NPS Form 10-900 OMB No. 1024-0018 (Expires 5/31/2012)

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Gran Quivira Historic District

other names/site number Gran Quivira National Monument; Salinas Pueblo Missions National Monument (SAPU); Pueblo de Las Humanas; LA120

2. Location

street & number Along New Mexico State Road 55 (NM 55) approximately 25 miles south of Mountainair ☐ not for publication

city or town Mountainair ☒ vicinity

state New Mexico code NM county Socorro & Torrance code 053, 057 zip code 87036

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination _request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property _meets _does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

_national _statewide _local

Signature of certifying official Date

Deputy FPO National Park Service
Title State or Federal agency/bureau or Tribal Government

In my opinion, the property _meets _does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Gran Quivira Historic District

other names/site number Gran Quivira National Monument; Salinas Pueblo Missions National Monument (SAPU); Pueblo de Las Humanas; LA120

2. Location

street & number Along New Mexico State Road 55 (NM 55) approximately 25 miles south of Mountainair ☐ not for publication

city or town Mountainair ☒ vicinity

state New Mexico code NM county Socorro & Torrance code 053, 057 zip code 87036

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination _request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property _meets _does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

X**national** _**statewide** _**local**

[signature] 4/21/14
Signature of certifying official Date

State Historic Preservation officer
Title State or Federal agency/bureau or Tribal Government

In my opinion, the property X meets _does not meet the National Register criteria.

[signature] 4.21.14
Signature of commenting official Date

NM State and National Register Coordinator
Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I, hereby, certify that this property is:

✓ entered in the National Register _ determined eligible for the National Register

_determined not eligible for the National Register _removed from the National Register

_other (explain:) _____

for Carson N. Ball 6-15-15

Signature of the Keeper Date of Action

5. Classification

Ownership of Property
(Check as many boxes as apply)

	Private
	public - Local
	public - State
X	public - Federal

Category of Property
(Check only **one** box)

	building(s)
X	district
	site
	structure
	object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
0	4	buildings
0	0	district
30	0	site
0	0	structure
0	0	object
30	4	**Total**

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility
RELIGION/church-related residence
AGRICULTURE/SUBSISTENCE/agricultural field
DOMESTIC/village site
FUNERARY/cemetery

Current Functions
(Enter categories from instructions)

LANDSCAPE/park/conservation
RECREATION AND CULTURE/outdoor recreation

7. Description

Architectural Classification
(Enter categories from instructions)

COLONIAL: Spanish Colonial
OTHER: Prehistoric vernacular

Materials
(Enter categories from instructions)

foundation: STONE
walls: ADOBE
STONE
roof: N/A
other:

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features).

Summary Paragraph

The Gran Quivira Historic District encompasses 610.94 acres within the boundaries of Salinas Pueblo Missions National Monument (SAPU). Located approximately 25 miles southeast of Mountainair, New Mexico on the boundary of Socorro and Torrance counties, the district is one of three units—Abó, Quarai, and Gran Quivira (Park)—situated along tributaries of the Rio Grande River in what is now central New Mexico (Figure 1). Although decreed a mission under the Franciscan Order following Spanish explorer Don Juan de Oñate's large settlement expedition along the Rio Grande River in 1598, the first Spanish mission building—the Iglesia de San Isidro—and its adjacent walled campo santo were not constructed at Gran Quivira until 1630–1635. Prior to Spanish colonization, Gran Quivira was occupied for hundreds of years by Ancestral Puebloan and Jumano groups, who constructed temporary and permanent dwellings and ceremonial structures, such as pit houses, jacal structures, and large pueblos and kivas at the site. Between 1659 and 1669, a new larger church—the Iglesia de San Buenaventura—and its attached convento were built and landscape features such as earthen and stone dams, basins, terraces, and ditches, originally constructed by the Ancestral Pueblo and Jumano, were reused and possibly enlarged to store water for domestic and agricultural purposes. Similar to other Spanish mission complexes in the Southwest, all of the Mission-era buildings at Gran Quivira employed vernacular architecture and a layout that blended both the building styles of Native Americans and the Spanish Colonial style with the surrounding environment. The Mission complex was abandoned by the Spanish sometime prior to 1672, and the land surrounding the site remained unoccupied until 1875, when Euro-American settlers established homesteads in the area. In 1909, President William Taft established the Gran Quivira National Monument to protect and preserve the Spanish mission structures at the site. Today, the churches at Gran Quivira represent two of the six 17th century Spanish mission complexes that remain[1] (Wolfe 2008).

Resources within the Gran Quivira Historic District consist of 30 contributing sites, including one site which represents the district's broader landscape and includes elements reflective of circulation networks, boundary demarcations, vegetation related to land use, clusters/spatial arrangement, and small scale features. Non-contributing resources include 4 buildings—two employee residences, a prefabricated metal storage building, and the Park's Visitor Center—all of which were constructed by the NPS after 1958 for administrative purposes.

Narrative Description

See continuation sheets.

[1] The remaining Spanish mission complexes include the San Gregorio de Abó and the Nuestra Señora de la Purísima Concepción de Quarai, both of which are part of the Salinas Pueblo Missions National Monument, and the churches of San José de Jémez in the village of Jemez Springs and San Estevan del Rey in present-day Acoma, New Mexico.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- [X] A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [ ] B Property is associated with the lives of persons significant to our past.
- [X] C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- [X] D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply)

Property is:

- [X] A owned by a religious institution or used for religious purposes.
- [ ] B removed from its original location.
- [ ] C a birthplace or grave.
- [ ] D a cemetery.
- [ ] E a reconstructed building, object, or structure.
- [ ] F a commemorative property.
- [ ] G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

EXPLORATION/SETTLEMENT

RELIGION

ARCHITECTURE

ARCHAEOLOGY: Prehistoric, Historic–Aboriginal, and Historic–Non-Aboriginal

SCIENCE

Period of Significance

A.D. 800–1672

A.D. 1875–1959

Significant Dates

1598: Don Juan de Oñate travels to the Salinas province.

1629: Missionary activities begin in earnest at Gran Quivira and construction commences on the first mission building (Iglesia de San Isidro).

1659: Gran Quivira is granted full mission status and construction begins on a larger church building (Iglesia de San Buenaventura).

1672: The mission complex is abandoned.

1909: The site of Gran Quivira is designated a National Monument.

Significant Person

(Complete only if Criterion B is marked above)

N/A

Cultural Affiliation

Ancestral Pueblo

Jumano

Euro-American

Architect/Builder

N/A

Period of Significance (justification)

The discontinuous period of significance of A.D. 800 to 1672 and A.D. 1875 to 1959 established for the Gran Quivira Historic District was selected to convey the most significant developments of the district as an ethnographic and designed landscape. The first period of significance begins with the year A.D. 800, which marks the date when the first Native American inhabitants resided at Gran Quivira and the Salinas region in general. Archaeological sites documented within the Park suggest that these sedentary inhabitants initially resided in pit houses and likely participated in Ancestral Puebloan developments along the Rio Grande River (Toms and Roop 2006; Vivian 1979, 143). The initial pit house settlements were replaced by small Pueblo-type villages in the 12th and 13th centuries, which in turn were replaced by large aggregated settlements throughout the Salinas district in the 14th century (Graves 2004:43). The 15th century occupation of the Salinas region witnessed a second period of aggregation, as old villages were abandoned and populations consolidated into increasingly larger villages (Graves 2004). This development had a direct impact on Gran Quivira, as it represented a massive aggregated and defensible settlement. In 1598, Don Juan de Oñate arrived at Las Humanas/Gran Quivira while exploring the northernmost region of the Spanish frontier. Missionary activities began in earnest at the site in 1626 when the pueblo was designated a vista of the San Grégorio de Abó mission, and continued until 1672, when the mission complex was abandoned, thereby marking the end of the district's first period of significance.

The second period of significance begins in A.D. 1875, when Euro-American settlement of the region began, largely in response to the completion of the state's first railroad and the allure of buried Spanish treasure rumored to exist beneath the ruins at Gran Quivira (Link 1999, 13; Toms and Roop 2006, 11). Coinciding with homesteading in the region was increased national interest in western American antiquities, and in 1882–1883 and 1890, the ruins at Gran Quivira were documented by Adolph F. Bandelier and writer and photographer Charles F. Lummis. The efforts of Bandelier and Lummis contributed to increased public awareness of the site's significance, and in 1909, the ruins of Gran Quivira were declared a National Monument by presidential proclamation. Despite its federally-protected status, few administrative activities occurred at Gran Quivira in the years following its establishment. Beginning in 1923, the NPS authorized the first "sustained research project" at Gran Quivira, which was completed by educator and archaeologist Edgar Lee Hewett in conjunction with the School of American Research (formerly the School of American Archaeology) of Santa Fe, New Mexico (Toms and Roop 2006, 12). Hewett's investigations, which focused primarily on the identification of buildings associated with the Spanish mission complex, heavily influenced early planning efforts at Gran Quivira, and by 1925, a portion of the Park's boundary was fenced and a caretaker's residence was erected (Beckett 1981, 53). During the 1930s and 1940s, the NPS made limited improvements to existing facilities at Gran Quivira and lands adjacent to the Park continued to be used for ranching. Archaeological investigations also continued within the Park, with the second largest excavation and stabilization project to date was completed by NPS archaeologist Gordon Vivian in 1951. The date of 1959 was selected as the end date for the period of significance to capture historic archaeological sites and materials associated with early NPS administrative activities and ranching that exist within the current boundaries of the Park.

Criteria Considerations (explanation, if necessary)

The Gran Quivira Historic District meets the requirements for consideration under Criteria Consideration A. Although not currently or explicitly used for religious functions, the property represents a historic district in which religion was a predominant or significant function during the period of significance. The property is currently owned by the federal government and is part of the National Parks and Monument system.

Statement of Significance Summary Paragraph (provide a summary paragraph that includes level of significance and applicable criteria)

The Gran Quivira Historic District is significant under **Criterion A**, at the national level, in the areas of *Exploration/ Settlement* and *Religion* for its association with exploration and settlement through Spanish colonial mission efforts from A.D. 1598 to 1672. The establishment of Gran Quivira by Don Juan de Oñate in 1598 occurred at the site of an existing Native American village which was occupied intermittently by indigenous peoples beginning as early as 800 A.D. The construction of the first mission church within the district—the Iglesia de San Isidro—and its associated convento and campo santo followed from 1629 to 1635 under the supervision of Fray Francisco de Letrado. The Mission expanded and developed throughout the 17th century as part of colonization efforts of the Spanish Crown and was finally abandoned in 1672. Today, the remnant church buildings, their associated conventos, and walled campo santo retain significance as tangible products of the Spanish colonial mission era at Gran Quivira.

The Gran Quivira Historic District is also eligible at the national level under **Criterion A** in the area of *Science* for its contributions to the field of Southwestern archaeology. The extensive work of Adolph Bandelier and Charles Lummis at Gran Quivira in 1882–1883 and 1890 led to extensive publications which not only became the foundational study of

pueblo missions for the entire Salinas Pueblo Missions National Monument, but also contributed to a broader understanding of native tribes in northern New Mexico and the greater American Southwest. Additionally, subsequent archaeological excavations occurring at the Park in 1923–1927, 1951, 1959, 1962, 1964–1968, 1974, and 1984–1986, have provided extensive data on the cultural development of the Ancestral Pueblo and Jumano peoples in the Estancia Basin, as well as their initial contact with the Spanish and subsequent acculturation during the 17th century.

The Gran Quivira Historic District is also significant at the national level under **Criterion C** in the area of *Architecture* for its collection remnant buildings and structures designed in the Spanish Colonial architectural style. These buildings and structures are unique in that their design and form reflect both vernacular Ancestral Puebloan construction methods and materials and traditional European design aesthetics. The district is also significant for its masonry pueblo roomblocks and kivas which reflect the prehistoric vernacular architectural style of the region. These buildings and structures, which utilized locally derived building materials such as limestone and adobe, are consistent with the greater Ancestral Puebloan architectural culture seen throughout the Estancia Basin.

Lastly, the Gran Quivira Historic District is significant under **Criterion D**, at the national level, in the area of *Archaeology* for data recovered from prior excavations and the potential for additional archaeological investigations to provide new information on Spanish missions, the material culture of the site's prehistoric and protohistoric inhabitants, and the material correlates of the interaction between the Spanish colonial and indigenous cultures. Historic archaeological sites present within the Park also have the potential to inform on Euro-American ranching and homesteading in the region surrounding Gran Quivira, as well as early NPS administrative activities, which began at the Park in the mid-1920s.

Narrative Statement of Significance (provide at least **one** paragraph for each area of significance)

See continuation sheets.

Developmental history/additional historic context information (if appropriate)
See continuation sheets.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form)

See continuation sheets.

Previous documentation on file (NPS):

- ____ preliminary determination of individual listing (36 CFR 67 has been Requested)
- __X__ previously listed in the National Register
- __X__ previously determined eligible by the National Register
- ____ designated a National Historic Landmark
- ____ recorded by Historic American Buildings Survey #_____
- ____ recorded by Historic American Engineering Record # _____

Primary location of additional data:

- ____ State Historic Preservation Office
- ____ Other State agency
- __X__ Federal agency (NPS)
- ____ Local government
- ____ University
- ____ Other

Name of repository: _____

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property 610.47 acres
(Do not include previously listed resource acreage)

UTM References
(additional references on continuation sheet)

	Zone	Easting	Northing
1	13	401240	3791492
2	13	401235	3791048
3	13	398012	3791070
4	13	398017	3791539

Verbal Boundary Description (describe the boundaries of the property)

The discontinuous boundary for the Gran Quivira Historic District is based on the existing boundary for Gran Quivira unit of the Monument, which was expanded from its original size of 160.4 acres to its current size of 610.47 acres in 1959. The current boundary for the Park lies on the boundary Socorro and Torrance counties and encompasses the S½ of the S½ of Section 34 and the S½ of the SW¼ of Section 35, T1N, R8E, New Mexico Principal Baseline and Meridian (7.5' Gran Quivira, N. Mex. 1964), and the N½ of the NW¼ of Section 2, the N½ of the N½ of Section 3, and N½ of the NE¼ of Section 4, T1S, R8E, New Mexico Principal Baseline and Meridian (7.5' Gran Quivira, N. Mex. 1964). The current Park boundary is discontinuous to alleviate jurisdictional issues for NM 55, which passes through its southeast corner.

Boundary Justification (explain why the boundaries were selected)

The boundary of the Gran Quivira Historic District confirms with the current boundaries of the Gran Quivira unit of the Salinas Pueblo Missions National Monument. It was selected to encompass the architectural remnants of the Pueblo Mission complex, as well as additional prehistoric and historic archaeological sites presently documented within the Park.

11. Form Prepared By

name/title Greta Rayle and Kathryn Leonard (LSD)

organization Logan Simpson Design, Inc. Date September 5, 2014

street & number 51 W. Third Street, Suite 450 telephone (480) 967-1343

city or town Tempe state AZ zip code 85016

e-mail kleonard@logansimpson.com; grayle@logansimpson.com

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.
  See below.

  A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**
  See below.

- **Additional items:** (Check with the SHPO or FPO for any additional items)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property:

City or Vicinity:

County: **State:**

Photographer:

Date Photographed:

Description of Photograph(s) and number:

Property Owner:

name Salinas Pueblo Missions National Monument, National Park Service

street & number 102 South Ripley telephone (505) 847-2585

city or town Mountainair state NM zip code 87036

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC

.

NARRATIVE DESCRIPTION

The Gran Quivira Historic District encompasses the entire 610.47-acre boundary of the Gran Quivira unit within the Salinas Pueblo Missions National Monument. The district is situated along NM 55, approximately 25 miles south of the small community of Mountainair, New Mexico. It is accessed via a 1,810-foot-long (0.3-mile-long) paved entrance road that terminates at a looped parking lot and picnic area, which functions as the main visitor use area of the Park. A paved trail leads northeast from the parking lot to a small visitor center, which was constructed by the NPS in the modified Pueblo Revival architectural style in 1996–1997. From the visitor center, the trail continues to the north where it splits and becomes a looped interpretative trail for the Park's largest and most significant archaeological site, LA120 (also known as the Pueblo Mission complex). The trail, which was realigned and paved in 2006, passes by the architectural remains of the site's two Franciscan churches—San Isidro and San Buenaventura—as well as their associated conventos. The earliest church, the Iglesia de San Isidro, also has a walled campo santo which connects to its eastern elevation. House A (also known as Mound 10), a 37-room pueblo, is located nearly between the two church buildings and forms the southern edge of the complex. North of the churches, the trail turns east where it parallels the southern edge of Mound 7, the largest pueblo ruin at the site. The mound, which encompasses nearly 17,291 feet, consists of 224 rooms, eight of which were added by the Spanish for use as a convento, storeroom, and temporary chapel for the Iglesia de San Isidro (Hayes 1981). The mound was backfilled for stabilization purposes during the summer of 2012. Also visible from the trail are numerous mounds, plazas, kivas, and earthen dams and basins, the majority of which were built by the Ancestral Pueblo and Jumano between A.D. 1300 and 1672. Collectively, these features represent the Park's rich prehistoric history which began at the site as early as 800 A.D., and also embody the distinctive physical manifestation of the interaction between the Franciscan missionaries and Gran Quivira's native inhabitants in the years between A.D. 1598 and 1672.

The Pueblo Mission complex is situated on a prominent mesa surrounded to the north, south, east, and west by a largely open landscape surrounded by prehistoric and historic archaeological sites. Prehistoric sites are predominantly artifact scatters and reflect Ancestral Puebloan/Jumano occupations of the site prior to Spanish colonization. The historic-era resources represent artifact scatters, remnant structures, a well and WPA-era culvert, and a series of check dams associated with Euro-American homesteading and early NPS administrative activities occurring both within and outside the historic boundaries of the Park. Buildings and structures outside of the Mission Complex include two single family residences, both of which were constructed by the NPS between 1958–1959 as part of the Park's Mission 66 initiative, and a modern storage building. All of these buildings are present to the southwest of the Pueblo Mission complex along a forked access road approximately 340 feet north of the Park's southern boundary.

Gran Quivira has remained under Federal management since 1909, when Congress designated the site a National Monument. In 1980, it was combined with the State-managed Monuments of Abó and Quarai to form the Salinas National Monument in order to set apart and preserve "the ruins of prehistoric Indian pueblos and associated 17th century Franciscan Spanish mission ruins" for the "benefit and enjoyment of the American people" (Ivey 1988). The name of the Monument was changed to its current name, Salinas Pueblo Missions National Monument, eight years later in 1988. In 2006, a Determination of Eligibility (DOE) was prepared for LA120 by NPS archaeologists Derek Toms and Tobin Roop. This nomination, which is intended to replace the DOE, includes LA120 as well as the other prehistoric and historic archaeological sites documented to date within the boundaries of the Park. It also adds the two single family dwellings, a storage building, and the Park's visitor center, all of which are associated with NPS administrative activities at the Park.

Additionally, because the Gran Quivira Historic District encompasses an expansive rural area and includes designed landscape features as key elements of the district, reference is made in this nomination to the NPS Bulletin *Guidelines for Evaluating and Documenting Rural Historic Landscapes* (McClelland et al. 1999), which compares national parks to rural historic landscapes due to their size, intermittent areas of development, and importance of landscape features. The bulletin provides guidance on classification of rural properties. For example, the Bulletin's exhortation that "acreage with component land areas, such as forests, orchards, fields, or pasture count as a single continuous site" has been employed here in terms of treatment of the cultural landscape of the Gran Quivira Historic District as a single contributing site. (McClelland et al. 1999, 28). The Bulletin's further directive that, "Buildings, structures, objects, and sites within the landscape that are substantial in size or scale or are specifically discussed as significant (should be) counted separately" is also followed (McClelland et al. 1999, 29). This landscape level of analysis has been applied to the Gran Quivira

Historic District as have the definitions of component features within landscapes. The bulletin names seven types of component features including: circulation networks; boundary demarcations; clusters; vegetation related to land use; buildings, structures, and objects; constructed water features; and small scale features. Processes which have shaped the landscape including cultural traditions and responses to the natural environment are also identified in the bulletin and referenced in the section below.

As a whole, the district is comprised of 30 contributing resources, including one that represents the district's broader cultural landscape and its associated features, and four non-contributing resources. Descriptions of the district's contributing and non-contributing resources are provided below.

SITES

The following site descriptions were largely compiled from New Mexico Archaeological Survey records, on file at the Salinas Pueblo Missions National Monument Headquarters in Mountainair, New Mexico. A backcountry site condition assessment report, compiled by SAPU integrated resource specialist Gavin Gardner in 2011, was also consulted to determine modern impacts to sites, which in several cases, has resulted in changes to site type classifications. Additionally, the DOE for the Park, prepared by Derek Toms and Tobin Roop in 2006, and James Ivey's *In the Midst of Loneliness: An Architectural History of the Salinas Mission* (1988) provided detailed information on the site's largest and most significant archaeological site, LA120, and the structures present within it.

Contributing Sites:

LA120

Also known as the Pueblo Mission complex, LA120 is a multi-component site that includes 45 elements, all of which possess a direct cultural affiliation to the Ancestral Pueblo/Jumano, the Spanish, or both (Figure 2). Features situated within the site are largely ruins and include two churches, two church-related residences or conventos, 20 pueblo mounds, 14 kivas, two water storage facilities, one cemetery or campo santo, one earthen dam, and one burial mound. Additionally, one compound of unknown age and the structural remains of one historic-age dwelling are also present within the site. While the boundary of LA120 and the Park's administrative boundary are officially recognized as one and the same on the New Mexico Archaeological Survey site record, the NPS treats its management separately from other archaeological sites present within the unit. Therefore, for the purposes of this nomination, the boundary of LA120 is depicted as encompassing only those buildings and structures which form the Pueblo Mission complex. Detailed descriptions of the site's resources are presented below. Due to their proximity to one another, the Iglesia y Campo Santo de San Isidro and the Iglesia y Convento de San Buenaventura are discussed together.

Iglesia y Campo Santo de San Isidro

The Iglesia de San Isidro and its associated campo santo are located on a hillside to the south of Mound 7 (Figure 3). They were originally built under the supervision of Frays Francisco Letrado and Francisco de Acevedo between A.D. 1630 and 1635 to serve the three indigenous settlements in the Humana province—Pueblo de Las Humanas (more commonly known as Gran Quivira), Pueblo Pardo, and Tabírá (Ivey 1988; Hayes 1981).

As it once stood, the Iglesia de San Isidro measured 109 feet long by 29 feet wide and was built of limestone that was quarried on site. The west, north, and south walls of the small rectangular church were 20 feet high and two feet wide, and the east wall, or main facade of the building was 30 feet high and 4 feet wide; all of the walls were plastered with adobe (Vivian 1979, 63). Although smaller than the 1629 Iglesia San Gregorio de Abó, the layout of the two churches was similar and included a continuous nave with a raised sanctuary area and three altars (a main central altar placed above two side altars) at the west end of the building and a choir loft over the principal entrance at the building's eastern end. Similar to other Franciscan mission churches of the time, the design of the church was modest, without decorated facades or interior archways. The clay floor was coated with tan clay plaster and the interior walls were white-washed with red dado applied

along the base. Retablos, designed by Fray Acevedo and comprised of white plaster with red dado and black line and floral patterns, were likely present behind the main and side altars (Ivey 1988).

A campo santo, or walled cemetery, was constructed immediately east of the church. Although originally sited by Fray Letrado in A.D. 1629, construction of the campo santo walls did not commence until 1631. The northern wall of the campo santo was aligned with the northern wall of the church, and the remaining walls extended east, west, and south to create a 90-foot-long by 60-foot-wide rectangular burial yard that continued to the southeast of the church. A large wooden cross was erected on a low, 6-feet-square, masonry-walled enclosure which was constructed near the center of the camp santo site.

Few modifications were made to the church and campo santo in the years immediately following its construction. In the fall of 1659, the interior of the church was redecorated and the floor was replastered by Fray Diego de Santandér, who resided at Gran Quivira from A.D. 1659 to 1662 (Ivey 1988, 179). Less than two years later, in A.D. 1672, the mission complex at Gran Quivira was abandoned.

Following abandonment of the site, the Iglesia de San Isidro fell further into ruins due to erosion, neglect, and treasure-hunting. Historical accounts suggest that looters dug treasure pits in both the nave and campo santo as early as 1853, and similar excavations were confirmed on a 1923 map, drafted by Ida Mae Bells, which depicted treasure shafts and other excavations in the church's apse and near its southeast corner (Vivian 1979, 62). Perhaps the most damaging treasure-hunting operations occurred within the church in the 1930s, when treasure hunter Jacobo Yrissari excavated a deep shaft in the apse of San Isidro, which he then extended west via a tunnel to San Buenaventura (Beckett 1981, 80). Yrissari's shaft and tunnel were eventually backfilled by the NPS in February 1940 (Beckett 1981, 80).

In 1951, San Isidro and its associated campo santo were excavated by NPS Archaeologist Gordon Vivian. The purpose of the excavations was to preserve the ruin, which at the time was badly vandalized and filled with debris from Yrissari's mining operations (Vivian 1979, 4). A major finding of Vivian's excavations at San Isidro was his conclusion that the roof of the church was supported by two rows of log supports that rested on stone bases and that the church's nave and sanctuary were separated by a low stone wall (Vivian 1979, 69–71). He also speculated that the south wall of the nave had one or two small windows and that the enclosures and masonry structures to the west and south of the sanctuary area likely represented the remains of a baptistry and sacristies (Vivian 1979, 73–75).

During his excavation of the campo santo, Vivian uncovered random and fragmentary human bones throughout the cemetery which represented prior interments disturbed during the construction of the church; three complete and three fragmentary human skulls in the north center of the cemetery which possibly represented a reburial; a flexed, pre-Hispanic inhumation; and a mass grave along the west wall of the campo santo, which he estimated to contain between 12 and 15 individuals who may have died during the famine of A.D. 1666–1668.

Additional excavations within the campo santo were completed by W. E. Sudderth and Claudia Kruse in July 1968. Over a three-day period, the couple dug two, 5-foot square units from which they recovered four adult inhumations and two infant burials (Beckett 1981, 57). Although Sudderth and Kruse recommended that the entire cemetery be excavated, further investigations of the campo santo have not been completed due to objections by affiliated Native American populations.

