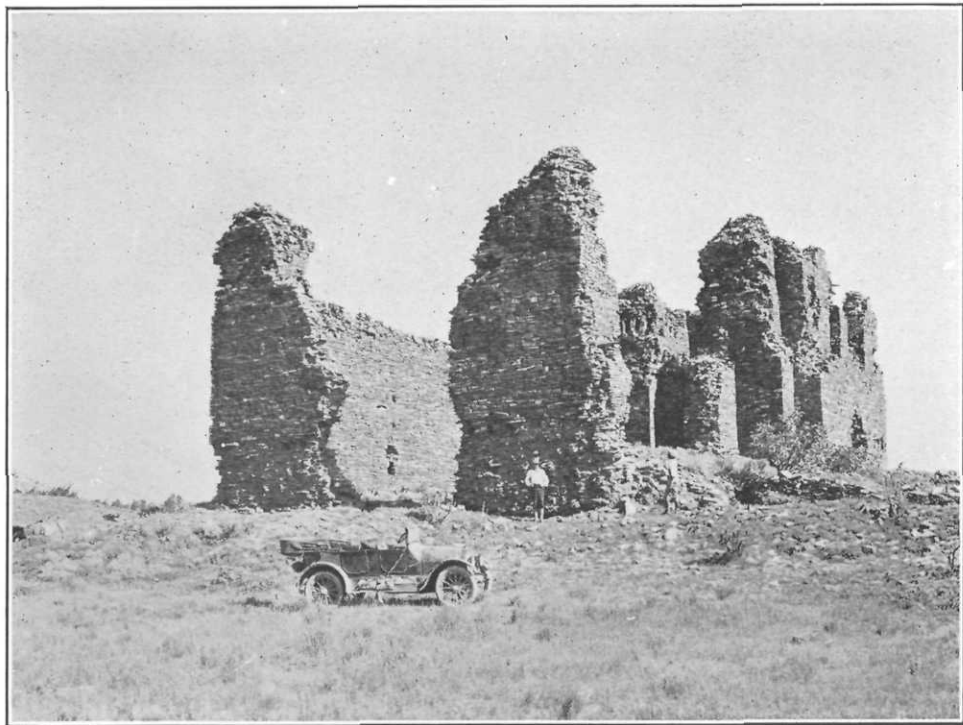
A PARADE of the horned dinosaurs, four of their huge, bony skulls in a row, has been arranged at Yale University in the Peabody Museum. The four monster skulls show how some of the early horned dinosaurs went armed with a big nose horn like a sword to ward off or impale their enemies. Over their brows, these dinosaurs carried small horns, too. Later the horn pattern changed, the nose horn becoming smaller and brow horns developing hugely. The Triceratops, which brings up the rear of the Yale procession, is famous today because it had the biggest head and in comparison the smallest brain, of any land animal known on earth.



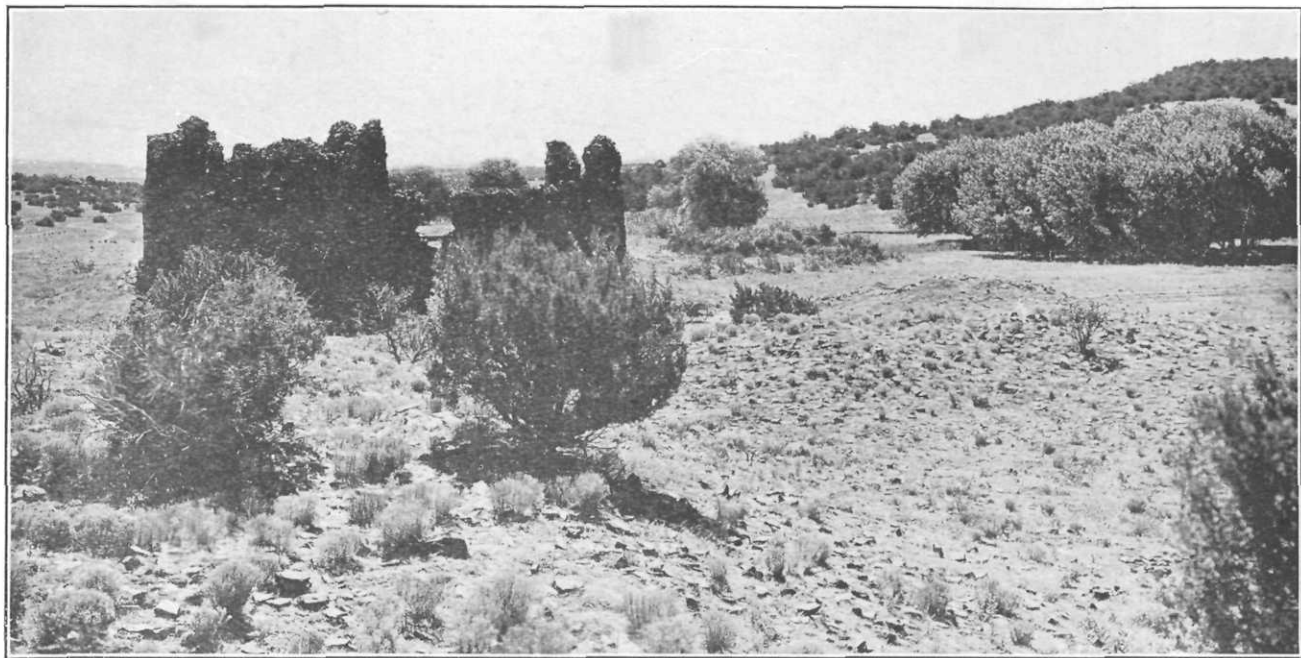
## SOCIOLOGY

*United States Signs Roerich Pact.*

PRESIDENT ROOSEVELT'S appointment of Secretary of Agriculture Henry A. Wallace as United States plenipotentiary to sign the Roerich Pact, marks a step forward toward new standards for war. The old saying "All's fair in war" lost some of its terror when the Red Cross won international recognition. The nations agreed that where the white banner with its red cross was raised, the sick and wounded were to be protected. Now, another exception is being sought, says Science Service. A treaty for American republics to sign has been drawn, based on Nicholas Roerich's proposals. It provides that the nations regard as inviolable all artistic and scientific institutions and historic monuments. In event of fighting between American countries, the armies would respect sites marked with a banner, to be known as the Banner of Peace. No bombs would be dropped on cathedrals, museums, schools, universities, libraries or other cultural sites. These would be neutral territory, respected by all nations signing the treaty. So far, the governments that have given notification of signing are Panama, Honduras, Uruguay, Ecuador, Guatemala, and the United States. The plan for protection of the world's scientific and artistic treasures against the destructiveness of war, was presented by Roerich as far back as 1904. Had it been acted upon then in Europe, the Banner of Peace might have saved museums and other irreplaceable buildings and their contents that were shattered during the World War, without aiding in the slightest either side of the conflict. (Roerich spent two seasons in Santa Fe and exhibited repeatedly in the Art Museum here.—Ed.)



View of Quarai Mission About a Dozen Years Ago



The Quarai Mission by Moonlight. Pueblo Ruins May Be Seen in the Foreground