

El Cronicón

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SANDOVAL COUNTY HISTORICAL SOCIETY

President: Lorraine Dominguez Stubblefield

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PRESIDENT'S "WORDS of WISDOM"

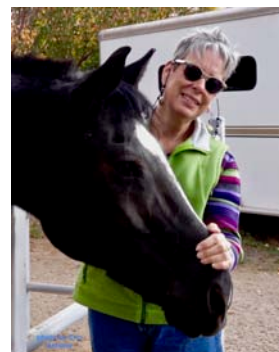
Bumps in the Road

Two thousand eighteen (2018) has ended with some major events that most will agree need no discussion. Regardless, of all the good things that had happened in 2018 to me - like the birth of my first granddaughter, I was blindsided with health issues that caused a major bump in the road. My slow recovery over a couple of months had me panting like a lizard on a hot rock. I have always had empathy for those with long-term serious illnesses and now even more so. This chapter has made me think of life differently again and I truly am grateful to just waking up each day and savoring one day at a time. Speaking of savoring, I sure missed the continuity of what made my panza (stomach) content with being able to eat tortillas y chile verde con papas (potatoes), corn bread with butter and beans or whatever my palate was used to. I am enjoying food again. I am not ready to paint the town just yet - but almost. I was able to run the February meeting and enjoyed seeing everyone again. I am looking forward to the old me and my volunteering time.

El Cronicón, our quarterly newsletter, was last published in June 2018 and had been suspended due to Roy C. Skeens health. Our Editor's presence ensuring that programs were advertised, and all the "behind the scenes" production necessary to provide the programs would run smoothly, has sorely been missed. His twenty-five (25) year commitment to keep the members informed of our programs and provide a historical "paper trail" with many beautiful stories and pictures of what was presented monthly came to a screeching halt. We wish Roy a speedy recovery and hope that he is up to visiting soon with all the other volunteers who keep the Historical Society up and running.

The Board and all of the volunteers welcome the newest volunteer Dawn Foster and are elated she has offered to take on the challenge of producing *El Cronicón*. *El Cronicón*, another resource to keep our members informed, will have a different look as we move forward and together with our other volunteers, we will do our best to keep producing it. Dawn is a retired, consulting civil/environmental engineer, who grew up in western New York and had a 25-yr

career studying and remediating hazardous waste sites nationwide. She moved to Placitas in 2011 with her horse Cairo, and began her subsequent careers, namely the art of dressage, volunteering, gardening, traveling, hiking the great outdoors, and photography. She became a Sandoval County Master Gardener in 2017 (which entails much Community volunteering, hence her initial volunteering at the Historical Society), volunteers at Casa Rosa - the Placitas food bank, the Placitas Community Library, the Placitas Artists Series, and various dressage-related organizations. She's visited/photographed "too many to mention" National and State Parks/Monuments/Wilderness areas and historic sites in all 50 states, and has traveled extensively abroad.



Our non-profit Historical Society relies on numerous volunteers to keep it running smoothly, and as you might suspect, is still in need of more volunteers. In particular, we need a member or members who can attend the meetings to take notes and write short articles of the presentations that are being made to use for the newsletters.

I would like to thank Martha Liebert the backbone of the Historical Society who is the main contact and knowledgeable expert of all the history that is housed and kept safe by the Historical Society. Many thanks also are offered for keeping the Delavy building open on Thursday mornings along with other members of the Archive Committee. Other regular volunteers include: Donna Cunningham, Christine Tate, Jennie Murro, Roanie & Theresa Aragon, Cecilia Rinaldi, Joy Barclay, Karen Lermuseaux, Max C de Baca, Betty Garcia, Rusty and Dirk Van Hart and David C de Baca. David & Virginia Ortiz continue to take pictures at every meeting for use in our newsletters. THANK YOU ONE AND ALL!!

This year's Board members are:

Lorraine Dominguez Stubblefield, President
Tom Wilson, Vice President
Cynthia Spence, Secretary
Ernie Jaskolski, Treasurer
Bill Last, Financials

Volunteers are always welcome and some benefits include enjoying Martha's and other volunteers' baked goodies, soups and celebration of birthdays. I have made new friendships from time spend with wonderful like-minded people that so generously give of their talents. I continue to keep my mind active and I so enjoy learning on the varied topics that are presented. There is no cost — won't you join us?