Today, the original footprint of the church building remains, although nearly all of the walls above the original limestone foundation have been raised, reconstructed, or stabilized by the NPS. The remaining walls vary in height from 3 feet to 8 feet and are in various stages of preservation. The original entrance of the church was also reconstructed by the NPS in 1928 (Vivian 1981, 62).

The limestone wall surrounding the perimeter of the campo santo remains intact. The wall is constructed of wet-laid masonry with a native San Andres limestone veneer set in mortar and adobe. The wall measures 18 inches wide and is 3 feet high and begins at the northeast corner of the church, where it forms a rectangle that encloses the eastern and northern portions of the cemetery's west side and terminates at the church's southeast corner. It currently lacks an opening or gate, although a jog in the wall near the southwest corner of the campo santo suggests that steps or a stile

may have once been present in this location. The wooden cross has since been removed, although its masonry base remains near the center of the cemetery. The square base is 6 feet long by 6 feet wide and is 20 inches high. The graves within the campo santo are not marked, and with the exception of Vivian's discoveries, it is not known how many people are buried there.

Convento de San Isidro

Also known as Letrado's Convento, the Convento de San Isidro represents the earliest Spanish mission building at Gran Quivira (Figure 4). The convento was initially established in A.D. 1629 by Fray Francisco Letrado, who negotiated for the annexation and alteration of eight existing prehispanic roomblocks at the southwest corner of the 232-room pueblo (also known as Mound 7; see description below) for use as a friary residence for the Iglesia de San Isidro (Figure 5). Originally constructed ca. A.D. 1433, the wet-laid stone masonry roomblocks of the existing pueblo were modified by Letrado to enlarge doorways and construct new windows, ceilings, and walls (Ivey 1988). The following year, Letrado expanded the convento to include eight additional rooms to the east and south of the modified pueblo roomblocks. Upon its completion, the enlarged convento measured 1,747 square feet and had walls constructed of stone rubble and packed earth set in adobe mortar with a locally-sourced San Andres limestone veneer. All of the newly-constructed and modified rooms had doors on wooden pintels, splayed wall openings and vents, hand-formed adobe brick, colored wall plastering, and wooden altars and other carpentry (Hayes 1981, 36; Ivey 1988). The Convento de San Isidro remained in use until the 1660s, when a larger convento was built in association with the Iglesia de San Buenaventura. Although its ruined walls are currently only 4 feet high, the convento remains a focal point of the mission complex at Gran Quivira today.

Iglesia y Convento de San Buenaventura

The most imposing ruin at Gran Quivira is the Iglesia de San Buenaventura and its attached convento, both of which were constructed under the direction of Frays Diego de Santandér and Joseph de Paredes between A.D. 1659 and 1667 (Ivey 1988; Toulouse 1943). The full-size mission compound of San Buenaventura replaced the smaller Iglesia de San Isidro after Las Humanas was elevated to a doctrina in A.D. 1659. However, the project was wrought with political and economic problems largely brought on by the shortage of water and restrictions imposed on the Franciscans regarding the use of Indian labor; as such, construction of the church took many years and was completed in phases (Ivey 1988).

As originally constructed, San Buenaventura was cruciform in plan (see Figure 2). The walls of the building were 5 feet to 6 feet thick and constructed of blue-green limestone that was quarried on site and laid with caliche mortar (Vivian 1979, 89). The main entrance, or eastern facade, of the church lacked ornamentation, although historic photographs suggest that a squared wooden lintel was present above the front entrance. The interior of the church measured 6,712 square feet and contained a baptistry, sacristy, choir loft, nave, transepts, and sanctuary. The southern wall of the church formed the northern wall of the adjacent convento, which was constructed over a 4-year period between A.D. 1662 and 1664. The convento measured 14,903 square feet and had an unknown number of rooms, although a stable and corral area, three rooms with fireplaces (Rooms 2, 3, and 4), three possible horse stalls or workshops (Rooms 6, 7, and 8), and a two-story room (Room 5) have been identified by archaeological excavations (Vivian 1979, 92–93). It is also assumed that the space contained a kitchen and refectory, friars' quarters, and multiple storage rooms (Vivian 1979, 90). The rooms within the convento were arranged around an ambulatory which faced an open courtyard and were accessed via a small porch which was located immediately south of the church's main entrance (Vivian 1979, 90).

Although documentary and physical evidence has since come to light that suggests otherwise, Ivey (1988) argues that construction of the church ceased in A.D. 1667 due to the beginning of a famine which killed more than 450 Native Americans at Gran Quivira the following year. According to Ivey, the completed walls of the church varied from only a few inches to 20 feet in height, and the interior of the church contained scaffolding and stockpiles of stone and caliche mortar, to provide for resumption of work upon passage of the emergency (Ivey 1988). The last known modification to the building occurred in A.D. 1669, when a secure storage room was added adjacent to the convento's kitchen for the storage of critical supplies and food during the famine (Ivey 1988).

Following abandonment of Las Humanas in A.D. 1672, the unroofed rooms within the church slowly filled with sediment, the roofs of the convento collapsed, and sections of the church and convento walls crumbled due to exposure and erosion. Similar to the Iglesia de San Isidro, the church building was further degraded by vandalism and treasure-hunting activities in the mid- to late 19th and early 20th centuries, prior to NPS management of the site. However in 1853, during a visit to Las Humanas, Major James Henry Carleton noted that the walls of San Buenaventura were over 30 feet high and that the wooden support pillars and the viga of the choir loft remained. Carleton also noted the elaborate carving on the entablatures and loft support pillars, shown in later illustrations completed by Lieutenant C. C. Morrison of the Wheeler Expedition in 1877 following his own visit to Las Humanas, which he described as beautifully executed and in exquisite taste (Carleton 1853, 307). Additional sources discovered by the NPS suggest that the walls of the church in 1877 were between 40 and 50 feet in height (Goad 1878, 277).

In the early 1900s, one of the rooms within the church was roofed by local homesteader Clara Corbyn in an effort to create a habitation to "prove up" under requirements of the Homestead Act of 1862 (Wolfe 2008). Corbyn's alterations were removed by NPS at an unspecified date in their efforts to reconstruct the nave of the church and restore its decorative pediment. In 1940, the corral within the convento and sections of the church's flagstone flooring were stabilized and repaired by Joe H. Toulouse, Jr. (Beckett 1981, 54). According to compliance documents on file at Salinas Pueblo Missions National Monument, additional stabilization work was completed on the church and convento in 2002, 2004, 2005, 2007, 2008, 2009, and 2010 (Gavin Gardner, personal communication, January 30, 2013). Due to continued weathering, all that remains of the Iglesia de San Buenaventura today are the ruined walls of the three rooms which originally made up the nave, transept, sacristy, and baptistry of the church. The walls of the convento are also highly eroded, with the majority of the walls measuring between 1 and 8 feet in height.

Mounds 1–20

Twenty mounds (designated Mounds 1–20) representing the physical remains of ruined pueblo roomblocks and ceremonial structures have been documented at Gran Quivira (Figure 5). Six of the mounds (Mounds 7, 10, 13, 15, 16, and 18) have been fully or partially excavated and consist of Ancestral Puebloan residential ruins dating from A.D. 1300 to 1672. The remaining 14 mounds (Mounds 1–6, 8, 9, 11, 12, 14, 17, 19, and 20) have not been excavated. Although their sizes vary, all of the unexcavated mounds are at least 6 feet high and covered in vegetation.

At nearly 17,291 square feet, Mound 7 is the largest of the Puebloan residential ruins at Gran Quivira. The roughly F-shaped ruins are situated approximately 111 feet (34 m) east of the Iglesia de San Buenaventura and 69 feet (21 m) north of the Iglesia de San Ysidro. The ruins rest above an earlier circular masonry pueblo which dates to the Early Phase Ancestral Period (Toms and Roop 2006, 52). Archaeological excavations of the mound, conducted by NPS Archaeologist Alden Hayes between 1965 and 1967, suggest that the earlier pueblo contained approximately 150 to 200 rooms and had an enclosed plaza and subterranean kiva.

Mound 7 contains 226 rooms, eight of which were added by Fray Francisco de Letrado between A.D. 1629–1630 for use as a convento, storeroom, and temporary chapel (Figure 6). The remnant walls of the pueblo are approximately 6 feet high. Walls and exposed structures within the mound were first stabilized by Hayes in the mid-1960s in association with his excavations at the Park. In 1985, NPS staff member, Sam Chavez repointed masonry joints in 82 of the rooms within the pueblo, and backfilled 23. Thirty additional rooms of the pueblo were stabilized by Chavez in 1995 (Toms and Roop 2006, 13). Recently, in October 2012, the remaining rooms of the mound were backfilled by high school students from the neighboring communities of Mountainair and Estancia in an effort to protect and stabilize the ruins (Ross 2012). A small section of the ruins' walls were left exposed, however, for interpretive purposes.

Also known as "House A," Mound 10 consists of a 37-room masonry roomblock. The roomblock, which currently measures 3,126 square feet, was originally part of a much larger roomblock that was razed during the Spanish Mission period to create space for a plaza to the south of the Iglesia de San Buenaventura (Toms and Roop 2006, 54). Archaeological excavations conducted by NPS Archaeologist Gordon Vivian in 1951 suggest that Mound 10 was originally a one-story, 80-room rectangular pueblo with a plaza opening in the center (Vivian 1979). The roof of the pueblo was constructed of layered poles, bark, twigs, grass, and soil. Similar to Mound 7, the pueblo is built above an earlier structure.

The remaining walls of the pueblo stand approximately 5 feet high and are constructed of two courses of wet-laid, randomly-placed San Andres limestone. In the early months of 1951, the upper courses and jambs of nearly all of the rooms within Mound 10 were reset in concrete and soil mortar, and the original lintels were replaced, patched, and repointed (Toms and Roop 2006, 12).

Mounds 13, 14, 15, 16, and 18 are located to the east of Mound 7 and encircle its eastern plaza (East Plaza). The largest of these mounds, Mound 15, is located along the southern edge of the plaza. At 5,552 square feet, the residential compound at Mound 15 is significantly larger than that of Mounds 13 and 18, which are 3,000 square feet and 2,000 square feet, respectively. The exterior walls of Mounds 13, 15, 16, and 18 were excavated in 1923 by Hewett in an effort to more clearly define the East Plaza.

Kivas A–N

A total of 14 kivas (designated Kivas A–N) have been identified within site LA120. However, the location of one of these kivas (Kiva I) is currently unknown and is assumed to have been backfilled before being formally documented (Toms and Roop 2006). Of the remaining kivas, seven (Kivas A, B, G, H, L, M, and N) remain buried and six (Kivas C, D, E, F, J, and K) are located in close proximity to the Park's paved interpretative trail and have been excavated and stabilized by the NPS for interpretative purposes (Figure 7). Eleven of the kivas (Kivas A–K) were discovered by Hewett during his 1923–1925 excavations at the Park, and NPS Archaeologist Alden Hayes noted three more kivas (Kivas L–N) during his excavations in the mid-1960s (Toms and Roop 2006). All of the kivas were mapped by Hayes in the 1960s as part of his excavations at Mound 7 (Hayes et al. 1981).

The kivas at Gran Quivira are located within plazas and consist predominantly of east-facing, subterranean to semi-subterranean circular structures with masonry walls. Although no longer present, all of the kivas once had plastered or thatched roofs. The kivas were mainly used between A.D. 1300 and 1550 for religious and ceremonial purposes, although archaeological evidence suggests that some of the kivas were utilized until the site was abandoned in A.D. 1672. More detailed descriptions of the site's six excavated kivas are presented below.

Located approximately 120 feet (36 m) northeast of Mound 7, Kiva D measures 17 feet in diameter and the floor surface is approximately 6 to 7 feet below the modern ground surface. The walls are constructed of limestone block, boulders, and small stones. The lower portion of the walls is plastered, and the upper portion of the walls is laid in topsoil mortar (Vivian 1979, 52). A large ashpit (now a depression) which likely held sacred ash deposits is present in the center of the kiva, and a rectangular, slab-lined firepit measuring 12 inches long by 14 inches wide by 10 inches deep, is visible to the west of the entryway, which is oriented to the east. The east wall of the kiva has an opening for a masonry-lined ventilator shaft. The roof the structure was originally supported by four, 8- to 10-inch-diameter upright wooden poles set at irregular intervals in the floor (Vivian 1979, 52). In 1951, the kiva was excavated by NPS Archaeologist Gordon Vivian, who determined that the structure functioned as a refuse dump after Spanish missionary activities at Gran Quivira reached their peak in the early to mid-1600s.

Kivas E, F, and K are situated to the north and east of Mound 7 in an area known as the East Plaza (see description below). Kivas E and F were excavated by Hewett in 1923. One of only two large kivas identified among the Rio Grande pueblos (Vivian 1979, 55), Kiva F measures 35 feet 7 inches in diameter and has an estimated depth of more than 7 feet. In comparison, Kiva E is 19 feet in diameter and has a standing wall height of approximately 5 feet. Both of the structures have ventilator shafts, and originally had adobe floors. The interior of Kiva F is encircled by a low, wide masonry bench, which according to Vivian (1979, 56) is uncommon for prehistoric Upper Rio Grande kivas. Whereas no floor features have been documented within Kiva F, two large fire/ashpits, two postholes, a ladder pit and landing slab, and a deflector are present in the eastern half of Kiva E. Archaeological evidence suggests that both of the kivas were roofed, although it is possible that a portion of Kiva F's ventilator shaft was uncovered (Vivian 1979, 56–57).

Kiva K was excavated by Hayes in 1965. The circular, semi-subterranean kiva measures 314 square feet and has 3-foot-high walls built of wet-laid San Andres Limestone; it is located immediately east of Mound 7. Similar to the other kivas, the

interior walls were plastered and the roof was originally supported by wooden posts set into the masonry walls. Archaeological evidence suggests that the kiva was originally constructed in 1470 A.D.; at an unknown date, the structure burned and its firepits, ashpits, and ladderpits were rebuilt (Hayes et al. 1981, 56). According to Hayes (1981, 55), the kiva was abandoned and "purposefully razed" sometime after A.D. 1625.

Kivas C and J were also excavated by Hayes during his 1960s excavations at Gran Quivira. Kiva C is located within a plaza adjacent to Mound 7, and Kiva J is situated on a slope to the northwest of the mound and the west of Kiva C. Kiva J is the smallest of the excavated kivas at Gran Quivira and has a diameter of 18 feet. Kiva C is slightly larger and measures 327 square feet. The walls of both kivas, which today stand approximately 4 feet high, are constructed of locally-sourced San Andres limestone set in adobe mortar. A large firepit, slab-lined ashpit, and stone-lined ladder pit are present in the center of both structures and slots remaining in the masonry suggest that each originally had a frame roof supported by wooden posts. Archaeological evidence suggests that Kiva C was constructed ca. 1300 and Kiva J was built ca. 1475; both kivas were used for ceremonial purposes until the site was abandoned in A.D. 1672 (Toms and Roop 2006). Unlike Kiva C and the other excavated kivas within the site, Kiva J was not used to dump refuse until the early 19th century, when tin cans from a nearby prospector's shack were apparently discarded there (Hayes et al. 1981, 56).

East Plaza

One of two main plazas at Gran Quivira, the East Plaza measures 120 feet long by 120 feet wide and is bounded by Mounds 13 and 14 to the north, Mounds 16 and 18 to the east, Mounds 15 and 16 to the south, and Mound 7 to the west. The plaza has a packed dirt floor and Kivas E, F, and J are located within it (Figure 8).

Hewett Burial Mound

The Hewett Burial Mound is located to the northeast of the Mission era complex, approximately 19 feet (6 m) northeast of Mound 14. It was originally documented by Edgar Hewett in 1923 as a 39-foot-long by 16-foot-wide by 7-foot-high mound containing "soft black dirt," broken stone, refuse, and human remains (Hewett 1927); however, subsequent trenching of the mound in the 1950s revealed the remains of an 8-room masonry pueblo at its eastern end. NPS records suggest that the pueblo lacked visible doorways and its walls were a maximum of 22 inches in height. Burials were also present beneath each of the rooms' floors.

Aboriginal Water Basin

Located to the north of the Iglesia de San Buenaventura and west of Mound 7, this feature is the smaller of the two water basins remaining at Gran Quivira (Figure 9). The basin was originally one of five on the site used to catch and hold water that was channeled by a man-made ditch from the Pueblo Mission complex and surrounding higher elevations. The catchment pond is approximately 50 to 75 feet in diameter and is constructed entirely of earth. An earthen dam is present along the basin's western edge. Archaeological and historical evidence suggests that the basin was in use from A.D. 1300 to 1672 (Toms and Roop 2006, 69). Its presence was noted by numerous early visitors to Gran Quivira, including Major James Henry Carleton, Adolph Bandelier, and archaeologist Joseph H. Toulouse, Jr. (Toms and Roop 2006, 69).

Large Aboriginal Water Basin

The Large Aboriginal Water Basin is located to the east of the Pueblo Mission complex near a modern water storage tank. The feature, which represents the larger of the Park's two water basins, is of earthen construction and measures approximately 50 to 75 feet in diameter; a dam, also constructed of earth, is located along its eastern edge. Similar to the site's other aboriginal water basin, the feature was designed to store rainwater for agricultural and domestic use during period between A.D. 1300 and 1672.

Northern Earthen Dam

The Northern Earthen Dam is located on the margins of the Pueblo Mission complex, slightly downhill from Mound 18 and Hewett's Burial Mound. The dam borders the northern edge of a catchment basin, which measures 7,900 cubic feet and is constructed of earth and refuse materials (Beckett 1981, 88; Toms and Roop 2006, 72). Similar to the other water retention features at the site, the structure was used between A.D. 1300 and 1672 to catch and hold rain water for drinking and irrigation purposes.

Lower Compound

Located approximately 231 feet (71 m) southeast of Mound 11, the Lower Compound is a rectangular area that encompasses the earliest pueblo ruins documented within the Park. Although the feature is depicted on early trail guides for the Park dating to the 1950s and 1960s, its location was misunderstood due to years of vegetation overgrowth that concealed its standing architecture. In December 2010, the site was fully exposed as a result of mechanical vegetation removal following a prescribed burn. Recent aerial LIDAR imagery suggests that the feature consists of a buried C-shaped masonry structure with standing architecture to the east.

Feature 9

Feature 9 consists of a 14-foot-long by 8-foot-wide stone foundation located approximately 6 feet (1.8 m) to the north and east of Kiva J. The foundation, which is likely associated with early Euro-American homesteading and mining activities at the site, represents the only historic-age feature documented within the boundaries of LA120. It was investigated in the mid- to late 1960s by Alden C. Hayes, who speculated that it represented the remains of a one-room, wood frame miner's cabin or line cabin dating to the 1860s or 1870s. This date is supported by Bandelier's map of Gran Quivira, which depicts a one-room building in the same general location as the feature. Archaeological excavations suggest that the building originally had wood frame walls and a fireplace at its western end. It is currently covered with sediment and is no longer visible within the site.

Other Archaeological Sites of the Gran Quivira Historic District

In addition to LA120, a total of 28 contributing archaeological sites have been documented within the boundaries of the Gran Quivira Historic District. Twenty-three of the 28 sites were initially recorded by Patrick H. Beckett and Michael Taylor, who conducted a Class III (100 percent) pedestrian cultural resources survey of the Park during 1980–1981. The remaining five sites (SAPU-115, SAPU-117, SAPU-120, SAPU-121, and SAPU-122) were recorded by SAPU integrated resources manager Gavin Gardiner during a backcountry condition assessment of the Park's previously-recorded archaeological sites. A brief description of these 28 archaeological sites is included in Table 1.

Contributing sites are associated with both prehistoric and historic occupations within the Park, although prehistoric, protohistoric, and early historic archaeological sites predominate. The majority of the prehistoric and protohistoric sites are moderate to dense artifact scatters comprised of ceramic and lithic artifacts; possible hearth features are present at two of these sites (LA57267 and LA57268). Most of the artifact scatters are attributed to Ancestral Pueblo or Jumano occupations and date from approximately A.D. 1150 until 1672, when the mission at Gran Quivira was abandoned.

The historic archaeological sites include artifact scatters, the remains of a well and WPA-era culvert, the structural remnants of an early 20th century homestead, and check dams. Preliminary documentation by the NPS suggests that all of these sites have the potential to provide information on Euro-American settlement and ranching in the Estancia Valley, as well as early NPS administrative activities occurring within the Park between 1925 and the 1950s.

Table 1. Contributing archaeological sites (excluding LA120) identified at Gran Quivira.

Site No.	Site type[a]	Affiliation/age	Description
LA44047/SAPU-6	P: Artifact scatter	Ancestral Pueblo/ 1100–1350 A.D.	Located near the northwestern boundary of the Park on a gradually sloping area that drains into a major playa to the west, LA44047 consists predominantly of ceramics spanning the entire glaze series. The site was originally recorded by Beckett in 1980 and was surface collected and auger-tested by the NPS in 1983.
LA44048/SAPU-7	H: Homestead	Euro-American/ ca. 1920s	LA44048 consists of house ruins, a corral/livestock pen, a cement-lined well, and a trash scatter associated with the historic Beatty Homestead. The site is located in the northwest area of the Park, near the location where homesteader William R. Beatty filed a patent (no. 860023) in 1922.
LA57267/SAPU-8	P: Artifact scatter with hearth	Ancestral Pueblo or Jumano/ 1100–1672	Originally recorded by Beckett in 1980, LA57267 consists of a sparse artifact scatter and possible hearth. The site measures 12 m long by 10 m wide and is located approximately 180 m north of the southern Park boundary. The site consists predominantly of lithics (e.g., flakes and cores), although fire-cracked rock and two Chupadero black-on-white sherds were also documented.
LA57268/SAPU-9	P/H: Artifact scatter with hearth	Ancestral Pueblo or Jumano/ 1100–1672; Euro-American/ 1930s–1940s	Situated 31 m north of the Park's southern boundary fence, LA57268 is a multi-component site comprised of a historic can scatter, Chupadero Black-on-white and Glaze-on-red sherds, and a small depression, or possible hearth, with fire-cracked rock.
LA57269/SAPU-10	H: Artifact scatter	Euro-American/ 1910–1925	LA57269 is a sparse historic trash scatter located within a thick patch of juniper trees near the northwest boundary of the Park. Artifacts documented at the site include car and stove parts, barrel hoops, lard buckets and milk cans, a snuff jar fragment, a lamp wick holder, and ceramic and glass fragments.
LA57270/SAPU-11	H: Depression and stone culvert	Euro-American/ 1901–1935	Commonly referred to as Agua De Pozo, LA57270 was originally recorded by Beckett and Taylor as a prehistoric artifact scatter and three historic features—an abandoned road and associated masonry culvert and a depression, or possible well. The site was subsequently re-recorded by the NPS in 2011 to include only the culvert and possible well location. Oral interviews with locals suggest that the well dates to the early 1900s. The culvert was constructed by the Works Progress Administration (WPA) during 1934–1935. Both of the features are located near the Park's northwestern boundary.
LA57271/SAPU-12	P: Artifact scatter	Ancestral Pueblo or Jumano/ 1100–1672	LA57271 consists of an artifact scatter located within a 100-m-long by 40-m-wide area near NM-14. The site is comprised entirely of ceramics, many of which are eroding from a small, east-west trending arroyo that parallels the southern boundary of the site. Observed ceramic types include Chupadero, Tabirá/Chupadero, and Tabirá Black-on-white, Glaze-on-white, and Glaze-on-red.

continued

Table 1. Contributing archaeological sites (excluding LA120) identified at Gran Quivira.

Site No.	Site type[a]	Affiliation/age	Description
LA57272/SAPU-13	P: Artifact scatter	Ancestral Pueblo or Jumano/ 1100–1672	Also known as the Broken Limb Site, LA57272 is a sparse artifact scatter consisting predominantly of Chupadero Black-on-white and Jornada Brown sherds situated on a low knoll approximately 280 m south of NM-14. In addition to the ceramic artifacts, at least one limestone discoidal was noted during the initial recording of the site by Beckett in 1981.
LA57273/SAPU-14	P: Village site	Ancestral Pueblo or Jumano/ 1100–1672	LA57273 represents the remains of an unexcavated pit house village located within the Park's current housing area. The site, which is estimated to contain 50 pit houses (including one excavated by Ronald Ice in 1964), has been heavily impacted by construction, sheetwashing, and gullying. Large quantities of ceramics, including Chupadero Black-on-white, Jornada Brown, Casa Colorado, and Corona Corrugated sherds have been documented at the site.
LA57274/SAPU-15	P: Artifact scatter	Ancestral Pueblo or Jumano/ 1100–1672	Located on a gentle hill slope to the south of Claunch Road, LA57274 is a sparse pottery scatter comprised predominantly of brown wares and Chupadero Black-on-white sherds.
LA57275/SAPU-16	P: Artifact scatter	Ancestral Pueblo or Jumano/ 1100–1672	LA57275 consists of a sparse ceramic scatter comprised predominantly of Chupadero and Tabirá Black-on-white sherds and some glaze wares. It is located in close proximity to SAPU-15. Possible subsurface structures and a hearth were also noted at the site during its initial recording by Beckett in 1980.
LA57276/SAPU-17	P: Hearth	Unknown/Unknown	LA57276 was originally recorded by Beckett in 1980 as a 2.0-m-long by 1.1-m-wide hearth feature. In 2011, only fire-cracked rock (FCR) and several lithics were noted at the site.
LA57277/SAPU-18	P: Earthen dam	Ancestral Pueblo or Jumano/ 800–1672	The site consists of a large holding pond, or earthen dam, located near the Gran Quivira water tank. In 1980, the dam measured 30 m in diameter and had an estimated depth of 2 m. Ceramic artifacts were also noted, with the greatest concentrations to the west and north of the dam.
LA57278/SAPU-19	P: Artifact scatter	Ancestral Pueblo/1150–1400	LA57278 was originally documented by Beckett in 1980 as a 60-m-long by 60-m-wide "sherd and artifact scatter" located to the north of the southern Park boundary. The site was re-recorded as a lithic scatter by Gavin Gardner in 2011.
LA57279/SAPU-20	P: Earthen dam	Ancestral Pueblo or Jumano/ 800–1672	Located to the north-northeast of the Iglesia de San Buenaventura, LA57279 consists of an earthen and limestone dam. Beckett estimated in 1980 that the dam originally measured 30 m long by 15 m wide and had a depth of 2 m. He also noted an extensive ceramic scatter and possible anthromorph pictograph on a limestone boulder along the edge of the water feature.

continued

Table 1. Contributing archaeological sites (excluding LA120) identified at Gran Quivira.

Site No.	Site type[a]	Affiliation/age	Description
LA57280/SAPU-21	P: Earthen dam	Ancestral Pueblo or Jumano/ 1100–1672	The site consists of an earthen dam located to the north of LA57280. The site also contains an abundance of ceramic artifacts, including glaze wares and polychromes, Chupadero/Tabirá Black-on-white, Jornada Brown, and Agua Fria.
LA57281/SAPU-22	P: Pueblo mound	Ancestral Pueblo or Jumano/ 800–1672	LA57281 is a low earthen and limestone mound which represents the remains of an Ancestral Puebloan or Jumano pueblo. The mound is approximately 45 cm high site and is currently overgrown with native vegetation. It is situated to the north of the Park's interpretative trail.
LA57282/SAPU-23	P: Terrace	Ancestral Pueblo or Jumano/ 1100–1672	The site is a series of terraces on a gentle hill slope to the northeast of the Iglesia de San Buenaventura. The terraces are surrounded by lithic and ceramic artifacts, including debitage and flakes, and Corona Corrugated, glaze wares, Chupadero/Tabirá Black-on-white, and Jornada Brown sherds. Additionally, Beckett noted the presence of an "old road" and two limestone rocks with X-shaped and linear petroglyphs at the site in 1981.
LA57283/SAPU-24	P/H: Depression	Unknown/Unknown	LA57283 was originally recorded by Beckett in 1981 as two dug-out depressions and a linear rock alignment located to the north of the Park's entrance road. Beckett surmised that the site likely represented the remains of a rock dam and its associated catch basin; however, in 2011, the site was reassessed by the NPS to represent the remains of treasure pits, or two excavated archaeological features.
LA57284/SAPU-25	P: Possible pueblo mound	Ancestral Pueblo or Jumano/ 1100–1672	The site consists of a "curious" mounded area, or possible pueblo mound, with sparse artifacts. The site is located immediately southeast of SAPU-15. Predominant ceramic types include Glaze-on-red, Chupadero Black-on-white, and Jornada Brown.
LA57285/SAPU-26	P: Artifact scatter	Ancestral Pueblo or Jumano/ 1100–1672	LA57285 consists of a 20-m-long by 20-m-wide artifact scatter with a large amount of knapped debris and ceramic artifacts. It was originally recorded by Beckett in 1981as a possible pit house village site with an extensive scatter of prehistoric ceramics ranging from the P-III to Glaze VI periods.
LA57286/SAPU-27	P/H: Depression	Unknown	The site consists of five pits that have been excavated into limestone and partially backfilled. The largest of the pits measures 6.6 m in diameter and is approximately 3.6 m deep; the smallest pit is approximately 3 m in diameter. The pits likely represent limestone quarries or possible treasure pits.
LA57287/SAPU-28	P: Pit house	Ancestral Pueblo/1150–1400	Also known as GROU #14, LA57287 represents the possible remains of a pit house, which was partially excavated by Ronald Ice in 1968. Remnants of Ice's test trenches were not visible during relocation of the site in 2011 and only a small concentration of ceramic artifacts was observed. The site is located south-southeast of the Park's Visitor Center.

continued

Table 1. Contributing archaeological sites (excluding LA120) identified at Gran Quivira.

Site No.	Site type[a]	Affiliation/age	Description
Not assigned/ SAPU-115	H: Artifact scatter	Euro-American/ 1912–present	SAPU-115 consists of a historic dump site containing metal, glass, and ceramic artifacts. The artifacts, which consist predominantly of evaporated milk cans, tobacco tins, and can opener and church key opened sanitary cans, are located within a 1.5 m deep depression in an open area to the east of the water tank access road. Other artifacts, including blue, green, brown, and colorless bottle fragments, an enamel pot, beer cans, and ceramic mug fragments, are also present at the site.
Not assigned/ SAPU-117	H: Artifact scatter	Euro-American/ 1912–present	SAPU-117 is a low density artifact scatter that likely represents a historic dump site. The site is located near the Park's western boundary fence and consists predominantly of metal, glass, and ceramic artifacts, some of which are partially buried.
Not assigned/ SAPU-120	H: Artifact scatter	Euro-American/ 1912–present	SAPU-120 consists of a historic artifact scatter that likely represents a historic dumping site. The site, which covers a 20-m-long by 15-m-area, is comprised predominantly of tin cans although glass fragments and other metal artifacts are also present. The site is located south of the Park's access road and water tank.
Not assigned/ SAPU-121	H: Artifact scatter	Euro-American/ 1930–1950s	SAPU-121 is located to the west of the Park's visitor parking lot at the confluence of two small drainages. It consists of a dense scatter of historic artifacts that likely represent a historic dumping site. The site assemblage is composed predominantly of glass artifacts (e.g., soda and beer bottles, canning jars, and window glass), although some metal and ceramic artifacts are also present.
Not assigned/ SAPU-122	H: Check dams	Euro-American/ unknown	SAPU-122 is a series of five, 20-feet-long (6-m-long) check dams along a south-flowing drainage just south of the Park's water tank access road. Four of the dams are constructed of wire fencing and one is composed of barbed wire; all of the check dams have wooden posts. The age and origin of the check dams is currently unknown.

[a] P = prehistoric; H = historic.

The cultural affiliation of two of the sites (LA57283 and LA57286) at Gran Quivira remains undetermined. These sites, which consist of both pits and depressions, could represent prehistoric or Euro-American efforts to quarry limestone, treasure pits, or the remains of looted prehistoric features.

With the exception of two sites (LA57273 and LA57287) which were partially excavated in the 1960s, all of the contributing archaeological sites are undisturbed and remain in fair to good condition. These sites have the potential to inform on the lifeways and trade networks of prehistoric Ancestral Pueblo groups and protohistoric and historic Jumano groups, as well as indigenous interaction with the early Spanish missionaries.

Gran Quivira Historic District Cultural Landscape

In addition to the archaeological sites, the Gran Quivira Historic District's cultural landscape is treated in this nomination as a contributing site, per the National Register guidance for documenting Rural Historic Landscapes (McClelland et al. 1999). The contributing site is defined as an area of component landscapes which includes key landscape elements such as: circulation features, boundary demarcations, vegetation, cluster arrangements, small scale features, natural features, and evidence of cultural traditions. The following discussion of these elements was adapted from the Gran

Quivira Cultural Landscape Inventory, which was completed under a cooperative agreement with the University of New Mexico and Morrow, Wilkenson, Reardon, Miller, Ltd. in 2010. It was subsequently edited and written by Salinas Pueblo Missions National Monument staff and Regional CLI Coordinator, Carrie Mardorf.

Circulation Features

Circulation features at Gran Quivira include open spaces, plazas, roads, and paths. Between A.D. 800 and 1200, open spaces located between pit houses doubled as both outdoor living space and informal pedestrian paths. During this period, pit houses were entered either through the roof using a ladder or via a subterranean entry present on the side of the structures.

By A.D. 1300, pit houses were replaced by large Ancestral Puebloan residential roomblocks, which further defined and shaped the spaces present between them. Depending on the size and location of the buildings, some extramural spaces could function as narrow, alley-like passageways, while larger central spaces likely functioned as communal plazas which were used as outdoor living, work, and ceremonial spaces, as well as circulation nodes. Much of the circulation during this time was vertical as well as horizontal, as access to kivas and outer rooms of the pueblos was obtained through use of wooden ladders and rough rooftop openings. These roofed spaces would have provided outdoor circulation above ground level, as exemplified by historic and contemporary residents of pueblos such as Taos and Acoma (Hayes 1981). Additionally, in his excavations at Mound 7, Hayes found grounding stones, or metates, and other artifacts of daily activity above roof fall, suggesting that rooftops were not only circulation routes, but were also used as living and work spaces.

Between A.D. 1200 and 1629, established regional trade routes were the predominant means of travel throughout the region. While the location of the majority of these routes is largely unknown, archaeologist Thomas Beckett noted the remnants of a possible prehistoric or historic trail or trade route during his comprehensive cultural resources survey of the Park in 1980–1981. However, the age and cultural affiliation of this circulation route has not been determined by the NPS.

During the Spanish Mission era, which began in A.D. 1598 and ended with abandonment of the site in A.D. 1672, circulation features included pedestrian paths, mule or horseback trails, and wagon routes. In terms of internal circulation within the Spanish mission churches, circulation was part of the formal design plans. Church entryways often had walled atrial courtyards creating formal outdoor entryways. One example of this is the walled Campo Santo immediately east of the Iglesia de San Isidro. Church naves were entered directly from the outdoors through a single large doorway placed on the east elevation of the building. Within the conventos, public and private spaces were also defined by circulation patterns, with private spaces accessed via numerous smaller doorways and passages within some of the building's rooms.

Between 1875 and 1909, numerous wagon and automobile roads were built at Gran Quivira; however, the construction dates for many of these road segments are not known. A total of six historic-age road segments have been documented within the Park. Five of these roads were recorded by Beckett during his 1980–1981 survey of the Park. The remaining road segment was identified by the NPS during a 1981 road inventory. Other roads have become overgrown with vegetation and are no longer apparent, although their traces remain visible on historic aerial photographs showing the Park.

Boundary Demarcations

When initially designated in 1909, Gran Quivira National Monument originally consisted of 160 acres. On November 25, 1919, the State of New Mexico transferred an additional 267.17 acres of land to the Park Service, thereby increasing the total acreage of the Park to 427.17 (NPS Land Protection Plan 1984, 36). Sometime prior to 1958, the boundary of the Gran Quivira was expanded to its current size of 610.47 acres, although 183.77 acres was not under federal ownership during this time. In 1959, this acreage was officially ceded to the Federal government in exchange for a federally-owned parcel of land in Hidalgo County (NPS Land Protection Plan 1984, 36). Today, historic archaeological sites present within the Park serve as tangible reminders of Euro-American homesteading and ranching activities which historically occurred on lands surrounding the Park that were subsequently acquired in the 1959 land transfer.

Vegetation

Gran Quivira and the southern three-quarters of New Mexico is considered to be located in the Upper Sonoran biozone—a large area that contains common communities of plants and animals. Upper Sonoran communities exist above 4,500 feet in elevation and include grasslands and piñon-juniper woodland located on rolling plains and foothills of mountain ranges. The piñon-juniper woodland is common in the American Southwest in areas ranging between 4,500 feet and 6,500 feet in elevation, between the higher Ponderosa pine-Gambrel oak and fir-aspen communities, and the hotter, drier desert scrub communities found at lower elevations. Soils are generally dry, and average annual precipitation for the area is between 10 and 20 inches; as such, all of the native plants species are drought resistant.

The landscape at Gran Quivira is currently dominated by piñon pine (*Pinus edulis*) and singleseed juniper trees (*Juniperus monosperma*). These trees are often shrub-like in appearance and grow to approximately 20 feet to 35 feet in height. As the wood and branches of singleseed junipers can be used as construction materials and their berries are edible, the Ancestral Pueblo and Jumano peoples used all parts of the tree for food, medicinal teas, and other purposes (Dunmire 1995, 105–107). Piñon pines also produce small edible nuts (released from cones) in the late summer months which have been used in both prehistoric and modern times as a popular gathered food source. Their wood is less useful than juniper for construction material, however, as the trees grow very slowly and often in irregular and crooked forms.

Understory species include shrubs and grasses like cholla cactus (*Opuntia imbricata*), Prickly pear cactus, Four-wing saltbush (*Atriplex canescens*), gambrel oak, banana yucca (*Yucca baccata*), wolfberry (*Lycium pallidum*), snakeweed, three-leaf sumac, amaranth, and grama grasses, all widely spaced with exposed soils. The seeds, acorns, buds, and fruit of five of these species—cholla cactus, prickly pear cactus, banana yucca, gambrel oak, and wolfberry—were also used as food sources and for medicinal purposes by both prehistoric and historic populations (Dunmire 1995). Additionally, the fibers of the banana yucca were woven into rope and used to paint pottery, and its root produces soap (Dunmire 1995, 124–126). Wood from many of these understory species was also used for fuel and construction materials, which would have resulted in the prehistoric appearance of fewer trees in the immediate area of the Pueblo Mission complex.

In addition to the native vegetation at Gran Quivira, the Ancestral Pueblo grew corn and, possibly, other crops. Corn is a non-native species that does not naturalize in the environment, but rather required active cultivation. A member of Onate's party documented that the Ancestral Pueblo of the Rio Grande area of New Mexico also grew beans, corn, squashes, and grapes (Dunmire 2004, 171).

Between A.D. 1598 and 1630, the Spanish introduced wheat, cabbage, lettuce, peas, carrots, turnips onions, artichokes, cucumbers, garlic, cumin, chiles, melons, lentils, peaches, plums, apricots, apples, and other foods to the region (Dunmire 2004, 171, 176); however, the exact species of cultigens that were grown at Gran Quivira are unknown. The Spanish also grazed their livestock on the native bunch grasses of the Gran Quivira area and used metal tools to cut wood, facilitating the harvest of trees and tree limbs. Continued wood harvesting for fuel and construction would have further opened the landscape around communities.

Increased Euro-American settlement and ranching following the passage of the Homestead Act of 1862, continued to change the vegetation patterns around Gran Quivira. Grazing mules, horses, sheep, and goats continued to reduce tree density and grass coverage, and the presence of livestock throughout the region also likely introduced horehound (*Marrubium vulgare*), a non-native plant species, often found with four-wing saltbush and cholla cactus into the area. Additionally, the homesteaders cut trees to increase grass coverage for grazing as well as for construction materials.

Cluster Arrangement

Pit house settlements cluster on the forested, alluvial fans of Chupadera Mesa with masonry roomblocks of the Ancestral Pueblo on more exposed ridge tops such as that of Gran Quivira (Spielmann 1988, 82). In the Middle and Late Ancestral Puebloan Phases, the pueblo was composed of multiple house blocks which were arranged in close proximity to one another as opposed to being widely distributed within the landscape. The clustering of pueblo houses into a village reflects the sedentary community lifestyle of the population.

Puebloan water and agricultural features were also clustered within the landscape, in close proximity to the pueblo. Water collection features were sited on ground at higher elevations to harvest runoff. Agricultural terraces were grouped on lower slopes in areas of more level topography, which allowed water to percolate into the soils. This clustering of water and agricultural features was based on the natural topography and natural drainage flows aided in the collection, retention, and distribution of water.

The Mission-era buildings and structures are clustered at the western and southern ends of the pueblo village, where land adjacent to the pueblo was available. The mission churches were intended to be the primary institutions in the lives of the community; as such, the Spanish friars sought central locations close to the pueblo. The Spanish mission churches, conventos, and campo santo are clustered together in traditional mission design. The convento of the Iglesia de San Buenaventura is attached to the south side of the church and includes a rectangular border of rooms around a central enclosed yard, or garth. The walled atrial courtyard forms the entrance yard of the Iglesia de San Isidro. The grouping of Spanish churches, conventos, courtyards, and other features forms a mission complex comprised of both residential and ceremonial space.

The clusters of pit houses, pueblos, and Mission-era buildings and structures have not changed since the period of significance. However, locations and patterns of some clusters are visible while others are not. Earlier pueblo phases and pit houses are not apparent to the visitor, but exist below the surface. The clusters that remain visible today consist of the excavated Late Phase pueblo roomblocks and kivas, the mission complexes, and unexcavated pueblo mounds. In total, the clustering of remaining structures forms a cohesive village and colonial mission complex set on the ridge.

Since the period of significance, additional clustering has occurred with the addition of modern facilities. The construction of NPS roads and visitor facilities has been concentrated along the west central slope, north of the Pueblo Mission complex. This configuration limits the impact of modern facilities on the landscape and keeps contemporary features from intruding on the historic viewshed.

Small Scale Features

Nearly all of the small scale features at Gran Quivira are related to NPS management of the Park and post date the district's period of significance. These contemporary features include benches, trash cans, recycling containers, picnic tables, vending machines, signs, a solar panel, and numerous utility boxes. Additionally, an outdoor hands-on archaeology exhibit, located to the north of the Park's visitor center, features archaeological sifting screens for educational purposes. Only one small scale feature—remnant wooden posts from the Park's original boundary fence—dates to the district's period of significance. The posts, which are largely located in the far west and east areas of Gran Quivira, were erected by Hewett in 1923. The fence was replaced at an unknown date by the wooden post and metal wire fence which currently surrounds the current boundary of the Park.

Response to the Natural Environment

Subsurface karst features composed of soluble carbonate rock layers characterize the geology of the Gran Quivira area. As is typical of karst formations, once the carbonate material is dissolved, sinkholes and caves form and surface water is limited or absent due to subterranean drainage. A 2005 United States Geological Survey (USGS) study of near-surface geology at Gran Quivira noted that both sinkholes and caves were found in the areas surrounding the Park and that "natural caves and artificial tunnels" might be present "beneath and adjacent to Mound 7" (Ball 2005, 34).

The primary geomorphological feature at Gran Quivira is the gray San Andres limestone, a late-Permian formation found along the ridgetop upon which the Mission Complex is situated. The middle extent of San Andres limestone contains cavities, gypsum, and white sandstone. The gypsum is soluble, causing uneven surface topography and sinkholes in the area (Ball 2005, 5–6). In the upper levels of the limestone and in the Permian sedimentary layers of the Yeso Formation, there are a number of igneous intrusions that contribute to the folding and dissolution of carbonate materials (Ball 2005, 5–6). Caliche layers intermixed with limestone are also present at Gran Quivira.

Subsurface water at the site is contained primarily in the Yeso Formation, which is comprised of siltstone, sandstone, gypsum, and limestone of the Permian age (Ball 2005, 4). Surface water at the site is limited to precipitation, as there is no spring, stream, or surface perennial water source. Most of the precipitation comes as late summer rains, but there is also periodic winter snow.

Gravel and sandy surface features are shaped by ongoing alluvial and Aeolian processes. In addition, alluvial sediment that ranges from silt to gravel is present within the valley below Gran Quivira and undrained depressions of the area.

Between A. D. 800 and 1200, natural materials such as rock and adobe were used in the construction of pit houses. Between A.D. 1200 and 1629, the natural ridge formation provided a solid foundation and ample supply of building material for the limestone pueblo structures. The limestone naturally fractures in planes, making it suitable for use in masonry construction (Beckett 1981, 7). Local, caliche-rich soils were also used to create adobe mortar.

The small watersheds and natural drainages on the ridge allowed for the collection of water. The Ancestral Pueblo and Jumano built dams and berms across these small watersheds to detain the natural flow of water. Prehispanic inhabitants of the area also terraced the ground and retained soils and water with rock at strategic locations.

The limestone outcrops and soils used for adobe mortar in the pueblo structures also provided the construction materials for the Spanish mission buildings.

Euro-American homesteaders in the region adapted to the aridity by digging wells in the lowlands below the ridge to reach water below the ground in the Yeso Formation. This water was often found to be non-potable and was subsequently used only for watering livestock (Beckett 1981, 20). Settlers also hauled water from springs and wells elsewhere. Beckett (1981) identified at least one depression (LA57270) that might have served as a well.

There have been few major changes in the ecosystem, hydrology, geomorphology, or geology since the district's period of significance. In 2005, concern that subsurface sink holes from the dissolution of gypsum and carbonate layers could cause damage to the ruins at Gran Quivira led to a geologic study of the area. The subsequent report entitled "Characterization of Near-Surface Geology and Possibly Voids Using Resistivity and Electromagnetic Methods of the Gran Quivira Unit of Salinas Pueblo Missions National Monument, Central New Mexico, June 2005" (Ball 2005) suggested the possibility of multiple open voids within 50 m (164 feet) of the surface.

Constructed Water Features

The Gran Quivira Historic District has a number of constructed water features including earthen and stone dams, basins, terraces, and ditches, nearly all of which were built by the Ancestral Pueblo and Jumano between A.D. 1200 and 1629. A total of five earthen and stone dams, each with an earthen water basin, are found within the district. All of the features are sited on the landscape to take advantage of natural drainage patterns. Stone dams were built along natural drainages within the Park and were used to hold water for drinking, washing, and irrigation (Toms and Roop 2006, 68). All of the dams were covered with compacted soil to create an impermeable surface.

Agricultural terraces, to the north and south of the Pueblo Mission complex have also been identified at Gran Quivira. These features, which consist of rock retaining walls and earthen berms have been studied by numerous archaeologists including Bandelier (1892–1893), Toulouse (1943), and Beckett (1981).

Other constructed water feature is an Aboriginal water basin found in close proximity to Mound 7. A constructed ditch conveyed water to this 50–75 foot diameter basin from the village and from higher ground (Toms and Roop 2006, 69). Another feature is classified as a large Aboriginal water basin located at the intersection of the water storage tank road and the maintenance road east of the pueblo. An earthen berm several feet high surrounds the northwest half of the basin. Constructed entirely of earth, this basis is the largest at Gran Quivira. During Beckett's survey, this large basin was tested by auger down to 15 cm below the surface. A layer of caliche beneath the surface was found, which would have decreased permeability of the basin floor, aiding in the retention of water (Beckett 1981, 40–41).

The Spanish probably used the existing water features constructed by the native populations of Gran Quivira. It is possible that the Spanish may have influenced features at Gran Quivira, as Spanish governor Lopez de Mendizábal claims to have recommended the construction of earthen features to retain water and plant crops (Ivey 1988, 6).

Historical documents of the time period indicate the presence of some type of constructed water features on the site. Fray Alonso de Benavides described 32 pozos (usually translated as wells) within a quarter league of the pueblo. Other documents describe extensive native labor to dig wells and even the native practice of saving urine for building mortar and watering plants. The depth of wells was reported variously as ten or 40–50 estados (1 estado = 1.85 yards) (Scholes and Mera 1940, 282). Other Spanish testimony notes that the soils were too porous to hold water in ponds (Scholes and Mera 1940, 282).

Over time, the earthen water collection and agricultural features have been degraded by cumulative erosion. Earth packed around rock dams has eroded away, and now features are less distinct than when recorded in past centuries. Alterations have also occurred as a result of dumping from past excavations near terraces. Additionally, all of the berms and basins are currently covered in plant growth.

Cultural Traditions

Gran Quivira has been shaped by a multitude of cultural traditions and ethnic and religious institutions. Between A.D. 800 and 1200, cultural traditions were rooted in a blend of the Anasazi and Jornada Mogollon cultures, with earlier pit houses eventually trending toward above-ground jacal, adobe, or masonry structures. The cultural traditions of the Rio Grande River valley also influenced the layout of the pueblo settlement that developed at Gran Quivira, as well as the use of kivas as ceremonial religious architecture. Modular masonry pueblos had been the traditional building form among the pueblo people for centuries prior to the construction of Gran Quivira. Dryland farming of corn and other crops had also been the traditional subsistence of these agricultural villages.

As with other Spanish mission complexes within the region, Gran Quivira became a site of acculturation—in which the traditional and religious practices of the Native Americans were aggressively challenged and sublimated by the Franciscan priests in an effort to transform them into Catholic subjects of New Spain. Although the site's layout and overall design during this period were dictated by traditional Spanish mission design, rooted in medieval European and Mediterranean traditions, traditional native building materials and techniques were incorporated into construction; the result reflects a blending of material cultures in the permanent structures at Gran Quivira.

The introduction of livestock ranching in the late 19th and early 20th centuries expanded the cultural traditions within the district. Although ranching traditions are evident mainly in the presence of archaeological sites and remnant fencing on the Park, ranching operations still exist on lands surrounding the Park and is a rich part of the cultural heritage of the Estancia Basin.

Although Gran Quivira is no longer inhabited, similar architectural traditions and ceremonial practices can be observed within the 19 contemporary pueblos remaining along the Rio Grande and other areas of New Mexico. Some dryland farming is also practiced amongst the contemporary pueblos. The traditions and ceremonialism of Catholicism remains a significant cultural feature of New Mexico and the architectural forms of contemporary Catholic churches reflect the vernacular fusion of indigenous materials and workmanship with Spanish Colonial designs.

BUILDINGS

Non-contributing Buildings:

NPS Staff Residences #1 and #2 (ca. 1959)

NPS Staff Residences #1 and # 2 (also known as Housing Units #12 and #13) were constructed by the NPS in 1959 as part of the Park's Mission 66 initiative. Conceived in 1955 by Director of the NPS Conrad L. Wirth, the Mission 66 program was a major effort by the NPS to restore and modernize the deteriorating conditions within the nation's parks that followed World War II, when the number of tourists to the nation's park dramatically increased. The ten-year program, which extended from 1956 to 1966, was the largest construction event in NPS history and represented a significant change in NPS planning, management, and architecture (Allaback 2000).

The two residences, which continue to serve as housing for NPS staff, are located approximately 19 m (61 feet) apart at the end of a short unnamed access road that extends south-southwest from the Park's main entrance road. Both of the residences are constructed in the Ranch architectural style and consist of one-story concrete block buildings with medium-pitched, side-gabled roofs. The residences face northwest and have identical fenestration comprised of double-hung vinyl windows and garages at their western ends. The roofs of both buildings are covered with metal and their exteriors are sheathed in stucco. Both of the buildings have been extensively renovated and as such, are considered non-contributing to the Gran Quivira Historic District. Both of the buildings have also been previously determined not eligible for individual listing in the NRHP.

Storage Building (2005–2006)

The Storage Building consists of 50-foot-long by 30-foot-wide prefabricated steel building with a front-gabled roof. The building is situated at the end of an unnamed access road which extends south-southwest from the Park's main entrance road. Two gravel and asphalt trailer pads, currently used as campsites for recreational vehicles, and a small prefabricated wood frame storage shed are located in close proximity to the building. A poured concrete ramp provides access to a centrally-placed garage door on the building's western elevation and a single entryway is present immediately to the north of the garage door. The building rests on a concrete foundation and its medium-pitched roof is covered with R-panel sheet metal. The building was erected by Park Service staff between 2005 and 2006.

Gran Quivira Visitor Center (1996–1997)

The Gran Quivira Visitor Center was constructed by the NPS between 1996 and 1997. It consists of two separate buildings, one of which is L-shaped and the other rectangular-shaped. These buildings, which house a welcome area and restroom facility and also serve as office space for NPS staff, are connected by a breezeway which is covered by a flat roof wood frame structure set atop wooden posts, with a stucco parapet treatment. The building is constructed in a Neo-Pueblo Revival style characterized by a flat roof, stucco-clad walls. Angled wing walls at each of the buildings' corners create an elongated facade and enhance the horizontality of the buildings. Wood frame lathe structures serve as decorative awnings over windows on the main facade of both buildings and mimic the traditional look of vigas. The southern elevation of the L-shaped building has six rectangular-shaped fixed pane windows with narrow hinged windows beneath; a similar window is also present on the eastern elevation of the building. The remaining elevations of the L-shaped building and all elevations of the adjacent, rectangular building have narrow, horizontally placed hinged windows. Entrances to both buildings are accessed from the breezeway and incorporate decorative arches. A dirt area with stone planting beds and wooden pergolas is present to the north of the building and functions as an interpretative area for Park visitors. As the building is of recent construction, it is considered non-contributing to the Gran Quivira Historic District.

SUMMARY OF CONTRIBUTING AND NON-CONTRIBUTING FEATURES:

Type	Current Name	Contributing	Non-Contributing	Reason for Non-Contributing Status
Sites				
	LA120 (SAPU-2)	X	—	—
	LA44047 (SAPU-6)	X	—	—
	LA44048 (SAPU-7)	X	—	—
	LA57267 (SAPU-8)	X	—	—
	LA57268 (SAPU-9)	X	—	—
	LA57269 (SAPU-10)	X	—	—
	LA57270 (SAPU-11)	X	—	—
	LA57271 (SAPU-12)	X	—	—
	LA57272 (SAPU-13)	X	—	—
	LA57273 (SAPU-14)	X	—	—
	LA57274 (SAPU-15)	X	—	—
	LA57275 (SAPU-16)	X	—	—
	LA57276 (SAPU-17)	X	—	—
	LA57277 (SAPU-18)	X	—	—
	LA57278 (SAPU-19)	X	—	—
	LA57279 (SAPU-20)	X	—	—
	LA57280 (SAPU-21)	X	—	—
	LA57281 (SAPU-22)	X	—	—
	LA57282 (SAPU-23)	X	—	—
	LA57283 (SAPU-24)	X	—	—
	LA57284 (SAPU-25)	X	—	—
	LA57285 (SAPU-26)	X	—	—
	LA57286 (SAPU-27)	X	—	—
	LA57287 (SAPU-28)	X	—	—
	Not assigned (SAPU-115)	X	—	—
	Not assigned (SAPU-117)	X	—	—
	Not assigned (SAPU-120)	X	—	—
	Not assigned (SAPU-121)	X	—	—
	Not assigned (SAPU-122)	X	—	—
	Gran Quivira Historic District Cultural Landscape	X	—	—
Buildings			—	—
	NPS Staff Residence No. 1	—	X	Age (ca. 1959)
	NPS Staff Residence No. 2	—	X	Age (ca. 1959)
	Storage Building	—	X	Age (2005–2006)
	Visitor Center	—	X	Age (1996–1997)

STATEMENT OF INTEGRITY

According to the National Register, the **integrity** of a historic property, or its ability to convey its historic period of significance, is reliant upon seven critical variables, or aspects: **location, design, setting, materials, workmanship, feeling,** and **association.** In order for a property to retain integrity, the majority of its character-defining features must be present and clearly discernible to today's observer. These character defining features become the benchmark for assessing integrity, and alterations made to these characteristics in the years following the property's period of significance must be evaluated for their compatibility. The following discussion assesses the integrity of the Gran Quivira Historic District in terms of the NRHP's seven identified aspects.

Location

Since its establishment, Gran Quivira has remained in its original ridge top location on the eastern flank of Chupadera Mesa. This location provided early Native American inhabitants with unique opportunities to interact and trade with nomadic plains tribes to the east and Ancestral Puebloan groups to the west. Because of its unique location at the frontier of varied cultures, the pueblo's location was also appealing to the Franciscan missionaries, who saw ample opportunities for the conversion of native peoples at Gran Quivira, as well as the other ethnic groups who associated with them. Buildings and structures constructed by the Spanish during their occupation at the site, such as the Iglesias de San Isidro and San Buenaventura, their associated conventos, and the campo santo, continue to remain in their original locations, as do the residential compounds and kivas dating to the Ancestral Puebloan Period. Additionally, the locations of earlier prehistoric archaeological sites with pit house and jacal architecture also remain where they were once constructed. Although buildings and structures dating to the second period of significance are no longer intact, the architectural remains of at least one building (Feature 9), a historic homestead (LA44048), and four artifact scatters (LA57269, SAPU-117, SAPU-120, and SAPU-121) attest to the pattern of Euro-American homesteading in the late 19th and early 20th centuries. As such, Gran Quivira retains integrity of *location* for both periods of significance.

Design

Prior to Spanish occupation at Gran Quivira, Native American populations designed and constructed elaborate residential compounds and ceremonial architecture at the site. Although most of the standing architecture takes the form of mounds comprised of rubble and accumulated sediment, stabilized rooms and kivas are maintained for public interpretation. The configuration of the site's layout and the presence of exposed masonry architecture provide insight into the social organization and construction technology of the Ancestral Pueblo and Jumano peoples at Gran Quivira prior to the site's establishment as a mission in A.D. 1598.

In comparison, the formation of the district's mission complex by the Franciscans followed precedents of mission layout and design found throughout the southwestern United States and northern Mexico. While the Iglesias de San Isidro and San Buenaventura were designed to be the focus of mission life, Gran Quivira was also a highly-structured community that fed, clothed, sheltered, educated, and ensured the overall welfare its inhabitants. Design was also guided by the Laws of the Indies, whose collective goal was to create centers of habitation in the form of religious missions, military presidios, and civilian pueblos. The Laws of the Indies included specific directions for characteristics of size, form, and use of occupied lands. In addition, they included socio-political tools such as an adjudicated system of water rights and guidelines for labor relations with Native Americans (Horton 1998, 18; Verrege 1993).

Although precedents set by other Spanish frontier missions informed construction techniques and the overall layout of the mission and agricultural complexes, the mission landscape at Gran Quivira did not strictly adhere to a particular master plan; rather, it adapted and responded to changing conditions. Whereas the design of the first mission church at Gran Quivira (the Iglesia de San Isidro) was more vernacular due to political change and the availability of materials and skilled laborers, the second wave of Franciscan construction, focusing upon the construction of a new church (Iglesia de San Buenaventura), was designed according to a master plan, and implemented with a greater degree of material and labor resources. Nonetheless, construction of the church was also beholden to financial and political constraints that necessitated changes to original design plans, and also may have resulted in the failure to complete construction of the church and convento at the time of the mission's 1672 abandonment.

Since its construction, the design of the Pueblo Mission complex at Gran Quivira has undergone few changes. During the late 19th and early 20th centuries, buildings at the site were dismantled by Euro-American homesteaders to salvage construction materials, thereby altering much of the existing architecture and generally exposing the Mission complex to the effects of erosion. Treasure-hunting also took its toll on the complex as portions of walls and floors were excavated, further hastening the crumbling of standing structures, and damaging the integrity of archaeological resources.

Today, stabilization efforts and security measures by NPS staff at Gran Quivira have greatly slowed the degradation of above-ground architectural resources. The structural remains of the original buildings from the Franciscan tenure at Gran Quivira, as well as many of the Ancestral Puebloan pueblos and kivas, are still standing and demonstrate the spatial organization, form, and detail of both prehistoric vernacular and Spanish Colonial architectural designs. Although somewhat altered by the impacts described above, these resources retain integrity of *design*.

In the latter period of significance, aspects of design focused on the distribution of land following a legislatively mandated pattern of land use. Following passage of the Homestead Act in 1862, land was divided into rectangular plots based on the rectilinear Township and Range survey system, which continues to be used today. Details regarding the spatial organization and layout of the actual homesteads within the district are not known, and no standing buildings and structures dating to this era remain within the district today. As such, the district does not retain its integrity of *design* for the latter period of significance.

Setting

The setting of the Gran Quivira Historic District has changed little since its period of significance. While there have been some changes to vegetation resulting from NPS stabilization and fire management efforts, the landscape both within and surrounding the Park largely retains its native piñon-juniper woodland setting and appears largely as it did during the district's period of significance. Additionally, the Park's ridgetop setting continues to provide the same panoramic views of the region's mountains, forested mesas, and basins. Although the rural feeling and isolation of the district has been diminished slightly by modern development, such as the construction and use of contemporary roads, wind turbines, and homesites, limited construction on the hillslopes surrounding the Park and favorable on-site viewsheds limiting visibility of these intrusions, has contributed to a high degree of retention of the historic character of the landscape. As a result, the overall integrity of *setting* for both of the district's periods of significance is retained.

Materials

Both the Ancestral Puebloan and Spanish Mission-era buildings and structures at Gran Quivira are constructed primarily of locally available materials. These include San Andres limestone and mud mortars, both of which were derived on-site, and wooden beams and lintels also acquired on-site or from the nearby Gallinas Mountains. All of these materials were used in a manner consistent with Spanish Colonial and vernacular Puebloan architectural principles. While the NPS, University of New Mexico, and Museum of New Mexico have completed numerous stabilization and reconstruction projects at Gran Quivira throughout the years, the majority of this work has occurred along the tops of exposed walls and does not obscure or change the appearance of the surviving buildings and structures. In 1988, NPS archaeologist Jake Ivey asserted that, despite years of on-going stabilization, the surviving portions of the Iglesia and Convento of San Buenaventura retain 90 percent of their original fabric, and the Iglesia and Convento of San Isidro retain approximately 70 percent.

Artifacts buried within the Mission era buildings and structures, as well as those associated with the Park's other archaeological sites, have the potential to provide data on a wealth of research issues, including local and regional trade and exchange, subsistence and resource procurement, and ideational systems. Despite documentation of looting within the boundaries of LA120 and possible vandalism at outlying archaeological sites, the district as a whole possesses a high degree of intact cultural deposits with clear stratigraphic contexts. Although many of the physical manifestations of the historic-era period of land use are absent, the district possesses multiple contributing archaeological sites associated with homesteading and the early development of the Park. As a result, the district possesses integrity of materials for both periods of significance.

Workmanship

Workmanship within the district is mainly expressed in the design and construction of the buildings and structures that comprise the Pueblo Mission complex. Buildings situated within the complex reflect the workmanship of both the Franciscan missionaries and indigenous inhabitants of the pueblo, and as such, embody a unique vernacular syncretism of two building traditions. Although impacts to these buildings and structures in the form of erosion and post-abandonment forces, as well as historic looting and treasure hunting, their continued presence for more than 700 years is a testament to the workmanship of their Ancestral Puebloan/Jumano and Franciscan builders.

With the exception of the WPA-era culvert (LA57270) which remains along the eastern shoulder of the Park's former entrance road, all of the built features dating to the district's latter period have been dismantled or replaced, or have been modified so that their original construction materials are no longer visible. As such, the district does not retain its integrity of *workmanship* for the latter period of significance.

Feeling

The Gran Quivira Historic District retains integrity of *feeling* as its principal buildings, structures, and archaeological sites retain their historical relationship to the landscape as well as their design and materials, which are also reflective of the site constraints of the Pueblo Mission complex's location on the limestone ridge which overlooks the valley below. The earliest archaeological sites within the Park date to A.D. 800, with elements of the Park's largest and most significant site—LA120—built between A.D. 1300 and 1659. While the area has been subject to historic and modern-era intrusions, such as the construction of home sites and contemporary roads, the remnant buildings and structures and their surrounding views have had minimal visual impact from these intrusions and maintain their original sense of feeling as a rural and ethnographic landscape. Additionally, while the number of visitors to the Park has greatly increased over the years, the impressive nature of the Spanish Mission-era buildings and structures and the Park's landscape still provide the sense of grandeur and isolation that would have been experienced by Franciscans who took up residence at this frontier outpost. Views from the ridge top down to the valley below provide the observer with a clear sense of the pattern of agricultural and ranching land use reflective of the district's second period of significance. As such, the district retains integrity of *feeling* for both periods.

Association

The remnant buildings and structures of the Pueblo Mission complex are directly associated with prehistoric occupation and adaptation of the site by Ancestral Puebloan and Jumano peoples and the Franciscan missionaries who arrived at Las Humanas (Gran Quivira) in 1598. As such, the site is associated with and continues to convey the Spanish Colonial period of the Southwest at the height of New Spain's frontier expansion in the 17th century. After realizing that the Estancia Basin and surrounding region lacked mineral wealth, the Spanish began a concerted effort to colonize the area with the intent of converting the region's Native American inhabitants to Catholicism. This action, which defined the 17th century Spanish presence in central New Mexico, had long-standing effects, many of which are still evident in the region today. Gran Quivira is a tangible reminder of this period in American history and stands as a monument to both the Franciscan missionaries who undertook the task of conversion and the Ancestral Puebloan peoples whose lives were forever changed by the process of missionization.

Archaeological sites within the Park that both pre- and post-date the Spanish Mission era have the potential to inform on prehistoric human adaptation and trade networks in the Estancia Basin, as well as Euro-American settlement and NPS use of the Park in the years prior to and following its designation. Most of these sites outside the LA120 complex remain in situ and unexcavated. For these reasons, the Gran Quivira Historic District retains a high degree of integrity of *association* for both periods.

Narrative History/Additional Historic Context Information

[The contextual history and information for this section is adapted from the Gran Quivira Cultural Landscape Inventory, which was completed under a cooperative agreement with the University of New Mexico and Morrow, Wilkenson, Reardon, Miller, Ltd. in 2010. It was later edited and written by Salinas Pueblo Missions National Monument staff and Regional CLI Coordinator, Carrie Mardorf.]

Paleoindian and Archaic Periods: 9500 B.C.– A.D. 700

The initial period of human occupation in the western United States occurred during the Paleoindian period (9500 B.C. to 8500 B.C.). Climate during the Paleoindian period was much cooler and moister, creating an environment that supported the now-extinct megafauna (including but not limited to mammoth, giant sloth, and bison) that were exploited by dispersed mobile groups that supplemented their diets with collected wild plant materials (Waters 1986). Paleoindian sites have also been documented to contain an abundance of small mammal and reptile remains that suggest a more generalized subsistence strategy that did not rely on megafauna (Waguespack and Surovell 2003, 335). Isolated Clovis points (the earliest Paleoindian projectile point style) identified on the current ground surface are the most common evidence of Paleoindian occupation, and are represented by a number of sites in the central Rio Grande Valley (Judge 1973). However, large campsites have been identified east of the Rio Grande Valley that appear to have been occupied recurrently during the Paleoindian and subsequent Archaic periods (Elyea and Doleman 2000; Weber and Agogino 1997).

Following climatic amelioration and the extinction of the previously exploited fauna, a new cultural pattern termed the Archaic emerged that is manifested by small, mobile, residential groups that hunted medium-sized game and foraged for a diversity of floral resources (Huckell 1996). Throughout this lengthy era, the overall subsistence-settlement trend appears to be toward an increasing reliance on gathering within a seasonal round, as evidenced by the increasing prevalence of grinding tools in the artifact assemblages. This adaptive pattern persisted through the Early (8500 B.C. to 5000 B.C.), Middle (5000 B.C. to 1500 B.C.), and Late Archaic (1500 B.C. to A.D. 700) periods.

The Early Archaic in the southwestern United States is defined by stemmed or serrated projectile points—including Jay and Bajada points—and by one-handed manos, and both slab and basin metates (Huckell 1996). The Middle Archaic is a time when regional differences tend to blur and there was much wider regional coherence (Irwin-Williams 1967). Highly mobile populations making use of diverse environments—riparian areas, stabilized dune fields, bajadas, and mountain pediment locations—characterize this occupation (Sayles and Antevs 1941). A variety of stemmed and notched projectile points were used, including Chiricahua, Pinto, San Jose, Gypsum, and Elko styles (Huckell 1996), and sites are generally small and lack dense occupational refuse, elaborate storage facilities, and structures. Research on flaked stone raw material procurement and on technological styles of cordage, textiles, and projectile points have suggested changing patterns of mobility, land use, and social organization over the Archaic led to reduced mobility and more restricted territories over time (McBrinn 2005). The Late Archaic represents a period of substantial change and reflects adaptation to cultigens and a less mobile lifestyle. This change has been attributed to the introduction of maize horticulture, which modified regional subsistence-settlement systems (Huckell 1996), at least in portions of western New Mexico. The adaptation of horticulture resulted in a decrease in residential mobility, and sites were often established in well-watered upland locations or locales along primary or secondary stream courses where crops could be planted, requiring a commitment of labor and storage facilities (Huckell 1996). Different varieties of stemmed and notched projectile points were made, including Elko, Gypsum, San Pedro, and Cienega styles (Huckell 1996).

Pueblo I and Pueblo II Periods: A.D. 700–1200

The Pueblo I period (A.D. 700–900) represents the beginning of the Ancestral Pueblo occupation of the Salinas region, and generally marks the shift of Archaic period hunter-gatherer populations to a more sedentary Pueblo-type lifestyle. This transition is marked by small scale agricultural production, the abundance of storage facilities, and permanent pit house habitation structures (Spielmann 1988). Unlike the core Ancestral Pueblo areas to the west, the Pueblo I and subsequent Pueblo II period occupation of the Salinas region is poorly understood. Based on available information, the region has been characterized as the “Anasazi and Jornada Mogollon cultural frontier” (Riley 2005:55).

The earliest known pit houses in central New Mexico are at a "village" site near Gran Quivira that contains at least nine pit rooms (Green 1955). The structural forms of pit houses vary, but share several typical features. Some pit houses were circular, while others were rectangular in form. Entry to the pit houses occurred either through the roof or a doorway. Some pit houses at Gran Quivira had ventilator shafts, plastered walls, low interior walls thought to be deflectors, footings for support posts, central hearths, and ash pits (Ice 1968, 7–10); each of these features is typical of Ancestral Pueblo sites to the west. While these structures are largely associated with Jornada Brown Ware sherds, a common plainware type of central and southern New Mexico, a few Pueblo I period Anasazi sherds of Lino Gray and Kana'a Gray, along with San Marcial Black-on-white, are also present (Stuart and Gauthlier 1984:321).

These pit house settlements persist into the Pueblo II period (A.D. 900–1200) and generally exhibit strong ties to the Anasazi area to the west, although Jornada Brown Wares from the south continue as the dominant ceramic type. Decorated ceramics at Pueblo II sites in the Salinas region come from the west and include Red Mesa, Reserve, and Socorro Black-on-whites and, after 1150 A.D., Chupadero Black-on-white. It is during this time that small surface structures made of stone slabs or jacal (mud and brush) appear, although shallow pit houses continue to be used (Stuart and Gauthlier 1984). Continuity is seen in the location of Pueblo I and Pueblo II period habitation sites, as most are in forested areas or on alluvial fans. This site distribution suggests that small-scale dry farming methods were used by Pueblo I and Pueblo II period farmers of the Salinas region. This inference is supported by Pueblo I–II Period ground-stone technology in the vicinity of Gran Quivira, which is characterized by single-handed manos and slab metates that are typical of small scale farming groups. However, it is important to note that few sites from these periods have been excavated and many data gaps remain.

Pueblo III Period: A.D. 1200–1300

During the Pueblo III period, formal villages consisting of above-ground masonry buildings constructed of various combinations of masonry and jacal appear in the Salinas region. These structures range from a single room to up to 50 rooms, with clusters of roomblocks forming the village unit. Jacal rooms were arranged in linear I-, L-, E-, or F-shaped configurations, with a generally north-south building orientation (Hayes 1981, 4). Sites with jacal architecture were not organized around plazas (Spielmann 1996:180), which reflects ties to the south (Jornada Mogollon) rather than to the west (Anasazi). Some Pueblo III structures near Gran Quivira were constructed from a combination of jacal and masonry (Capertone 1981). True above ground masonry villages date from the late 13th century and are common during the Pueblo III period. These sites contain rectangular roomblocks surrounding a central plaza that often contains a kiva (Stuart and Gauthlier 1984:323), a common pattern at Anasazi sites along the Rio Grande. Jornada Brown Ware continues to dominate the ceramic assemblages at 13th century sites (called the Claunch Focus by Stuart and Gauthlier 1984:322), and decorated wares include Chupadero Black-on-white and Indented Corrugated Utility sherds. Some sites dating from the 14th century (called the Arroyo Seco Focus by Stuart and Gauthlier 1984:322) contain St. Johns Polychrome sherds in their assemblages, but lack the Glaze Wares so common at later sites. These later sites also tend to be located in higher elevation settings, which may have been a response to drought conditions in the late thirteenth century. Again, trade of non-perishable (ceramic) items appears to be toward the Rio Grande. The historically-documented trade ties between the Salinas region and the Plains have yet to be documented at Pueblo III and earlier sites, although this may well be a sampling problem related to the paucity of excavated sites from these periods.

Pueblo IV Period: A.D. 1275/1300–1600

The Pueblo IV period is defined by a large-scale architectural program of above-ground residential building forms and subterranean kivas oriented around well-defined plazas. It was during the Pueblo IV Period that the population and development of the ridge-top pueblo at Las Humanas (Gran Quivira) grew significantly. By A.D. 1400, most of the smaller pueblos in the vicinity were abandoned, as outlying populations likely moved to Las Humanas. Farming became the primary food source, as opposed to hunting and gathering (Spielmann 1988, 83).

Vivian (1979) observed that Las Humanas' architecture appears to have been less advanced than the architectural developments occurring along the Rio Grande; he notes that the village plan consisting of a scattering of roomblocks and narrow alleys of Las Humanas is approximately 300 years behind the preconceived and orderly arrangement of rooms around a central plaza evident at other Pueblo IV sites. Furthermore, Vivian observes, at its height of occupation, Las Humanas contained mostly single-story structures and only a few scattered two-story structures, a further contrast with

the multistoried pueblos of the upper Rio Grande. While other of the Rio Grande pueblos adopted square or D-shaped kivas characteristic of Pueblo IV, Las Humanas maintained the round kiva form characteristic of earlier Rio Grande developments (Vivian 1979, 9, 46–47, 148–149).

The reasons behind the dramatic architectural and population shift in the Pueblo IV period remain unclear. A convergence of factors likely led to Las Humanas' population growth, including the Salinas area's long-term ties with Mogollon populations to the south and east of the Estancia Basin. Located at the northern reach of the Mogollon culture area and the southeastern reach of the Ancestral Puebloan culture area, the Tompiro-speaking population at Las Humanas likely assimilated Mogollon and other less sedentary populations to the south that may have been displaced as a result of the great environmental and social changes that marked the end of the Pueblo III period and beginning of the Pueblo IV period in the greater southwest (Vivian 1979, 145).

The persistence of mixed cultural elements is evidenced in the material culture recovered from excavations of late phase habitation at Las Humanas. Ceramics from the Glaze ware series indicate the primary influence of exchange with pueblo clusters to the north and west, while the presence of cremation mortuary patterns, intramural features such as slab-lined hearths, polychrome ceramics and a new style of pottery—Tabirá Black on white—suggests an influx of newcomers possessing Mogollon-influenced cultural traditions (Vivian 1979, 9, 142–147; Hayes 1981, 5–6).

The location of Las Humanas along prominent regional trade routes also likely contributed to the presence of a multi-ethnic population at the pueblo. The pueblos of the province were mainly located along east-west and north-south trade routes (NPS General Management Plan 1984, 93). Additionally, the presence of salt deposits of the Estancia Basin about 20–25 miles from Las Humanas contributed to the confluence of cultures, regional trade, and the development of population centers. Bison products from the plains tribes, as well as corn, cotton products, and ceramics from the pueblo tribes also served as trade goods. Trade aided survival, especially after the mid-15th century, when both game and water were scarce (Spielmann 1988, 3).

Gran Quivira is culturally affiliated with the Jumano, as reflected in its Spanish designation as "Pueblo de Las Humanas" and its occupants are believed to have spoken the Tompiro dialect (Hayes 1981). The Jumanos were originally documented by Cabeza de Vaca in 1535 and by members of the Espejo Party forty years later at the confluence of the Conchos and Rio Grande Rivers, near the present day La Junta, Texas (Riley 2005, 73). Spanish documents refer to the mixed population of the Later Pueblo Period, referring to the population as "Jumanos Rayados"—a term referring to natives with striped paint or tattoos on or above their noses (Scholes and Mera 1940, 285). This was a practice of the southern Mogollon populations and the plains dwelling Jumano/Humano populations, who, along with the Seven Rivers Apache- traded, with the people of Las Humanas (Benavides, Revised Memorial of 1634). Vivian (1979) remains ambivalent on the matter of whether the Jumano population associated with Las Humanas lived at the pueblo full time, but notes "the reason the village of Jumanos was always referred to by that term, instead of by some Indian name as were other pueblos, was because the Jumanos rayados always remained its most distinguishing characteristic" (Vivian 1979, 22).

In addition to agricultural production and trade, the economy and subsistence at Las Humanas also depended heavily on hunting and gathering. Hayes' 1965 excavation found a large quantity of faunal bone from both large and small mammals. Comparing the proportion of bones found at other pueblos, and accounting for population sizes, there appears to have been a greater dependence on large game at Las Humanas, than at other Rio Grande pueblos. Piñon shells and salt blocks were also present in large quantity. Agriculture was still important, however, and corn was the primary crop raised at Las Humanas (Gran Quivira) (Hayes 1981, 10–11).

By A.D. 1600, the settlement at Las Humanas had reached its largest size and consisted of approximately 200 rooms in an elongated F-shape in which the short bars of the F enclosed the main plaza. Some rooms from earlier phases of occupation were filled with refuse and construction was placed atop; other rooms were renovated and ramadas were added.

Early Spanish Contact: A.D. 1600–1667

Initial Spanish contact with the people of Las Humanas likely came in A.D. 1583, when Don Antonio de Espejo led an expedition that encountered a settlement whose description bears a close resemblance to Las Humanas. Reports by Espejo and expedition member Diego Pérez de Luxán mention their encounter of a village in the Salinas District with no water or spring that possessed four kivas situated in two plazas. This description has led many researchers to conclude that the village Espejo described was Las Humanas (Hammond and Rey 1966, 222).

In 1598, the Don Juan de Oñate expedition traveled along the Rio Grande into modern New Mexico in search of fabled silver and gold mines to claim for the Spanish crown (Hammond and Rey 1953; Vivian 1979, 13–16). This expedition consisted of thousands of head of livestock, hundreds of soldiers and many of their families, weaponry, and goods. From his base encampment in the northern Rio Grande, Oñate scouted the pueblos of the Salinas area. Upon his arrival, Oñate noted the presence of the pueblo of Abó and Xumanas. The most southern of the settlements was referred to as Las Humanas in likely association with the ethnically Plains Jumano population residing there. At Las Humanas, Oñate proclaimed ownership on behalf of the Spanish Crown and took oaths of allegiance to the king of Spain from its residents, thereby initiating administrative reign over the region. Oñate also decreed the Salinas area as a mission province subject to the Franciscan Order (Scholes and Mera 1940, 276–277).

The Spanish had difficulty establishing a foothold in the region and there was reluctance on the part of many to settle in such a remote area of the frontier. For about ten years, political turmoil, conflict, and indecision among the colonists prevailed. Debate about the feasibility of colonization and conversion of the natives, as well as difficulties of survival prevailed in the years following Onate's arrival. In 1601, a group of priests and colonists lobbied for a return to Mexico, sending reports to Mexico City and Spanish authorities that questioned the governor's competence. The promise of mineral wealth had not been realized in the northern reaches of New Spain, and the Viceroyalty had economic and political demands in other regions. In a letter to the King, fiscal agent Don Francisco de Leoz noted that the degree of conflict between Governor Oñate and the Church was creating problems for compliance with the Crown's mission. Leoz insisted on removal of Oñate family control of New Mexico in favor of a new governor who would work together with the religious orders. He also recommended Franciscan reinforcements with genuine religious zeal and integrity. He acknowledged the poor quality of the land, and lack of mineral resources, but stressed the importance of the colonial and missionary program (Hammond and Rey 1953, 1070–1074).

After enormous expenditure by his family and investors, Oñate resigned the governorship in 1608 (Hammond and Rey 1953, 1080). He later left the region and in 1614 was convicted of a number of charges and exiled from the northern provinces of New Spain (Hammond and Rey 1953, 1070–1074). Following his resignation of governorship, authorities were persuaded to renew the commitment to religious conversion of the natives rather than abandon any converted souls. The distant Spanish king urged a gentle approach, noting:

> Indians are not to be compelled to become subjects of his majesty, unless their preservation in the faith should otherwise seem impossible, but that they are to be left in the enjoyment of their liberty or native condition as they were at the time of their conversion; and that it would be well to employ mild and appropriate measures in dealing with them in order that they may become subjects of this majesty of their own free will without any direct or indirect pressure (Hammond and Rey 1953, 1078).

Signaling the Spanish's renewed commitment to establishing both a civilian and religious presence in New Spain, Don Pedro de Peralta, the new governor, arrived in 1609 (Hammond and Rey 1953, 1085). Peralta established the capital base for Spanish government at Santa Fe, created Missionary provinces, and assigned missionaries to each. Although Peralta's short governorship would also be marred by conflict with Church authorities, missionization during this time period expanded greatly along the Rio Grande- from San Ildefonso in the north, to Isleta Pueblo in the south.

Initially, Las Humanas was designated part of the mission district of Pecos under the supervision of Fray Francisco de San Miguel. Several friars operated in the larger area during the first quarter of the 17th century, though most efforts were concentrated along the Rio Grande. After 1612, missionary activity extended east of the Manzano Mountains and to the Salinas region by Father Ordóñez. Fray Peinado and Fray Agustin de Burgos, whose efforts were based out of Chililí

Pueblo, 40 miles north of Gran Quivira. Fray Juan de Salas also visited the Salinas pueblos from his base at Isleta Pueblo located to the west of the Rio Grande.

Sustained missionary presence among the Salinas pueblos further developed with the arrival of Fray Alonso de Benevides in 1626. Although the Salinas Pueblos had been served by missions established at Abó and Chililí, Benevides authorized the construction of permanent facilities at Quarai (1627) and Las Humanas (1629). Benevides account of his 1627 trip to Las Humanas reveals his particular zeal for converting this most remote outpost of the Salinas Pueblos populated by "very cruel" Indians. In his *Memorial*, Benevides notes, "I came to convert (Las Humanas) on the day of San Isidro…in the year 1627, and I dedicated it to this saint on account of the great success that I experienced there on that day" (Scholes and Mera 1940, 279–280; Toulouse 1943, 35).

In 1629, Las Humanas was officially designated as a visita (a frequently visited satellite mission without a resident Father) of the mission of San Grégorio de Abó, and work commenced on the first permanent mission facilities at Las Humanas (Toms and Roop 2006, 10). Fray Francisco Letrado supervised the construction under the authority of Fray Francisco de Acevedo, the priest headquartered at Abó (Toulouse 1943, 53–54). For living quarters and probably a small chapel, Letrado negotiated use of rooms at the west end of Las Humanas' largest room block (known today as Mound 7) as a convento. He initially reconfigured eight existing rooms and then added eight new rooms to suit Franciscan purposes. The next year he began construction of the Iglesia de San Isidro and its associated campo santo (entry courtyard and cemetery) with its central cross and low surrounding wall (Ivey 1988). For a full chronology of the construction of San Isidro, and the later church of San Buenaventura, the reader is referred to Ivey (1988).

In 1633, after only four years at Las Humanas, Letrado was transferred to the Zuni Pueblo of Hawikuh, where he was subsequently martyred. For the next 30 years, there was no resident friar at Las Humanas. After Fray Letrado's departure, Fray Acevedo continued to administrate Las Humanas as a visita of Abó, holding services at San Isidro for not only the converted Indians at Gran Quivira, but also those from the smaller nearby pueblos of Pueblo Pardo, and Tabirá. Acevedo also commenced construction of a church and mission facilities at Tabirá, which was completed in the early 1630s (Hayes 1981, 1).

As Ivey (1988) notes, the late 1650s was marked by a "resurgence of interest" in the northern frontier on the part of the Crown, and in 1659, the Franciscan order sent a new influx of priests into the Rio Grande to further bolster a permanent Catholic presence at the pueblos. Fray Diego de Santandér was assigned as resident priest to Las Humanas, and the village was given full mission status, replacing its previous visita status. After remodeling the Iglesia de San Isidro, Santandér set about constructing, a new, larger church at Las Humanas, in what Ivey notes as a likely effort to fashion an architectural program "more imposing than the other churches of the Salinas district" and befitting Las Humanas' status as its own doctrina (Ivey 1988, 40). Construction of the new church proved to be a challenge, as Governor López restricted Franciscan authority over native labor. Despite these restrictions, however, construction on the new Iglesia de San Buenaventura proceeded and foundations were laid that followed the formal Spanish cruciform plan with a separate baptistry and a sacristy located near the sanctuary. The attached convento followed the traditional plan of rooms surrounding the garth (an enclosed courtyard). A corral and stable were attached at the south (Vivian 1979, 86–93). Santandér's work on the church was also hampered by his own poor health and competing demands to administer to Indians living at Tabirá, almost 25 miles to the northeast of Gran Quivira; the friar left his post in 1662.

Construction of San Buenaventura continued, supervised by an unnamed friar who employed Santandér's plans and used stockpiled materials. Ivey notes the resulting construction as reflective of haste and lack of construction experience, with sloping floors and sills, and irregularly shaped stone blocks creating further issues during construction of the choir loft, where the lack of leveling became very apparent. Work came to a temporary halt in 1666, after construction of the loft. In 1667, the new friar Joseph de Paredes sought to complete construction, but encountered further challenges in amassing labor as the result of a period of agricultural instability and impending famine. In 1668, work on San Buenaventura is conjectured by some to have halted permanently, with walls reaching a height of between 15 and 18 feet (Toulouse 1943, 54; Ivey 1988). However, recent physical and archival research strongly suggests that the church was in fact completed by this date (Marc LeFrancois, personal communication, May 16, 2013).

Abandonment of Gran Quivira: A.D. 1668–1672

Throughout the colonial period the Spanish clergy, encomenderos, and civil governors were in conflict with one another over profit, survival, and native souls; and correspondingly in conflict over rules, native labor, food, water, and goods such as cloth and hides. The Spanish enlisted their indigenous subjects in the conflict, dividing the people's alliance and unity. Governor López de Mendizábal, for example, gave orders and issued punishments or reprieve to the Native Americans that directly contradicted Franciscan policies and directives to their parishioners (Kessell 2008, 101–103). Economic survival was marginal in the Salinas Pueblos due to general lack of water, complicated by extended drought. Because of these factors, control of the native population became critical to Spanish survival (Vivian 1979, 19).

Later in the period, Spanish documents reveal deteriorating subsistence for both the Spanish and the Pueblos. In 1659, Governor López de Mendizábal worked with Fray Santandér to develop and construct jagueys, or landscape features comprised of check dams and prepared garden plots, at Gran Quivira to retain water for growing crops in 1659. In 1663, Nicolas de Aguilar (alcalde mayor of Salinas Province) wrote that it was not possible to keep livestock at Las Humanas due to insufficient water sources and all livestock was subsequently relocated to Abó (Scholes and Mera 1940, 282). Drought of the late 1650s and early 1660s soon led to famine, and in 1668 Fray Bernal reported that over 450 people from Las Humanas died from starvation. Bernal also noted that after three years of crop failure, inhabitants of Las Humanas were reduced to eating roasted hides.

Raids from Apache and Plains groups further compounded the strain of survival in the Salinas Pueblos. From approximately A.D. 1400, the residents of Las Humanas appeared to have enjoyed a complex "trade and raid" relationship with hunter-gatherers of the Llano Estacado plains, involving the complementary exchange of bison products for agricultural products (Habicht-Mauche 1988; Speth 1991; Spielmann 1982; Leonard 2006). Gran Quivira's appellation of "Las Humanas" itself was ascribed by the Spanish in recognition of the sizable population of Plains-influenced Jumanos living at the Pueblo at the time of Spanish contact. However, the Spanish presence in the Rio Grande served to upset the delicate balance of relations between hunter-gatherers and pueblo dwellers, who could no longer produce commodities for both exchange and tribute. Further complicating Pueblo-hunter gatherer relations was the Spanish proclivity for enslaving nomadic Indians, who then sought revenge by attacking mission centers and burning agricultural fields in vulnerable areas, including Las Humanas (Toms and Roop 2006, 10).

The introduction of European disease, such as measles, smallpox, and typhus, also took a toll on the Pueblo, and by 1672 the last 500 residents (reduced from an estimated prehispanic population peak of 1,500) left Las Humanas (Scholes and Mera 1940, 284). Tompiro-speaking residents of Las Humanas appear to have moved west/northwest to Isleta Pueblo, whose inhabitants spoke Tiwa, a closely-related dialect of the same Kiowa-Tanoan family (Brandt 1997, 1).

The abandonment of Las Humanas was an early harbinger of the unrest that was yet to come later in the decade. The demands of the early Spanish presence throughout the northern reach of the kingdom exceeded the capacity of finely-balanced Pueblo life in the dry landscape. Ultimately, the economic and social strain placed upon the indigenous inhabitants of the Rio Grande, exacerbated by the conflicts between civil and ecclesiastical Spanish government rule, led to the dramatic and bloody Pueblo Revolt of 1680. Although Spanish reconquest of New Mexico occurred 12 years after the revolt, the settlement patterns that would emerge would be very different than those that characterized the early and mid-17th century (Weber 1979, 103–104). The Pueblo Mission complex at Las Humanas, however, was never repopulated.

Post-Abandonment: A.D. 1672–ca.1875

After Las Humanas' abandonment in 1672, the roofs and walls of the pueblo structures collapsed, and deposits of sand and detritus filled the spaces, forming earthen mounds and preserving artifacts and activity areas within. Kiva roofs also collapsed, and the subterranean spaces filled with debris and soil deposits, leaving earthen depressions. Volunteer plants grew in the deposited soils until the mounds and depressions began to blend with the surrounding landscape. The mission churches fell into ruin too; the church of San Isidro's roof collapsed, and the walls of both churches crumbled. However, the churches' limestone walls remained visible over the rubble mounds.

The deteriorating site enjoyed popularity with local residents and treasure hunters throughout the 19th century. Beginning shortly after the abandonment, treasure maps were sold to gold-seeking Spaniards embarking on expeditions from El Paso. Later, treasure hunting activities were conducted by the local Yrisarri family (Vivian 1979, 31). In 1893, Charles Lummis wrote that Las Humanas had long been known by treasure hunters, stating that the site is so "peppered with their shafts that it is unsafe to move about by night" (Lummis 1893, 230).

American Exploration, Settlement & Homesteading: A.D. 1875–1909

Las Humanas' isolation ebbed as settlement of the American West reached the Estancia Basin at the end of the 19th century. Railroads first crossed New Mexico in the 1880s and a station was constructed at Mountainair, 26 miles north of Gran Quivira in 1908. The advent of the railroad opened up land to additional homesteaders, who subsequently built roads and ranches in the Salinas region.

Settlers adapted to the land by using the local resources that were available, and supplementing those with industrial manufactured goods that were transported to the region by mule-drawn wagon, railroad, and motor vehicles. Ranchers and farmers dug wells or hauled water in trucks for water supplies. Local wood was utilized as a fuel source. Euro-American settlers' agricultural practices were variable, dependent upon the parcel of land farmed, but they planted non-native crops and raised non-native animals. The area became known for pinto bean farming up through the mid-20th century.

Settlement in the area immediately surrounding Gran Quivira was characterized by vernacular reuse of materials from the Pueblo Mission complex and recreational use of the ruins site. Materials were salvaged from the ruins for the construction of the village of Gran Quivira, located northwest of the current Park property and established by Elisha A. Dow in 1875 (Link 1999). Dow patented a homestead claim for the acreage encompassing the village on September 24th, 1908. They also participated in a cash economy to purchase goods, such as canned foods, bottles, washtubs, automobile parts, cast iron stoves, and other mass-produced domestic items (Beckett 1981). Use of these goods is still visible on the surface of historic-era archaeological sites within the Gran Quivira Historic District.

Coinciding with American settlement of the Salinas region was an increasing national interest in western American antiquities and prehistoric archaeological sites. In 1879, the federal government sponsored the Smithsonian Institution's new Bureau of Ethnology (later renamed the Bureau of American Ethnology), and the Archaeological Institute of America was established that same year (Lee 1970, 1, 4). Also in 1879, the Archaeological Institute of America chose Adolph F. Bandelier to head its first archaeology project (Lee 1970, 4–7).

A year later in 1880, Bandelier began conducting his research on horseback and on foot throughout the Southwest and parts of Mexico. As his investigation of native peoples was scholarly, rather than commercial, he sought ethnographic understanding of peoples and their cultures. He viewed the native tribes in the context of the landscape that provided their sustenance. He compared linguistic groups, artifacts, and architecture to discern tribal relationships and interviewed living tribal members and locals to gain their knowledge of places and events. Additionally, he translated Spanish documents to gain understanding of the impact of historic events on native peoples and locate the places to which documents referred.

In the course of his investigations, Bandelier visited the site of Las Humanas, where he measured and documented the two churches, convento, kivas, rows of room blocks, masonry forms, lithic and ceramic artifacts, and earthen water tanks and irrigation channels (Bandelier 1890, 283–287) (Figures 10 and 11). He also composed a history of Las Humanas from the 16th century onward. His extensive work became the foundational study of the Salinas pueblos and missions for all that came afterward.

In 1890, Charles F. Lummis, writer, photographer, and a friend of Adolph Bandelier, visited the site of Las Humanas and photographed the ruins (Figures 12, 13, 14, and 15). In a detailed description, Lummis described pueblo room blocks in linear array, terraced structures with second stories, roofless, with six visible "estufas, partly subterranean." Lummis was impressed by the tall ruin walls of San Buenaventura, roofless, but with beams adorned with carving. He also wrote about a "honeycomb" of rooms, the convento of San Buenaventura, with a "perfect fireplace" still intact (Lummis 1893, 228–229).

The formation of homesteads in the region also brought increased attention to the ridge-top ruins of Gran Quivira. In 1896, a homestead patent encompassing the ruins of Gran Quivira was filed by William Corbin (Wolfe 2008). When Corbin died two years later in 1898, the claim was contested and subsequently invalidated (Wolfe 2008). In 1905, Corbin's widow, Clara A. B. Corbyn (who changed the spelling of her last name after her husband's death), received a patent on the claim (Wolfe 2008). In 1904, the year prior to receiving her homestead patent, Clara published an account of her life at Gran Quivira, where she notes the deterioration of the ruins resulting from active dismantling of construction materials and ongoing treasure hunting. Claiming that her deceased husband had desired the homestead property at Gran Quivira in order to preserve the ruins, she voiced outrage at the locals for salvaging cut stone from the ruins to construct a local store (Corbyn 1904, 462). Her account also refers to the presence of many deep holes dug by former treasure hunters, as well as an active contingent of treasure hunters operating on the land (Corbyn 1904, 463). Corbyn's reported outrage at treasure hunting at Gran Quivira is somewhat tempered by the 1901 report from the *El Paso Herald*, which published a note indicating that the couple sought their own treasure at the ruins (Beckett 1981, 81).

Early Park Service Period: A.D. 1909–1927

Gran Quivira became a National Monument in 1909 under the American Antiquities Act by a presidential proclamation signed by President William Taft (NPS Land Protection Plan 1984, 36). The original 160-acre parcel included both pueblo and mission structures, with the Iglesia y convento de San Buenaventura the most visible features at the time. Establishment of the Park occurred largely to protect the highly visible mission component of the ruins, although interest in the pueblo component of the ruins would follow.

During its first decade of existence, few administrative activities took place at the Park. Although Gran Quivira was now a National Monument with federally protected status, there was no federal agency assigned to oversee the site. As New Mexico at this time was still a U.S. Territory (it would not achieve statehood until 1912), there were no protective measures or personnel employed at the state-level to ensure the Park's management and preservation. As such, a local ranching family, the Kites, served as unofficial custodians of the ruins during the first years of the Park's existence.

Administrative control of the Park was finally affected with the establishment the National Park Service (NPS) in 1916. Soon after, in 1919, the Park's initial 160 acres were increased to 427 acres through withdrawal of federal land from the public domain (from the General Land Office) and the inclusion of jointly-owned state university land, purchased after the death of Clara Corbyn, by the Museum of New Mexico. For a detailed discussion of the controversy surrounding this, and other early land exchanges, the reader is referred to Wolfe (2008).

In its earliest years, Gran Quivira was remote and approached over dirt roads by wagons, mule, or horseback. Over the next few decades, the NPS authorized several archaeological excavations and stabilization projects and built drainage structures to protect the ruins and to address storm water runoff and erosion from roads and trails.

In the early 1920s, Director of the School of American Research, Edgar L. Hewett heavily influenced both research and facility development at Gran Quivira, working closely with the administration of Park Service Superintendent Frank Pinkley. In June 1923, Hewett brought a crew of workers to Gran Quivira and began archaeological investigations at the site. In his 1923 *Preliminary Account*, Hewett reported that he mapped out boundaries for fencing, a plan for roads, and recommendations for appropriate acreage to be included in the park. Hewett also noted the presence of many treasure pits from "60 to 75 feet deep" (Hewett 1923, 80). He further recommended removal of two 80-acre tracts from the Park, observing there were no "remains of antiquity therein" (Hewett 1923, 3). He also reported on the need to develop the Park for visitor interpretation, noting the increased access to remote sites afforded by the automobile. In the 1920s, the drive to Gran Quivira from Albuquerque was approximately six hours (under 2 hours in 2012) (Hewett 1923, 80).

Prior to commencing his archaeological investigations, Hewett fenced the perimeter of the Pueblo Mission complex to protect the excavated ruins from looters and livestock. His team mapped the site and created measured drawings as part of a comparative study of New Mexico missions. Additionally, Hewett's team excavated the central plaza adjacent to Mound 15 and west of Kiva A. The crew cleared debris from the San Buenaventura mission nave, vestry, baptistry, sacristy, and entry area, and repaired walls as well. The convento associated with San Buenaventura was also excavated. Artifacts recovered during the excavations were curated at the San Diego Museum of Man (Hewett 1923, 3–8; Beckett 1981, 71–72).

Settlement continued in the vicinity of the Park throughout the 1920s. The Beaty family, who initially squatted on land located within the current NPS boundaries of the Monument, eventually filed homestead claims on new acreage to the northeast boundary of the Gran Quivira Historic District in 1922 and 1929 (Beckett 1981). William R. Beaty received patent number 860023 on April 19, 1922 and Maude M. Idzior, widow of Robert C. Beaty and formerly Maude M. Beaty, received patent number 1028186 on June 6, 1929.

Land in the far northwest corner of what is now the Gran Quivira property was also used by locals (Beckett 1981). No ownership of this land is shown in land records, but the land immediately to the north was owned by Elisha Dow (Patent 16359, filed on June 6, 1929), founder of the village of Gran Quivira. Homesteaders at these sites dug a well in the valley floor at northwest of the Park boundary, and built a corral near the residence on the Beaty homestead. Additionally, repeated vehicle use in this area created informal dirt roads (Beckett 1981).

Other changes during this time included the construction of an NPS residence for the first site custodian in 1925 (Beckett 1981, 71). In March 1940, a bathroom was added to the residence and a gas tank and stove were installed for heat and cooking purposes. Although it is unclear when this residence was dismantled, it is presumed that the building was replaced in the 1950s when the two NPS staff residences (Nos. 1 and 2; Housing Units #12 and #13) were constructed as part of Park's Mission 66 initiative.

New Deal, Mission 66, and Post Period of Significance Development (1930s–present)

During the 1930s, New Deal era programs ushered in new activities and infrastructure improvements at Gran Quivira, including alterations in access to the Pueblo Mission complex and improvement of road conditions. Prior to the New Deal programs and funding for road improvement projects across the country, the condition of unpaved roads varied according to the weather. Road maintenance was labor intensive, involving repeated grading and oiling of surfaces. The poor condition of roads restricted visitation to national parks and historic sites.

In the mid-1930s, and in conjunction with New Deal improvements at Gran Quivira, the Works Progress Administration (WPA) graveled the only access road to the Park, which originated in Mountainair. In 1936, NPS closed the east entrance gate, thereby limiting public access to a single entry (Southwestern National Monuments [SWNM] Report, July 1936, 11). In a 1935 SWNM Monument custodian W. H. Smith noted plans to extend NM 55 southeast from Gran Quivira (SWNM Report, March 1935, 115). Construction of this road to Carrizozo began in 1937. Other WPA improvements included the construction of culverts to address drainage issues within the Pueblo Mission complex. The WPA also stabilized a portion of the convento at San Buenaventura in 1940 (SWNM Monthly Report, April 1940, 215).

Other New Deal-era projects focused on basic maintenance and utilities. New signs were installed in 1936 to direct visitors to the entrance and parking area (SWNM Monthly Report, September 1936, 170). Construction of utilities for the Park also occurred in the mid-1930s. Smith noted that work constructing a sewer line and septic tank was in progress during April 1935. A contract to drill a well for Park use was also executed. Even once the well was drilled, Park staff often resorted to collecting rainfall in cisterns and hauling water from Mountainair during dry spells (SWNM Monthly Report, March 1935, 166; 1936, 169). Smith's report notes that the practice during this time was to bury contemporary refuse in arroyos on the property (SWNM Monthly Report, March 1935, 115). In the fall of 1939, the property's boundary fence was repaired and boundary markers were placed to discourage trespassing (SWNM Monthly Report, November 1939, 355–356).

Since Gran Quivira was fairly remote, visitors often camped at the site. Visitors in the first decades of automobile access drove in and parked as they pleased, often right on top of the ruins. To deter visitors from parking at the ruins, Custodian George Boundey installed a flag pole adjacent to the ruins in 1936 (SWNM Monthly Report, May 1936, 333). Visitor attractions included a small museum of artifacts set up in San Buenaventura's convento, which had been previously roofed by Clara Corbyn (SWNM Monthly Report, August 1936, 110). The museum was robbed of all saleable artifacts in the early 1930s, and ten years later, it was dissembled and permanently removed (SWNM Monthly Report, October 1940, 230).

Archaeological investigations also continued at Gran Quivira into the 1930s. France V. Scholes of the Historical Research Division of the Carnegie Institution and, later, the University of New Mexico, spent time at the Park in 1936, surveying and studying the ruins. Kubler, Mera, and Scholes researched Spanish documents to identify the geographic locales of the place names in the Spanish records, including Gran Quivira, Las Humanas, and nearby Tabirá (familiarly known as Pueblo Blanco). These scholars concluded that Gran Quivira was, in fact, the place referred to by the Spanish as Las Humanas (Scholes and Mera 1940; Vivian 1979, 8).

Despite its designation as a National Monument, treasure hunting persisted at Gran Quivira through the early 1930s (SWNM Monthly Report, July 1936 Supplement, 58; September 1936, 162). In 1930, a permit was issued to J. B. Wofford and Alfred J. Otero to excavate for treasure. Jacobo Yrisarri, whose family had dug for treasure at the site since the 1780s, conducted work under this permit. He dug a deep shaft in the apse of San Isidro then tunneled toward San Buenaventura. No permit renewal was issued, finally putting an end to treasure hunting within the Park's boundaries (Beckett 1981, 80). Yrisarri's treasure shaft and tunnel were subsequently backfilled by Park Service archaeologist Joseph Toulouse in 1940 during a stabilization project at San Buenaventura (Beckett 1981, 80). Toulouse, who had formerly been charged with excavations at Abó during his previous tenure with the State of New Mexico, continued investigations and stabilization of the convent and church of San Buenaventura.

Modernization of staff and visitor facilities at Gran Quivira also continued into the 1950s and 1960s. Beginning in 1956 and continuing until 1965, Gran Quivira received funds from NPS' Mission 66 Program, aimed at restoring and modernizing the deteriorating conditions within the nation's national parks and monuments. Originally conceived in 1955 by NPS Director Conrad L. Wirth, the ten-year program became the largest construction event in NPS history and represented a significant change in NPS' planning, management, and architectural program. The initiative resulted in the implementation of a standard method to educate the visiting public and led to the construction of new housing, entrance stations, roads, maintenance areas, parking lots, campgrounds, concessionaire buildings, and visitor centers. In 1959, Mission 66 funds provided two new staff residences at Gran Quivira and were used to realign the park's entrance road (Beckett 1981, 73).

In 1966, the National Historic Preservation Act was passed, which created the NRHP. That same year, Gran Quivira was administratively listed in the National Register (NPS Resources Management Plan 1997, 12). In 1980, Gran Quivira, and the ruins at Abó, and Quarai were combined into a single NPS administrative entity designated Salinas National Monument. Managed and interpreted as a single monument, the three units offered the visitor a more comprehensive understanding of the regional network of pueblos, cultures, and Spanish interaction. Expansion of the Monument also enabled NPS to protect major pieces of a regional and cultural system, and not just the isolated ruins at Gran Quivira.

The following year, archaeologist Patrick H. Beckett conducted the first 100 percent cultural resources survey of the Gran Quivira, in which he recorded a total of 23 archaeological sites and 859 isolated occurrences (Beckett 1981, 76). Prehistoric archaeological sites recorded by Beckett within the boundaries of the Gran Quivira Historic District included 3 artifact scatters, 3 pit house villages, 3 hearths with associated artifacts, 3 possible pit house structures, 2 small rock mounds, 1 "ponding area," 1 dam, 1 dam with an adjacent burial pit, 1 area with dug-out depressions and a small well, and 1 series of terraces (Beckett 1981, 78–79). Historic sites included one well, one homestead, and one probable ranch/homestead site (Beckett 1981, 78). Additionally, one site comprised of a series of five small holes of unknown temporal affiliation, was also recorded (Beckett 1981, 79).

In 1988, Salinas National Monument was renamed Salinas Pueblo Missions National Monument (Monument) and the administrative headquarters and visitor center for the Monument was centralized in Mountainair, New Mexico (NPS Resources Management Plan 1997, 5). The visitor center offered another opportunity for interpretation of the Salinas province as a whole, and housed related archives, collections, and office space for Park Service staff. In 2012, the headquarters building was closed to the public due to the discovery of hazardous building materials; the building was re-entered by SAPU staff in August 2013 and the following month, was reopened to Park visitors.

Narrative Statement of Significance

The Gran Quivira Historic District is significant under Criteria A, C, and D at the national level for its associations with Exploration/Settlement, Religion, Science, Architecture, and Archaeology (Prehistoric, Historic–Aboriginal, and Historic–Non-Aboriginal).

Criterion A
Exploration/Settlement

The Gran Quivira Historic District is nationally significant under **Criterion A** in the area of *Exploration/Settlement*. This theme involves the broad pattern of development of the Ancestral Puebloan and Jumano cultures in the Estancia Basin; the initial contact, interaction, and assimilation of the Ancestral Pueblo and Jumano and the Spanish Franciscan missionaries during the Spanish Colonial Period; and Euro-American expansion and settlement of the American West resulting from the Homestead Act of 1862.

The Gran Quivira Historic District is situated in the Estancia Basin of east-central New Mexico, approximately 30 miles east of the Rio Grande along the eastern flank of Chupadera Mesa. This area, which serves as a transition zone between the fertile river valley to the west and the high plains to the east, provided sustenance as well as unique opportunities for trade and political alliances to prehistoric populations of Ancestral Pueblo and Jumano peoples for hundreds of years prior to Spanish exploration. As early as 800 A.D., the Ancestral Pueblo established hunter-gatherer camps comprised of pit houses and terraces at Gran Quivira, which subsequently evolved into larger villages of above-ground masonry pueblos with plazas and subterranean kivas by A.D. 1275/1300. By 1400, many smaller pueblos in the Salinas region were abandoned and outlying populations moved to Gran Quivira due to its strategic ridge-top location along a prominent trade route. Ancestral Pueblo and Jumano groups resided at Gran Quivira largely undisturbed until the 1580s when the Spanish began their explorations of the Estancia Basin and surrounding region in search of gold within the fabled golden cities of Quivira. Soon realizing that the area lacked mineral wealth, Spanish interests shifted to the conversion of the region's native inhabitants to Catholicism, resulting in the establishment of a number of Franciscan missions. The establishment of these missions forever altered the cultural trajectories of the Ancestral Pueblo and Jumano at Gran Quivira and elsewhere in the Salinas region.

In October 1598, members of the Don Juan de Oñate Expedition traveled along the Rio Grande River to the Salinas region with the intent of colonizing and converting native peoples and claiming anticipated mineral wealth for the Spanish monarchy (Hammond and Rey 1953). During his travels, Oñate arrived at the adjacent pueblos of Gran Quivira (then referred to by the Spanish as "Pueblo de Las Humanas"), Abó, and Xumanas, and decreed the three sites a mission province under the Franciscan Order (Scholes and Mera 1940, 276–277). The Franciscans immediately commenced a program of acculturation for the Ancestral Pueblo and Jumano peoples residing at the pueblos, which drastically changed their everyday lifestyle. For example, the missionaries introduced them to new European crops and animals, teaching them Spanish farming and ranching techniques, and also introduced them to diseases for which they had no immunity. After 1599, the Spanish began a formal practice to extract goods and food supplies from the pueblos called encomienda. The Cédula of Phillip II, 1571, defined encomienda as follows:

> The encomienda is a right granted by Royal Grace to the deserving of the Indies to receive and collect for themselves the tributes of the Indians that shall be given them in trust, for their life and the life of one heir….with the charge of looking after the spiritual and temporal welfare of the Indians and of dwelling in and defending the Provinces where they are given them in trust of doing homage and making personal oath to fulfill all this" (Simpson 1929, frontispiece).

Throughout the Spanish colonies of North and South America, grants by the Spanish governors to first-arrivals and leading Spaniards, called encomenderos, permitted them to collect tribute in the form of commodities from a given number of native households in a region. Land was granted separately, but often provided to the same individuals in the same region as their encomienda (Himmerich y Valencia 1991, 13). Officials of the Spanish monarchy had tried to abolish the system of encomienda, but the practice continued in New Spain. Laws passed in Spain were ignored in New Spain (Himmerich y Valencia 1991, 11). A ban on tribute in the form of personal service was established in 1549, although Indian labor was thereafter allotted outside the system of encomienda for temporary public works (Himmerich y Valencia 1991, 16). The city of Santa Fe was constructed under such provision in 1610, using labor from various pueblos in the

region. After 1549, only commodities could legally be collected as tribute and these were regulated “in proportion to the number of tributaries” so as not to overburden a native population (Himmerich y Valencia 1991, 16). Intended by law as a benevolent exchange, the encomendero was charged with protecting and Christianizing the natives. In the complex relationships of this system, encomenderos were intended to support the Catholic friars who, in turn, were to provide for the spiritual needs and education of the natives (Weber 1979, 52). Encomenderos were also obligated to provide the Spanish crown with military service or other duties and share the benefits of the tribute.

Spanish ideals were embodied in extensive laws and prescription for settlements, but the reality in the distant frontier of the empire often diverged (Weber 1979, 52). The Spanish had hoped that expeditions, colonies, and missions would support themselves with mineral wealth, since mining had been productive in regions of New Spain to the south. However, in the northern frontier, the relatively few Spaniards were utterly dependent upon the Pueblos for survival. Unfortunately, survival at Gran Quivira was marginal to begin with, due in part to lack of a permanent water supply and an extended drought (Vivian 1979, 14–16).

Encomienda in New Mexico was established by both governors Oñate and Peralta (Hammond and Rey 1953, 1088). Standard tribute in New Mexico was a quantity of corn and a piece of cloth from each Pueblo household, collected in May and October, respectively. Other goods such as piñon nuts, salt, and hides were used instead of the standard measures (Kessell 2002, 112). Without the mineral production that Spaniards had anticipated, the wealth of the colonies “originated in one way or another with the natives…those controlling the Indians in reality dominated all aspects of society” (Himmerich y Valencia 1991, 3). Power and wealth were obtained in the allocation of encomiendas. In explaining the abuse of allocations elsewhere, Himmerich y Valencia (1991, 11) explain the general abuse of the system in New Spain stating, “members of the Cortés entrada must have understood that possessing Indians was in fact the wealth of the Indies.” Illegal violations of the system included substitutions of labor for goods, which was common in New Mexico (Himmerich y Valencia 1991, 16). Native labor was conscripted to work the colonists’ farmland. Although payment for labor was sometimes mandated by governors in conflict over such labor with clergy, payment was nominal and often not made (Weber 1979, 102–103). The timing and degree to which these various activities affected the village at Las Humanas is not documented, but encomienda was likely in place at Las Humanas in the first decades of the 17th century (Vivian 1979, 20–21).

In 1629, the mission at Las Humanas was designated a visita of the mission of San Grégorio de Abó, with Fray Francisco Letrado assigned its resident missionary. Immediately following his arrival at Las Humanas, Fray Letrado commenced construction on the site’s first church, which was planned in the tradition of European cathedrals. Completed in 1635, the church and its associated convento and campo santo served as the center of mission life at Las Humanas until 1659, when the site was granted full mission status and its newly-appointed priest Fray Diego de Santandér commenced construction of the last Franciscan building built at Las Humanas—a larger church (Iglesia de San Buenaventura) and attached convento to the west of the existing mission complex. By 1672, all missionary activities at Las Humanas had ceased and the site was abandoned, reportedly due to warfare with neighboring Apaches, famine, and disease (Kessell 2002, 117–118; Toms and Roop 2006, 10).

The site of Las Humanas remained vacant for over 100 years following its abandonment. However, beginning in the late 18th and early 19th centuries, Euro-American explorers and settlers emigrated west in search of arable land and rumors of buried Spanish treasure. Euro-American expansion into the Southwest was spurred by a number of Federal laws, including the Homestead Act of 1862, which allocated federal lands to private settlers. Under the act, eligible applicants were entitled to 160 acres of land without payment; however, the law required that applicants had to meet certain requirements before title to the property was officially granted. These requirements included improvements to the land, such as construction of residential buildings and/or farm structures, improvement of soil and planting of crops, and construction of water features such as irrigation ditches and wells. Applicants were also required to reside on the property for five years prior to receiving title. Due to the hardships of survival and difficulty of farming and ranching in the arid Southwest, many of the settlers were not able to complete improvements and claim ownership.

In 1895, Euro-American settler William Corbin received a homestead patent for 160 acres of land at Gran Quivira, which encompassed the buildings and structures of the Pueblo Mission Complex. Following William’s death in 1898, his widow Clara obtained a homestead patent in 1905 for the same acreage once claimed by her husband (Wolfe 2008). Other

settlers, including William R. Beaty and Maude M. Idzior, established homesteads immediately northeast of Gran Quivira and it is also possible that some may have squatted on land both within and adjacent to the Park and never filed a claim. While no buildings and structures of the Corbyn or Idzior homesteads remain, historic archaeological sites comprised of artifact concentrations of household debris, water features including a well and check dams, and remnants of corral posts and wire fencing associated with the Beaty homestead, remain at the Park. Additionally, numerous dirt roads are also present within the Park which may be related to early homesteading and ranching activities. For these reasons, Gran Quivira also embodies settlement patterns significant for homesteading and cattle ranching in the western United States.

Criterion A
Religion

The Gran Quivira Historic District is also nationally significant under **Criterion A** in the area of *Religion* as its collection of Mission-era buildings and structures is representative of the efforts of the Franciscan religious orders of the Catholic Church to change the cultural landscape of New Mexico and the American Southwest. The combined efforts of the Spanish Empire and Catholic Church to train the native population in the secular trades of Spanish citizenry and indoctrinate them into the Catholic religion were the two main aspects of colonization that changed the land use and impacted the indigenous cultures of central New Mexico. The tumultuous process of cultural change continued through time with the replacement of religious orders in 1767–1768 and Mexican independence in 1821.

Unlike other mission complexes in New Mexico which were destroyed in 1680 as a result of the Pueblo Revolt and other major conflicts between native populations and the Spanish authority, the mission complex at Gran Quivira remains largely unaltered. The district is also unique in that was abandoned in 1672 and was not reoccupied by Native American groups or Franciscan missionaries in the years following the Pueblo Revolt. As such, the remnant buildings and structures of the Pueblo Mission Complex continue to retain the layout and configuration of its original, institutionalized Spanish mission landscape and represent the durable physical remains of the imposition of Christian concepts, such as redemption from sin, to a people whose religious principles differed greatly and focused not on the redemption of individual souls, but on the restoration of balance and the reverence of sacred outdoor spaces (Sheridan 2006, 79-80).

Criterion A
Science

It is also eligible at the national level under **Criterion A** in the area of *Science* for its contributions to the history of southwestern archaeology. Although fundamental principles of archaeology, such as uniformitarianism and human evolution were widely accepted by the early 1830s, for much of the 19th century, archaeological literature in the United States was largely “dramatized" and romantic, and few attempts were made to employ scientific techniques or methodologies (Brandes 1960). Prior to the late-19th century, American prehistory was not considered an academic discipline worthy of study and held relatively low status when compared to the study of classical antiquities of Rome, Greece, and the Middle East. However, after the Civil War, the importance of understanding the deep roots of America’s past and the value of American antiquities entered into the public consciousness and spurred further professionalism of the fields of anthropology and ethnography. New Mexico’s pueblo and mission ruins played a significant role in the development of American archaeology as well as the development of government agency infrastructure and legislation geared preservation of antiquities. In 1879, the federal government sponsored the Smithsonian Institution’s new Bureau of Ethnology (later renamed the Bureau of American Ethnology); the Archaeological Institute of America was established that same year (Lee 1970, 1, 4). Also in 1879, the Archaeological Institute of America selected Adolph F. Bandelier to head its first archaeological survey of the American Southwest (Lee 1970, 4–7).

Bandelier’s journey through New Mexico, Arizona, and Mexico took him to the Salinas region and Gran Quivira in 1882–1883 (Lange and Riley 1996). Bandelier spent his time at Gran Quivira sketching, measuring, and describing in written notes the buildings and structures of the Pueblo Mission complex and their associated artifacts. His work, which constitutes the first “scientific” study of the ruins at Gran Quivira, became the fundamental study of the Salinas pueblos and missions and led to extensive publications reflecting a broad understanding of the native tribes in central and northern New Mexico.

The ruins of Gran Quivira were also documented by photographer Charles Lummis in 1890. Lummis' writings on Gran Quivira describe pueblo roomblocks in linear array, terraced structures with second stories, roofless, with six visible "estufas, partly subterranean." Lummis was impressed by the tall ruin walls of San Buenaventura, roofless, but with beams adorned with carving. He also wrote about a "honeycomb" of rooms, the convento of San Buenaventura, with a "perfect fireplace" still intact (Lummis 1893, 228–229).

Bandelier and Lummis' work also brought public attention to the alarming acts of vandalism occurring at Gran Quivira and other southwestern archaeological sites, which ultimately persuaded the federal government to create legislation to protect these significant cultural resources (Lee 1970, 29–31). The principles Bandelier employed during his survey of Gran Quivira and elsewhere remain fundamental to the discipline of archaeology today. Because of this, he is credited with laying the foundation for modern Southwestern archaeology; his survey of Gran Quivira is an important historical event as it occurred at this significant period in the development of the science of archaeology.

The first archaeological excavations were conducted at Gran Quivira by Edgar L. Hewett between 1923 and 1927. Hewett is also considered a founding father of American archaeology and his work at Gran Quivira and other southwestern archaeological sites has provided extensive data on Pueblo and Spanish colonial sites in central New Mexico. Prior to his excavations at Gran Quivira, Hewett authored the Antiquities Act of 1906, which ultimately led to Gran Quivira's designation as a National Monument in 1909. He also founded the Museum of New Mexico in Santa Fe; served as the first director of the School of American Research; was the first president of the New Mexico Normal School (now New Mexico Highlands University); and helped develop the anthropology departments at the University of New Mexico and the University of Southern California (Morrow, Wilkenson, Reardon, Miller, Ltd. 2010). Hewett also had an interest in the development of tourism at mission sites, and his investigations at Gran Quivira had a profound influence on early NPS administrative and planning efforts at the Park.

Criterion C
Architecture

The Gran Quivira Historic District is also eligible for listing in the NRHP under **Criterion C** as its remnant buildings and structures embody distinct types of architecture and construction methods spanning prehistory to the Spanish Mission era. The site's numerous kivas, mounds, and masonry pueblos, as well as its buried remnants of pit houses and jacal structures, reflect Pueblo vernacular construction methods employed by Gran Quivira's Native American occupants prior to Spanish contact. These subterranean and above-ground structures were built of local materials, such as adobe, wood, San Andres limestone, and mud plaster, and are representative of Ancestral Puebloan architectural forms seen throughout the Estancia Basin.

In comparison, the buildings and structures comprising the Pueblo Mission complex exemplify Spanish mission architecture in the American Southwest prior to the Pueblo Revolt. Spanish Mission architecture in the American Southwest took on various regional expressions elements due to indigenous stylistic influence, construction technologies of the local craftsmen, and locally available materials. When the Spanish arrived in the arid regions of central New Mexico, they encountered local Indian artisans already skilled in the methods of wall-and-beam construction traditionally used in 17th century European architecture (Ivey 1988). The Franciscan missionaries capitalized on this skill, which resulted in mission churches and conventos that employed a combination of Spanish architectural traditions and designs and vernacular Pueblo construction methods (Ivey 1988). This blend of indigenous vernacular and European design is particularly embodied in the Park's two churches—the Iglesias de San Isidro and San Buenaventura. For example, while the Franciscans typically employed a consistent pattern for church layouts utilizing the same plan for nave, altar, choir loft over a bapistry, sacristy, convento with central enclosed courtyard or garth, and walled atrial courtyard in each of the mission churches at Gran Quivira, the materials used in the construction of the churches exemplify Puebloan-style methods with stone and adobe-brick masonry walls and "viga and latilla" roof systems (characterized by layers of beams, round laths, vegetation, and earthen construction) (Ivey 1988). Traditional Spanish features and architectural details were also implemented through construction of wooden doors on pintels, massive beams with hand carved designs, splayed openings, lintels, foundation trenches, plastered walls, and fireplaces (Ivey 1988). This blending of architectural styles at Gran Quivira is also illustrated by the Iglesia de San Isidro's convento, which represents one of only two examples of priest quarters in the United States associated with a contemporaneously occupied Native American pueblo (Ivey 1988).

As two of only six standing examples of 17th century Franciscan church design in existence (Wolfe 2008), the churches at Gran Quivira preserve "the best structural record of building methodology of the 17th century Franciscans on the northern New Mexico frontier" (Ivey 1988). Although the ruins of both buildings have been subject to numerous NPS stabilization efforts throughout the years, they retain their original footprints and their interior layouts have not been altered. In particular, the Iglesia de San Buenaventura is also noteworthy, as its hypothesized unfinished state has the potential to inform on the process of 17th century Franciscan church construction (Ivey 1988). For these reasons, the buildings and structures at Gran Quivira embody the interaction between Native Americans and Spanish missionaries and reflect the distinctive forms of both cultures which evolved at the Park over a span of more than 800 years.

Criterion D
Archaeology

The Gran Quivira Historic District is also eligible for listing in the NRHP under **Criterion D** for the previous research and potential research that may be derived from its contributing prehistoric, protohistoric, and historic-era archaeological sites. The site of Gran Quivira (LA 120) was designated a National Monument in 1909 to preserve and protect the buildings and structures of the Pueblo Mission complex. Past excavations at Gran Quivira have yielded important information on the Ancestral Pueblo/ Jumano, and Spanish Colonial occupations of the Salinas region. For over 100 years, numerous scholarly and popular volumes have been published that have drawn on the previous archaeological work at Gran Quivira. The majority of these publications focus on documenting and analyzing the material culture, building practices, and cultural traditions of the site's Native American occupants, as well as the construction technology evident in the remains of the San Isidro and San Buenaventura churches. Much has been learned about Ancestral Pueblo practices, trade, diet, building and agricultural methods, and other aspects of prehistoric Southwestern cultures as a result of these studies. Architecture and artifactual studies, combined with linguistic analyses, have also yielded abundant information on protohistoric and early historic Native American occupation of the Salinas region, and their complex interactions with Pueblos to the west and Plains groups to the east. Examining historical documentation of early explorers, Franciscan missionaries, and civil authorities has also contributed greatly to our knowledge of Spanish missionary and colonization efforts, and resistance to those efforts by the native population at Gran Quivira.

The most extensive excavations at Gran Quivira were undertaken by NPS in the 1950s and 1960s. Whereas past excavations within the park had focused primarily on the large Spanish mission complex of San Buenaventura, these investigations focused on the pueblo features in an effort to enhance visitor interpretation of the site (Vivian 1979, 5). Park Service archaeologist Gordon Vivian oversaw the excavation of three structures during this time—37 of the 80 rooms within pueblo House A, Kiva D, and the San Isidro church. House A consisted of two roomblocks with a central open space. Vivian projected from layers of evidence of roofing that it had been a single-story structure, since the roof was made of poles (beams) and earthen layers. Beneath House A, he found an older structure, a number of doors, a few windows, and fill left by inhabitants as they occupied and then abandoned rooms of the structure. He interpreted the open space as a plaza (Vivian 1979, 43–44).

Work on San Isidro was also undertaken largely to preserve the building, which had been severely looted (Vivian 1976, 5). Studying the portions of the church that remained intact, Vivian determined that the most likely configuration for the church plan, roofing, choir loft, and other features, based on traditional Spanish chapel forms, remaining masonry, load-bearing calculations, and comparisons with contemporaneous chapels. Knowing that the earliest smaller churches constructed by Franciscans in the region were not cruciform but had continuous naves, Vivian deduced that the church was relatively simple and possessed rough architectural finishes. Features for a baptistery and sacristy, both of which were essential to the building's function, were likely housed within the sanctuary since there were no separate rooms. Vivian also posited that a double row of support posts spanned the length of the church, supporting a flat, layered pole-and-earth roof (Vivian 1979, 66–82).

Further excavations were undertaken by C. B. Voll and Roland Reichert in 1962, when flooding of the sacristy created an opening in San Buenaventura. The purpose of the excavation was to determine whether the church had been completed prior to abandonment; however, the excavation did not unearth conclusive evidence and the debate regarding the Church's completion persists today (Beckett 1981, 73–74).

In 1964, Park Service archaeologists Ronald J. Ice and D. H. Scovill dug test trenches and cores at five suspected pit house sites at Gran Quivira. Four pit houses were located adjacent to the Mission 66 residences, two of which were completely excavated. Four masonry rooms were uncovered during their investigations. The pit houses were dated to the early 1200s and included ventilator shafts, plastered walls, low walls thought to be deflectors, footing holes for support posts, roof entry holes, fireplaces, and ash pits (Ice 1968, 7–10).

NPS archaeologist Alden Hayes conducted excavations and ruin stabilization at Mound 7 from 1965 to 1967. Until this time, only the large mission structures had been stabilized and Hayes's excavation of Mound 7 represented the largest excavations of the pueblo component Gran Quivira. As a result of his investigations, Hayes determined that the mound had been occupied for nearly 400 years during the pueblo's largest period of growth. At the lowest level, just above bedrock, Hayes found rooms of an earlier circular pueblo enclosing a plaza and central kiva dating to A.D. 1300–1400 (Hayes 1981, 15). Circular, clay-lined pits from the same time, possibly representing cisterns, were also uncovered during the excavation.

Hayes' excavations revealed middle phase roomblocks on top of the early Phase roomblocks and outlying houses built on previously unconstructed areas of the mesa top. Hayes' excavations also revealed that Late Phase growth of the pueblo consisted of 12 major additions and periods of remodeling, findings supported by analysis of abutment and bonding patterns and tree-ring dating of the piñon timbers (Hayes 1981, 26). Patterns of roof fall suggest that the activities of daily life were conducted largely on rooftops, since metates and other artifacts were found above roofing materials. His findings also indicated that interior rooms within the pueblo were used for storage, while outer rooms were reserved for activity. Hayes' work also suggested that what were previously thought to be 3-story roomblocks may actually have been two-story structures built upon older rooms filled with debris.

The excavation determined that all but one of the many kivas of the late phase were razed between the early 1600s and abandonment of the site. Interestingly, Hayes documented the presence of isolated mural-decorated rooms with ventilator shafts- what he termed "ceremonial rooms"- adjacent to five of these abandoned kivas. Hayes declines to offer a definitive interpretation, but the presence of these rooms in the Pueblo Mission complex is provocative. He writes, "Although it is tempting to draw the inference that the use of the ceremonial rooms at Mound 7 followed the destruction of the kivas, it is equally possible that they were employed in conjunction with them, or independently of them. Similar rooms were in use in pre-Spanish times at other sites. But it is also evident that they were concealed and that they survived" (Hayes 1981:41).

In 1981, archaeologist Patrick H. Beckett conducted the first 100 percent cultural resources survey of the Park, in which he recorded a total of 23 archaeological sites and 859 isolated occurrences (Beckett 1981, 76). Prehistoric archaeological sites recorded by Beckett included 3 artifact scatters, 3 pit house villages, 3 hearths with associated artifacts, 3 possible pit house structures, 2 small rock mounds, 1 "ponding area," 1 dam, 1 dam with an adjacent burial pit, 1 area with dug-out depressions and a small well, and 1 series of terraces (Beckett 1981, 78–79). Historic sites included one well, one homestead, and one probable ranch/homestead site (Beckett 1981, 78). Additionally, one site comprised of a series of five small holes of unknown temporal affiliation was recorded (Beckett 1981, 79).

