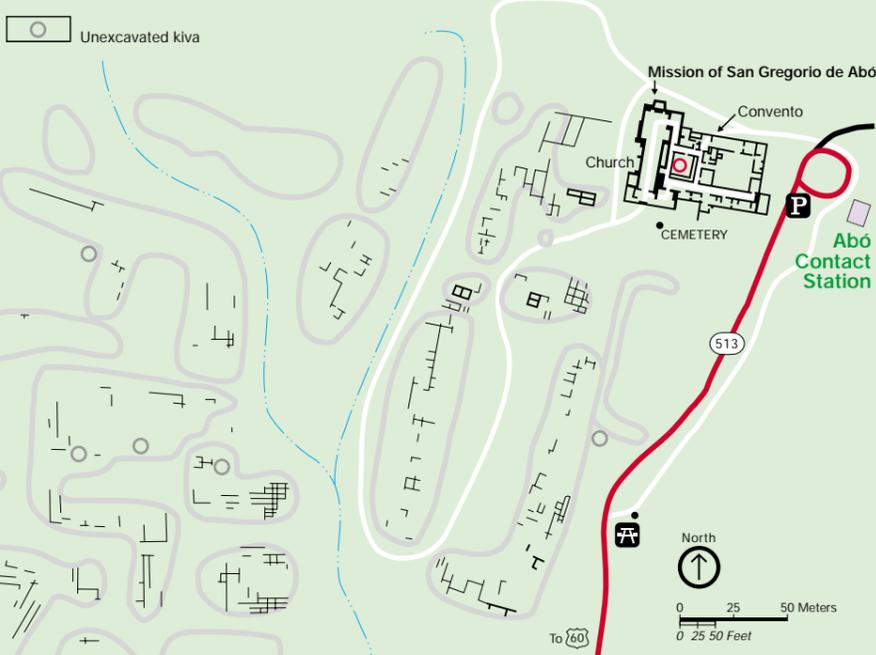




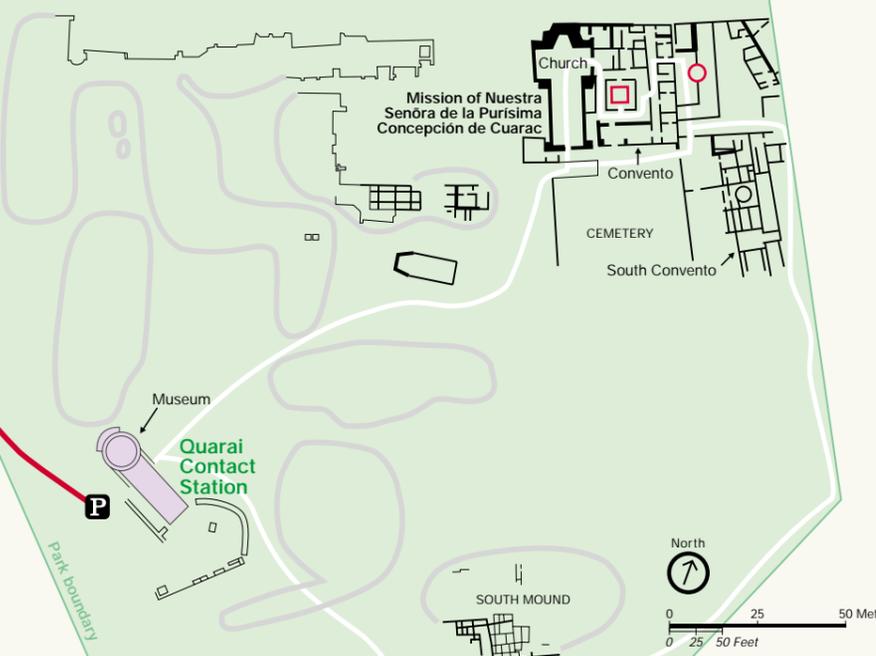
**Abó**



On an expedition to investigate the Salinas district in 1853, Maj. J. H. Carleton came upon Abó at dusk. "The tall ruins," he wrote, "standing there in solitude, had an aspect of sadness and gloom...The cold wind... appeared to roar and howl through the roofless pile like an angry demon." Carleton recognized the ruins as a Christian church, but didn't know that the "long heaps of stone, with here and there portions of walls projecting above the surrounding rubbish," marked the remains of a large pueblo. Located on a pass opening onto the Rio Grande Valley, Abó had carried on a lively trade with people of the Acoma-Zuñi area, the Galisteo Basin near Santa Fe, and the plains. Salt, hides, and piñon

nuts passed through this trading center. Springs provided water for households, crops, and flocks of turkeys. Abó was a thriving community when the Spaniards first visited the Salinas Valley in 1581. Franciscans began converting Abó residents in 1622, and by the late 1620s the first church was finished. Later, a second church was built with a sophisticated buttressing technique unusual in 17th-century New Mexico. It had an organ and trained choir. But the good times did not last. Battered by the same disasters that struck the other Salinas pueblos, the people of Abó departed sometime between 1672 and 1678 to take refuge in towns along the Rio Grande.

