

final interpretive prospectus

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PROPOSED

SALINAS

NATIONAL MONUMENT / NEW MEXICO

RECOMMENDED:

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February 17, 1976

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SALINAS
NATIONAL MONUMENT



FINAL INTERPRETIVE PROSPECTUS

REVIEW NOTE

This prospectus has received technical review by interpretive specialists of the Harpers Ferry Center and the Denver Service Center. Interpretive objectives and thematic structure and emphasis were accepted without reservation. But there was concern that media functions, particularly the role of exhibits, might be too rigidly and ambitiously assigned in the Interpretive Treatment section. Therefore, HFC Manager Marc Sagan requested that one caveat be inserted, by this means: Combinations and assignments of media will be restudied by media experts during the detailed planning stages for each unit of the proposed national monument to assure proper balance and functioning of exhibits, objects, and audiovisual devices.

William E. Brown.
Team Captain
5/9/74

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INTRODUCTION

About A.D. 800, village Indians began settling in what is now central New Mexico. The mountains and mesas of this region formed a frontier between a great river valley to the west and dry plains to the east. Through the passes and valleys of the highlands, trade routes funneled a varied traffic of people and goods — and precious salt from nearby salt marshes. From earliest times, then, the region's history was one of people and cultures intermingling, interacting, and blending.

Over the centuries subtle balances evolved, allowing the villagers to adjust both to this marginal land, and — through the lubricant of trade — to other Indians who bordered and traversed their country.

In the 1620s, the Spaniards came to this place of the salt trade, calling it Salinas Province. In the crucible of cultural contact they exerted new, extreme pressures that upset the previous balances. The villagers' relations with nature and with other peoples were stretched. The internal cohesion of the villages themselves weakened under the impacts of Spanish missionization and economic demands. Divided counsel among the Spaniards — between church and civil authorities — further strained human and environmental bonds.

For all of the Salinas Province, the 17th century was a time of turmoil, change, and finally, disaster. The century had opened with the advent of new men with new customs, new materials, and new religion. The excitement of "newness" evaporated, and the points where the two cultures abraded became festering sores. This strife between Spaniards and villagers coincided with increasing pressures from nomadic Indians of the plains, whose raiding parties spread pillage and death throughout the province. These human dislocations, compounded by natural disasters, proved fatal.

The Salinas Province, as a home for village Indians and an outpost of Spanish missionary efforts and civil authority, ceased to exist.

INTERPRETIVE OBJECTIVES AND THEMES

To create from the historic-resources base of Salinas National Monument an environment that aids visitors to envision and, as appropriate, to vicariously experience:

The daily life of the prehistoric Indians of the region, stressing the environmental balances necessary in a marginal land.

The cultural dynamics of the prehistoric period, emphasizing the geographical and trade factors that fueled those dynamics.

The background, purpose, and operation of the Spanish frontier system from the Spanish viewpoint — with both ecclesiastical and secular motivations and modes fully developed.

The Indians' evolving view of and response to the Spanish incursion, in both its church and state manifestations.

The Spaniards' attempted cultural assimilation of the Indians through the mechanism of the mission community, with indication of both positive and negative dynamics that operated in the community.

The Inquisition as it operated in New Mexico, with special reference to its contribution to church-state conflict.

The economic dynamics that weakened the Salinas Province, showing the interaction between the supportive economics of the villagers; the exploitive economics of the Spaniards (both ecclesiastical and secular); and the trade, slavery, and raiding that involved the nomadic Indians of the plains.

These specific, subject-matter themes – based on the historic resources themselves – will be synthesized in the central interpretive facility, in selected general interpretive media (publications), and through media and personal-contact interpretation on site. The result of synthesis will be visitor understanding of a sweep of history showing:

Prehistoric settlement and accommodation in a marginal environment – a phenomenon characterized by subordination of human aspirations and demands to environmental limitations. *Then*, introduction of non-accommodating factors, through both the Spanish incursion and Apache raids, that upset the balances and led to the demise of the historic Salinas Province.

At the mechanical level, interpretive objectives include these basics:

Visitor experience in the dispersed units of the monument will be facilitated by adequate orientation at all units. Suggested visitor-use patterns – between units and within units – will accommodate varying visitor interest levels and time allocations.

Interpretive facilities and programs will judiciously mix:

- indoors and in-the-resources visitor involvement.
- personal-contact and media/device interpretation.
- directed and non-directed experience options.
- core- and extended-visit options, including in-depth interpretive experiences for the latter.

Interpretive facilities and devices in and adjacent to ruins will be blended into the ruins' setting in a way that does not detract from or distract visitors from the historic resources.

As an invitation to Spanish-speaking visitors, selected interpretive media and programs will be bilingual, and Spanish-speaking staff will be recruited.

Offsite interpretation will continue to be utilized to make the monument a cultural resource, not just an economic asset, of the nearby community.

ADMINISTRATIVE BACKGROUND

The interpretive program at Gran Quivira National Monument developed over the years since 1923 with no guidelines to chart its course. As new portions of the Pueblo de las Humanas and the Franciscan churches were excavated, they were tacked onto the existing self-guiding trail, and minor artifacts were added to the small exhibit room. The lack of a currently approved master plan and interpretive prospectus has prevented programming for an adequate visitor center/museum complex and for logically routed interpretive trails through the ruins. The interpretive theme followed in the past has dealt with Spanish exploration and settlement of the Southwest, and mainly concerned itself with the Franciscan mission churches constructed at Gran Quivira.