The last major archaeological investigations at Gran Quivira were conducted in 1984–1986 by Arizona State University professor Katherine A. Spielmann (at the time affiliated with the University of Iowa, Department of Anthropology). Spielmann, whose research sought to explore the nature of subsistence at Gran Quivira, as well as the particular dynamics structuring exchange between Pueblo and Plains hunter-gatherers, focused her investigations on stratified trash middens. The faunal data from her investigations indicate that by the sixteenth century, large local game- such as antelope- had become overhunted in the area around Gran Quivira, a pattern which, she argued, likely contributed to the intensification of exchange for bison products with Plains hunter-gatherers. Building upon earlier research by Ford (1972) and Snow (1981), Spielmann's excavations further illuminated the complexity of specialization and commodity exchange among the Rio Grande pueblo clusters (Spielmann 1988). It is presumed that unexcavated archaeological features and cultural deposits still remaining within the Pueblo Mission complex have the potential to inform a better understanding of household economy and community organization in protohistoric period; the economic and social aspects of Plains-Pueblo exchange; as well as Native American and Spanish interaction during the Spanish Colonial period.

BIBLIOGRAPHY

Allaback, Sarah. Mission 66 Visitor Centers: The History of a Building Type. National Park Service, 2000.

Ball, Lyndsay B., Jeffrey E. Lucius, Lewis A. Land, and Andrew P. Teeple. *Characterization of Near-Surface Geology and Possible Voids Using Resistivity and Electromagnetic Methods of the Gran Quivira Unit of Salinas Pueblo Missions National Monument, Central New Mexico*. United States Geological Service, 2005.

Bandelier, Adolph F. Final Report on the Investigations Among the Indians of the Southwestern United States, 1880–1885. Cambridge University Press, 1890.

Beckett, Patrick H. *An Archaeological Survey and Assessment of Gran Quivira National Monument*. Draft with field notes. Santa Fe, NM: U.S.D.I. National Park Service, Intermountain Region, 1981.

Brandes, Ray. Archaeological Awareness of the Southwest: As Illustrated in the Literature of 1890. In *Arizona and the West* 2(1): pgs. 6–25, 1960.

Brandt, Elizabeth A. *Salinas Pueblo Missions National Monument New Mexico Cultural Affiliation Study (draft)*. U.S.D.I. National Park Service, 1996.

Caperton, Thomas J. An Archaeological Reconnaissance of the Gran Quivira Area. In *Contributions to Gran Quivira Archaeology,* edited by A. C. Hayes, pp. 3–14. Publications in Archaeology No. 17. Washington, D.C.: National Park Service, 1981.

Corbyn, Clara A. B. La Gran Quivira: A Musical Mystery. The Author's Edition, 1904.

Dunmire, William H. *Gardens* of New Spain: How Mediterranean Plants and Foods Changed America. Austin, TX: University of Texas Press, 2004.

Dunmire, William H. and Gail D. Tierney. Wild Plants of the Pueblo Province. Santa Fe, NM: Museum of New Mexico Press, 1995.

Elyea, Janette M., and William H. Doleman. *Test Excavation Results and Data Recovery Plan for Eight Prehistoric Archaeological Sites along Highway U.S. 380 East of San Antonio, New Mexico*. OCA/UNM Report No. 185-655C. Office of Contract Archaeology. Albuquerque, NM: University of New Mexico, 2000.

Gardner, Gavin. *2011 Backcountry Archaeological Site Condition Assessment, Salinas Pueblo Missions National Monument, Mountainair, NM*. U.S.D.I. National Park Service, 2011.

Goad, T. W. "On Lieutenant Wheeler's (U. S. Engineers) Explorations in New Mexico." *Proceedings of the Royal Geographical Society of London* 22, No. 4: 272-282, 1878.

Graves, William M. "Social Identity and the Internal Organization of the Jumanos Pueblos Settlement Cluster in the Salinas District, Central New Mexico." In *The Protohistoric Pueblo World A.D. 1275–1600,* edited by E. Charles Adams and Andrew I. Duff, pp. 43–52. Tucson, AZ: University of Arizona Press, 2004.

Green, E. Excavations near Gran Quivira, New Mexico. *Bulletin of the Texas Archaeological Society* 26:182–185, 1955.

Hammond, George P. and Agapito Rey. Don Juan de Oñate, Colonizer of New Mexico. Albuquerque, NM: University of New Mexico Press, 1953.

Hammond, George P. and Agapito Rey. The Rediscovery of New Mexico, 1580–1594: The Explorations of Chamuscado, Espejo, Castañado de Sosa, Morlete, and Lyeva de Bonilla and Humaña. Albuquerque, NM: The University of New Mexico Press, 1966.

Hayes, Alden C. *Contributions to Gran Quivira Archeology*. Washington, D.C.: National Park Service, 1981.

Hayes, Alden C., Jon Nathan Young, and A. H. Warren. *Excavation of Mound 7*. Washington, D.C.: National Park Service, 1981.

Hewett, Edgar L. *Gran Quivira Work, 1923 (Preliminary Account)*. Washington, D.C.: National Park Service, 1923.

Himmerich y Valencia, Robert. The Encomenderos of New Spain, 1521–1551. Austin, TX: University of Texas Press, 1991.

Horton, Tonia Woods. *Tumacácori National Historical Park Cultural Landscape Documentation Study*. National Park Service, 1998.

Huckell, Bruce B. The Archaic Prehistory of the North American Southwest. *Journal of World Prehistory*, Volume 10, No. 3, 1996.

Ice, Ronald. *A Report on 1964 Excavation at Gran Quivira*. Washington, D.C.: National Park Service, 1968.

Irwin-Williams, Cynthia I. Picosa: The Elementary Southwestern Culture. *American Antiquity* 32(4):441–57, 1967.

Ivey, James E. In the Midst of Loneliness: The Architectural History of the Salinas Missions. Santa Fe, NM: Southwest Cultural Resources Center, 1988.

Judge, James W. Paleoindian Occupation of the Central Rio Grande Valley in New Mexico. Albuquerque, NM: University of New Mexico Press, 1973.

Kessell, John L. *Spain in the Southwest: A Narrative History of Colonial New Mexico, Arizona, Texas, and California*. Norman, OK: University of Oklahoma Press, 2002.

Kessell, John L. Pueblos, Spaniards and the Kingdom of New Mexico. Norman, OK: University of Oklahoma Press, 2008.

Lange, Charles H. and Carroll L. Riley. *Bandelier: The Life and Adventures of Adolph Bandelier*. Salt Lake City, UT: University of Utah Press, 1996.

Lee, Ronald F. *The Antiquities Act of 1906.* Washington, D.C.: Office of History and Historic Architecture, Eastern Service Center, 1970.

Leonard, Kathryn. Directionality and Exclusivity of Plains-Pueblo Exchange in the Protohistoric Rio Grande. In *The Social Life of Pots: Glazewares and Cultural Dynamics in the Southwest, AD 1250-1600*. Edited by Judith Habicht-Mauche et. al. Tucson, AZ: University of Arizona Press, 2006.

Link, Eugene P. and Beulah M. Link. *The Tale of Three Cities*. New York: Vantage Press, 1999.

Lummis, Charles F. *The Land of Poco Tiempo*. Charles Scribner's Sons, 1893. Reprint, Albuquerque, NM: The University of New Mexico Press, 1975.

McBrinn, Maxine. *Social Identities Among Archaic Mobile Hunters and Gatherers of the American Southwest*. Archaeological Series No. 197. Tucson, AZ: Arizona State Museum, University of Arizona, 2005.

McClelland, Linda F., J. Timothy Keller, Genevieve P. Keller, and Robert A. Melnick. *Guidelines for Evaluating and Documenting Rural Historic Landscapes*. Washington, D.C.: National Park Service, 1989; revised 1999.

Morrow, Wilkenson, Reardon, Miller, Ltd. Cultural Landscape Inventory of the Gran Quivira unit of Salinas Pueblo Missions National Monument. Washington, D.C.: National Park Service, 2010.

National Park Service. Salinas Pueblo Missions National Monument General Management Plan/Development Concept Plan. Salinas Pueblo Missions National Monument, 1984.

National Park Service. Salinas Pueblo Missions National Monument Land Protection Plan. Salinas Pueblo Missions National Monument, 1984.

National Park Service. Salinas Pueblo Missions National Monument Resources Management Plan, 1997.

Riley, Carroll L. Rio del Norte: People of the Upper Rio Grande from the Earliest Times to the Pueblo Revolt. Salt Lake City, UT: University of Utah Press, 1995.

Riley, Carroll L. Becoming Aztlan: Mesoamerican Influence in the Greater Southwest, A.D. 1200–1500. Salt Lake City, UT: University of Utah Press, 2005.

Ross, Lee. "Reburying History to Preserve It." *Mountain View Telegraph*. October 18, 2012.

Sayles, Edwin B., and Ernst Antevs. *The Cochise Culture*. Medallion Papers No. 29. Gila Pueblo, Globe, 1941.

Scholes, France V. and H. P. Mera. "Some Aspects of the Jumano Problem." In *Contributions to American Anthropology and History*. Vol. 6, No. 34. Washington D.C.: Carnegie Institution of Washington, 1940.

Sheridan, Thomas E. *Landscapes of Fraud: Mission Tumacácori, The Baca Float, and the Betrayal of the O'Odham*. Tucson, AZ: The University of Arizona Press, 2006.

Simpson, Lesley B. The Encomienda in New Spain: Forced Native American Labor in the Spanish Colonies, 1492–1550. Berkley, CA: University of California Press, 1929.

Spielmann, Katherine A. Impressions of Pueblo III Settlement Trends Among the Rio Abajo and Eastern Border Pueblos. In *The Prehistoric Pueblo World A.D. 1150–1300,* edited by M. A. Adler, pp. 177–187. Tucson, AZ: University of Arizona Press, 1996.

Spielmann, Katherine A. *Preliminary Report on the University of Iowa Excavations at Gran Quivira Pueblo (LA120, June 1984)*. Iowa City, IA: University of Iowa Anthropology Department, 1984.

Spielmann, Katherine A. and David C. Eshbaugh. *Summary Report: Salinas Archaeological Survey, May–June 1988*. Tempe, AZ: Arizona State University Department of Anthropology, 1988.

Stuart, David E. and Roy P. Gauthier. Prehistoric New Mexico Background for Survey. Albuquerque, NM: University of New Mexico Press, 1981.

Toms, Derek and Tobin Roop. LA120 – Gran Quivira Determination of Eligibility. Salinas Pueblo Missions National Monument, 2006.

Toulouse, Joseph H., Jr. History of the Salinas Province. National Park Service, Gran Quivira National Monument, 1943.

Toulouse, Joseph H., Jr. Early Water Systems at Gran Quivira National Monument. Unpublished manuscript, 1943. On file at Salinas Pueblo Missions National Monument.

Verrege, Nina. "Transformations of Spanish Urban Landscape in the American Southwest, 1821-1900." *Journal of the Southwest* 35, no. 4, 1993.

Vivian, Gordon. Excavations in a 17th-Century Jumano Pueblo, Gran Quivira National Monument. Oro Valley, AZ: Western National Parks Association, 2003.

Waguespack, Nicole M., and Todd A. Surovell. Clovis Hunting Strategies, or How to Make Out on Plentiful Resources. *American Antiquity* 68(2):333-352, 2003.

Weber, David J. (editor). New Spain's Far Northern Frontier: Essays on Spain in the American West, 1540–1821. Albuquerque, NM: University of New Mexico Press, 1979.

Weber, Robert H., and George A. Agogino. Mockingbird Gap Paleo-Indian Site: Excavations in 1967. In *Layers of Time: Papers in Honor of Robert H. Weber*, edited by Meliha S. Duran and David T. Kirkpatrick, pp. 123–127. Albuquerque, NM: Archaeological Society of New Mexico, 1997.

Wolfe, Jeanette L. *An Administrative History for Salinas Pueblo Missions National Monument (draft)*. Albuquerque, NM: University of New Mexico, 2008.

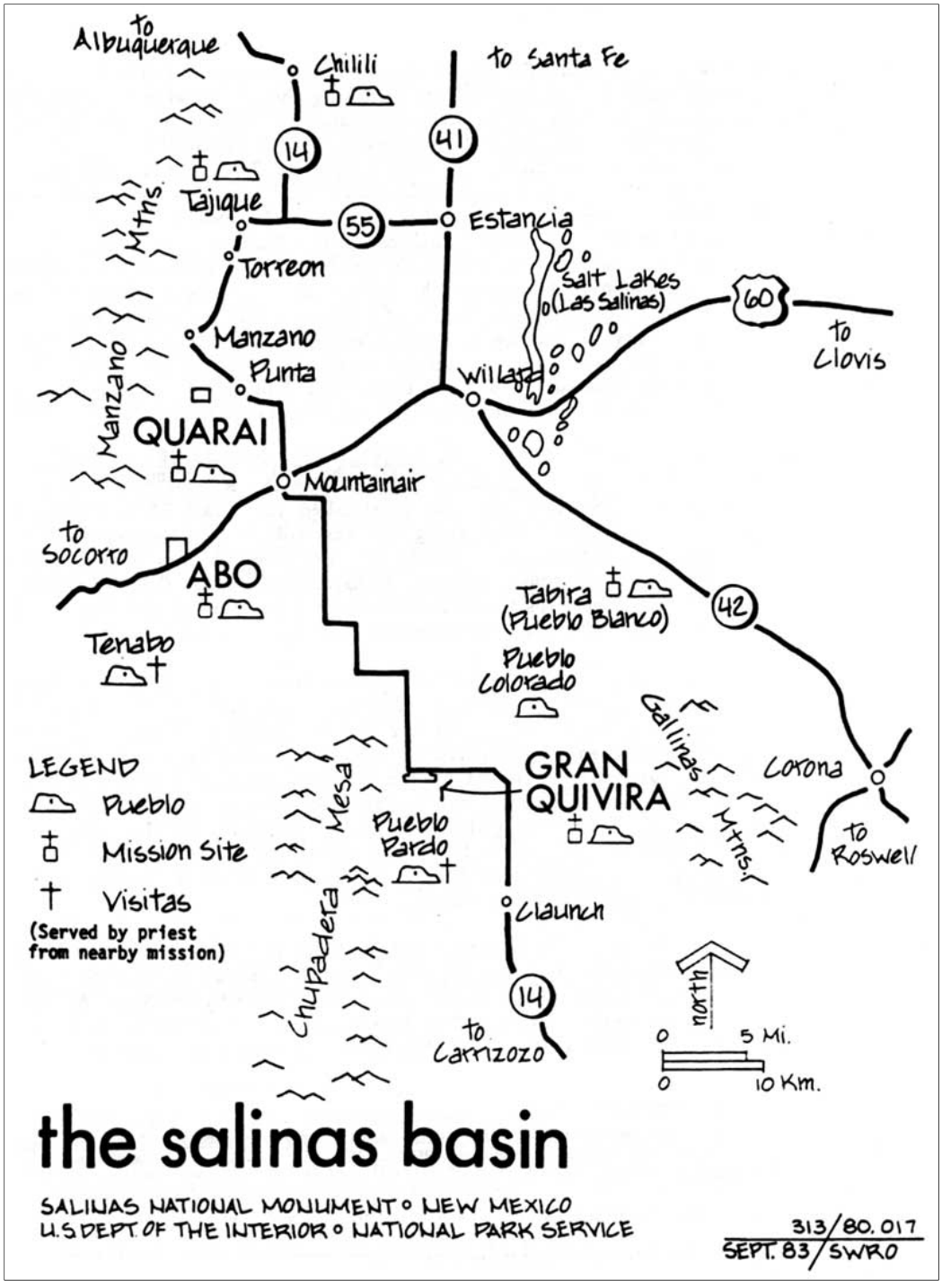
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

Index to Figures

1. Map showing missions and pueblos within the Salinas Basin. Image reprinted from Ivey 1988.



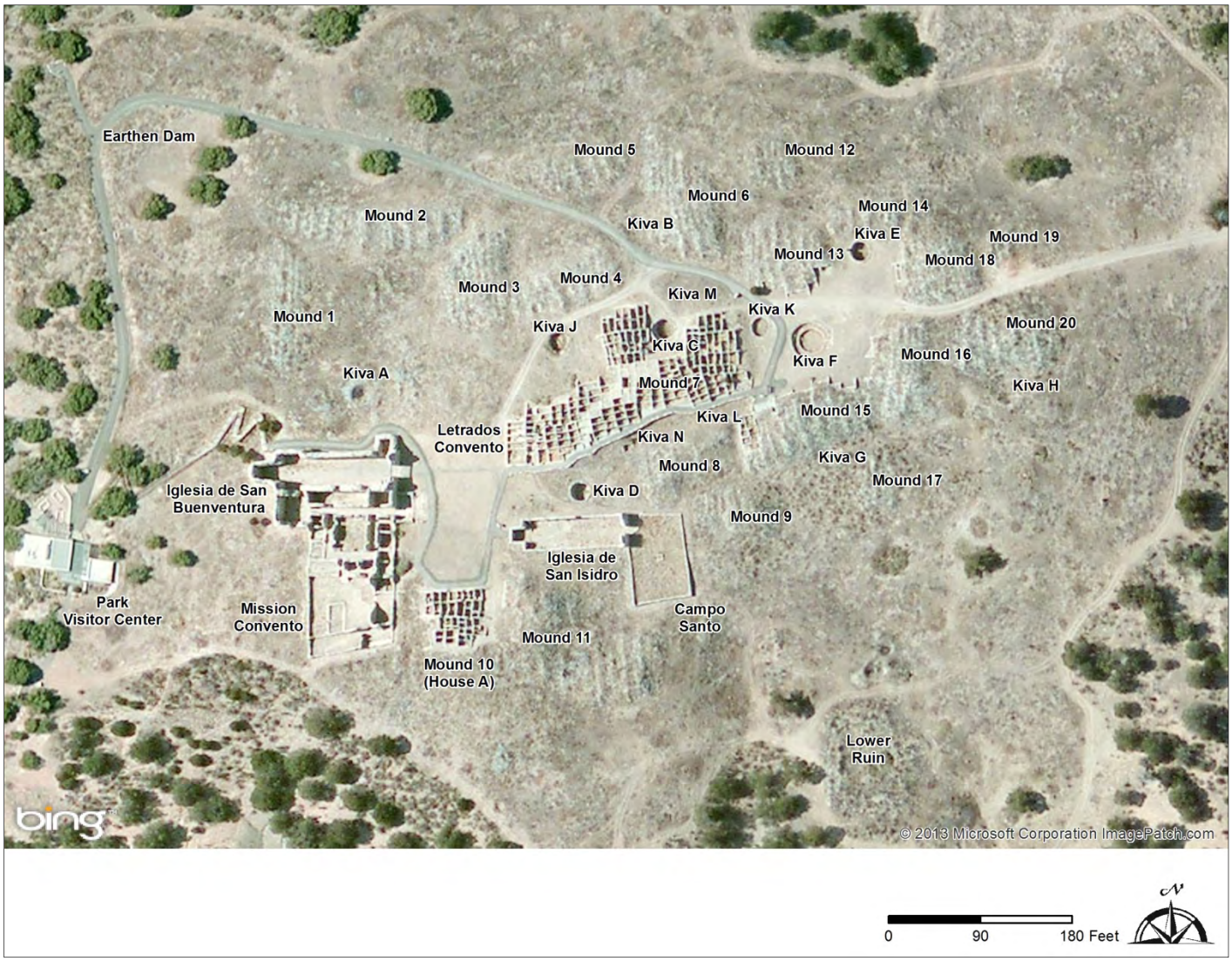
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

Section number Figures Page 2

2. Aerial view of LA120's contributing features. Image created by Logan Simpson Design Inc., 2013.



United States Department of the Interior
National Park Service

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

3. Aerial view of LA120's churches and associated conventos and campo santo. Mound 10, also known as "House A," is visible between the two church buildings, Mound 7 is present at the top right of the photograph, and Kiva D is evident to the north of the Iglesia de San Isidro. Image created by Logan Simpson Design Inc., 2013.

United States Department of the Interior
National Park Service

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Figures Page 4

4. Aerial view showing the Convento de San Isidro (also known as Letrado's Convento) at the western end of Mound 7. The convento includes a total of 16 rooms—eight of which (Rooms 193, 208, 210, 211, and 217–220) were part of the original pueblo; the remaining eight rooms were added by the Franciscans. Image created by Logan Simpson Design Inc., 2013.

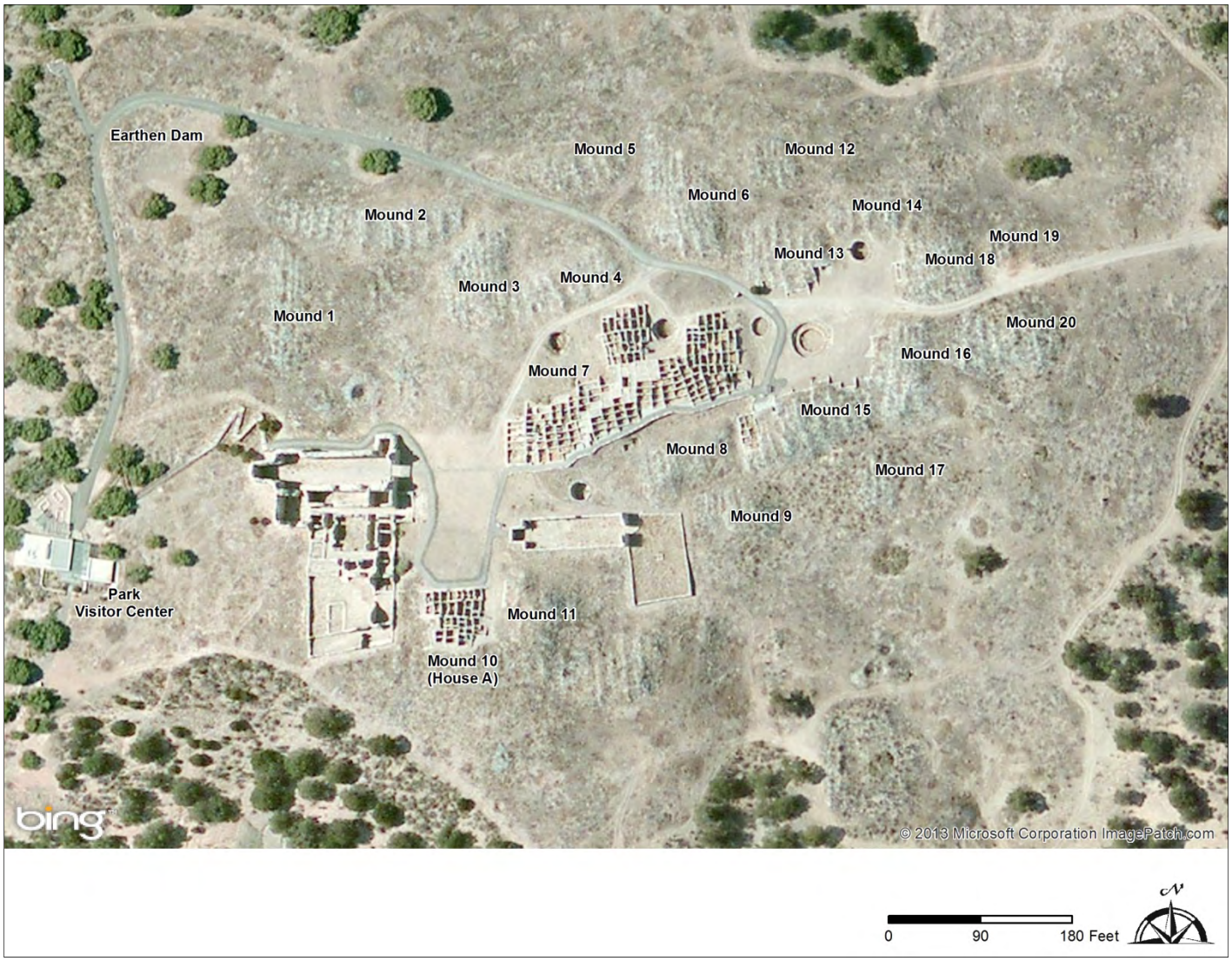
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

Section number Figures Page 5

5. Aerial view of LA120's mounds. Image created by Logan Simpson Design, Inc., 2013.



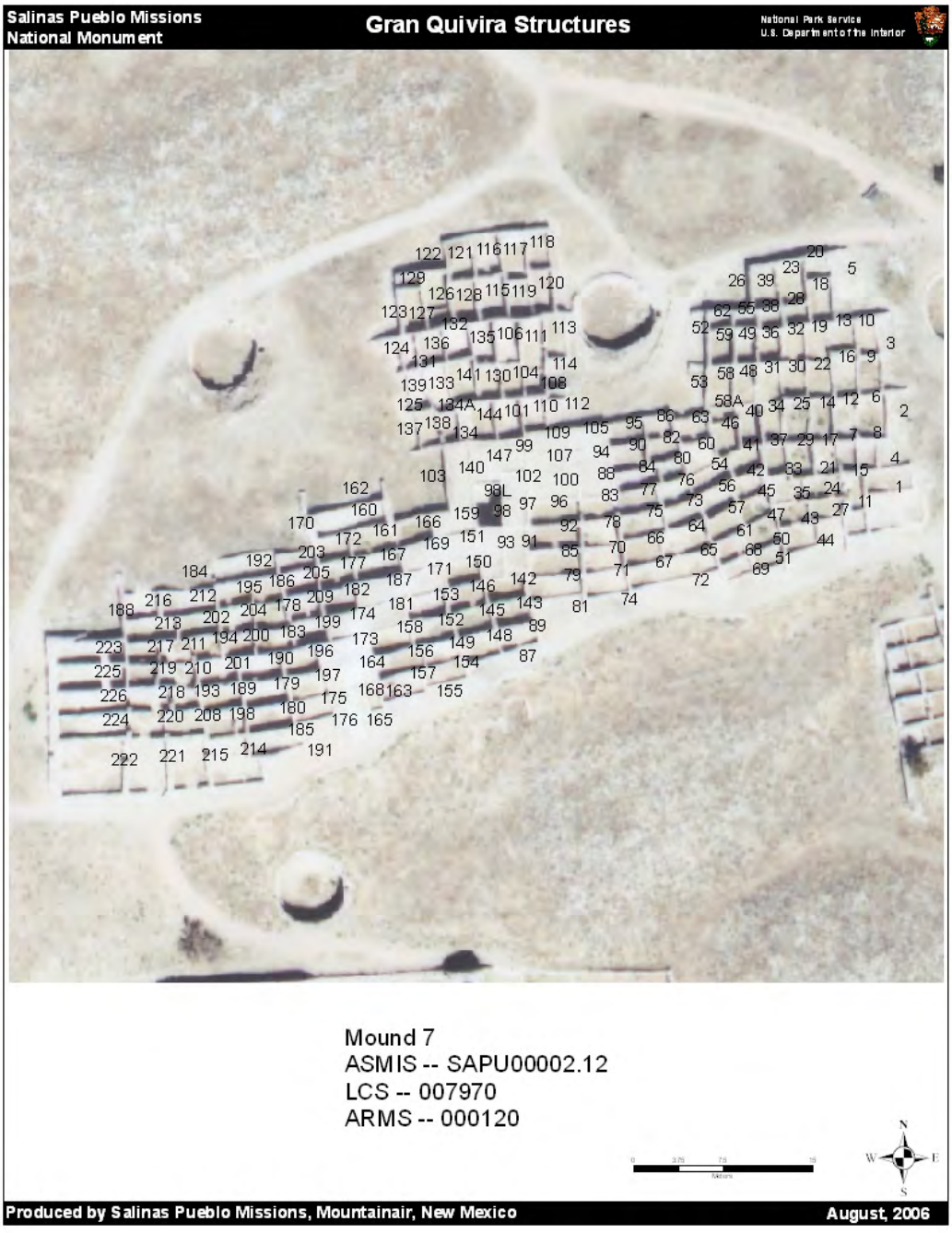
United States Department of the Interior
National Park Service

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Figures Page 6

6. Aerial view of Mound 7 showing its designated room numbers. Image reprinted from Toms and Roop 2006.



United States Department of the Interior
National Park Service

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

7. Aerial view of the kivas located within LA120. Image created by Logan Simpson Design, Inc., 2013.

United States Department of the Interior
National Park Service

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

8. Aerial view of LA120's East Plaza. Image created by Logan Simpson Design, Inc., 2013.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

Section number Figures Page 9

9. Aerial view of the smaller Aboriginal Water Basin and earthen dam located within LA120. Image created by Logan Simpson Design, Inc., 2013.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

Section number Figures Page 10

10. Watercolor by Adolph Bandelier showing the main buildings and structures of the Pueblo Mission Complex as they appeared ca. January 1, 1883. Image courtesy of the Museum of New Mexico, Santa Fe.

XII. Ruins of Gran Quivira, N.M. Catalogue number 281

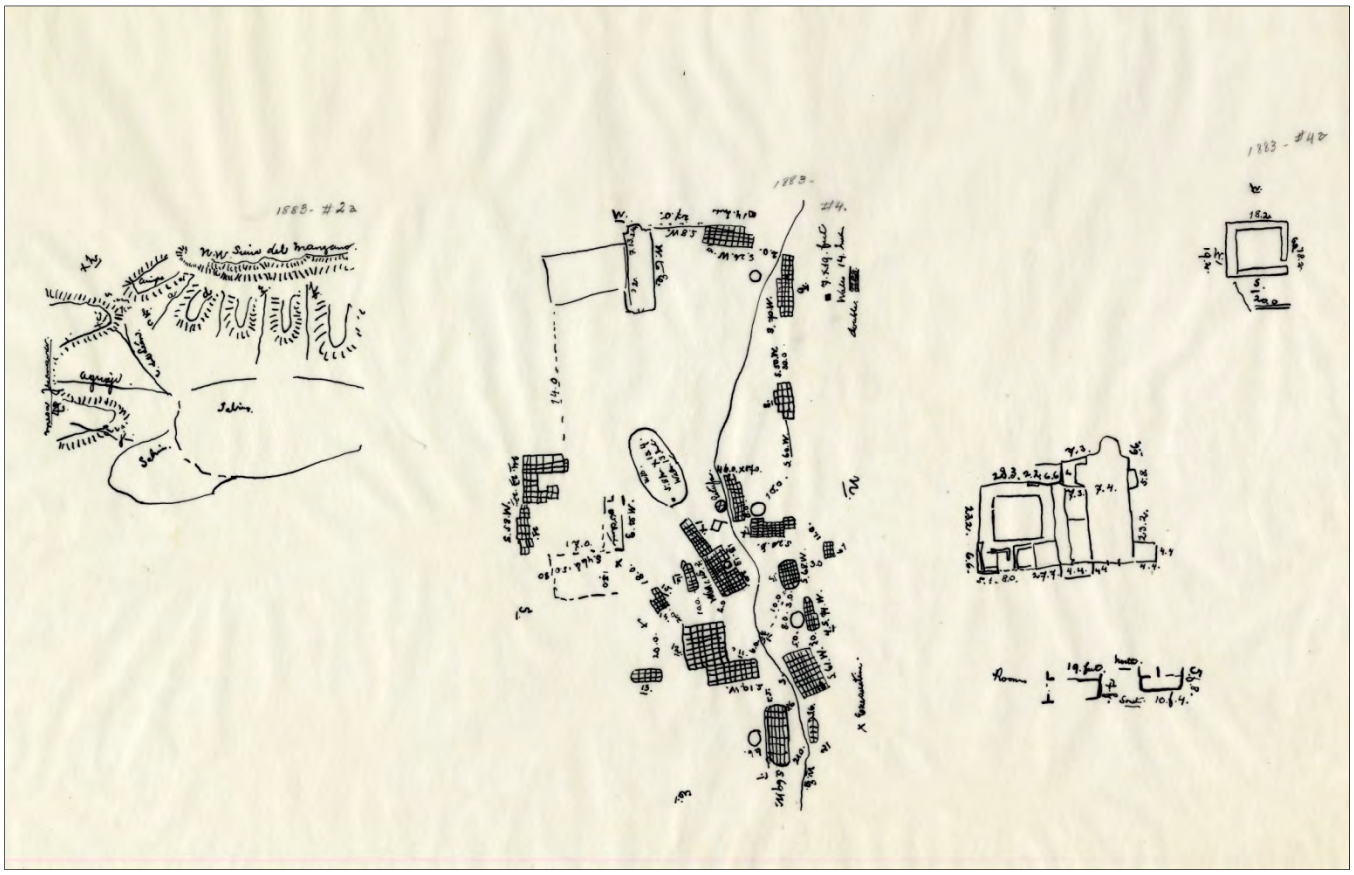
United States Department of the Interior
National Park Service

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Figures Page 11

11. Sketch drawing by Adolph Bandelier showing the main buildings and structures of the Pueblo Mission Complex as they appeared in 1883. Bandelier used this sketch to create the watercolor (Figure 10) on the preceding page. Image courtesy of the Museum of New Mexico, Santa Fe.



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

Section number Figures Page 12

12. Photograph of the eastern and northern elevations of the Iglesia de San Buenaventura, taken by Charles Lummis in 1890. Image courtesy of the Museum of New Mexico, Santa Fe.

13. Photograph showing the Iglesia y Convento de San Buenaventura, facing northeast, taken by Charles Lummis in 1890. Image courtesy of the Museum of New Mexico, Santa Fe.

14. Photograph of a corridor within the Convento de la Iglesia de San Buenaventura, taken by Charles Lummis in 1890. Image courtesy of the Museum of New Mexico, Santa Fe.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Gran Quivira Historic District, Salinas Pueblo Missions National Monument
Name of Property
Socorro and Torrance Counties, NM
County and State
Name of multiple listing (if applicable)

Section number Figures Page 15

15. Photograph showing the main entrance on the east elevation of the Iglesia de San Buenaventura, taken by Charles Lummis in 1890. Image courtesy of the Museum of New Mexico, Santa Fe.

United States Department of the Interior
National Park Service

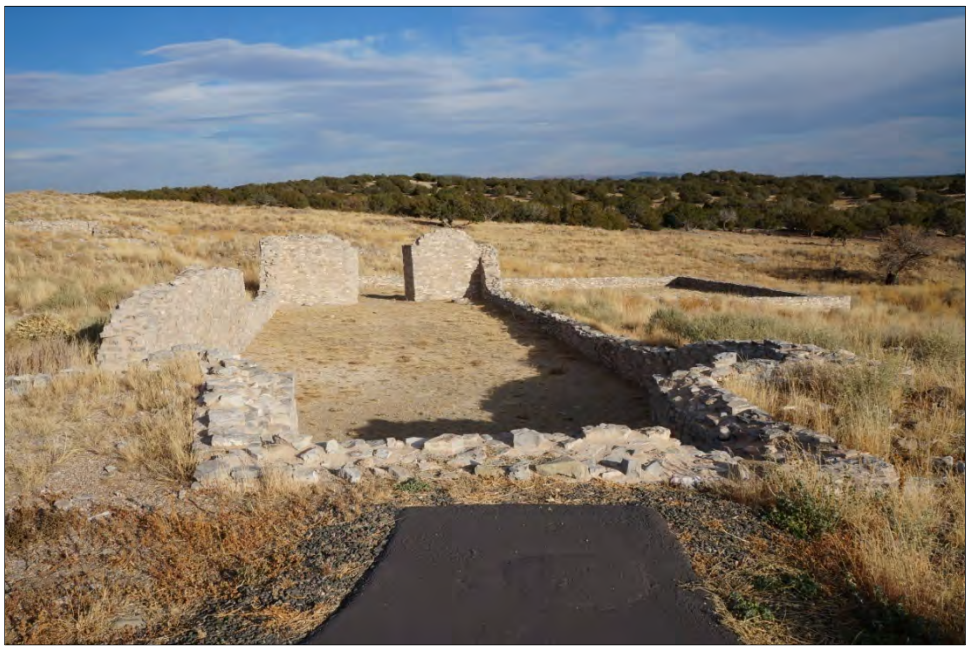
Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 1

Name of Property:	Gran Quivira Historic District
City or Vicinity:	Mountainair
County:	Torrance and Socorro
State:	NM
Name of Photographer:	Greta Rayle
Date of Photographs:	November 8, 2012
Location of Original Digital Files:	53 W. Third St., Ste. 450 Tempe, AZ 85281

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_001)
LA120—Iglesia de San Isidro and its walled campo santo (visible in the background), camera facing east.



United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 2

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_002)
LA120—Walled campo santo and Iglesia de San Isidro (at right), camera facing southeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 3

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_003)
LA 120—Convento de San Isidro at the west end of Mound 7, camera facing northeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 4

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_004)
LA120—Window and doorway within the sacristy of the Iglesia de San Buenaventura, camera facing west.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 5

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_005)
LA 120—Convento de San Buenaventura, camera facing southeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 6

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_006)
LA120—Overview of the Iglesia de San Buenaventura with ADA boardwalk trail in the foreground, camera facing southeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 7

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_007)
LA120—Overview of excavated rooms within Mound 7, showing modern stabilization efforts and drain installation, camera facing northeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 8

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_008)
LA 120—Mound 10 (also known as House A), camera facing south.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 9

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_009)
LA120—Kiva F, camera facing southeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 10

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_010)
LA120—Kiva D with the Campo Santo and Iglesia de San Isidro in the background, camera facing southeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 11

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_011)
Gravel access road leading east of LA120, camera facing east. Mound 18 is visible at the left of the photograph and Mound 16 is visible to the right.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 12

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_012)
LA120—Buried pueblo mounds to the north of the Mound 7, camera facing northeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 13

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_013)
Overview of landscape surrounding Gran Quivira to the west of LA120, camera facing northwest.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 14

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_014)
LA120—WPA era culvert to the east of the paved interpretative trail, camera facing southeast.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 15

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_015)
Paved interpretative trail (former entrance road) with WPA-era culvert (at right), camera facing north.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 16

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_016)
Gran Quivira Visitor Center, camera facing northwest.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 17

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_017)
NPS Residence No. 2 (Housing Unit #13, camera facing southwest.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 18

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_018)
NPS Residence No. 1 (Housing Unit #12), camera facing southwest.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 19

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_019)
Access road leading to NPS Staff Residences No. 1 (at left) and 2 (at right), camera facing southwest.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 20

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_020)
Storage Building to the northeast of Residences No. 1 and 2, camera facing east.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 21

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_021)
Entrance road and sign, camera facing east.

United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 22

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_022)
Overview of the picnic area in the center of the looped parking lot, camera facing north.

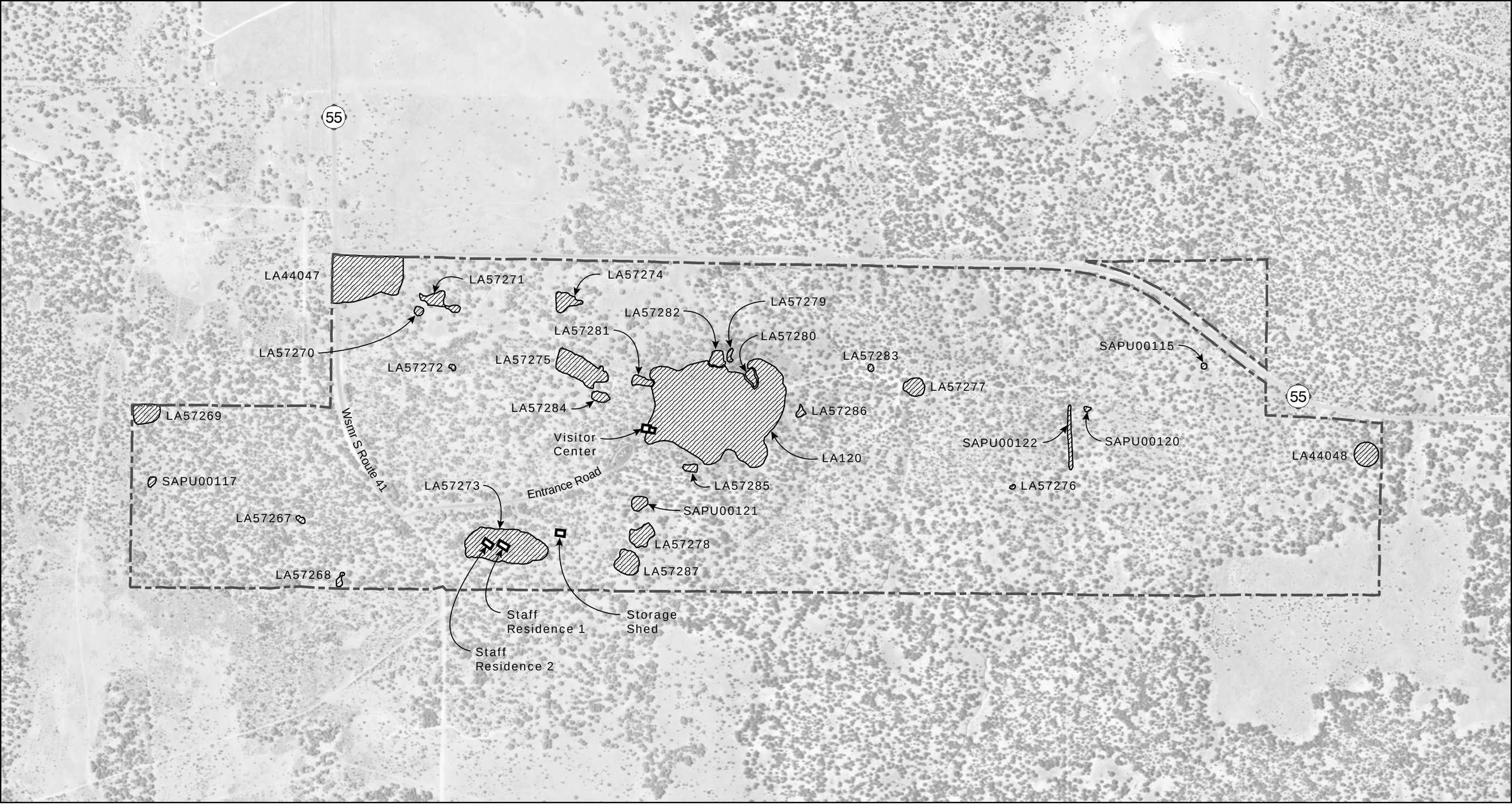
United States Department of the Interior
National Park Service

Gran Quivira Historic District
Name of Property
Torrance and Socorro Counties, NM
County and State
Name of multiple listing (if applicable)

National Register of Historic Places Continuation Sheet

Section number Photo Page 23

Photo# (NM_Torrance&SocorroCounties_GranQuiviraHD_023)
Overview of the Gran Quivira Visitor Center from the parking lot, camera facing northeast.



Key

Gran Quivira Historic District

Contributing Resource

Non-contributing Resource

Source: World Imagery courtesy of ESRI
Map Projection: NAD 1983 Zone 13

N

0 800 ft

55

LA44047

LA57271

LA57274

LA57279

LA57282

LA57281

LA57280

LA57270

LA57272

LA57275

LA57283

LA57277

LA57284

LA57286

LA57269

Visitor Center

55

SAPU00122

SAPU00120

LA44048

Wsmr S Route 41

SAPU00117

LA57273

Entrance Road

LA120

LA57285

Inset Map

LA57276

SAPU00121

LA57267

LA57278

LA57287

LA57268

Staff Residence 1

Storage Building

Staff Residence 2

Key

Gran Quivira Historic District

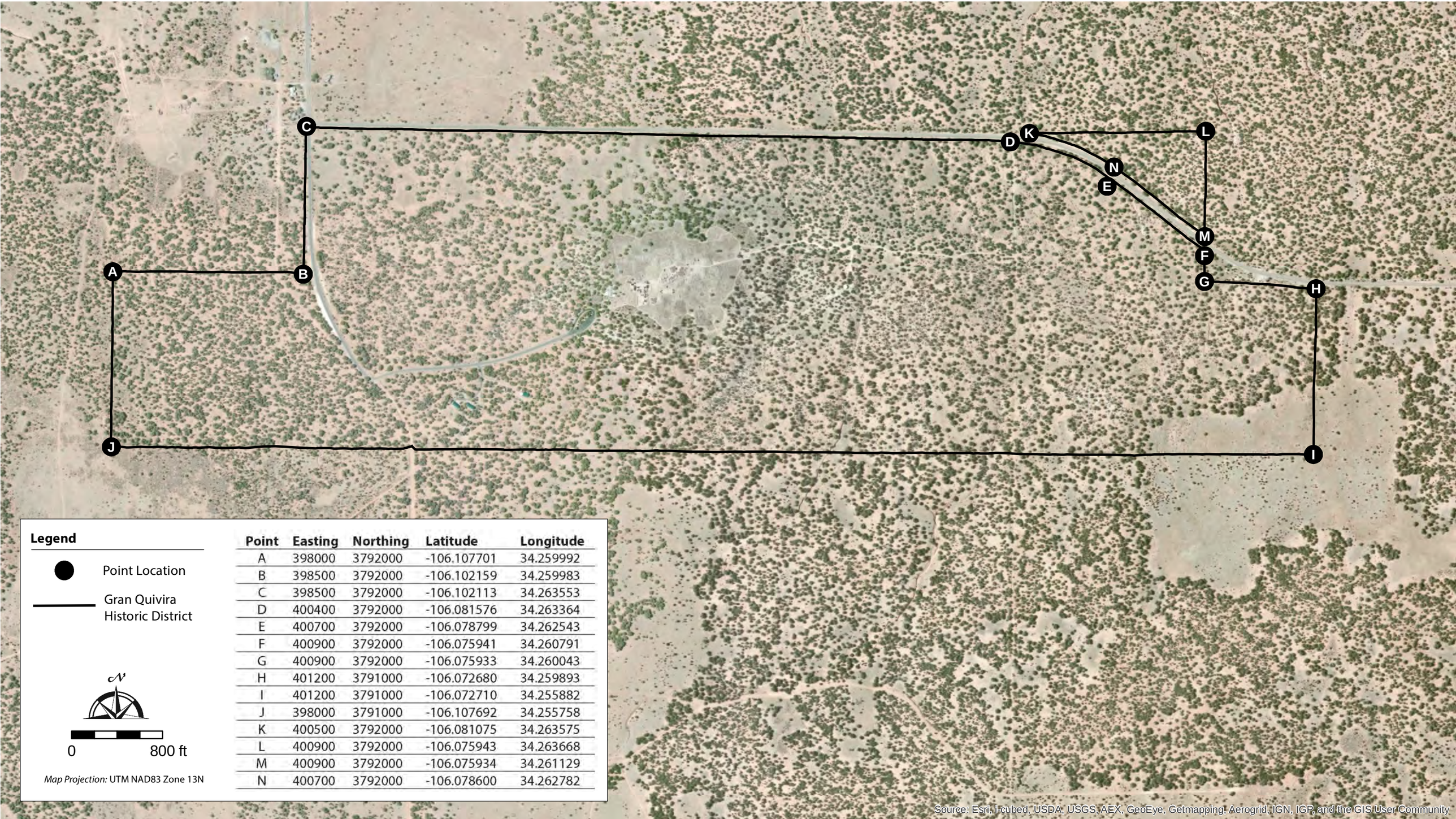
Contributing Resource

Photo points

Non-contributing Resource

Source: World Imagery courtesy of ESRI
Map Projection: NAD 1983 Zone 13

0 800 ft



Legend

- Point Location
- Gran Quivira Historic District

N

0 800 ft

Map Projection: UTM NAD83 Zone 13N

Point	Easting	Northing	Latitude	Longitude
A	398000	3792000	-106.107701	34.259992
B	398500	3792000	-106.102159	34.259983
C	398500	3792000	-106.102113	34.263553
D	400400	3792000	-106.081576	34.263364
E	400700	3792000	-106.078799	34.262543
F	400900	3792000	-106.075941	34.260791
G	400900	3792000	-106.075933	34.260043
H	401200	3791000	-106.072680	34.259893
I	401200	3791000	-106.072710	34.255882
J	398000	3791000	-106.107692	34.255758
K	400500	3792000	-106.081075	34.263575
L	400900	3792000	-106.075943	34.263668
M	400900	3792000	-106.075934	34.261129
N	400700	3792000	-106.078600	34.262782


AREA
CLOSED


TRASH
CRAFTSMAN


GRAN QUIVIRA
RUINS
NATIONAL PARK SERVICE
SALINAS PUEBLO MISSIONS
NATIONAL ONUMENT

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Gran Quivera Historic District

MULTIPLE NAME:

STATE & COUNTY: NEW MEXICO, Socorro

DATE RECEIVED: 5/01/15 DATE OF PENDING LIST: 5/29/15
DATE OF 16TH DAY: 6/15/15 DATE OF 45TH DAY: 6/16/15
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 15000355

REASONS FOR REVIEW:

APPEAL:	N	DATA PROBLEM:	N	LANDSCAPE:	N	LESS THAN 50 YEARS:	N
OTHER:	N	PDIL:	N	PERIOD:	N	PROGRAM UNAPPROVED:	N
REQUEST:	N	SAMPLE:	N	SLR DRAFT:	N	NATIONAL:	N

COMMENT WAIVER: N

√ ACCEPT ___ RETURN ___ REJECT 6-15-15 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA_____

REVIEWER_____ DISCIPLINE_____

TELEPHONE_____ DATE_____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.

United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, DC 20240

April 27, 2015

Memorandum

To: Acting Keeper of the National Register of Historic Places

From: Deputy Federal Preservation Officer, National Park Service

Subject: National Register Nomination for Gran Quivira Historic District, Salinas Pueblo Missions National Monument, Socorro and Torrance Counties, New Mexico

I am forwarding the National Register nomination for the Gran Quivira Historic District, within the Salinas Pueblo Missions National Monument. The Park History Program has reviewed the nomination and found the property eligible at the national level of significance under Criteria A, C, and D, with areas of significance of Exploration/Settlement; Religion; Science; Architecture; and Archeology: Pre-historic, Historic Aboriginal, and Historic Non-Aboriginal. It also meets the requirements for Criterion Consideration A: property owned by a religious organization or used for religious purposes.

United States Department of the Interior
NATIONAL PARK SERVICE
INTERMOUNTAIN REGION
History Program
P.O. Box 728, Santa Fe, New Mexico 87505-0728

H-32

February 26, 2015

To: Associate Director, Cultural Resources (WASO-3128)

Attention: Chief Historian, Park History (WASO-2261)

From: Historic Preservation Programs Manager, Intermountain Regional Office

Subject: Approval of the National Register of Historic Places Nomination for Gran Quivira Historic District (Salinas Pueblo Missions National Monument)

The Intermountain Region has contracted for the completion of a National Register of Historic Places nomination for the Gran Quivira Historic District (Salinas Pueblo Missions National Monument).

The nomination has undergone park, regional and State Historic Preservation Office review. The nomination represents additional documentation which fully identifies and explains the Gran Quivira Historic District's significant cultural resources worthy of preservation.

I support the listing of the Gran Quivira Historic District on the National Register of Historic Places.

Should you have any questions, please call me at 505-988-6847.

Sam Tamburro
Historic Preservation Program Manager, Intermountain Regional Office

Enclosures

STATE OF NEW MEXICO
DEPARTMENT OF CULTURAL AFFAIRS
HISTORIC PRESERVATION DIVISION

Susana Martinez
Governor

BATAAN MEMORIAL BUILDING
407 GALISTEO STREET, SUITE 236
SANTA FE, NEW MEXICO 87501
PHONE (505) 827-6320 FAX (505) 827-6338

April 11, 2014

Glenn M. Fulfer, Superintendent
National Park Service
Salinas Pueblo Missions National Monument
PO Box 517
Mountainair, NM 87036

Re: Gran Quivira Historic District, Socorro and Torrance counties, New Mexico

Dear Mr. Fulfer:

Thank you for the opportunity to review the draft nomination Gran Quivira Historic District, Salinas Pueblo Missions National Monument. We concur that the Gran Quivira Historic District meets the National Register Criteria and is eligible for listing in the National Register. We believe that the documentation supports both periods of significance and that this National Register nomination will be a valuable planning tool for many years to come.

When the historic district is officially listed in the National Register, please forward a copy of the final nomination so that we may include it in our files. If you have any questions, please call me at (505) 476-0444 or email me at steven.moffson@state.nm.us

Sincerely,

Steven Moffson
State and National Register Coordinator