Respectfully,

Lorraine Dominguez Stubblefield

UPCOMING PROGRAM:

April 14 meeting - *Cuba History* by Esther V. Cordova May - born in Cuba, New Mexico before World War II and having experienced the world of Antes personally as a child, she authored *Antes, Stories from the Past, Rural Cuba, New Mexico, 1769-1949*

PAST MEETINGS:

2018

FEBRUARY - *Genizaro Nation: Ethnogenesis, Place, & Identity in New Mexico* by Moises Gonzales
(shown right with Lorraine Dominguez Stubblefield)



MAY - *Music provided by Sonos Veracruz*
(L-R, Nimbe, Otilio, Aguila Ruiz & Leticia Cuevas)

JUNE - *Presentation on the making of the film, Nasario remembers the Río Puerco*: the film tribute to landscape and memory, and the wonderful storytelling of Nasario García, who has been speaking the lost villages of the Río Puerco valley back to life for over 4 decades. Roger E. Smith (shown right with Lorraine Dominguez Stubblefield) is a lifetime member and major contributor to *Nasario remembers the Río Puerco*.



Update: In addition to the first screening scheduled in April 2019 at the Taos Environmental Film Festival, we just received news that the film has been selected by a wonderful film festival on the east coast: the Golden Door International Film Festival in Jersey City. It will screen on September 22 at 3 pm there. A whole new audience will see the film. Olé. Update information provided by Shebana Coelho, a writer, and director of the film, *Nasario remembers the Río Puerco*. For more info, please visit nasarioremembers.com or email riopuercofilm@gmail.com

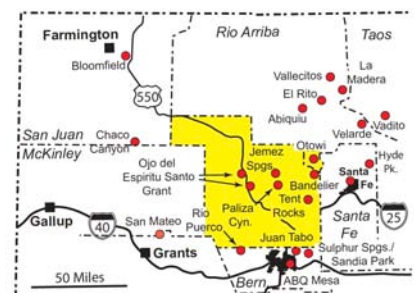
SEPTEMBER - Honoring Ramona (Monie) Lovato Perea, daughter of Joe & Dennie Millea Lovato. Also, shown in picture are family members of Joann Lovato Montano, deceased sister to Monie.



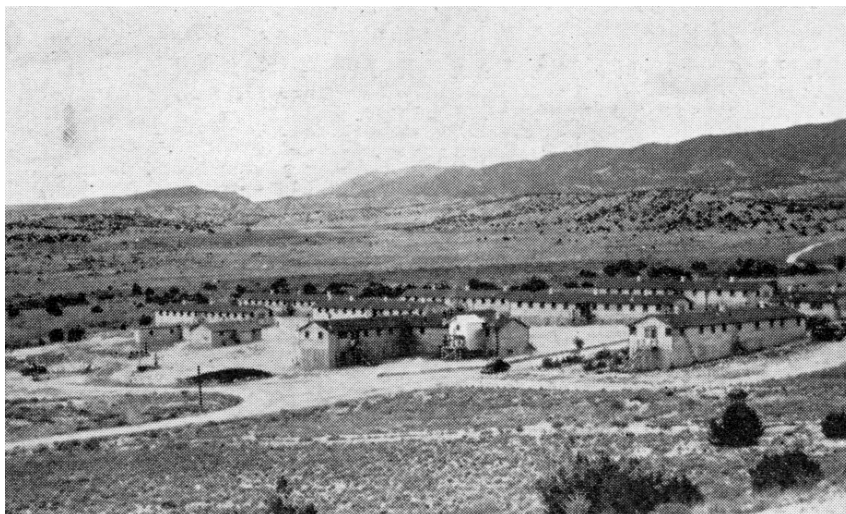
OCTOBER - Honoring the first graduating class of Bernalillo High School - 1953 Seated L-R, Reyes Fragua, