

QUARAI, NEW MEXICO

QUARAI

LIVING MISSION TO MONUMENT

John P. Wilson



"The pueblo of Cuarae has a very good church, an organ and choir, and very good provision for public worship..."
The Church undergoing stabilization in 1972.

months of 1601. The Spaniards were attacked at Acolocu and thereupon besieged that pueblo for six days, supposedly killing more than 800 Indians. The remaining 200 or so finally surrendered. Although part of the pueblo was burned, we learn two years later that the inhabitants had returned and were then "at peace and friendly"!

Beginnings of Missionary Work

As early as 1609 the Viceroy of New Spain ordered Governor Don Pedro de Peralta of New Mexico to concentrate the Pueblo Indians into fewer settlements, in order to "promote the welfare of these Indians and facilitate their administration." The missionaries did relocate the Jemez people and also re-established the *Piro* pueblo of Sevilleta (near modern La Joya). But the records that might tell the full extent of these activities have not been found. Quarai may well have been the product of such a reduction or resettlement; pottery from the main ruin apparently dates after 1600. Future excavations will permit a more definite statement on this point.

Franciscan monk of New Mexico, Sixteenth century (Libro de Devociones en mano). From "Illustrated New Mexico" by William G. Ritch, 1885.



The Canon Sapato Valley just west from Punta de Agua shelters Quarai, one of New Mexico's finest mission monuments. Here lie a major pueblo ruin, largely unexcavated, and the associated remains of two 17th century mission churches. The large church was called *Nuestra Senora de la Purisima Concepcion de Cuarac* (Our Lady of the Immaculate Conception of Cuarac), Cuarac being a 17th-century spelling of Quarai. As the church dominated the site 300 years ago, so does its ruin today. The rooms of the *convento* or friar house, where the priests had their residence, offices, and storerooms, adjoin the church on the east. This missionary establishment, like all others in New Mexico, was administered by fathers of the Franciscan Order and built under their supervision.

Quarai has been owned by the State of New Mexico since 1913, when J.P. Dunlavy, W.M. McCoy and J.W. Corbett of Mountainair donated the site to the state. It is now administered by the Museum of New Mexico as Quarai State Monument.

The historic inhabitants of Quarai probably spoke the *Tiwa* Indian language, or more simply, were Tiwa Indians. Present-day Tiwa-speakers include the Indians of Isleta and Sandia pueblos, near Albuquerque. During the 16th and 17th centuries there were other Tiwa Indian communities in the Albuquerque area and three such pueblos east of the Manzano Mountains — at Chilili, Tajique, and Quarai. Chilili and Tajique lie north of Quarai, near the two modern villages with those names. These three pueblos together with the three *Tompiro*-speaking communities of Abo, Las Humanas (Gran Quivira) and Tabira off to the south and south-east all had Franciscan missions or chapels during the 17th century, if not always resident missionaries. Collectively they made up the so-called Province of Las Salinas, an area roughly equivalent to the present Estancia Valley or basin. The name *Salinas* refers to the salt lakes east of Willard, New Mexico.

The South Mound may be the oldest habitation area at Quarai. Archeological tests there produced pottery, burials, and structural remains dating from around A.D. 1300. Actual occupation of this block of rooms probably ceased by 1350, with burials intruded later. Excavations elsewhere on the site suggest that the Quarai known to history may have been founded in the early 1600s.

Discovery of the Salinas Area

The first Spaniards to enter the Salinas area came with the little expedition led by Captain Francisco Sanchez Chamuscado and Fray Augustin Rodriguez. These men discovered five pueblos during the winter of 1581-1582, but spent very little time among them. The 1583 expedition of Captain Antonio de Espejo returned to the Rio Grande after visiting only two pueblos, probably Abo and nearby Tenabo.

Permanent Spanish settlement of New Mexico dates from the summer of 1598. In October of that year Governor Don Juan de Onate spent a week and a half touring the Salinas pueblos, during which time the Indians of the pueblo of *Acolocu* signed an "Act of Obedience and Vassalage" to the Spanish crown. If Acolocu was not Quarai itself it must not have been far distant, but the name Acolocu appears only once more, when a party of 70 Spaniards was en route to "punish" the Indians of Abo during the first

soon dissipated and the missionary enterprise became the main reason for maintaining the province at all. There were never enough priests to serve all of the communities and even the larger missions such as Quarai probably lacked resident fathers at times. It is unlikely that more than one priest ministered to Quarai at any one time, although lay brothers may have been present.

We do not know how long Fray Juan Gutierrez de la Chica served at Quarai; perhaps for several years. The names and sometimes dates of service are known for at least six other priests who ministered here, and there may well have been more. Several, like Estevan de Perea and Geronimo de la Llana, brought distinguished records of missionary service, but rarely do we learn what they accomplished while at Quarai.

Fray Estevan de Perea came to New Mexico in 1610 and served two terms as custodian or general superintendent of the Franciscans in this province. He went to Quarai in 1633 and remained until his death, which occurred no earlier than 1639. During this period Perea held a powerful post, head of the Holy Office of the Inquisition in New Mexico. In that capacity he sent a large body of sworn evidence to the tribunal in Mexico City. Most of the charges related to superstitions, blasphemy, unfaithfulness, use of love-potions, and witchcraft. Perea himself showed a healthy skepticism towards the "evidence" and apparently no formal trials by the Inquisition resulted. A modern historian has written that "Perea more than any other friar deserves the honor of being called the Father of the New Mexican Church."

Fray Juan de Salas, another ex-custodian, originally came up from Mexico in 1612. He was stationed at Quarai in 1643 and at time represented the Inquisition in New Mexico. There is no record as to when he came to this mission or when he died, but he had traveled through the Salinas country many years prior to his actual Quarai assignment.

A corner fireplace in the Convento, uncovered during the 1930's excavations.



Missionary work within New Mexico proceeded very slowly until around 1610, when more Franciscans arrived and the pace of activity picked up. Fray Alonso de Peinado was the first to undertake conversions among the Salinas pueblos. He established a mission at Chilili no later than 1614 and there he lived and worked until sometime in the 1620s. The extent of his missionary labors beyond Chilili is not known. Although a mission existed at Abo by 1626 and possibly as early as 1622, Quarai is not mentioned until several years later. Other priests traveled through the Salinas area during this period but left no record of their activities.

The First Church at Quarai

In 1959 Museum of New Mexico archeologists excavated the foundations of a small, single-nave church, without transepts, that lies about 150 feet southwest of La Purisima Concepcion. Interior dimensions of this small church were 20 by 50 feet and almost no interior features remained. While this church is not mentioned in any known Spanish records nor were datable materials found during the excavations, it is almost certainly earlier than the large church. A guess-date would place it in the 1620s or slightly earlier, perhaps to be credited to Fray Alonzo. The original structure was probably demolished to obtain wall stones for use elsewhere.

The Second Church

The earliest mention of Quarai, by name, occurs in a 1628 reference to Fray Juan Gutierrez de la Chica as resident priest at the "Querac" convento. Although he is the first one on record, we do not know whether it was Fray Juan, another priest who came in 1633, or someone else who actually supervised the building of La Purisima Concepcion. Excavations during the 1930s produced two roof beams or vigas cut in 1630, as shown by their tree-rings, so the erection of the large church presumably dates to that period. La Purisima Concepcion was built by the Indians of Quarai, under the direction of their architect-friar. It is cruciform in plan with sandstone walls that originally stood some 40 feet high. The interior measures 100 feet in length, the nave is slightly more than 27 feet wide, and the maximum width of the transept is 50 feet. Large carved vigas spanned the walls and supported the roof. A small side altar was found in each transept when the church was excavated and stabilized. A Spanish governor may have destroyed the main altar in 1759 while digging through the mission ruins for the burial of a priest. There are almost no contemporary descriptions; one report from circa 1641 states only that Quarai has a "very good church, organ and choir, very good provision for public worship. 658 souls under its administration." Some idea of possible furnishings is given below.

The church evidently burned, but whether at the time of abandonment or afterwards isn't on record. As late as 1853 a roof remained in place over one room of the adjacent convento.

The Priests at Quarai

Throughout the 17th century New Mexico was an isolated outpost of the Spanish crown. Early hopes for vast mineral wealth

omic resources. One means of exploiting these was the *encomienda* system, whereby a few of the Spanish soldier-settlers gained the privilege of collecting an annual tribute from the converted pueblos. In return, these Spanish *encomenderos* formed the core of the local militia and stood ready to defend pueblos and Spaniards alike whenever needed. This system had clearly been established by 1620 and flagrantly abused by 1635.

There were 35 or so of these *encomenderos* in all, each of whom collected from one or more pueblos. The tribute consisted of one *fanega* of corn (2.57 bushels, or about 100 pounds) and one cotton blanket called a *manta*, 1½ *varas* (approximately 50 inches) square contributed by each household of a pueblo. Captain Francisco de Anaya Almanzan, who lived a short distance southwest of Santa Fe, counted half the pueblo of Quarai in his *encomienda*. Upon his death in 1662 the privilege passed to a son. However, the *encomienda* system lapsed with the Pueblo Revolt of 1680.

The friars realized that exploitation of the Indians would thwart the success of the mission program. A particularly bitter series of complaints by Fray Estevan de Perea, dated at Quarai in 1633, included a charge that the governor

“ . . . allows them [the soldier-settlers] to take up farms not only in the cultivated fields of the natives, but even in the court yards of our convents. Thus the poor Indians are deprived of their little fields, both of corn and of cotton. Into this pueblo of Cuarac [Quarai] there came a soldier with a great number of cattle of all kinds, to a place where these three neighboring pueblos have all their cotton fields, and he built his corrals and his dwelling houses right on the fields of these pueblos, which are close together, absolutely ruining them, and not a word may be said about it (Hackett 1937: 129 – 131).

On the other hand, the most important herds of cattle and sheep belonged to the missions and certain cultivated lands were set aside for the friars. Pueblo herdsmen and farmers tended these. The mission enterprises also required cooks, porters, sacristans, interpreters, masons, carpenters, and other convento servants. Claims for the employment of numerous Indians in the service of the church therefore conflicted with the demands for Indian labor, lands, and products made by the governor and other settlers. Charges and countercharges between the civil and ecclesiastical parties allow us considerable insight into life during those times. At the trial of ex-Governor Lopez de Mendizabal by the Inquisition, the clergy stated that his refusal to permit the services of Indians at the missions, without pay, resulted in the loss of 400 head of livestock at Quarai and 1350 head at Chilili and Tajique. Lopez said this was libel. Whoever was right, the Indians of course were in the middle.

No one wrote an account of life at the missions or a guide for their administration during the 17th century. The *Observations*, penned by Fray Joaquin de Jesus Ruiz at Jemez in 1776, probably describes situations common to all and little if any different from the problems of a century before (Adams and Chavez 1956:308ff.). For instance,

MASS

" . . . Each couple has its own place designated in accordance with the census list. When there are many, the married couples make two rows on each side, the two men in the middle and the women at the sides. This may seem a superficial matter, but it is not, for experience has taught me that when these women are together they spend all the time dedicated to prayer and Mass in gossip, showing one another their glass beads, ribbons, medals, etc., telling who gave them to them or how they obtained them, and other mischief. Therefore the religious who has charge of the administration must have a care in this regard. After all, it is a house of prayer, not of chitchat.

From the pulpit to the altar on the Epistle side are seated in order the boys receiving instructions in doctrine, as I shall explain below. The girls are on the Gospel side. Beside them are the two fiscales mayores and their subordinates, six in number, so that they may not permit them to play games and laugh (which they do even under this regime) or play pranks or fall asleep or draw unseemly things upon the wall.

. . . . Do not entrust the key of the baptistery to the sacristans. Take great care lest they steal the holy oils and consecrated water for their superstitions. Remove the water from the font in winter so that the bowl may not be damaged by ice.

Keep your cloth vestments in your cell, for even if the chest in the sacristy is good, there are many mice.

WOOD FOR WINTER

" . . . On Sunday when they come to Mass, all without exception bring two logs for the father, the sacristans, and the cooks. Keep this wood in a room, for if you do not, they will take it away again and you will congeal with cold before they bring it back. The sacristans and choirboys bring it up from the cemetery every afternoon during this period. Each boy (and also the women) brings a small log for the kitchen, which is usually in need of it.

HARVEST

. . . . If you do not watch the fiscales, they will take it [the wheat] to the threshing floor, either with the intention of carrying it off that night or of letting it get wet and damaged so that they may have an excuse to take it, for they use it in this condition for the bread they make. If there is a fresh breeze early the next day, have them take it to the threshing floor, which is opposite, and keep all the boys and women away, for they will carry it all off, pretending it is chaff. . . . If the fiscal undertakes to have those children under instruction help, give it all up for lost. . . . By no means allow the women to take part, for if they go to the cornfields to weed, they cover the grass and join the older youths in wanton and wicked dalliance. If they have anything to do with bringing in the wheat, the fiscales themselves turn their backs to their thefts, and the same is true with regard to the maize.

