



# *El Cronicón*

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SANDOVAL COUNTY HISTORICAL SOCIETY

President: Ken Kloepfel

Editor: Roy C. Skeens

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## It's Party Time— Sunday December 14th—



*Time to  
eat, drink  
and be  
merry  
with  
friends,  
old  
and  
new.*



*Please  
bring  
your  
favorite  
dish to  
accompany  
the ham  
and turkey*



### President's Message

Hola amigos,

After four years as acting President of the SCHS I wish to bid a final farewell to our members and staff. I have enjoyed the time as president and I will always remember the many positive experiences I have had in the Delavy house. Our association has grown and become a model for the type of volunteer effort many historical societies wish to achieve. I want to thank all the board members for their enthusiastic support over the years. I hope our members will continue to attend the meetings, bring in new faces, and continue to give graciously to our future success.

Mil gracias, Ken Kloepfel

[www.sandovalhistory.org/](http://www.sandovalhistory.org/)

Check out our **web site** that Ben Blackwell puts together for all current information on the Society:

## SEPTEMBER MEETING

### It's back to school at Our Lady of Sorrows and the Christian Brothers School.

**Ken Kloepfel** talked about the Nuns during 1957 to 1959, and how they managed to get them to work hard and do their homework! Sometimes they would have a movie for 5cents, too.

**Miranda Sapien** remembers going to High School in Bernalillo and Sister Ann Thomas was the principal. There was no bus for the students at that time. They had classes in the El Zocalo building which included home economics where they learned manners, cooking, sewing, and table setting among other things. They had a senior dance at the Hilton Hotel and there was also a banquet and the Les Brown orchestra played. They took a class trip to Carlsbad Caverns.

**Lionel Rael** from Sile went to school in Bernalillo and had to live with the Nuns. Henry Perea and Roy Rivera lived with them also. He recalls being here before the flood- and after the flood-that long? After the flood they moved across the street from the church. The Nuns would bring them cookies and milk in the evenings when they were ready for bed—little did they know the boys would sneak off downtown where

they hustled people in the pool hall for 25 cents and make \$3 or \$4. He played basketball and they had games at AHS, St Mary's, Alb. Indian School, Menaul School, and Santa Fe among others. They played El Paso where he remembered that every time El Paso players dribbled the ball, Bernalillo would steal it. Finally, the El Paso coach told his players to just PASS the ball, don't dribble. Bernalillo lost that game by 30 points. Lionel graduated in 1950.

**Orlando Lucero** graduated in 1962 and one of his most vivid memories is of the 3 hole outhouse used by boys and girls at the same time-or maybe it was a dream. Anyway, he remembered Brother Andrew punishing them if they spoke Spanish. He spent 8 yrs inside at lunch time, writing lines on the board, and then would tell the other kids vamanos—and he was in trouble again ! Mrs. Aragon was his teacher in 2<sup>nd</sup> grade. He worked after school mopping floors. He recalled doing a photo history in 1972 with Martha Liebert and how much that meant to him.

**Ophelia Rinaldi** graduated in 1951, with 22 other students. She remembers how shy she was when she came here in the 6<sup>th</sup> grade. She hardly talked and never got punished. Well, one time in grade school for chewing gum.

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**Roannie Aragon** played basketball for Coach Joe Kloeppe, which was one of his favorite memories. He went to Roosevelt in the 1<sup>st</sup> grade and then in 2<sup>nd</sup> grade went to the Christian Brothers. The Brothers had an orchard and when they pruned the trees they made a huge bonfire and the kids bobbed for apples. They also had a track meet on the last Sunday of the school year. The kids could enter 5 events. He remembers the Perez' from the Bosque led the WORLD in chin ups. When he was a sophomore, future Bernalillo coach Henry Sanchez played with St. Mary's and OLOS beat them !! When he was in 4<sup>th</sup> grade they took a field trip to the Coronado Monument where John Sinclair was the curator. Sinclair told Brother Agustin to take the road on the walk back to school-don't cut across the field as there were many rattlesnakes. Roannie remembered in 1956 when they played the District Championship game in Moriarity. Joe Kloeppe was the coach and as they started across the gym floor the crowd, which was  $\frac{3}{4}$  from Bernalillo, broke into a thunderous applause. He graduated in 1957 with 20 other students.

**Max C de Baca** graduated in 1960 with 20 other students. He recalls it being such a close knit school. When the kids in his chemistry class wanted to distract their teacher Joe Kloeppe they would start talking about an upcoming game. Max said it worked every time.

