



El Cronicón

Official Quarterly Publication of the
SANDOVAL COUNTY HISTORICAL SOCIETY

President: Ken Kloeppe

Editor: Roy C. Skeens

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JUNE MEETING

Sunday June 8th 2pm

Early Immigrant Families



In the early 19th century America was a nation of immigrants, and typically Bernalillo and Sandoval County were home to families from many countries.

In this program the descendants of these families will talk about their family history and their beginnings in the area.

President's Message*Thoughts On Perfection*

Hola Amigos,

I recently went to another state high school basketball tournament. The anticipation by both boys and girls winning a state championship is sometimes overwhelming.

The coaches stand and direct play, the fans enjoy and offer support for the home team. Although many fans spend most of the game looking at their phones.

By the end of the year, everybody is hoping for the perfect execution of the game plan. Unfortunately the human creature is not made for perfection. There are mistakes, missed assignments, poor passes, fumbled catches, failed attempts at lay ups and jump shots.

Fans wonder if a zone is better than a man to man and visa versa. Parents wonder why their child isn't playing more. Wives and husbands are asking if the stress is worth the low pay. The outcomes of winning and losing are too complex to create any rational thinking. In the end, history will repeat itself and the process for perfection will start all over. There is always next year and a new hope arises once again.

Mil Gracias, Ken Kloeppe

MARCH MEETING

At our March meeting Tom (Lucky) Ball gave us a comprehensive history of Bland, the gold mining town of 1891-1890.

Before 1870, in the Valles Mountains, the small Spanish settlement to Chihuahua existed in Colla Canyon and was used during sheep and cattle range grazing operations. Rumor mentions a Spanish silver mine in La Jara Canyon. Rumor for silver may have drawn the attention of Edward Beaumont who led a small prospecting party into the area. Information concerning the prospecting only related to the extradition of the party by owners of the Canada de Cochiti Grant.

1883 John C. Duval, involved with W. W. Griffin, entered the area south of the Canada de Cochiti Grant, staking and filing several mineral claims near Bolsa and Pino Canyons. Certainly there were other instances of prospecting though none documented at this time.

1889 a group of prospectors from Cerrillos took a short cut through Piño Canyon, mindful of precious minerals, picked up samples and upon arrival at Jemez Hot Springs, showed the ore to interested parties. Among the interested, Joseph Eagle and Norman DíArcy made plans to investigate the area the specimens came from. 1891 DíArcy and Eagle prospected Piño Canyon.

Colorado prospectors were examining the area below the Cañada de Cochiti Grant, between Borrego and Peralta Canyons and acquiring promising assays. Interest in the area increased by locals and by 1893 the Borrego Mining District was unofficially formed. Many placer and lode claims were filed on though a



cloud of land title prevailed. Those who could read and follow a map concluded the land grant owners were in error and proceeded to prospect into the mountains finding the mineral ledges larger and richer the further north they went. Late 1893 through early 1894 claims had been filed throughout the Valles Mountains. Additional mining districts of Peralta and Cochiti were established.

Obviously, if the mineral belts were to succeed economically, supply points and ore reduction works would be required. Supply point meant settlements and of these, Borrego Springs, Kent City, Allerton, Sunny Side and Cochiti City town-sites were surveyed and filed with the appropriate authorities. O. B. Smith Peralta Canyon camp, O. B. Smith Camp Piño Canyon, Ostrander, Harrison Camp, Hellwig and Oaks Camp were all large encampments that were hoping to establish town sites though only Harrison Camps was chosen for the site of Eagle City.

Eagle City was surveyed, laid out and plat filed with the Bernalillo County clerk April 9, 1894. Before the survey was completed buildings were erected and a primitive route created between Allerton and Eagle. Several buildings that had been built at Allerton and Kent City

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were dismantled and hauled to Eagle City. Several business people from Cerrillos and Santa Fe loaded supply stock and moved to Eagle City.

The want of mail arose and application to the Postal authorities was made. Authorities requested the name "Eagle" be changed and at a meeting of the people, the name "Bland" was chosen and approved for the new Post Office. Due to the recent US banking crash and the land title speculation caused by the claimants of the Cañada de Cochiti Grant, growth of Bland was slow but steady.

Bland town-site was then approximately 2,240ft. long by 165ft. width, counting streets and blocks. The primary merchant area became mostly located in blocks 1, 2, 3 and 4, along Main Street due to having the majority of relatively even ground. Construction of small cabins and shacks mostly took place on lots not fronting Main Street.

By 1895 a newspaper, school, meeting halls, post office, bakery, meat market, dairy, livery, telegraph, telephone, daily stage coach, restaurants, saloons, barbers, tailors, cobblers, boarding houses and all other manner of creature comforts. A very limited amount of electricity had been supplied by the new Harwood ore reduction mill. July 1895 the majority of Bland was damaged by a severe thunder storm though the hearty citizens re-built and repaired.

The prosperity of the Bland citizens was average and as the mining industry grew so did the town. When a business would close another would replace it. Newspapers changing hands four times by 1898. Freight outfits and stage coach lines changed hands as well as most other businesses. Fraternal organizations became popular such as the Order of Woodsmen, Rebecca Lodge, Women's League, Nights of Columbus and Odd Fellows Lodge to name a few. Dances and parades were enjoyed by the citizens as well as other celebrations.

The 1897 sale the Albemarle Mine, in Colle Canyon, spiked new growth in Bland which remained the supply hub of the area and connecting with Albemarle by the construction of the Teamsters Nightmare in 1898. Another boost to the Bland economy was the erection of the Bland ore reduction mill at Bland. Additional lodging, larger mercantile establishment, banking facilities, electricity, telephone switchboard and new school were among the improvements at Bland. Another severe thunder storm flooded the area July 1897 and Bland was again repaired.

By 1900 the population rose to 615 people and may have risen slightly by 1901 though with the closing of a few substantial mines coupled with questionable financial mining company problems, Bland began a decline and by 1904 the town was a near ghost town. Many people stayed in Bland mostly working mining property they owned and a few miners as employees, wood cutters working at sawmills, farmers and a few shop keepers. The population of Bland in 1910 was 131 citizens and the only working mine was the Crown Point. 1913 the Lone Star group of mines was leased, approaching the start of WW 1, by the Cossak Mining Company and the Bland population grew by approximately 60. Cossak shut down in 1916. Bland declines again until 1919 when the Crown Point mine re-opened and operated on a small scale only to shut down in 1920. Since 1920 Bland has gone through phases of mining activity with each passing decade and was thought to completely re-open in 1981 though by 1986 all activity ceased except the Exchange Hotel being used as a residence. In 2011 the Los Conchas wildfire swept through the town wiping out all that remained and even the ghost left.

**Elected officers - 2014
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Ben Blackwell.....	Website	897-5090
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Open	Art Exhibits	
Rusty Van Hart	Membership	293-2073
David C de Baca.....	Geneology	238-3582

www.sandovalhistory.org

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

SUMMER VACATION

There will be no programs in July and August, but we will be back in September with a program on the history of local schools

APRIL MEETING

Nasario Garcia spoke to the historical society and our many guests regarding his new book "*Bernalillo, Yesterday's Sunshine, Today's Shadows*" and his interviews with local people. Mr. Garcia made it a point to recognize Martha Liebert for all she has done for him and our community as well.



by the fact that their words often expressed their feelings about the community and their place in it. For instance, when speaking to **Charles Aguilar**, he was struck by his words that the church was life and life was the church.

Manuel José Pérez, whose grandfather was from N. Spain, relayed that if you give your children wings they will take you for a ride.

José Hilario Chaves words were simple and to the point- all my life I have been truly poor.

Miranda Sapien recalled a time when they were not allowed to speak Spanish.

Adelina Valdez reported that she felt we are all like buckets in a well—some are going up, and some are going down.

Ophelia Rinaldi recalled that being a woman in Bernalillo it was difficult to be accepted as a professional. I personally identified with her words, having been a woman in an historically man's profession.

Reported by Karen Lermuseaux

Mr Garcia is a former professor who was raised in the Rio Puerco area and Cabezón. He has written many books about New Mexico, and his current book is a collection of oral histories. In September the state of New Mexico will be showing a film collection of oral histories at the Hispanic Cultural Center, and Mr. Garcia is included. Don't forget to put that on your calendar !

Mr. Garcia says that he just fell into the folklore of the people, when he interviewed his grandparents in 1968. He became so fascinated that he wanted to talk to the rest of the old Puerco people. He has found that nothing is more gratifying than collecting these stories for future generations to enjoy.

Nasario mentioned several of our local residents who are included in the book, and how when he interviewed them he was often struck

MAY MEETING

The Inquisition in New Mexico

Martha Liebert gave an excellent report on how the inquisition affected New Mexico, beginning with a brief history of the Crusades and that King Ferdinand and Queen Isabella were the starting point in Spain in the 1470's. Isabella's confessor was Torquemada ,the Scourge of the Jews, and he began controlling the inquisition.



The Edict of Expulsion in 1492 meant that anyone who was Jewish had to leave Spain or convert to Christianity. Also, the occupations of Jews were newly limited and they could not handle money and property. Many of these Jewish people then followed Columbus to the New World. In Portugal, officials picked a "day" and simply "converted" all of the Jewish – they could not outwardly practice their religion, and must practice Christianity. More Jewish people would flee Portugal in 1580 when Spain took over in 1580 and Oñate brought settlers to New Mexico.

There were only about 200 people who were in the Oñate expedition, 100 being soldiers, and by 1609 about half had fled back to Mexico. There was little support in Mexico City, and the new plan was to make the mission one of conversion of the Indian peoples. However, due to the in-fighting among the

Church and State, the Indians revolted against the Spanish.

The Franciscan ,Perea brought the inquisition to N.M. in 1626.

Ten Governors of New Mexico would be charged by the Inquisition, and their property and goods confiscated for the Church. To fight their charges, they had to go to Mexico City where they were held for years before they even

learned the details of their charges. Charges might include things like they washed their feet on Fridays and they ate chocolate on fast days. It was surmised that their servants may have given much of the information leading to the charges. Martha summarized much of the information, and made the presentation so enjoyable. She spent many months researching the abundance of information available, with the help of the archive committee. The poster presentations helped with visualizing the timelines.

Many comments from the audience were informative and made the information even more pertinent for our community. A bibliography was passed out as well, for those who were interested in finding out even more about the Crypto-Jews and the Inquisition in New Mexico.

Reported by Karen Lermuseaux

REMEMBERING JONATHAN KITSCH*By Sam McIlhaney*

September, 1945. No, I am not writing about WWII. I am in the first grade, of the first day. Across from me is a kid grinning at me. He is covered with freckles and has fiery red hair. We get acquainted. His name is Jonathan Kitsch. We quickly become fast friends. We did not know at the time that our parents were already friends. Our friendship lasted for almost 70 years short of a year or two. Oh, I forgot to mention: that grin that Jon flashed at me that first day of the first grade had a couple of teeth missing. This all happened at Ranchos School in the far north valley of Albuquerque.



Over the ensuing years, we would go to each other's house. I went to Jon's home more than he came to mine. He lived on far north Rio Grande Blvd. To a kid like me, he lived in a paradise surrounded by irrigation ditches, drain ditches, marshes, swamps, and the river itself. Consequently, we could hunt tadpoles, crawdads, turtles, carp, trout, and even pike fish. I loved to go to Jon's house. After all, I lived on a pile of sand and gravel at Osuna Road and Edith Blvd., in the opposite side of the

north valley.

I wrote about this adventure in the Impact Magazine of the Albuquerque Journal newspaper, in a 1981 issue. We went to school together until high school. He went to Valley High and I went to Albuquerque High. We kept in contact over the years. Eventually Jon married Elaine whom he met at Cuba, NM, and they raised three kids: Tom, Wilfred and Christine. They lived in Algodones, New Mexico, for many years.

Jon had many careers during his life: breaking wild horses for ranchers, owned and operated a sawmill, constable for the Village of Los Ranchos, deputy sheriff for Bernalillo County, and a power plant worker, just to name a few.

I miss Jon already. He passed away on the 11th of January, 2014, of multiple medical complications.



REMEMBERING KELLER DAVIS

by Bill McIlhane

KELLER F. DAVIS, age 66, a life-long resident of Bernalillo, NM died unexpectedly Monday, February 17, 2014. He is survived by his wife of 33 years, Anna Fay Davis; sister-in-law, Lee Anne "Punky" Davis; brothers-in-law, Jim Bob Best and Tom C. Best and wife, Kim; nieces and nephews; and numerous other relatives and friends. He is preceded in death by his parents, Fred W. Davis Sr. and Pauline (Ford) Davis; brothers, John Dawson Davis and Fred W. Davis; and uncle, Russell Ford.

Keller was born in 1947 in Albuquerque and graduated from Valley High, Class of 1965. He attended New Mexico State

University until his father died, at which time he came home to help his mother farm. Keller farmed for 26 years on the Sandia Reservation raising alfalfa,* wheat, and corn. He served on the New Mexico Farm and Livestock Bureau as a Director and the Bernalillo County Farm Bureau and the New Mexico Cattle Growers Board. Keller was a member of Temple Lodge No. 6 AF & AM and Ballut Abyad Shrine. After farming, Keller went to work for Farm Credit and in 2005 he started transporting horses for horse breeding, racing, and sales. He loved agriculture in all forms and the people associated with it.



Ed Delavy used Keller as his model in this painting of a cowboy taking a break.

** The McIlhane Dairy in the North Valley bought tons of alfalfa hay from Keller in the 1980's*

El Cronicón***Are we getting a***

*This is the eighth-grade final exam from 1895 in Salina, 1
ment on file at the Smokey Valley Genealogical Society an
could today's eighth grader even understand the question:*

Grammar (Time, one hour)

Give nine rules for the use of capital letters.
Name the parts of speech and define those
that have no modifications. Define verse,
stanza and paragraph .

What are the principal parts of a verb? Give
principal parts of lie, play and run

Define case; illustrate each case.

What is punctuation? Give rules for principal
marks of punctuation.

Write a composition of about 150 words and
show therein that you understand the practical
use of the rules of grammar.

Arithmetic (Time, 1 hour 15 minutes)

Name and define the Fundamental Rules of
Arithmetic.

A wagon box is 2 ft. deep, 10 feet long, and 3
ft. wide. How many bushels of wheat will
it hold?

If a load of wheat weighs 3,942 lbs., what is it
worth at 50cts/bushel, deducting 1,050
lbs. For tare?

District No 33 has a valuation of \$35,000

What is the necessary levy to carry on a
school seven months at \$50 per month, and
have \$104 for incidentals?

Find the cost of 6,720 lbs. Coal at \$6.00 per ton.

Find the interest of \$512.60 for 8 months and
18 days at 7 percent.

What is the cost of 40 boards 12 inches wide
and 16 ft. long at \$20 per metre?

Find bank discount on \$300 for 90 days (no
grace) at 10 percent.

What is the cost of a square farm at \$15 per
acre, the distance of which is 640 rods? Write a
Bank Check, a Promissory Note, and a Receipt.

U.S. History (Time, 45 minutes)

Give the epochs into which US History is
divided

Give an account of the discovery of America
by Columbus.

Relate the causes and results of the
Revolutionary War.

Show the territorial growth of the United
States.

Tell what you can of the history of Kansas.

Describe three of the most prominent battles
of the Rebellion.

Who were the following: Morse, Whitney,
Fulton, Bell, Lincoln, Penn, and Howe?

Name events connected with the following
dates: 1607, 1620, 1800, 1849, 1865.

any smarter ?

ia, Kansas, USA It was taken from the original document and Library in Salina. Could we pass this exam and ions?

Orthography (Time, one hour)

[Do we even know what this is??]

Give two rules for spelling words with final 'e.'

Name two exceptions under each rule.

Give two uses of silent letters in spelling

Illustrate each.

Define the following prefixes and use in connection with a word: bi, dis'-mis, pre, semi, post, non, inter, mono, sup.

Mark diacritically and divide into syllables the following, and name the sign that indicates the sound: card, ball, mercy, sir, odd, cell, rise, blood, fare, last.

Use the following correctly in sentences: cite, site, sight, rane, fain, feign, vane, vain, vein, raze, raise, rays.

Write 10 words frequently mispronounced and indicate pronunciation by use of diacritical marks and by syllabication.

Geography (Time, one hour)

What is climate? Upon what does climate depend?

How do you account for the extremes of climate in Kansas?

Of what use are rivers? Of what use is the ocean?

Describe the mountains of North America Name and describe the following: Monrovia, Odessa, Denver, Manitoba, Hecla, Yukon, St. Helena, Juan Fernandez, Aspinwall and Orinoco.

Name and locate the principal trade centers of the U.S. Name all the republics of Europe and give the capital of each.

Why is the Atlantic Coast colder than the Pacific in the same latitude?

Describe the process by which the water of the ocean returns to the sources of rivers.

Describe the movements of the earth. Give the inclination of the earth.

Notice that the exam took FIVE HOURS to complete.

Gives the saying 'he only had an 8th grade education' a whole new meaning, doesn't it?!

Thanks to Thor Liebert for this contribution

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BOOK REVIEW

By John J. Hunt

There have been many history books written about the Southwest, and New Mexico in particular; however, there have been far fewer novels that are set in our state. The Society's library does contain some of what I would call serious literature. The others, western tales and adventures, may be lively fare for passing the time, but it is the realm of serious fiction I want to talk about.

The first one that jumped out at me was ***Death Comes For The Archbishop***, by Willa Cather, first published in 1927. Our copy, a 1962 edition, is the fortieth printing, so we know it's been a popular book since first published and has entered into the domain of cultural myth. Most readers understand it is a thinly veiled biography of Jean-Baptiste Lamy, a French Jesuit priest who was appointed to be the first archbishop of Santa Fe in 1851.

The names have been changed for the most part, Lamy becomes Jean Marie Latour, and his friend from the seminary, Joseph Vaillant, who follows him to America and becomes his vicar in New Mexico, probably was based on the life of Joseph Machebeuf, a pioneer priest of Ohio, where Lamy had been serving. The fictional Father Joseph, who writes to his sister, a nun living in Riom, France, Sister Philomene, is also taken from Machebeuf's letters, which clearly Cather assiduously researched.

For an easterner born in 1873 in the descriptive Back Creek Valley in Virginia, near to the Blue Ridge Mountains (not long after the family moved to Red Cloud, Nebraska), Cather

obviously studied the history of New Mexico and uses it deftly as she weaves her episodic tale of Bishop Latour. She follows the French Jesuit from Sandusky, Ohio, to New Mexico, which she says was "in a wilderness at the end of the world."

Cather had already seen great success with her novels of the frontier, *O Pioneers*, *My Antonia*, and *One of Ours*, which garnered her the Pulitzer Prize in 1923. She enjoyed popular success but in the 1930s Marxist critics said she did not show concern for modern social issues, and they made fun of the romanticism that infused her stories. They probably criticized her depictions of the importance of religious beliefs, as well, because *Death Comes For The Archbishop* is a book about faith; it is a polemic for Christianity. It is a somber and trying tale about men who devote their lives to bringing the word to those on the outskirts of society, pagans and apostates alike.

Cather was raised a Baptist and later became an Episcopalian, but because two of her books are steeped in Catholicism the public assumed she was Catholic. In fact, in a letter written from Pittsburgh in August 1896, she told a friend, "There is no God but one God and Art is His revealer, that's my creed and I'll follow it to the end, to a hotter place than Pittsburgh if need be."

Always outspoken, there is much that is outspoken in her book as well. She has steeped herself in the state's history, and does not flinch from using it. Here is Kit Carson and his lovely Hispana wife, Josefa; however, the bishop does not condone Carson's treatment of the Navajo people. As a matter of fact, one of his oldest friends in this new country is a Navajo named Eusabio; though sympathetic,

today we would say his portrayal is a stereotype of the silent and stoic Indian. However, she relates the story of Carson rounding up the Indians and his pernicious attack in Canyon de Chelly and their place of detention at Bosque Redondo.

One other character she depicts is an actual person, Padre Martinez, the Taos parish priest. Antonio José Martinez was born in Abiquiu and was steeped in Hispanic Catholicism. He was married at 18 and when his wife died, he entered the priesthood. He was staunchly protective of his parishioners, mainly Hispano farmers; he stood in opposition to Lamy's ill-informed policies as well as the Americans who had taken over. He formed his own church. He was a populist who attracted many followers and detractors. Lamy excommunicated him in 1858.

Cather portrays Padre Martinez as a stumbling block to Latour/Lamy; but he was more in tune with his people than the *vicor apostolic* from France, and many firsts are associated with him. He brought the first printing press into the Territory and printed the first book. It was common knowledge that he had sired offspring, he provided for them in his will; he preached against celibacy; this was not the reason for his excommunication. There is currently a movement to restore the Padre's reputation.

The Revolt of 1680, the Taos Revolt of 1847, the Indian wars and the tragedy at Bosque Redondo are all sewn into the plot, what plot there is. One of the critiques of her book was that it was episodic, nearly without plot. Cather preferred to call her book a "narrative," not a novel. It does not conform to what a traditional novel should be. In that sense she

was known as a Modernist.

The last "book" is the last chapter of the Prelate's life. He retires to a little country estate "in the red sand-hills near the Tesuque pueblo." Her beautiful prose is economic yet moving and her descriptions of the natural earth are poetic. When Latour decides to retire and die in New Mexico and not in Auvergne, France, where he was born, which is what everyone expected, she says, "But in the Old World he felt himself homesick for the New. It was a feeling he could not explain; a feeling that old age did not weigh as heavily upon a man in New Mexico..."

And like all those travelers who have first experienced mornings in New Mexico, she writes, as D.H. Lawrence and Mabel Luhan had written, about the air. "Something soft and wild and free, something that whispered to the ear on the pillow, lightened the heart, softly, softly picked the lock, slid the



bolts, and released the prisoned spirit of man into the wind, into the blue and gold, into the morning, into the morning!"

For a gifted writer from the Cornhusker State to make the rendering of this new state a priority in her creative life, we must thank her for her contribution to our cultural heritage; because of her art, this book will undoubtedly remain an important and very human telling of our intriguing past.

The Blue Nun's Mysterious Link to New Mexico

As the story goes, Sor Maria de Jesus de Agreda - aka the Blue Nun - had a gift of going into a trancelike state that allowed her to bilocate by “the aid of angels to our isolated plains”, where she taught the Jumanos in their own language about the Catholic faith how to pray, how to make rosaries and altars and crosses and how they should seek further religious guidance and baptism from the Franciscan friars located near what is now Isleta.

— Because of her many trips, which numbered in the 500s from 1620 to 1631, she could describe in great detail the lined tattoos on the Indians faces and arms and the land on which they lived far across the ocean. She knew they were called Jumanos, not common knowledge in Europe or anywhere beyond what are now New Mexico and West Texas.

In turn, the Jumanos described her as



beautiful, white-skinned and dressed in a blue cloak, yet historical records show there were no nuns, no white-skinned women for miles and for years later.

Investigations into their claims performed by numerous priests, bishops and the

Inquisition found no other explanation for how both Sor Maria and the Jumanos could know what they knew. Of special interest was how the tribes knew so much about the Catholic faith even though Franciscan missionaries had yet to begin spreading the word there.

Such verification of Sor Maria's miraculous travels - combined with the accomplishment of her seminal book, "Mystical City of God," on the life of the Virgin Mary as told to her, as the story goes, by the Virgin Mary - was enough evidence for Pope Clement X to begin the process of sainthood for Sor Maria in 1765, bestowing upon her the title of Venerable, the first of the three steps to sainthood.

And that is where, at least in New Mexico, the story of the Blue Nun began to fade away. "Men of great intellect and repute in New Mexico say, 'Wow, 'I have never heard of the Blue Nun,' " said Dr. Henry Casso, a longtime academic who led two well-attended round-table forums on the Blue Nun in January and April at the National Hispanic Cultural Center in Albuquerque. "Interest in her has always been stronger in Europe." Indeed, Sor Maria is one of the most revered and influential women in Spanish history, Casso said.

Excerpted from a column by Joline Gutierrez Krueger in the July 16, 2012 issue of the Albuquerque Journal

The Bulto is by Santa Fe santero José A Lucero

The Pueblo Warrior, AD 800 – 1700

By Matthew J. Barbour, Manager, Jemez
Historic Site

Recent popular histories of the American Southwest, such as *Empire of the Summer Moon* by S. C. Gwynne, have highlighted the ferocity and military prowess of mobile hunter and gatherer groups located on the periphery of the Rio Grande. While it is certainly true that the Apache, Comanche, and Navajo were very ferocious warriors, the Pueblos too had a very proud and long lasting military tradition. From the 9th to 18th centuries, it was Pueblo culture and military power which dominated the area. Only after a century of death to infectious disease and European weaponry did this military supremacy by Pueblo people begin to decline.

In many ways the Pueblo Warrior was the southwest equivalent of the hoplite or citizen soldier of Greek history. Like the Greeks, the Pueblos presumably recognized that they were culturally and economically similar to each other, but rarely joined together to form broad coalitions. The Pueblos were more likely to fight one another than outside entities.

There were no standing armies. Men of fighting age would be gathered together into a local militia when their pueblo was threatened. Each family would be responsible for providing

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their own weapons of war. These items would have included a bow, knife, shield, and war club. Atlatls, which were still in use in Mesoamerica at the time of Spanish contact, were not employed by Pueblo Warriors. Similarly, slings and spears, while mentioned sporadically in early historical documents, appear peripheral to southwestern warfare at this time.

Shields depicted in pictographs and murals appear to be approximately three feet in diameter and made of leather. Before European contact, these were likely fabricated from the hides of elk and deer. Later, cattle and goat skin was used. These shields, like their Greek counterparts, would have covered the entire torso of the warrior and served as the only protection most combatants wore. However, several depictions also show figures wearing helmets, suggesting limited use of leather or cotton weave skull caps.

Most battles would have begun with a long-range archery duel. Initially, Pueblo bows were quite simple. However, depictions from the kiva murals at Pottery Mound suggest that recurve and sinew reinforced bows had entered the southwest by the late 1200s. This early technology was incredibly effective at propelling an arrow a great distance and at high velocity. Arrow points, or tips, were a mixture of stone, bone, and wood tips. At times, these projectiles may have been laced with poison. However, the archaeological evidence of this remains scant.

If the battle was not decided with missile weapons, a melee would ensue. In close combat, Pueblo warriors appear to have formed closed ranks similar to the phalanx or shield wall tactics of European ancestry, where the warriors draw up in a line so that their shields form an almost impenetrable wall. In these close quarters, combatants would strike at each other with their clubs. War clubs could be made of bone or wood and were often hafted with a stone ball (maul) or bit (axe) for a more damaging attack.

Melee most often occurred when an assault was being made on an opposing pueblo. During these assaults, it is likely that the second rank held their shields above their head to protect the line from arrows and rocks being launched at the assaulting force from defenders on the upper stories of the pueblo. The front ranks would attempt to breach the defending pueblo by digging through the adobe or stone wall with their clubs or by bringing ladders and scaling the walls. Once inside, fighting would be from room to room.

If the assault was victorious, it is likely that victors would take what spoils they could carry, but these hauls were limited given the absence of large pack animals. The victors would then burn the village. Burning the defeated pueblo appears quite common. Likely this was done to deprive the enemy of resources and discourage the opponent from resettling the area.

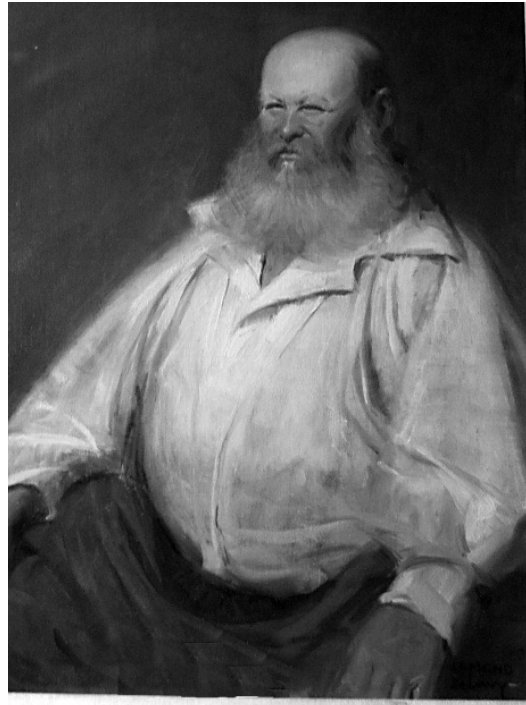
There are many examples of this type of warfare depicted in rock art and murals, as

well as, by evidence in the archaeological record. One of the most well-known examples is Salmon Ruin where there is significant evidence of the pueblo being burned as a result of hostile action. Inside the tower kiva alone, 33 bodies presumed to have died from traumatic injury were found.

The introduction of horses and European weaponry would ultimately cause the decline of the Pueblo Warrior, as death from disease and rampant warfare wreaked havoc on the population. Ultimately, the hit-and-run raid tactics of more mobile hunter and gatherer groups would rise to prominence, but one should never discount the long term success achieved through these earlier strategies which served the Pueblo people very well for over 800 years.



*Pueblo Warrior petroglyph from
Comanche Gap*



“Falstaff” a painting by Ed DeLavy while he was a student at the Pratt Institute in N.Y.

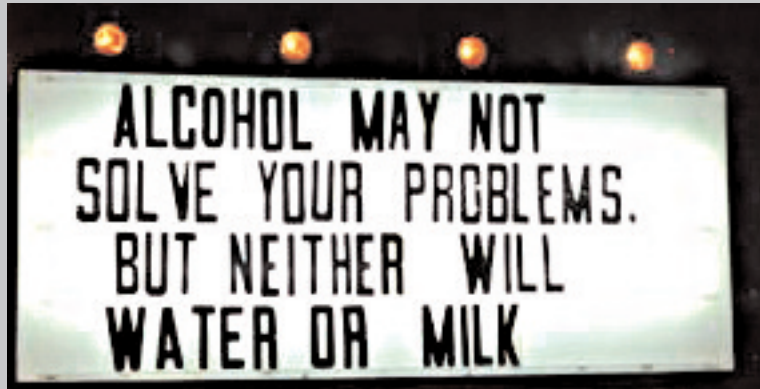
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*Rusty Van Hart, Membership chair.
293-2073*

El Cronicón

The Lighter Side



How's my driving ??

When I die I want my last words to be, "I left a million dollars under the....."

The Lighter Side

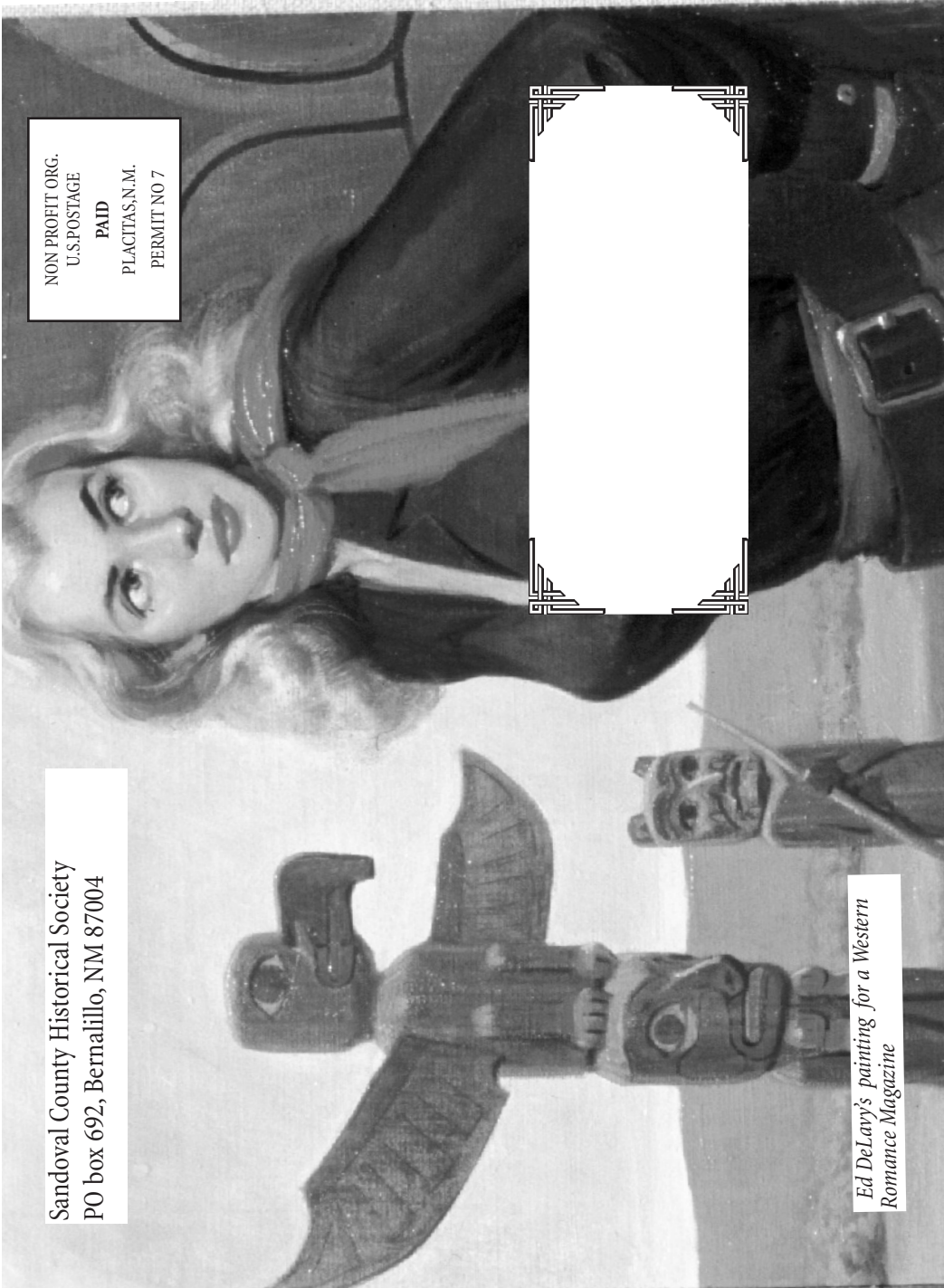
A tip of the editor's hat to our contributors

Inner Peace

*If you can start the day without caffeine,
 If you can always be cheerful, ignoring aches and pains,
 If you can resist complaining and boring people with your troubles,
 If you can eat the same food every day and be grateful for it,
 If you can understand when your loved ones are too busy to give you any time,
 If you can take criticism and blame without resentment,
 If you can conquer tension without medical help,
 If you can relax without alcohol,
 if you can sleep without the aid of drugs,*

Then You Are Probably The Family Dog!





Sandoval County Historical Society
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*Ed DeLavy's painting for a Western
Romance Magazine*