If these very practical instructions are a valid guide, the Pueblos were adept at making life uncomfortable for an inexperienced



A pathway in the Convento, also uncovered during the 1930's.

priest.

A mission supply caravan from Mexico City arrived once every three years, bringing necessities and a few comforts of life for the resident priests. These caravans were financed directly by the treasury of New Spain. On the return trip the wagons carried the exports of New Mexico – salt, pinon nuts, hides, cotton mantas, livestock, and slaves. Indians from the Salinas pueblos collected much of the salt and pinon and bore these to assembly points along the Rio Grande. This was forced labor, for the benefit of the governors and their favorites, and many Indians from Quarai and other Salinas pueblos were reported seriously ill as a consequence of the heavy labor. Fray Estevan de Perea's 1633 letter noted that before the current governor was even installed,

“ . . . he visited the convents, leaving in all through which he passed a large number of knives, which the religious were to sell for antelope skins. He also obliged them to plant fields of cotton for him.

The priests were not unaware of this export market either; proceeds from the sale of pinon nuts, gathered and sent to Mexico, paid for “a fine organ for the convent of Abo” and “certain things used in the divine cult” at Quarai!

What with the king's bounty, Indian labor, and income from mission enterprises, the religious establishments on this frontier had rather handsome support. A description of the church furnishings at Tajique and Chilili, written by the minister in August 1672, may also be a fair indication of what one would have found at Quarai (Scholes and Adams 1952):

In the first place, the convent of Taxique has a beautiful church roofed with very beautifully carved beams with well carved corbels, which would not be out of place anywhere. The high altar is adorned with many religious paintings from New Spain and a very beautiful carved image of St. Michael a vara and a half high. . . .

The sacristy has the following: A complete set of vestments of red watered lame, another of white cloth, and two others of Chinese damask with gold trimming, one of which is black.

The convent of Chilili also has a beautiful and very spacious church roofed with very intricately carved beams. The high altar is well adorned with four paintings on canvas, and many talc emblems, and the two side altars have painted retablos, all from New Spain.

In both churches there are a number of finely worked corporals and purificators. They have many cassocks, and very brilliant ones, which the sacristans wear when assisting at mass. Both churches have sets of trumpets, flageolets, and all musical instruments, with which the feasts are celebrated with the greatest harmony of voices and instruments; as well as canopies, banners, standards, and everything necessary for the celebration of their feasts.

Nothing was said about the *condition* of these furnishings and many vestments and other articles of clothing may well have been old, worn, and perhaps not even usable.

Kachina dances were an important feature of native religion among the Salinas pueblos, such as they are with the Hopi Indians of northern Arizona today. The friars complained that these dances expressed "idolatry and worship of the devil," promoted immorality, and had other evil effects. They consequently attempted to gather up and burn the dance masks and other ceremonial paraphernalia and prohibited the dances. At least one governor encouraged the native dances, however, and their performance at Quarai only sharpened the conflict between Fray Nicolas de Frietas and Nicolas de Aguilar, the governor's *alcalde mayor* in the Salinas district.

One of the episodes in this interchange illustrates how life in 17th century New Mexico vacillated between tragedy and comic opera. In 1661 the priest at Chilili testified

" that once when there was a great deal of snow the *catzinas* Indians went up to the flat roof of the very church and began to perform their superstitious dance very noisily. On that occasion Nicolas de Aguilar went to the convent and said to this declarant: "But why did you command the Indians to dance the *catzinas* on the roof of the church? It certainly must be all right, since your reverence orders it done." (Hackett 1937: 132)

Aguilar himself had clearly put the Indians up to this. The ministers immediate response unfortunately was not recorded!

Governor Lopez de Mendizabal was implicated in the above incident and other similar ones. When the royal *audiencia* (review court) of New Spain eventually reviewed his conduct in office, their sentence included a rather surprising decision that the burden of proof concerning the alleged superstitious character of the kachina dances was on the clergy!