**Bill Sapien** came to NM in 1957 after telling his parents he wanted to go to UNM not to college in Greeley Colorado. He has been on the finance committee of the church for 20 years, and has gone to many games at the OLOS gym. When he married Miranda gasoline was 25cents a gallon, and he was shocked during a trip to AZ that gas was 50 cents a gallon. His family has been active in Bernalillo since his attended college at UNM. He did not go to school in Bernalillo, but has been active here ever since he married, and has raised his family here.

**Leah Madrid** graduated in 1957 after her mother sent her to the Bernalillo School, where she boarded, from Anton Chico where her Grandfather lived. She thought education was fabulous and challenging and that reading was such a big part of her life. She often romanticized about her mother being picked up at the train depot by an Indian man in a surrey. She remembers when they won a State championship and Rocky Arroyo was coach. Her parting words were that there should never be a day when we don't learn something.

**Arby Aragon** graduated in 1963, and attended OLOS for 7 years. He learned good values, discipline, and respect. He was student body president. Arby remembers that Sister Henrietta taught music, and one time after breaking her hip she returned to teach her 5 music classes the very next day.

**Mary Edivigen** graduated in 1949 with 48 other students. Her father came to Bernalillo when 9 yrs old, and she was born and raised in Santa Ana Pueblo. Her father worked for the Seligmans for 72 years. He gave her a candy bar every week and she took it to school-the kids told her that her Dad was rich and must own the mercantile ! She married Frank Garcia who was in the army for 33 years. They raised 4 children and she returned to UNM for her degree

*reported by Karen Lermuseaux*

## Upcoming Programs

### JANUARY:

**Sunday January 11th**

**Dirk Van Hart** presents

*The day the calendar hiccuped (or when 10 Days went "poof")*. In 45 BC the Roman leader Julius established his *Julian Calendar*, but it contained a tiny goof. Sixteen centuries later that "little goof" had become a big one. In 1582 Pope Gregory XIII established the *Gregorian Calendar*, which jettisoned 10 days and thus became the standard for the Catholic world (including New Spain). Not to be bossed around by any insolent pope, the Protestant world self-righteously resisted. The British Thirteen Colonies stubbornly hung onto the obsolete Julian Calendar until 1752. This is why George Washington has two birthdays. Today we explore this fascinating history of history.

### FEBRUARY

**Sunday February 8th**

**Bob Smith** tells stories of old route 66

### MARCH

**Sunday March 8th**

**Henrietta Christmas** presents the history of Sandoval County thru geneology

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### LOGGING IN BERNALILLO

*Ken Kloeppe* has researched the more than 50 years of logging history in Bernalillo. He presented these findings at our October meeting. Mr. Sidney Weil began organizing a railroad from Bernalillo to the Jemez mountains in 1920 as he recruited investors. He envisioned an extension of the RR from San Ysidro to Cuba and eventually to Farmington. In 1922 the Porter family from West Virginia bought his ideas and actually began the RR from Bernalillo to San Ysidro, and the Town of Bernalillo donated the 100 acres of land for the mill. In 1923 Mr. Weil finally got some money selling stocks- but only about \$4500. He contracted the grading to Cuba- which was completed but the contractor was never paid. The idea was pie in the sky and never actually happened. In 1925 some coal mining was done, but the coal was not top grade and revenues were bleak. The mining lasted 3-4 years until repairs could not be made to the RR.

Meanwhile, in 1922 the White Pine lumber company began building a bridge across the Rio Grande, but the Zia and Santa Ana Pueblos did not want a railroad built. Eventually it was approved by the Federal



Government. Next, in Jemez Pueblo the RR went right through the middle of the village and through their croplands, despite the Pueblo objections. They would sabotage the tracks often and derail the trains. The RR crossed the Jemez River and the Guadalupe River and went in to the Guadalupe Box. At the Box, the huge walls of granite were dynamited for 3/8 of a mile at a cost of \$500,000 for 2 tunnels (the Gilman Tunnels) to gain access to the San Diego/ Canon Land Grant and 160,000 acres of forest for logging. The deep canyons and high mesas made logging very difficult. G. Porter bought the rights for the San Diego land grant in 1921 for \$50,000. What a great deal. The roads in the Valle Grande were poor and so logging there was not practical at that time.

The Sawmill in Bernalillo produced about 120,000 board ft of lumber per day, with 2 bandsaws that were powered by steam. They had a 12 acre log pond where the dirty logs were cleaned prior to processing. They built a 120,000 gallon water tower and allowed the town of Bernalillo to tap into that for their water. The logs were skid via horse and loaded on trains or wagons to get to the mill. Workers were paid about 10 cents an hour for 10 hour days, six days a week. The White Pine eventually moved several spurs up the canyon, including one in La Cueva (Bales spur) in 1926-1928.

Logging camps typically lasted 2 years, and more than 130 structures have been found in Sandoval county. Often the workers lived in canvas tents, and sometimes in basic log cabins. They might use an



old 55 gallon drum to make a stove to heat and cook on. They might eat canned food, or whatever they could carry up, and had little conveniences. In 1941 trucks began hauling timber and the camps declined. The workers moved into small towns close to the work sites.

Porter was the largest town and existed from 1925 to 1937 as the center of operations, with more than 300 people living there. They had a post office, company store and a small mill as well. At the height in 1927, there were 200 working in Porter and



100 men working in Bernalillo. Then the lumber business began to decline.

Abe Kaplan from NY gave the money to run the RR and Tom Gallagher ran operations. When the market crashed in 1929 they both lost all their assets on the east coast and put everything they had left into the White Pine lumber Company. They

used caterpillars and got a contract for more than 200million additional board feet of timber. In 1930 they were running at full capacity and employed 500 men. But in 1931 the lumber business was again declining and the mill eventually closed.

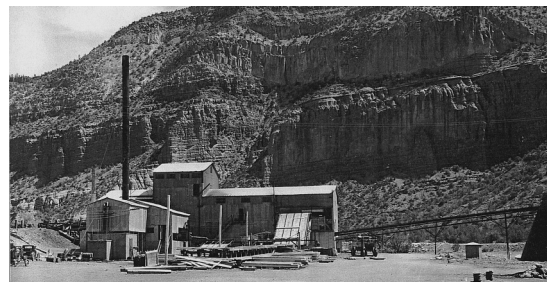
Kaplan sold his part to G. Reese and Gallagher.



*Tom Gallagher*

G. Breece and Gallagher bought the mill for \$1.2 million and it became the NM Land and Timber Company from 1934 to 1936. Gallagher eventually bought out Breece. In 1936 they began logging in the Valle Grande. There was wonderful old growth timber and the CCC had gone in and graveled the road. But, in 1938 the workers began a strike for higher wages- an extra 10cents per hour. The strike lasted one month, until Gov. Clyde Tingley mediated an agreement that would include a wage increase and improved working conditions.

From 1948 to 1963 a mill and pond was built in Gilman where they did all the roughcut and then sent the lumber to Bernalillo for planing and finishing. The roughcut mill in Bernalillo was closed then.



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in 193 T.P.Gallagher signed a deal for pulp for paper from the logging in the Valle—and began clear cutting the Valle which would scar it. In 1962 he was sued for the timber rights and Pat Dunigan (who had bought the Valle Grande) won the rights in 1973 to the Valle Grande and its lumber.

When Gallagher wanted to decrease pay in Feb. 1973, the union would not negotiate with him, so he shut the mill down, permanently. The logging industry in the Jemez was finished. The mill site was given back to Bernalillo.

*Some audience members were family of the workers over the decades, and commented on the history. Lew Caldwell was recalled as running the mill in Ponderosa which cut lumber for bridges, railroad ties, etc. Ford Ralston worked in the lumber industry for many years hauling logs and eventually finished his career loading the logs on trucks for NM Timber. Ford and his Dad had lived for a time in one of the cabins in Gilman. The Darnell family, including Henry, worked in the lumber business many years. Like Ken, I had relatives in the lumber industry, including my mother's brother Bruce Steward who drove a truck for NM Timber until his death in August 1953 when a load of logs came loose and crushed him. My father would be enthralled by the sawmill business and eventually put together a small family mill in the Jemez- the logs in our family home are from the Jemez.*

*Reported by Karen Lermuseaux*

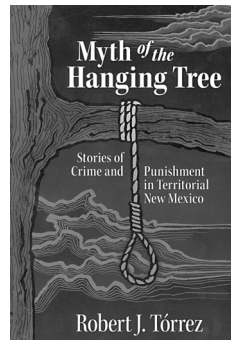
## BOOK REVIEW

*By John J. Hunt*

### **Myth of the Hanging Tree – Stories of Crime and Punishment in Territorial New Mexico.**

*By Robert J. Tórrrez*

*University of New Mexico Press, 2008*



Some of the great writers in history have indulged themselves by writing about the seamier side of life. Alexandre Dumas wrote an 8-part series called “Celebrated Crimes,” the first volume titled “The

Borgias”—about Pope Alexander VI—undoubtedly the basis for the recent Showtime hit of the same name.

Victor Hugo wrote about prison conditions, and a novel called “The Last Day of a Condemned Man.” Albert Camus, of course, is famous for “The Stranger,” a story of murder, modern morality, and the guillotine.

And this year New Mexico historian Dr. Richard Melzer, along with John Taylor, published “Murder, Mystery and Mayhem in the Rio Abajo” a book along similar lines as “Myth of the Hanging Tree.” These sordid themes attract even our serious historians.

Robert J. Tórrrez, a former New Mexico State Historian, has unearthed the stories of murder and mayhem, legal hangings as well as lynchings, which took place during the period our state was a U.S. Territory, from 1850



to 1912.

Tórréz says he spent two decades researching the primary records in the judicial and executive archives of the New Mexico State Records Center at Santa Fe. Those, and the collection of historical newspapers, make up the principal sources of his book.

“Between 1846 and 1912,” he reports, “the courts in Territorial New Mexico condemned at least one hundred men and women to death by hanging.” However, evidence shows that only fifty-one were executed, including one woman. The others were either pardoned or had their sentences commuted to life.

In contrast, in Appendix B, he lists 127 lynchings between 1852 and 1928, which gives you an idea of the lawless conditions that prevailed well into the 20<sup>th</sup> century.

Actually the number of capital crimes seems rather low, considering New Mexico during those years was considered the Old West, Billy the Kid being only one of many a lawless individual to wreak havoc on the meager population. Highwaymen, claim jumpers, bank and train robbers, cattle rustlers, seemed to be everywhere. One of the reasons for the small numbers may have been the lack of effective policing. The chief justice of the Territorial Supreme Court, Judge Henry L. Waldo, in 1876, declared there was “an entire want of efficiency in the administration of justice” in New Mexico.

The most pathetic story, one in which the perpetrators were spared death because of their age and gender, he calls

“Young, Ignorant, and Immoral” and it tells the story of two young women from Hillsboro, Alma Lyons and Valentina Madrid, who conspired to poison Valentina’s husband Manuel Madrid. A love triangle had ensued when a man named Francisco Baca fell “desperately in love” with Madrid’s young bride.

The trial took place in May of 1907. This is an age-old tale; it could have been ripped from the pages of today’s tabloid newspapers. But depicting the events, the trial, the community’s reaction, as well as the long legal process, is fascinating and gives us a good idea of how our society appeared over 100-years-ago.

The most intriguing and odd case has to do with the one woman who was hanged—Paula Angel, “a fascinating and mysterious woman”; district court judge Luis Armijo of Las Vegas described the events in 1961, a century after it had transpired. “The crime itself was as old as Eden,” he noted, and stemmed from a broken love affair. While meeting one last time, Paula pulled a knife and “plunged the weapon into her erstwhile lover.”

Now there’s nothing mysterious about this; yet Armijo’s story was based on hearsay (he heard it from his grandmother), and records of the actual execution did not produce a signed death warrant. Although there are many accounts of the hanging, they “leave several unanswered questions,” as Tórréz says. Was she the only woman hung in New Mexico? The author turned detective,

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scouring the archives, and found that two women from the Pueblo of Cochiti were hanged in Santa Fe in 1779. The crime? The premeditated death of one of the women's husbands—once again, a crime as old as Eden.

Mr. Tórréz manages to unravel the mystery of poor Paula Angel, as well as tell the story of many of the state's famous, infamous, and obscure felons, those who paid the ultimate price for their crimes. Men like Perfecto Padilla, Rosario Ring, Theodore Baker, Richard Remine; he also shines a light on the deadly Gallegos Canyon shootout of 1886, "Where what began as a competition for pasture escalated...into a violent and deadly confrontation fanned by racial hatred and egos." It was cattlemen vs. Mexican sheepherders, something that was quite common in those territorial days.

In the final chapter he tells the story of the Old Penitentiary, which he calls "New Mexico's first new public building." Construction began in July 1884 on a ten-acre site a mile south of the Santa Fe Plaza, where St. Francis Drive and Cordova Road now intersect. By 1953 this antiquated building was replaced by one farther south of town, and by 1961 the old structure had been razed—but not forgotten.

*I have donated my signed copy of Tórréz's book to the Society's library so that now these stories may be enjoyed by others who love reading this more lurid and sensa-*

## The Macho Mule

by Sam McIlhaney

**To be or not to be** - macho, that is.

That is the question males are confronted with everyday. You see the macho image in and on everything. Another question that perplexes many males is just how one goes about projecting the macho mystique.

Most Spanish dictionaries state that *macho* is a male mule. Why should the word be applied to a form of human masculinity? And then, on the other hand, taking that same Spanish word and replacing the "O" on the end with an "a", you have the Spanish words for drunkenness and a mannish woman in Bolivia, the word for a joke in Argentina. Perhaps the term *macho* used to signify certain male characteristics is not far off the track.

First, you've got to eliminate the image from your mind of a mule being a bony, run-down, not-toobig creature such as the mule Festis rode as sidekick to Marshall Dillon on the television series *Gunsmoke*.

A healthy, well-bred mule is a truly beautiful animal. A mule can be larger and much more imposing than a horse could

ever be. These hybrids, with plenty of exercise and good feed, such as the ones that have been used for years at the Grand Canyon, display a muscular appearance that is magnificent.

New Mexico has had some flamboyant governors in its 383 years of gubernatorial history, but out near first place, one would have to include Manuel Armijo; the last Mexican administrator before the American takeover in 1846. He wanted his mount to be noticed as well as his clothes. Not satisfied with an ordinary horse, he chose to ride on occasion a huge dun-colored mule and would be seen atop this animal wearing a poncho of fine blue broadcloth with silver and gold intricately woven into it.

The early Spaniards brought the donkey and the horse to New Mexico and naturally had, from mixing the two, the mule.

Spain frowned upon Americans coming into the northern provinces of Nueva Espana (New Spain) as some early adventurers found out when they were promptly thrown in the *calabozo*.

However, in 1821, New Spain won independence from Spain and then New Mexico became a part of the new nation of Mexico. The Mexicans welcomed American traders in the area and in came

every conceivable American gadget, including the Missouri mule.

This mule was larger and stronger than the original mules in Mexico. By the 1850s, Missouri became recognized as the mule capital of the world.

The Missouri mule soon was the favorite over that of Mexico for farm work and pulling wagons in New Mexico, but the smaller Mexican animal was the preference of the United States Army in its pack trains.

The male mule is referred to as a jack and the female is called a jennet or jenny. In the Spanish language, mules are *mulas* with a male being designated as a *mula macho*; the female, a *mula embra*. In certain areas of New Mexico, especially in the northern part, the *femle* is sometimes called a *mula* and also *embara*.

Macho or *macho*? The two terms can easily be linked together: the popularly supposed best qualities associated with being male, and the qualities of the best male mule. Unless, of course, a person dislikes being associated with a mule at all!

*Author and historian Sam McIlhane's stories have been widely published. This one appeared in the Feb, 1982 issue of New Mexico Magazine*

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### Christmas In Peña Blanca

By Amelia Montoya Andrews

I write of Christmas 1938, the last year my father was alive. He loved these occasions. The Christmas tree, a beautiful well shaped blue spruce, was selected early in the year on one of his horseback trips to tend to his cattle at the Valle Grande (now Valle Caldera). Just before Christmas he would make another horseback trip to bring the selected tree.

The December celebrations started with preparations for the feast of Our Lady of Guadalupe, the patron saint of Peña Blanca. The *mayordomos*, two couples from the parish, had the honor of overseeing the celebration. White washing the interior church walls, organizing parishioners to bring piñon trees to line the area of the procession for the vespers and preparing the *luminarias* which would be lit and burned on the evening of December the 11th. *Luminarias* were made from piñon wood which would have lots of pitch to burn brightly. A *luminaria* is a formation of interwoven piñon logs and to purists like me the only *luminaria*. The candle in a paper sack is a *faralito*. On the evening of December 11th there was a procession with the parishioners singing the Rosary as well as other prayers. Little girls in their white first communion dresses carried the Blessed Virgin Mary's banner. Older women carried the banner of the Sacred Heart. At this time in Piña Blanca there were still old ladies wearing long black dresses down to the floor and a *tapalo* (shawl) on their heads, not unlike what we now see in pictures from the Middle East. The church functions were fol-

lowed by a dance.

Everyone wore their finery. We would *estrenar* our winter coats. and the soot from the *luminarias* could be catastrophic on a light-colored coat. *Estrenar* means first use of something, be it clothes or other objects, and there does not seem to be an English equivalent. The following day a high mass was held. Franciscan priests from Cuba, Gallup and Santa Fe came to celebrate. After the church function a fiesta followed at the home of the *mayordomos*.

After the fiesta of the patroness, came the novena in preparation for Christmas. For some reason, unknown to me, these nine masses were held at 6AM in the dead of winter. We walked in pitch darkness in bitter cold weather to the church for mass I hope St. Peter will take note of this when he marks down the Sundays I have missed mass. At school we had Christmas plays ending with a visit from Santa Claus who gave us each a paper sack with peanuts, candy and an orange.

The winter solstice marked the Ember Days, days of fasting and abstinence. With the cold it was time to butcher a yearling. According to my mother her *Tio* (uncle) Amado Baca would say, "*Cuando el pobre llega ha tener carne siempre se atraviesa La vigilia.*" When the poor man finally has meat, along come the Ember days. It never Failed.