The master plan has been prepared under the theme "Indian meets European," and will concern itself with the interpretation of the religious, political, and cultural aspects of the Indian-Spanish encounter in the area of the monument.

The master plan envisions the addition of Abo and Quarai State Monuments to the existing Gran Quivira National Monument and establishment of a new "Salinas National Monument," with an administrative headquarters and visitor orientation center in the centrally located town of Mountainair. Small visitor centers will be constructed at the disjunct sites. Because this enlargement is not definite, and certainly not immediate, it is proposed that a visitor orientation center be developed in Mountainair with a smaller visitor center at Gran Quivira. The proposed development will dovetail into the addition of Abo and Quarai, if and when that occurs; if these additions should not occur, the proposed development will provide for essential offsite facilities for the management of Gran Quivira. This interpretive prospectus provides for either contingency.

HISTORY

The history of the Salinas Province centers around the European influence on the Indian settlements of Abo, Quarai, and Gran Quivira.

A set of natural conditions – good soil, game, water (at Abo and Quarai), a strategic trade position, and salt from evaporated Pleistocene lakes – attracted Indians to the Salinas Province as early as A.D. 800. Gran Quivira was on the northern fringe of the Mogollon culture, and the early pithouses contain Mogollon brownwares.

In the 12th century, Anasazi influence entered the Salinas Province from the north, most obviously with the introduction of the kiva. By the 1300s, the culture of the Salinas Province pueblos was very similar to that of the upper Rio Grande.

Approximately A.D. 1545, there was another cultural influx that included new pottery styles and the introduction of cremations. (This is based on excavation at Gran Quivira; future excavation may reveal that the same influx occurred at Abo and Quarai.)

Abo and Gran Quivira were continuously occupied up to the advent of the Spaniards. It is possible that Quarai may have been abandoned during prehistoric times and then resettled by the Spaniards in their attempt to consolidate the pueblos for church administrative purposes. If research confirms this resettlement, it is important and will be incorporated in the interpretive story.

Although the early Spanish *entradas* into New Mexico were not directly concerned with Salinas Province, they heralded the arrival of Hispanic culture in the Southwest. During the 17th century Spanish occupation of New Mexico, gold was no longer the driving force of Spanish expansion. Under heavy pressure from the Pope, the Spanish Crown now turned its efforts toward the salvation of Indian souls. The Franciscans were to represent the church in this effort.

At Abo, this religious activity in the Salinas Province was the longest and most consistent. Apparently the mission San Gregorio de Abo was manned almost constantly from the beginning of missionary activity in the middle 1620s to abandonment 50 years later. The church was large and elaborate, and possessed "a fine organ." Some other churches in the province became *visitas* of Abo during the periods when no priest was in residence. What little excavation has been carried on at Abo has concentrated on the Spanish buildings. Excavation of more of the pueblo is necessary, and may tell much about the effects the two cultures had on each other.

Quarai was more important as an ecclesiastical headquarters than as an Indian center. The two personalities of Spain – sacred and secular – developed a bitter rivalry during the 17th century, setting governor against *custodian*. This was a remote frontier, far from the influences of Mexico City and Spain, and the church was hard put to keep her "children" free of what she deemed "pagan superstitions and witchcraft" on this frontier. For these reasons, the Holy Office of the Inquisition was brought into New Mexico, and its headquarters was situated in the *convento* complex at Quarai. In the struggles that racked 17th century New Mexico, much of the planning and drama took place here, and much of it is preserved in available legal records.

Gran Quivira had less Spanish contact than either Abo or Quarai. Although it was the largest Indian village in the region, Gran Quivira was also the most distant from Santa Fe and was only sporadically a residence of the Holy Order. A mission was established and a church built in 1629, but from 1631 to 1659 there was no resident priest, and the mission became a *visita* of Abo. Two other priests served here subsequently, but apparently there was no priest in the mid-1670s when it was abandoned.

During the 17th century, the Franciscan missionary effort produced periods of intense activity in the Salinas Province – as evidenced by the great churches whose ruins still stand. But the Spanish presence also caused radical alterations in finely balanced patterns of existence that evolved during previous centuries. At best, the province could produce only a meager surplus. Spanish demands – ecclesiastical and secular – and Apache raids drained off that surplus, and more. Ensuing human turmoil, combined with natural disasters, finally forced abandonment of the province by both villagers and Spaniards.

The theme of the monument under Part One of the National Park Service Plan – History – is I.e., "Indian meets European." The Salinas Province, with more excavation at Abo and Quarai, has the potential to be a classic study of this cultural contact.

EXISTING INTERPRETIVE FACILITIES

Gran Quivira has a completely inadequate, converted residence/museum and an illogically laid-out trail that has served the visitor fairly well with the use of a leaflet. The ruins are in a good state of preservation, but continuous maintenance stabilization is needed in excavated portions.

Quarai has a small combination visitor center/residence that is adequate for a "holding action," but is poorly situated and should be replaced. The present trail is poorly laid out and totally inadequate.

Abo has no visitor-use facilities.

THE VISITORS

At present the average visit to each of the monuments is less than an hour. A summer weekend will bring, at most, 400 people from Albuquerque to Gran Quivira on 1-day excursions; the visitation for Abo and Quarai is not known. Out-of-state tourism drops off drastically in the winter, but the local weekend outings continue. As a result of offsite interpretive activities, local schools use Gran Quivira for school field trips; however, energy limitations are dramatically decreasing winter use and school trips.

Assuming relief on the energy front, development of Abo and Quarai will increase visitation dramatically. The imminent paving of the section of New Mexico 14 between Gran Quivira and Carrizozo will create a natural vacation route connecting White Sands, Ruidoso, Carlsbad, and points south with Santa Fe, Pecos, and the Albuquerque-Gallup-Arizona route. The improvement of this section of New Mexico 14 should create a considerable increase in visitation at Gran Quivira.

The historical knowledge that visitors bring varies enormously. Some come with completely naive ideas of the West and of Indians; but the Southwest has a large number of amateur archeologists and historians, so there must be provision for in-depth interpretation.

PROPOSED INTERPRETIVE TREATMENT

INTERPRETIVE BASE

Following the broad National Park Service responsibilities in the interpretation of prehistoric and historic sites and in creating environmental awareness, there will be expression of the success and failures of the Indians and Spaniards in adapting to each other and to the environment of the Salinas Province. Historically, the broad idea of cultural contact will be examined through the specific instance of the Hispanic/Pueblo encounter. For clarity, each detached site will emphasize that part of the story most obviously found there:

Gran Quivira: changes in Indian life prior to and during the time of contact with the European (Theme 1c1), and native migrations and warfare resulting from contact (Theme 1c2b);

Abo: the daily life of church and pueblo (Themes 1c2, 1c3);

Quarai: the institution of the church (and especially the Inquisition) as an arm of European culture; and Christianity versus the native religion (1c2a, 2a3).

The interpretive thrust will be approached from four levels:

Level 1 – Mountainair Visitor Contact/Orientation Center: Here the visitor will contact the Salinas Province and its significance. He will also be made aware of the individual sites and be encouraged to visit them.

Level II – Individual Site Visitor Centers: At this point, the visitor receives information and views exhibits relating to the specific site, its importance, and its place in the Salinas Province story. He is further encouraged to visit the physical ruins.

Level III – Individual Site Physical Ruins: The interpretive trail leads the visitor to and through the area where the events occurred – the prehistoric and historic ruins. Here the story unfolds to the life of flesh-and-blood people; here the cultures meet face to face; here the changes and conflicts occur. At this point the personal interpreter, the mechanical audio medium, the signs, and the written word come into full use.

Level IV – Follow-up Information: At all the visitor centers there will be sales outlets where information will be available to the visitor who wants a "little more." Such information will be available in the form of publications, postcards, and visual reproductions.

VISITOR CENTER IN MOUNTAINAIR

Because there is no appropriate facility in Mountainair, the visitor orientation center and administration complex will be a new development. Such construction, combined with the relatively complete knowledge available from past years of administration of Gran Quivira, presents a superb opportunity to break the mold of the traditional "corn, beans, and squash" presentation on exhibits around the walls.

The function of the visitor orientation center will be twofold: To orient the visitor to the Salinas Province, its individual sites, and its role in prehistoric and historic periods; and to provide a central information/contact station for the visitor.

In the lobby area, the visitor will be greeted by a uniformed National Park Service employee. There will be a vicinity map display, immediately clearing up any question about the geography of the monument with its three outlying sites, and the visitor will be informed that Quarai is specifically suited for wheelchairs.

The orientation of the visitor will be accomplished through the following interpretive media – low-keyed exhibits, an audiovisual presentation, personal contact, and publications.

Exhibits

With a visitor orientation center remote from the individual sites, it is possible that visitors will pay it only one visit, either before or after visiting the sites. This necessitates anticipating questions that may arise while the visitor is at the individual site and "pre-answering" them. The Park Service experience at Gran Quivira, however, makes most of these questions predictable. The exhibits should not attempt to answer all the questions, but should support the audiovisual presentation. There should be no attempt to duplicate or to tell any portion of the story that can be better told at the individual visitor centers.

The following suggestions point out some possibilities for themes and subject matter. As set forth below, themes and subject-matter specifics are isolated for emphasis. Exhibit planners might well combine various elements in "action" exhibits — the origin of limestone building blocks might be a sidelight of an exhibit showing an Indian building of such blocks, rather than be treated in a specific exhibit on the Permian sea.

At a higher level, the natural scene and environment could be treated through the eyes of prehistoric and historic inhabitants, each of whom had a different set of approaches and needs in relation to that environment — an Indian villager was concerned principally with the basics of water, soil, slope gradients (for fields or terracing), and wild foods. A Spanish missionary, interested in conversion of souls, needed a village of Indians to instruct and convert — his direct concern was an environment with people; only indirectly did he care about soil, for such things were simply conditioning factors that allowed the congregation of people.

Another combining approach might be the use of a specific factor, such as salt, to illuminate a series of natural or human events — salt as a product of natural processes; salt as a stimulator of prehistoric trade; salt as a cause of conflict between church and civil authorities (salt shipped to Mexican mines produced income for colonists and civil authorities); salt as a contributor to the collapse of the province (village Indians carrying salt to the mines could not work their fields).

Thus might the following "blocks" of subject matter be manipulated for interpretive effect:

The Natural Scene

The natural backdrop of human occupation in what became the Salinas Province is crucial to visitor understanding of the history there. Major elements of this environment that attracted settlement include building materials, wild plants and animals, salt beds, soils, and a frontier-area

geographic location. Whether these elements are traced back to physical origins (ancient seas, climatic conditions, geologic forces), or treated simply as being there for the taking, the important interpretive goal is to work them into the human occupation/use story.

Sequence of Development

The goal is to establish a time frame showing a long Indian occupation prior to the brief cataclysm of Spanish presence. This kind of interpretive message is necessary to bring Indian-theme interpretation into proper focus – thus balancing the ruins scene, where mission/convento ruins dominate.

The Village Indians

This goal establishes the pueblos as functioning forms of society before European contact; describes the blending of Mogollon and Anasazi influences; shows that each pueblo was a distinct unit – like a city-state; provides transition to Spanish missionization effort by showing that missionaries could succeed in their mission only with village (as opposed to nomadic) Indians.

The Spaniards

This deals with the symbols of Spain and of Spaniards – the Iberian context that produced the men who explored, colonized, and converted the borderlands; and concentrates on the Catholic Church as the principal instrument of Spain's power in this province. The symbols here establish the Spaniards as tough and doctrinaire. People – however worthy their intent, given historical context – who *imposed* their ways and beliefs on the Indians.

(Note: Exhibits dealing with Pueblos and Spaniards *and* the cultural confrontation between the two should set the scene for narrative presentation in the audiovisual medium. The exhibits should not attempt to develop that narrative.)

The Salinas Province as a Trade Center

Shows the importance of salt as a trade medium and economic support factor in both the prehistoric and historic periods. Graphically portrays trade routes and sources of imported trade items such as shells, pottery, macaws, and tools. Establishes trade as a medium of cultural diffusion and as a tenuous and unpredictable bond between the Pueblos and the Indians of the Plains.

Conflict and Abandonment

Social and religious disruption caused by culture overlay.

Troubles with the Apaches.

Drought.

Disease.

This convergence of crises is the climax of "big picture" interpretation.

Orientation to Three Historic-Resource Sites

A major function of this interpretive center is to encourage visits to the individual ruin sites. Exhibits – invitational graphics and theme statements – should create the interest necessary to achieve this end.

Archeological Science

A possible exhibit theme at the Mountainair Visitor Center could tie-in to proposed excavations at Abo and Quarai. Treatment of artifacts, their significance as clues to the past, and the concept of a peek-in mini-laboratory would be an invitation to visitors to see excavations in progress at the sites.

(Note on exhibit resources: There are adequate artifacts in the Mound Seven collection stored at Tucson to supply Gran Quivira and the Mountainair Visitor Center. Should Abo and Quarai be transferred to the National Park Service, attempts should be made to obtain suitable artifacts from the Museum of New Mexico for collection and exhibit purposes, until such time as the National Park Service undertakes site excavation. In addition, there are existing models of La Purisima Concepcion and San Gregorio de Abo now on display at Quarai; and sufficient data exists to construct a model of San Buenaventura. Plant and animal specimens can be gathered locally.)

Audiovisual Program

It is proposed that a sound/color film be developed to provide for a historical overview of the area. This will be an orientation for the visitor and will place the time and events in perspective. Length of film should not exceed 15 to 20 minutes, and it should not attempt to tell all of the Salinas Province story. Activation should be upon demand in an auditorium with a seating capacity of 50, expandable to 100.

A film is preferable to lap/dissolve slides because of its story-telling power. If at all possible, it would be preferable to use live action in the film rather than artwork, unless the latter utilizes the "moving camera" technique to lend life to a photo or painting. For instance, a mere shot of hands coiling a rope on a wooden deck will be much more evocative of Columbus' voyage than a painting of the Santa Maria – and could be filmed on the Shenandoah at Harpers Ferry! This film, as well as the Mound Seven excavation film, will also be useful for specialized or offsite programs.

The conceptual frame for the film derives from the convergence of two major streams of culture in the Salinas Province: The Spaniards from their medieval and Catholic background, steel-tempered by eight centuries of religious and territorial warfare; the Pueblos from their desert culture background, possessed of a world view almost totally at odds with all things European.

Having established these cultural differences — in a context that properly respects the differing cultural premises and developments — the film would retrace the historical forces and movements that brought the two cultures together in the Salinas Province.

Contact and convergence on the mission frontier would illustrate both adaptations and rejections, respectively, by Spaniards and Indians. Conflicts resulting from the rejections, as well as imbalances resulting from adaptations, would carry the next segment of the story. Exacerbation of these conflicts and imbalances by other forces — Apaches, church-state troubles, natural disasters — would illustrate the province's vulnerability.

Finally, the social- and natural-environment exhaustions produced by day-to-day attrition and periodic crises would set the stage for abandonment.

As fuel for thematic selection and combination, a film treatment prepared by area interpreter Dan Murphy is found in appendix A.

Personal Contact

Whether visitors stop at the Mountainair center first or arrive there after a site experience, personal contact of a high order is necessary. Orientation to the dispersed sites will require more than a mechanical or passive relationship between information-receptionists and their questioners. Followup visitors (those who have been to a site first) will want to discuss their experience with a knowledgeable, fluent, and friendly interpreter. This means that *professional backup should be in-residence at all times at this center*. Training of "desk" persons must be thorough, and audits of their performance must be constant.

Provision should be made in this center for a sit-down discussion corner — say, with a fireplace — where the interpreter can get together with an interested individual or group and talk over the Salinas Province story.

Publications

A free folder with *excellent* regional and site maps and brief descriptions of the interpretive themes at each site is essential. A full range of followup (take-home, read-at-leisure) publications of both special and general nature will be offered.

VISITOR CENTERS, INDIVIDUAL SITES

Gran Quivira

There is no point in having this visitor center (or those at the other sites) duplicate the main visitor orientation center; the great majority of visitors will have just been there, or will visit there after seeing the ruins. Rather it will serve for the area interpretive theme introduction, for exhibit of artifacts, and will provide work areas for and contact with National Park Service employees.

As at the Mountainair visitor orientation center, there will be regional orientation clarifying the locations of the monument's dispersed sites.

Substantive exhibits will not deal with the whole Salinas Province, but with the Gran Quivira site. Major emphases will be the chronological story of life on the hill and the theme of cultural change, both prehistorically (peripheral groups) and historically (the Spaniards). There should be exhibits showing the village's trade relations with the nomadic Indians to the east and south. Much of this can be artwork and photos with some appropriate artifacts.

Because visitation at any time should be roughly one-third of that at the central visitor center, more personal interpretation will be possible.

Quarai

The theme of Quarai is the institution of the Catholic Church, including the Inquisition, as a factor in the exploration and settlement of the New World. The following subthemes should be treated in the visitor center: orientation to the monument with its separate sites; the early discussions concerning Spanish abandonment of the unprofitable New Mexico colony; the decision that the Crown maintain and, in fact, underwrite the colony. The latter was based on Pope Alexander VI's *papal bull* charging the King of Spain with the care of the souls of New Mexico natives – this decision guaranteed the survival of the province and must be accented.

Several great 17th century ecclesiastics were stationed here, among them Esteban de Perea, Fray Nicholas de Freitas, and Fray Geronimo de la Llano. The story of one of them should be told. If Llano is chosen, Fray Angelico Chaves' photo of his opened sepulchre would be an effective exhibit resource.

The church-state controversy erupted as each jurisdiction attempted to extend its own powers. The Inquisition was brought in to enforce the Catholic Church side, and was effective in doing so. An exhibit showing the place of the Inquisition in the hierarchy of the church and its legal standing as an enforcement arm of the church would help interpret the reason for its existence at Quarai. Here also might

be exhibited instances of specific conflicts — use of Indians by both church and state, and so forth.

El Greco did a famous painting of Cardinal Nino de Guevara, one of the chief Inquisitors. A suitable reproduction would be appropriate.

A painting might portray the incident when Alcalde Major Aguilar broke up a mass by disputing the priest. This incident would lead into the final decay of church-state relations. The Freitas-Aguilar incident will present the situation in microcosm, with the added drama of known individuals.

In addition to available artwork, as referenced above, proposed excavations and existing collections at the Museum of New Mexico would provide rich artifact resources.

Abo

As at the other sites, orientation will immediately indicate the location of the detached sites of the Salinas Province.

The model of San Gregorio de Abo, presently at Quarai, might be located in this visitor center — placed in such a way that easy visual reference can be made from it to the ruins.

The theme at Abo will be that of the "pillar of society," the carrying on of the day-to-day work of the church and the pueblo. Much of the needed information on cultural contact lies underground, and excavation of some of the room blocks at Abo must be given a high priority.

One theme should illustrate the Indian polytheistic idea of "adding on" Christianity, as opposed to the padre's idea of "forsaking all else."

Spanish crop introductions should be documented and exhibited as should the Indians' gift of corn to Europeans. The introduction of domestic livestock to the Indian economy has its place at this visitor center.

INTERPRETIVE TRAILS, INDIVIDUAL SITES

After orientation in a visitor center, the public is now ready to "see what they came to see" — the prehistoric and historic evidence, the preserved ruins — the reason for the foregoing portion of this document. At this point we interpret through all available means the physical remains of the Salinas Province, the individual sites from which threads of the story have come.

It is proposed that to the greatest extent possible, interpretation at the sites be accomplished by the individual interpreter. However, since it will not always be possible to reach the visitor through personal contact, the interpretive trails will be developed to allow the visitor to self-interpret, with the aid of appropriate media.

Gran Quivira

The interpretive *trail will be developed to utilize the interpreter*, and — as determined by media specialists — such media as signs, audio message repeaters, or a trail guide. (Should a trail guide be considered appropriate, it should be sectionized and contain trail information on all three sites.)

The Gran Quivira trail connects the new visitor center, situated to the north of the ruins, to the pueblo and church in a logical manner that follows the sequence of development of the village.

The first contact with the preserved ruin will be unexcavated mounds on the east end of the pueblo. From here the trail enters the plaza with its excavated kivas. The ceremonial and ordinary life of the pueblo could be interpreted here. Possibly a reconstructed kiva at this point would be an effective interpretive tool.

The trail will then tour Mound Seven with its excavated rooms. The circular roomblock under Mound Seven can be explained at the site of the double room. The excavated milling room can be effectively used to interpret foods, their preparation, and so forth.

At the west end of Mound Seven, the trail will pass the padre quarters, lead the visitor to San Isidro, the first church, and the campo santo. Represented here is the advent of the Spaniards at Gran Quivira.

Leaving San Isidro, the trail leads to San Buenaventura, the new church. Here the church, the convento, the corral, water storage, and so forth, can better be introduced and dealt with.

Returning to the visitor center from San Buenaventura, the trail can touch on a field, a water impoundment area, area, and a quarrying area.

Listed as appendix B is a suggestion of how this interpretive trail might be laid out.

Quarai

The Quarai interpretive trail will be designed to be especially appropriate for wheelchairs. The trail will lead from the contact station toward the cottonwoods, providing picturesque changing views of the church. The cottonwoods- spring area will continue to serve as a picnic area. Because many visitors will spend some time

at this point, there can be extensive interpretation here using an appropriate medium.

The unexcavated prehistoric ruins will be pointed out without too much emphasis. If tests prove a gap in occupation, detail will be given in an appropriate medium.

Identify the "first church," and point out the simplicity of chapels built as *visitas* prior to construction of the convento.

The nave of the church is dramatic and should not be burdened with too much information. A hidden audio with an *a capella* Te Deum or other chant would enhance the feeling of ancient sacredness.

Upon entry into the convento, give a brief explanation of a garth. The interpreter could expand the explanation to include the kivas in the garth, but otherwise it should be kept brief.

As much as possible, rooms will be identified as to function.

Explain convento operation.

If workrooms and the stable area can be identified, they should be designated. The trail then returns directly to the contact station.

Abo

At the present state of development, the trail will simply go through the church and convento, and interpretation will include church activities and then merely touch upon the unexcavated ruins. When the needed excavation is completed, of course, the trail will be updated and will show aspects of life in the pueblo.

Leaving the pueblo ruins, the return trail will be west of the descending trail and will cross the stream. The importance of this water source to the Indians (and even to the railroad in this century) will be expressed where the trail crosses the water. This will be done on the return rather than earlier, to break the uphill climb.

Enroute back to the junction, the trail passes definite terraced fields and probable field houses. These must be pointed out and the importance of European grains mentioned. The documented damage of mission herds to pueblo fields will be shown.

A secondary trail will be provided for those desiring a "little more." At the discretion of the ranger, some visitors may be guided to the rim of the mesa and

the petroglyphs there. Because of their easy destructability, *they must not be on any regular, unpatrolled path.*

PUBLICATIONS

Folder

The three sites are so intertwined, it is pointless to develop a separate folder for each. One folder will be developed to present the story and significance of the province as a whole. As indicated above, this publication will perform a major orientation function. It will be suitable for response to mail inquiries, distribution through regional outlets, and for a general introduction at any of the sites.

Handbook

An area handbook is necessary. It will be a sales item and will present the story of the province more completely than the folder. It should integrate the natural scene with the human one: the natural resources that drew the Indians here and their limitations, the 15th century European expansion that eventually reached here, the encounter of Christianity with the Pueblo cults, the native economy, the results of contact, and the eventual abandonment. Needed basic archeology at Abo and Quarai will produce information to be incorporated into the handbook. A handbook prepared for the Salinas Province will be suitable for Gran Quivira even if the proposed expansion does not take place, by placing Gran Quivira in its context.

Sales Items

Vivian's site report remains valid and will continue as a sales item. Al Hayes' report, when published, should also be made available.

Barbara Peckham's work on the kiva murals is the only Mound Seven professional paper that will be of interest to the general public, and it should be available as a sales item.

In addition to these publications bearing directly on the Salinas Province, other books on Southwest history and natural history will be available. Sales items should be restricted to material specifically related to the subject of each area. A more extensive range of publications would be offered at Mountainair.

Special publications on specific themes will be added to the sales list, as they are produced by National Park Service or other authors.

News Media

A facet of interpretation not requiring physical facilities in the publication of a column in local papers. The local editors are cooperative and because this practice has been started, with good community response, it should be continued.

MUSEUM AND LIBRARY COLLECTIONS

Choice artifacts from existing collections at the Arizona Archeological Center and the Museum of New Mexico, and from proposed excavations at Abo and Quarai will be used for permanent and rotating exhibits. Displays at the individual sites will be restricted to small exhibits especially relevant to each area. A larger display relating to all three sites and to the Salinas Province as a whole will be exhibited at the Mountainair center.

A storage area will be provided at the Mountainair center, to house the collections needed by the park staff. The bulk of collections will remain in central repositories.

Each site should have a basic herbarium (display type) for ethnobotanical and natural-history interpretation. This would not involve any more than minimal storage space to accommodate seasonal differentiation of display items.

The study library now in existence at Gran Quivira should be held intact, but should be relocated at the Mountainair center. Each site visitor center should contain a core library of basic references.

Detailed guidelines are contained in the Collections Policy Statement (see appendix C).

PHASING OF INTERPRETIVE DEVELOPMENT

Three basic considerations suggest the sequence of interpretive developments:

1. The "dovetailing" principle set forth in the body of the proposal. (This relates to possible lags in federal legislative programs that would authorize acceptance of and development funding for Abo and Quarai.)

2. The need for extensive stabilization of standing ruins at Abo and Quarai for resource preservation and visitor safety purposes.
3. The need for specific tests in, or partial excavation/stabilization of mounded ruins at Abo and Quarai for scientific and interpretive purposes.

In light of these considerations, development priorities would appear to fall in this order:

1. Package development of the proposed Mountainair-Gran Quivira facilities.
2. Stabilization, as legislation allows, of standing ruins at Abo and Quarai, leading to initial interpretive developments at these sites such as the visitor centers and interim interpretive trails.
3. Necessary excavation/stabilization of mounded ruins on the basis of management plan needs at Abo and Quarai in conjunction with documentary research leading (a) to additional scientific data, which would ramify throughout monument interpretive programs; and (b) to new trail-route options to take advantage of newly interpretable ruins.

Should specific federal authorizing-and-funding legislation be too long delayed, an interim arrangement for National Park Service management and development of Abo and Quarai might be possible through contract or cooperative agreement with the state of New Mexico — as provided by the below-quoted provisions from the Historic Sites Act of 1935:

The Secretary . . . through the National Park Service . . . shall . . .

- (b) Make a survey of historic and archeologic sites . . . (etc.) . . . for the purpose of determining which possess exceptional value as . . . illustrating the history of the United States . . .
- (e) Contract and make cooperative agreements with States, municipal subdivisions . . . (etc.) . . . to protect, preserve, maintain, or operate any historic or archeological building . . . (etc.) . . . used . . . for public use, regardless as to whether title thereto is in the United States. . . .

Such an arrangement would not substantially change the development phasing set forth above, but it would obligate the National Park Service to provide temporary interpretive facilities and programs at the two sites.

APPENDIXES

- A: SUGGESTIONS FOR MOUNTAINAIR CENTER INTERPRETIVE FILM
- B: SUGGESTIONS FOR GRAN QUIVIRA INTERPRETIVE TRAIL
- C: COLLECTIONS POLICY STATEMENT
- D: SELECTED REFERENCES
- E: INTERPRETIVE PLANNING TEAM

A: SUGGESTIONS FOR MOUNTAINAIR CENTER INTERPRETIVE FILM

This detailed treatment is meant to be suggestive, not prescriptive. It is appended to this prospectus because it contains a wealth of thematic detail that can be sifted and evaluated for potential cinematic combinations by Harpers Ferry Center audiovisual laboratory personnel.

NARRATIVE

National Park Service identification.

Setting stage — two cultures, independent of each other, circa 1400.

The Salinas Province — located around salt beds, middlemen traders between Rio Grande Pueblos and Plains Indians, hunters & farmers — emphasize long residence here.

The Iberian peninsula — finally coalescing with a religious fervor to drive the Moors out.

Fingers across the sea — the Moor conquered, explorers use the stored-up political, technological, and religious energy to expand. (See J. H. Perry, The Age of Reconnaissance.)

Things go on as usual in the Salinas Province; old reliable gods are worshipped.

European conquest of Mexico by Cortez — perhaps tie-in to Padre Island National Seashore.

Exploration northward. Coronado, then Onate.

PICTURE

Logo, title, credits, etc.

Globe, what the European thought was "the world" — the Indians' view.

Appropriate paintings — does Pecos have paintings of trade fairs? Live pictures of the Willard salt beds, a hand scooping salt into a leather bag.

Maps, battle drawing.

Expansion to the Orient (Duke of Albuquerque), as well as expansion to west. Columbus.

Kiva construction, contemporary live ceremonials? Stone face.

Gold conquest, Aztec artifacts. Diving at Padre Island.

Coronado National Monument. Onate, documents.

Spaniards almost decided to give up, but Franciscans prevailed. "Forget the gold, there are souls to be saved."

So the missionaries came north.

One of the first priest's assignments included the Salinas Province, but his assignment was large, and it is doubtful that he ever did much here.

Eventually, the three largest villages did get resident priests. Perea came to Quarai, Acevedo to Abo, and Letrado to Las Humanas.

The mission at Abo seems to have thrived: soon the Indians had gathered enough pinyon nuts to buy an organ!

The work at Las Humanas started well.

But after two years Letrado was killed at Zuni.

Abo then took on Las Humanas as a *visita*.

Meanwhile the Holy Office of the Inquisition was imported into the colony to purify the church here.

Documents, boats carrying dispatches across the ocean. The use of documents will not only add authenticity, but give the viewer a look at the raw stuff of history. For example, a view of a document, focus in on the words, "Nuevo Mexico," then dissolve to sandals trudging across sand.

Franciscans, cross being erected in a pueblo.

Priest riding on mule — slowly.

Focus in on names and assignments in documents.

Gathering pinyon nuts, cut to drawing from the New Mexico Historical Review of 17th century organ, appropriate music.

San Isidro.

Tie-in to El Morro National Monument, Letrado inscription there.

Map showing relationship.

Documents behind a sheet of flame.

And the Holy Office of the Inquisition made its headquarters and offices at Quarai.

The Catholic Church seemed to gain power in the 1650s; it forced the Indians to destroy many of their fetishes and religious objects.

And brought in more priests. One was assigned to renew the work at Las Humanas.

He decided the old church was not worth fixing (it had been cannibalized for building material by the Indians).

And began to build anew.

At all the villages, it took time away from the fields for the Indians to build the great stone walls.

And in other ways things were not going well. Water was short, herdsmen harried.

Apaches, their power multiplied by the horse, burned pueblo grain reserves.

So when drought came they were caught unprepared.

The resources of Mexico were far away, and the civil government had its own problems.

Camera from room to room in convento at Quarai.

Object thrown on heap.

Hand-carried camera, along path from Abo – giving priest's-eye view.

Photo from Al Hayes' report of squared timbers in pueblo roomblock.

Stick outlining San Buenaventura in the dust.

Split screen, three pictures, of hands building walls, two with red sandstone and one with grey limestone.

Dry, cracked earth; Aguilar's ruling on moving cattle to Abo for water.

Sounds of battle, shot of burning grain, maybe dissolved from shot of excavated burned grain.

Documents on death, painting, maybe something on transverse lines in femora.

Open a treasury box – it's empty.

Trouble piled on trouble, and finally the Salinas Province was abandoned.

Spaniards were driven out of New Mexico 8 years later, but after a decade returned — this time to stay.

They tried for a time to reoccupy Quairai, but without success.

At Las Humanas even the name was forgotten! And years later when settlers did find these ruins, they thought this was "Gran Quivira," the lost city of gold that never was found by explorers.

There was no gold, save that of historical knowledge. And to preserve that, the National Park Service now administers the ruins of the Salinas Province.

A rock falls from a stone wall.

Pictures conveying idea of Indians and Spaniards coexisting in New Mexico today, parts of each culture still intact.

Hand attempting to put fallen rock back in — it keeps falling out.

Settler in farmer's clothes, looking around, scratching his head, maybe digging.

Entrance sign.

B: SUGGESTIONS FOR GRAN QUIVIRA INTERPRETIVE TRAIL

- Station One: Unexcavated ruins — what the archeologist starts with. Graphic of half-excavated Mound Seven.
- Station Two: Graphic of a contemporary plaza, Rio Grande Pueblo, and an audio of an Indian conversation. It will feature the life of the plaza — sound of dogs, turkeys, kids in background, routine activities. If possible, the script might include the consternation and drama of Onate's and Benavide's visits, *without* breaking the chronology of the trail. The trail has a good deal more Indian area before it gets to Spanish remains.
- Station Three: Ceremonial structure — kiva: relate to Aztec National Monument and Chaco Canyon National Monument. Elaborate on little and big kiva — seldom occur in living pueblos — did in prehistoric times.
- Station Four: Axe sharpening rocks. Simply identified.
- Station Five: Reconstructed kiva (mainly reroofed). Conversation with visitors proves that merely excavated kivas completely fail to convey the drama of a kiva to persons unacquainted with the concept. The reconstruction will be obvious and so labeled, precluding misunderstanding. An audio might have kiva ceremonial music (quiet, background). A text-and-mural sign might describe something of the functions of a kiva. There will be occasions when extremely effective interpretation with small groups can be done here.
- Station Six: Double room. A model to show sequence of construction here.
- Station Seven: Milling bin room. Audio of quote from the journal of Coronado's expedition, or perhaps Pueblo corn-grinding song with quote in text form:

"Their houses are extremely clean in the places where they cook and where they grind flour. They do this in a separate place or room in which there is a grinding place with three stones set in mortar. Three women come in, each one to her stone. One crushes the corn, the next grinds it, and the third grinds it finer. Before they come inside the door, they

remove their shoes, shake their clothes, and cover their hair. While they are grinding, a man sits at the door playing a flute. They move their stones, keeping time with the music, and all three sing together. They grind a large amount at a time. They make all their bread in the shape of wafers, with flour mixed with hot water."

- Station Eight:** Padre quarters. Something noting size of walls and rooms, how it was added onto. This represents the advent of the Spaniards here.
- Station Nine:** Campo Santo.
- Station Ten:** San Isidro. Various furnishings. Depict use of various areas and rituals performed, also acceptance by the Indians.
- Station Eleven:** Considerably in front of San Buenaventura, this is a short reiteration of the hiatus, and the arrival of a new priest.
- Station Twelve:** Nave of San Buenaventura. Perhaps a hidden audio, near floor to enhance echo. Chant, drama of a priest far from home, bringing the Spanish cross to the Indians. 16th century church music.
- Station Thirteen:** Corral – use the documented move of cattle from Gran Quivira to Abo because of water shortage to lead in to abandonment. Create atmosphere with sound of livestock. Explain lack of entryway.
- Station Fourteen:** A field. Changeable interpretation, related to time of year. Actual planted crops of Indian crops and European introductions.
- Station Fifteen:** The dam on the arroyo northeast of San Buenaventura. Good place for examination of Indian water problems and solutions.
- Station Sixteen:** Rock outcrop – stone quarrying.
- Station Seventeen:** And on back to contact station. Identification of plants and their uses – adjusted seasonally for blooming, production of fruit, and so forth.

C: COLLECTIONS POLICY STATEMENT

Gran Quivira National Monument was established to preserve and interpret the prehistory and history of the Salinas pueblos. The park collection should at all times be consistent with the applicable provisions of the General Management Plan, Interpretive Prospectus, and other documents governing management and interpretation, as follows:

To acquire and collect, as appropriate —

- Original historic objects dating no later than 1676, by which time the Salinas pueblos had been permanently abandoned, and relating to the Indian cultures of the pueblos or their neighbors or Spanish colonial culture and history
- Archeological specimens recovered from the Salinas pueblos and missions, major lots of specimens acquired in extensive excavations that might be placed on long-term loan with other institutions to be accessioned in the park records, but catalogued by the receiving institution, one copy of all catalogue records to be supplied to the park
- Original art and historic photographs relating to park themes, all original historic negatives and one copy of all historic photographs to be deposited with an appropriate archive
- Only such biological and geological specimens as are needed for interpretive use

To maintain —

- A library and reference files adequate to meet most needs for interpretation and documenting collections at the park headquarters, and small libraries of basic references at the outlying visitor centers

To exclude from the collection —

- All reproductions of historic and archeological objects
- All original historic documents, and to find appropriate archival repositories for all such materials as become available to the area, copies of all materials to be made for the park reference files
- Objects that needlessly duplicate materials already collected or that do not relate to the park

To recognize —

- The intrinsic and irreplaceable value of all original objects in the park collection, and not to use any of them in living history demonstrations and to take all necessary measures to document, conserve and safeguard the collection

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As the Nation's principal conservation agency, the Department of the Interior has basic responsibilities to protect and conserve our land and water, energy and minerals, fish and wildlife, parks and recreation areas, and to ensure the wise use of all these resources. The Department also has major responsibility for American Indian reservation communities and for people who live in island territories under U.S. administration.