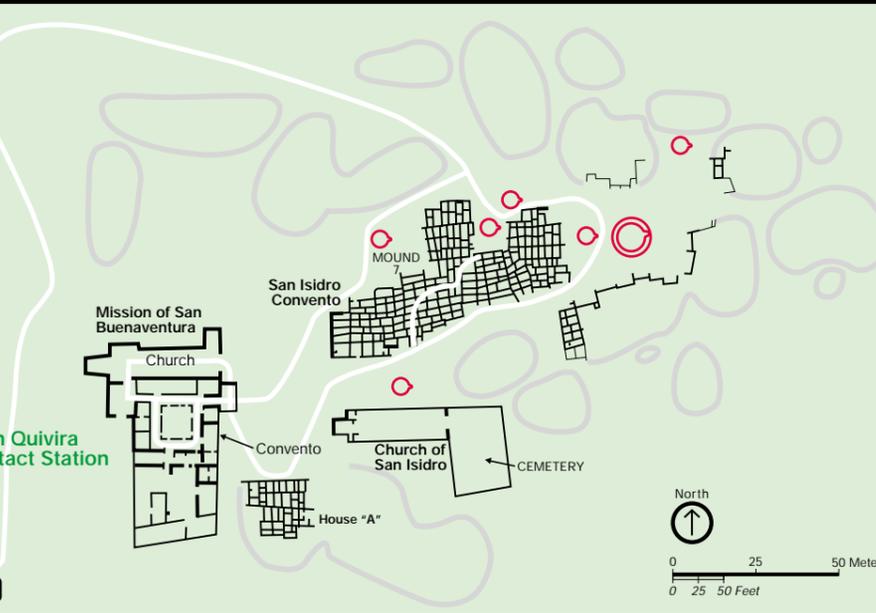
**Quarai**



Like Abó and Las Humanas, red-walled Quarai was a thriving pueblo when Oñate first approached it in 1598 to "accept" its oath of allegiance to Spain. Three of Quarai's Spanish priests were head of the New Mexico Inquisition during the 1600s, including Fray Estevan de Perea, Custodian of the Salinas Jurisdiction and called by one historian the "Father of the New Mexican Church." Despite the horrors associated with the word "Inquisition," records from hearings show that the early inquisitors, in New Mexico at least, were compassionate men usually capable of separating gossip from what the church regarded as serious transgressions.

In one case, tensions between church and state peaked when Perea charged the *alcalde mayor* of Salinas with encouraging the native Kachina dances. That case was dropped, but the *alcalde's* continued disruptions at the mission prompted the Inquisition to banish him. Testimony recorded by Perea and others for trials at Mexico City provides a valuable picture of Spanish-Indian relationships in the 1600s. Spain's sophisticated legal system was applied (when it worked as intended) to protect the Indians' civil and property rights. And perhaps the Spanish colonists learned the patience and endurance that the Pueblos had practiced for hundreds of years.

**Gran Quivira**



Las Humanas, largest of the Salinas pueblos, was an important trade center for many years before and after the Spanish *entrada*. The people resisted the newcomers at first, but they reconciled themselves to the Spanish presence and borrowed freely from them, as they had from other cultures. The pueblo's black-on-white pottery took on new forms reflecting European styles. Other artifacts from the site recall the Spanish presence: Chinese porcelain, metal tools, religious medallions, and evidence of cattle, goats, sheep, horses, and pigs. Documents of the 1600s tell of strife between missionaries and *ecomen-*

*deros*, who complained that the friars kept the Indians so busy studying Christianity and building churches that the *encomenderos* could neither use Indian labor nor collect their tributes. In the 1660s, friars burned and filled kivas in an effort to exterminate the old religion. Hurriedly altered above-ground rooms converted to kivas attest to the Pueblo priests' response. A second church was begun around 1659, but was never completed, partly because Apache raids had begun. In 1672, further weakened by drought and famine, the inhabitants (only 500 by that time) abandoned the pueblo.