Butchering was only one of the preparations. There was also baking of *biscochitos* and candy making. *Empanaditas* and *Tamales* were made the day before Christmas. Making *Tamales* entailed soaking the white com in a

lime solution, then it required many rinsings before grinding the com for the *masa*. The *masa* was then beaten very well until a sample of it would float in water. Boiling and shredding a pork roast was next. Then the red chile sauce was added and the tamale could be assembled in com husks which had been soaking. There is little wonder that this was the only time of the year that we had tamales. *Chaquewe* was another thing. It was much easier to make and the results were not too different. The meat concoction for the *empanadas* (probably a cooked beef tongue) had been prepared with raisins, chopped apples, pinon nuts, whiskey or wine and aged for a few days. The pastry is similar to a *sopapilla*. The *empanadas* were stuffed and deep fat fried Christmas eve so they would be fresh.

Rural electrification came early to New Mexico compared to other parts of the country. Governor Clyde Tingley was a political supporter and friend of President Franklin Roosevelt so New Mexico profited from the New Deal projects early. In December 1938 we were hoping that the installation of electricity would be completed and it was. My older sisters Elda and Margaret had brought us Christmas tree decorations. There is no comparison between the beautiful General Electric decorations of those years with the lights we have today. The lights were blue, about 1 1/2 inches long and shaped like bells and stars. We had a blue tree for many years as those lights lasted twenty or thirty years. While my mother baked, Fita, one of my older sisters

decorated the tree. After the tinsel, and icicles came a covering of angel's hair. This was a spun glass covering. This decoration was removed from the market quickly perhaps because it could cut and was very irritating to the skin. We would try to peek through the key hole into the room where the tree was, but we were not allowed to see the tree until we returned from midnight mass (*La misa del gallo*) The nativity scene at Our lady of Guadalupe church was and still is especially beautiful. The manger was lined in piñon boughs. The nativity set had been purchased with funds donated by the students, also with bingo games and raffles and, like our tree at home, it was not put up until Christmas eve.

Immediately after mass we opened our gifts. By 1938, the depression was receding and we received dolls. In previous years we received paper dolls and were just as delighted with them. After opening gifts, we had tamales, *empanaditas* and coffee.

Early in the morning on Christmas day, less fortunate children came to beg for "*Mis Crismas*" much like children go from house to house for trick or treating. At halloween. The children were given peanuts, nuts and candy.

Our Christmas dinner was roast beef and my sister Celina made fruit cake. In the evening we went to see the lights in Madrid in Elda's car. My sister had recently completed her education as a public health nurse and had purchased a new car. Our family had never had a vehicle other than a *caraje* (carriage) and wagon. Madrid, a mining town, assessed the

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miners a fee from their monthly wages and used volunteer help to put on a spectacular display at Christmas that was famous far and wide. We had never previously been able to see it.

During the Christmas vacation, every evening, my mother would come out with her cache of goodies. She hid the candy, peanuts, and nuts in her square sewing Machine cabinet. She thought no one knew where they were. Each night, she doled out a handful of these goodies. The candy had to last through January 6th ..

The feast of the Epiphany was the end of the Christmas season. We had early dismissal of school and we would go to Santo Domingo Pueblo. At each home, in the pueblo, where someone was named Ray or Reyes, the family celebrated their Saint's day by throwing gifts from the roof tops to the crowd. The gifts might be a loaf of bread wrapped in muslin, or a pretty printed material from a flour sack, candy, or if you were lucky one of the squares of cloth might have a turquoise ring.

Our Christmas tree was up for several weeks after Epiphany, perhaps my mother kept it up until the beginning of lent.

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*This story ran some years ago, but it captures the spirit of the season so well that it bears repeating*  
Ed

## **God among Many**

*By Matthew J. Barbour, Manager,  
Jemez Historic Site*

One of the biggest questions that swirl around the Pueblo Revolt of 1680 is: "Why then?" The Spanish had been in New Mexico for almost a century. Several generations had lived and died under the Spanish yolk. Yet, there had been no unified resistance to the authority of either the crown or the church. There are many reasons and answers to this question. However, the most complicated, and perhaps most fascinating, is the notion of Pueblo religious toleration and Spanish conversion practices.

At the time of Spanish Contact, the Pueblo peoples and their respective cultures were polytheistic societies. Polytheism is the worship of multiple gods or spirits. Among the Pueblo people, many of these spirits were known as kachina and viewed as the personifications of things existing in the world, such as the sun, stars, thunderstorms, wind, corn, and insects. Some represented good will, while other ogre-like entities were more malevolent in their intentions. The worship of these entities provided balance in all things. Invoking the

December, 2014

kachina and performing the required ceremonies, insured the rains would fall and crops would grow.