While all of New Mexico was a frontier, Quarai and its neighboring villages were the eastern outposts. The eastern Apaches came to these pueblos to exchange buffalo hides, meat, lard, and occasional captives for corn, cotton *mantas*, iron knives, and horses. Relations were not always congenial since New Mexican trading parties that entered Apache country were wont to seize Apache captives, to be sold as slaves in the mines of northern Mexico. The Apaches retaliated with attacks on the settled areas. In 1640 they burned and pillaged among the pueblos, destroying an estimated 10,000 fanegas of corn. During the 1650s they raided Las Humanas (Gran Quivira), profaned the church, and carried off 17 women and children as captives. Raids and counterattacks became more acute by the end of the decade. Warfare alternated with peace, but in the end Apache hostilities, on top of other calamities, spelled the end of Quarai and the other Salinas pueblos.

Abandonment of the Salinas Province

By the middle 1660s disaster in various guises had fallen on New Mexico and the final fifteen years prior to the Pueblo Revolt of 1680 was a time of widespread misery. In the spring of 1669, Fray Juan Bernal wrote that

".... this kingdom is nearly exhausted from suffering two calamities which were enough to put it out of existence, as it is even now hastening to its ruin. One of these calamities is that the whole land is at war with the widespread heathen nation of the Apache Indians, who kill all the Christian Indians they can find and encounter. No road is safe; everyone travels at risk of his life, for the heathen traverse them all, being courageous and brave, and they hurl themselves at danger like people who know no God, nor that there is any hell.

The second misfortune is that for three years no crops have been harvested. In the past year, 1668, a great many Indians perished of hunger, lying dead along the roads, in the ravines, and in their huts. There were pueblos (as instance Humanas) where more than four hundred and fifty died of hunger. The same calamity still prevails, for, because of lack of money, there is not a fanega of corn or of wheat in the whole kingdom, so that for two years the food of Spaniards, men and women alike, has been the hides of cattle which they had in their houses. To make them edible they toast them, and then eat them. And the greatest misfortune of all is that they can no longer find a bit of leather to eat, for their herds are dying (Hackett 1937: 271-273).

Things only became worse. Just ten years later, in May 1679, Fray Francisco de Ayeta petitioned the viceroy of New Spain for

more men and arms to hold the province. In justifying his plea he mentioned a series of ruinous events:

".... in the year 1670 there was a very great famine in those provinces, which compelled the Spanish inhabitants and the Indians alike to eat the hides that they had and the straps of the carts, preparing them for food by soaking and washing them and toasting them in the fire with maize, and boiling them with herbs and roots. By this means almost half the people in the said provinces escaped [starvation] . There followed in the next year of 1671 a great pestilence, which also carried off many people and cattle; and shortly thereafter, in the year 1672, the hostile Apaches who were then at peace rebelled and rose up, and the said province was totally sacked and robbed by their attacks and outrages, especially of all the cattle and sheep, of which it had previously been very productive. They killed, stole, and carried off all except a few small flocks of sheep which were saved by the vigilance and care of some of the inhabitants, who guarded them by day at great risk of losing their lives, as some did, and locked them up at night in the patios and corrals of their own houses (Hackett 1937: 302). The Piro pueblo of Senecu was sacked by the Apaches in January 1675 and they killed the missionary in his own convento with five arrow shots. The Salinas pueblos apparently bore the brunt of this onslaught, as well as the other disasters. Citing his long experience in New Mexico prior to the Pueblo Revolt, Father Juan Alvarez summarized a long history of conflicts with the Navajos in particular and Apaches in general when he wrote to Governor Cuervo y Valdes in April of 1705. His catalog gives no specific dates, but the following incidents must pertain to the 1670s:

" Much damage and destruction was experienced, not solely in the many deaths of Christina Indians, but also in the complete destruction of entire pueblos, as was the one of Hawikuh in the Province of Zuni. Killing all of the male Indians and carrying off all the women and children as captives, they [the enemy] likewise killed the father minister fray Pedro de Ayala. They burned the church, profaned the holy vessels, and mocked the images, and the same happened in the pueblo of Humanas. The six pueblos of the Salinas were abandoned [se despoblaron] , also the pueblo of Senecu [where] they killed the father minister fray Alonso Gil de Avila and destroyed most of the Indian people; also Cochiti. (SANM. II, # 110, State Records Center).

The last days of Quarai itself lie in obscurity, but the pressures on it should be abundantly clear. It is Father Ayeta's petition that tells best what happened. By 1678 the six pueblos in the Salinas province were all abandoned and Ayeta places the loss of Chilili and Quarai during the interval between the spring of 1676 and the last days of 1677. Two attempts at resettlement were made during 1678, but these were at pueblos other than Quarai. A document from 1759 included this final bit of testimony:

"The Tano Indian of the Pueblo of Galisteo called Che, also very intelligent, said that he knew and had heard at various times that the very old Indian named Tempano and who had come

from those ruined Pueblos, told that from that Pueblo called Quara , that was first lost, those who moved from it had joined with the Indians of the nearby Pueblo called Taxique, and when Quara was lost they took from it a body of a deceased Religious[Fray Geronimo de la Llana].

By the time of the Pueblo Revolt, the remnants of the eastern Tiwas and Tompiros were evidently living with their linguistic kinsmen in the Tiwa and Piro pueblos along the Rio Grande. Some of these people joined the Spaniards on their retreat south to the El Paso area. The Spaniards returned to New Mexico in 1692, but did not attempt to resettle the Salinas area until the first half of the 19th century. The Indians themselves never returned at all. As late as 1890, a Southwestern historian recorded that

"If the people of the village of "Isleta de Sur" [just south of El Paso] on the Texan side of the Rio Grande are asked whence their forefathers came, many of them point to the north in reply saying, "From Cuaray."

The Next Two Centuries

Quarai continued to have visitors and even occupants during the two centuries after its abandonment. Governor Marin del Valle's 1759 expedition to recover Fray Geronimo de la Llana's remains has been mentioned; perhaps he bears responsibility for the large excavation within the church, recorded by 1846. Marin del Valle's predecessor, Governor Velez Cachupin, had maintained a continuous summer patrol of regular soldiers and Pueblo auxiliaries to guard against eastern Apache incursions into the Rio Grande settlements. During the 1751-1754 period these outlying scouts were stationed at "Coara" and Tajique in the "ancient missions in the Cordillera of the Sandia Mountains" [present day Sandia and Manzano Mountains.](Jones 1966: 128-129).

Lieut. J. W. Abert and party passed by Quarai in early November 1846 and left a brief description, also a nice watercolor of the church. Buried treasure and lost mines were already on peoples' minds, particularly the mind of Jose Lucero whom Abert found living at or close by Quarai. Another Army exploratory expedition, this one commanded by Major James H. Carleton, visited Quarai in December 1853 and added a few more observations, especially on the roof structure and fireplace of a room adjoining the church.

Neither Abert nor Carleton stayed more than a day, but the Civil War may have seen a military camp at Quarai. The Confederate invasion provoked much Union Scouting activity and a September 1861 newspaper item said that " three companies of regulars are at the old mission near Manzano. "

Between the Civil War and 1913 Quarai had numerous visitors who came to photograph and survey the ruins, to write about them, and to speculate about their origins. Most came and left no record; of the literary heritage from this period, foremost is the work of Adolph Bandelier. Fortunately these visitors and residents of nearby communities didn't plunder the pueblo ruins or des-

troy the mission, although they evidently hauled off much stone and usable vigas from the church for use elsewhere.

Excavation and Preservation at Quarai

Since 1913 there has been major archeological and stabilization work at the site, but the archeological investigations are virtually unreported. Rooms in the South Mound were excavated in 1913, right after the site came to the state, and some twenty burials found within and adjacent to the dwellings. Several architectural surveys followed and in 1934 a major development project got under way. Utilizing labor made available through a CCC program, the University of New Mexico and Museum of New Mexico completely excavated the large church and seventeen convento rooms during 1934-1935. The church was stabilized at this time. The investigators found burials on the church floor, with burned debris from the roof above them, and good evidence for rebuilding or perhaps reoccupations in some convento rooms. Very little was done with the pueblo itself aside from more digging in the South Mound and test pits elsewhere.

WPA and NYA programs supported a second round of intensive excavation and stabilization activity in 1939 - 1940. Archeologists traced out the north and northeast walls of the pueblo, including one plaza area, and removed the accumulated debris. An additional twenty-plus rooms in the convento area farthest from the church, to the east, were excavated. Here too clear indications of rebuilding and reoccupation came to light. More investigations in the South Mound, stabilization of the many convento walls, and capping of the walls in the church followed.

