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NOTES AND REVIEWS

GRAN QUIVIRA-HUMANAS

THE SITE officially known today as *Gran Quivira National Monument* has twice been the object of toponymic errors. According to Twitchell, the name Quivira was given to the ruins at the end of the eighteenth century.¹ Twitchell disagreed with this designation,² following Bandelier,³ who proposed that the ruins be identified with the hitherto unlocated site of Tabir, where, according to Vetancurt,⁴ Friar Francisco de Acevedo had built a chapel sometime after 1628. Gran Quivira is therefore the official designation of this splendid mission endowed with two churches. Its less-known, but usually-accepted name is Tabir.

Tabir itself, however, is also a misnomer. No legitimate reason exists for confusing Gran Quivira with Tabir. It may readily be proved that two distinct sites are involved, and that Gran Quivira itself is properly to be identified with the frequently mentioned pueblo of Humanas.

Gran Quivira is without question the largest pueblo site in the Salinas region. The population figures given in 1679⁵ for the pueblos of the Salinas, as of 1672, state that more than five hundred families lived at Los Humanas, whereas Ab had somewhat over three hundred, Quarai over two hundred, and Chilil more than one hundred. Since Tabir is not mentioned, we may assume that its population was less than the least of these.

Quivira, unlike any extant mission site, possesses the ruins of two coeval religious establishments, one of them of considerable size. Now at a hearing in Mexico City in 1661,⁶ Humanas was described as "the most populous pueblo

1. *Leading Facts of New Mexican History* (Cedar Rapids, 1911) I, 232.

2. *Ibid.*

3. *Final Report*, I (1881), 131.

4. *Menologio* (Mexico, 1697), 81. *Crnica* (Mexico, 1698), 103.

5. *Historical Documents Relating to New Mexico*, ed. Hackett, III (1937), 298.

6. *Id.*, 135.

in those provinces," *provinces* referring to the jurisdiction of Las Salinas.^{6a} Tabirá was a separate *visita* of Humanas,⁷ served from Humanas by one of the ministers resident there. We learn furthermore that in 1660, the chapel of the pueblo of Tabirá was located in Humanas itself,⁸ and that Friar Diego de Santander was engaged in building a large church, to supplement the other structure, for Humanas itself had not previously had a resident minister.⁹ In other words, neither pueblo was maintaining resident clergy before 1659, and Tabirá evidently had no usable chapel, for its inhabitants worshipped in Humanas. With the advent of Diego de Santander as resident minister, Tabirá still worshipped at Humanas, but figured officially as the *visita* of Humanas.

The identification of Humanas with Gran Quivira therefore rests upon population figures, as well as on the documented and actual existence of two churches within the same mission. Other details confirm the identification. Humanas was ten leagues distant from Quarai, and sixteen leagues from Chililí.¹⁰ These distances allocate Humanas to the approximate site of Gran Quivira. The ruins of Gran Quivira, furthermore, lie near an eminence known as the Mesa de los Jumanos.¹¹ The deep shafts and underground vents cleared by treasure hunters some years ago at Gran Quivira correspond to the many wells which supplied water for the pueblo in the 1660's.¹² Bandelier, finally, noted that the larger of the churches at Gran Quivira had probably never been finished, and placed its construction for that

6a. We question this interpretation of "provinces." Dr. Kubler is quoting from testimony vs. Nicolas de Aguilar who was *alcalde mayor* of the single jurisdiction or "province" of the Saline Pueblos. All such groups, together, comprised the "kingdoms" or "provinces" of New Mexico—such designation was common usage in Spanish times. Whether it was an exaggeration or not, Humanas was here described as the largest in all New Mexico.—L.B.B.

7. *Ibid.*

8. *Id.*, 143.

9. *Id.*, 135.

10. *Id.*, 135, 162.