Each Pueblo has its own individual pantheon of kachina, with their own symbols, stories, and relationships between the spirits to one another. However, there could be, and still is,



The Kachina dance at the Hoopi town of Shung Hopavi  
photo courtesy Wikimedia

some overlap. Moreover this religious tradition was inclusive.

In a region where large-scale migrations were the norm, Pueblo communities grew and fell apart with alarming speed.

As people moved in and out of a specific village, their kachina moved with them. Often the acceptance of a particular clan into the community involved not only the adoption of the people, but their religious traditions. Hence, the composition of kachina at each individual village ebbed and flowed. These fluctuations made it clear to all participating that their specific entities were not the only beings out there, but rather each set of kachina was part of a greater pantheon which enveloped all Pueblo culture. Such notions led to a high level of religious tolerance.

When the Spanish set out to colonize New Mexico in 1598, they brought with them ten Franciscan Missionaries. These men were tasked with the conversion of all Pueblo peoples to the catholic faith. Yet, the Franciscans were in no position to dictate religious doctrine to a population of 10,000s. Nor could the Spanish offer much support militarily to their conversion efforts.

To everyone's surprise, the missionaries were invited into many of the Pueblo villages and allowed to build their churches. The Pueblo were curious and eager to integrate due to their own tolerant principles and religious practices. The Christian God became one among many as catholic iconography

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was incorporated into each village's diverse pantheon.

Some of the Franciscans embraced this tolerance and their new flock's traditions. At Isleta, the kachina were linked with saints. The masks of these spirits were venerated alongside wood-carved figurines of Saints Isidore and James. In Salinas Province, the kiva—traditional religious structures of the pueblo people—were even integrated into the catholic missions to provide continuity between the two religions. At the very least, most missionaries linked catholic holidays with traditional celebrations as a way unifying the belief systems.

Yet, not all appear to have found this co-religion acceptable. At Jemez, a mission of grand proportions was built in the European Baroque Style down to the fleur-de-lis and Spanish lace patterns on the wall. No accommodation was made for Pueblo symbolism. This movement gained strength as more Franciscans arrived and Spanish authority within the province grew.

The tenuous acceptance of both religions coexisting was shattered in 1661 when the Head of the Franciscan Order in New Mexico, Alonso de Posada, banned kachina worship. Pueblo relics were to be rounded up and destroyed. Traditional ceremonies were

to cease immediately, and those found practicing their religion were to face corporal punishment.

Curiously, this act, often cited as the reason for the Pueblo Revolt of 1680, does not appear to have initially sparked resistance. Instead, tolerance of the new Christian God seems to have continued through the 1660s. It was not until a massive drought hit the American Southwest in the early 1670s, that dissent among the Pueblo people grew.

Pueblo peoples blamed the absence of rain on the refusal of the Franciscans to allow them to perform their traditional ceremonies. In their eyes, the kachina were angry. The Christian God and his ceremonies alone were inadequate to set the world right. On August 10, 1680, the Pueblo people were fed up and the uprising began.

It is perhaps of little surprise to anyone that the focus of Pueblo fury was targeted at the Franciscan Priests. Yet when violence came, it was often directed away from the church itself. Most Franciscans were removed from their centers of worship before being killed. Perhaps, this removal of the priest was done so as not anger the Christian God?

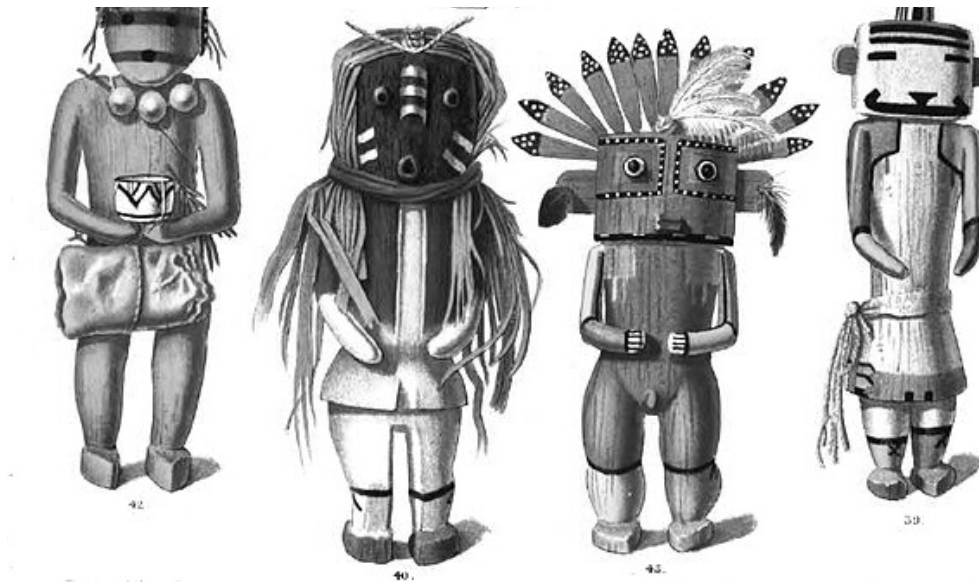
In some ways, Pueblo religious tolerance for the catholic faith continued. In Zuni, a conscious effort was made to collect and preserve the Catholic relics.