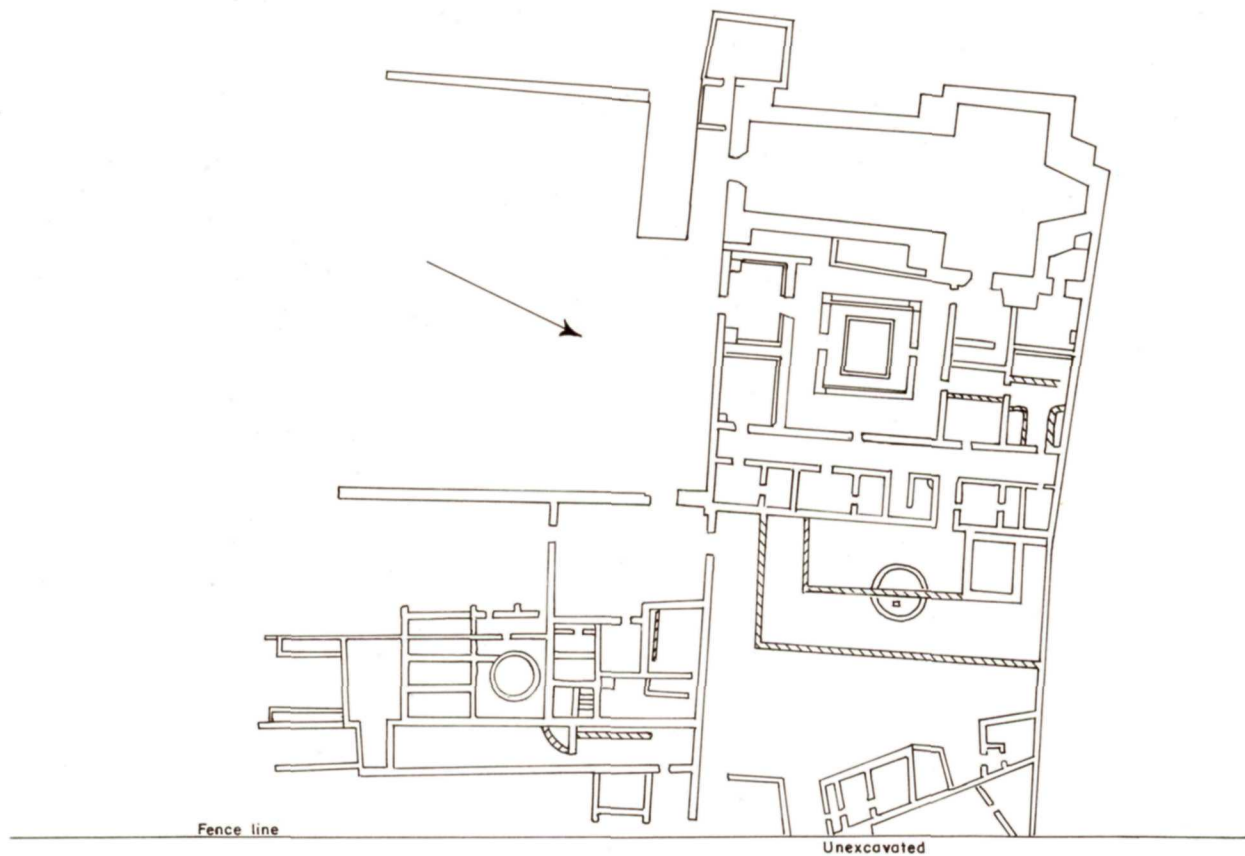
In 1959 a hitherto unknown aspect of Quarai was brought to light. Two projects that year were extensive repair work on the mission church and excavations within the pueblo ruin just to the west, but the intriguing discovery was the small church 150 feet southwest of La Purisima Concepcion. After completion of its excavation, walls were built up slightly and stabilized. Some speculations on its history have been given above.

State funds allowed construction of the visitor center during 1970. The summer of 1972 witnessed a major stabilization program on the church and convento structures, made possible through Federal matching funds. In the future, excavations will be continued in order to learn more about the community and better present it to visitors. The physical remains have survived remarkably well for 300 years; from this basis a sincere effort can be made to clothe them with elements of the activity which once surrounded this mission and its people.

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Quarai Mission and Convento. This map incorporates minor architectural changes as found during the 1972 stabilization activities.

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