11. Bandelier, *Final Report*, I (1881), 131. B. thought Humanas might be an alternative name for Tabirá.

12. *Historical Documents*, III (1937), 162-3.

reason in the 1660's,¹³ just prior to the fatal Apache raids of the 1670's. His archaeological reasoning corresponds closely with the actual state of affairs in 1661 at Humanas. Mendizábal, as governor, sought to hinder work on the new church being built under Friar Diego de Santander;¹⁴ the Indians nevertheless continued work at their own risk, and some years later, in 1668, a famine at Humanas carried away 450 of the inhabitants.¹⁵ After 1672, finally, the Apache raids depopulated the entire jurisdiction.¹⁶

There is a long record of missionary activity at Humanas. Friar Francisco de San Miguel, chaplain to Oñate, probably attempted conversions among the Humanas during and after Oñate's visit in 1598.¹⁷ Oñate approached the Humanas from Abó, and found them living in three villages, one of them as large as Zia, and the others smaller.¹⁸ The first durable evangelization, however, is Benavides' before 1628,¹⁹ followed by the work of Friar Francisco de Letrado prior to his departure for the Zuñi country in 1631-2. Letrado is also credited with the building of a church at this time.²⁰ Possibly this was the chapel of which the ruins are in evidence at Gran Quivira today. In any case, after Letrado's departure, and before 1660, the pueblo was temporarily demoted from being a mission site, for in 1661 the settlement is mentioned as being either "a new conversion or one of the new ones which until now had not had a regular minister."²¹ Letrado's successor appears to have been Friar Francisco de Acevedo, the builder of Abó, for it is recorded that during thirty years prior to 1664,²² Acevedo always celebrated the feast of the patron saint of Humanas, San

13. Bandelier, *Final Report*, II (1884), 291.

14. *Historical Documents*, III (1937), 161, 199, 213.

15. *Id.*, 272.

16. *Id.*, 29.

17. Benavides, *Memorial* (Chicago, 1916), 272.

18. Bolton, H. E., *Spanish Explorations in the Southwest, 1540-1706* (New York, 1916), 233-4.

19. Benavides, *op. cit.*, 20.

20. Hodge, F. W., *History of Hawikúh* (Los Angeles, 1937), 91, n. 195.

21. *Historical Documents*, III (1937), 135, 145.

22. *Id.*, 146.

Buenaventura, in the pueblo itself. The site was therefore probably a *visita* of Abó until 1659,²³ when Friar Diego de Santander²⁴ undertook to build the new and larger church.

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NOTES AND REVIEWS

Coahuila y Texas en la época colonial. By Vito Alessio Robles. (Editorial Cultura, Mexico, D. F., 1938; xii—751 pp.; maps and illus., bibliog., index.)

Since July, 1931, it has been our pleasure to give review notices of the successive publications of this distinguished historian of our sister Republic. Returning after a year's absence, we were delighted to find on our desk a copy of this *chef d'oeuvre*, a fruition of the author's many years of research in a field which he has made distinctively his own. It is well documented, from his very valuable private collection and also from the archives and libraries of Mexico, Spain and the United States—the list of sources runs to twenty-seven pages—yet it is unusually readable.

The history of Coahuila has been too much neglected, while for that of Texas it is wholesome to have the correct-ing perspective of a Mexican authority. North of the Rio Grande, we have had too much of the anachronism of applying the present bounds of Texas to colonial times. Father Pichardo in 1811 used a mass of historical sources, not as history, but for an argumentative treatise to "build up" Spanish frontier claims—for example, his tracing the Coronado Expedition far over into eastern Texas (and leaving it there) is matched by the more recent interpretation of our Texan friends who argue that the search for Quivira never got beyond the Texan Panhandle! Therefore, Fray Juan de Padilla was a martyr of Texas. Q.E.D. We commend to their study the map here reproduced (facing p.

23. *Id.*, 163.

24. According to Governor Mendizábal, Diego de Santander was "very young" in 1659, and wished even to alter the pueblo. *Historical Documents*, III (1937), 216.

628), showing the earliest boundaries of Texas officially recognized (in 1815). Nuevo Santander extended to the Nueces River, Coahuila to the Medina River; and as the El Paso district was part of New Mexico until 1824, this province then extended eastward to the Guadalupe River! Even the presidio of San Sabá was not allocated to Texas until 1770 (p. 8). At the close of Spanish times, the Province of Texas, as an occupied region, was at most the coastal strip which included Béjar, La Bahía, and Los Adäes.

Of interest to our readers is the reference to *el camino de tierra adentro* (p. 15), described by Baron von Humboldt as extending from Mexico City north to Santa Fé, with branching roads to the east and west. This great central highway has been revived in recent years as a national auto road—and we wish that Don Vito would follow it north for the Coronado Cuarto-Centennial of 1940. Perhaps he would then give us a study of the Nueva Vizcaya-Nuevo México region similar to this one on Coahuila-Texas.

L. B. B.