While at San Marcos Pueblo, just south of Santa Fe, participants into the uprising appear to have curated fragments of the mission bell due to their perceived religious power.

The Spanish would eventually overpower the Pueblo peoples and return to New Mexico in the 1690s, yet not without major changes to religious policies. Under law, the worship of kachina continued to be banned, but unspoken was a rule of “don’t ask, don’t tell.” Kachina worship was kept underground where it remains to this day.

The notion that religious tolerance leads to peace and intolerance is a path to violence and instability should not be news to anyone. Yet, New Mexico history reminds of this important lesson. It is one that carries over to our modern world and the people we interact with today.



*Kachina dolls by Jesse Walter Fewkes Photo Courtesy of Wikimedia Commons*

## *El Cronicón*

### **Laws they Don't teach in Physics**

**Law of Mechanical Repair** - After your hands become coated with grease, your nose will begin to itch and you'll have to pee.

**Law of Gravity** - Any tool, nut, bolt, screw, when dropped, will roll to the least accessible place in the universe.

**Law of Probability** - The probability of being watched is directly proportional to the stupidity of your act

**Law of Random Numbers** - If you dial a wrong number, you never get a busy signal; someone always answer

**Variation Law** - If you change lines (or traffic lanes), the one you were in will always move faster than the one you are in now.

**Law of the Bath** - When the body is fully immersed in water, the telephone will ring.

**Law of Close Encounters** - The probability of meeting someone you know INCREASES dramatically when you are with someone you don't want to be seen with.

**Law of the Result** - When you try to prove to someone that a machine won't work, IT WILL!!!

**Law of Biomechanics** - The severity of the itch is inversely proportional to the reach.

**Law of the Theater & Hockey Arena** - At any event, the people whose seats are furthest from the aisle, always arrive last. They are the ones who will leave their seats several times to go for food, beer, or the toilet and who leave early before the end of the performance or the game is over. The folks in the aisle seats come early, never move once, have long gangly legs or big bellies and stay to the bitter end of the performance. The aisle people also are very surly folk.

**The Coffee Law** - As soon as you sit down to a cup of hot coffee, your boss will ask you to do something which will last until the coffee is cold.

**Murphy's= Law of Lockers** - If there are only 2 people in a locker room, they will have adjacent lockers.

**Law of Physical Surfaces** -

The chances of an open- faced jelly sandwich landing face down on a floor are directly correlated to the newness and cost of the carpet or rug.

**Law of Logical Argument** - Anything is possible IF you don't know what you are talking about.

**Law of Physical Appearance** - If the clothes fit, they're ugly.

**Law of Public Speaking** — A CLOSED MOUTH GATHERS NO FEET!

**Law of Commercial Marketing Strategy** - As soon as you find a product that you really like, they will stop making it OR the store will stop selling it!

**Doctors' Law** - If you don't feel well, make an appointment to go to the doctor, by the time you get there,

December, 2014

## *The Lighter Side*

*A tip of the editor's hat to  
our contributors*

### **Too True**

Nothing sucks more than that moment during an argument when you realize you're wrong.

I totally take back all those times I didn't want to nap when I was younger.

There is great need for a sarcasm font.

How the hell are you supposed to fold a fitted sheet?

MapQuest really needs to start their directions on #5. I'm pretty sure I know how to get out of my neighborhood.

I can't remember the last time I wasn't at least kind-of tired.

Bad decisions make good stories.

Can we all just agree to ignore whatever comes after Blu-ray? I don't want to have to restart my collection... again.

I'm always slightly terrified when I exit out of Word and it asks me if I want to save any changes to my ten-page technical report that I swear I did not make any changes to.

I think the freezer deserves a light as well.

I disagree with Kay Jewelers. I would bet on any given Friday or Saturday night more kisses begin with alcohol than Kay.



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*Ed Delayy illustration for a magazine Christmas story*

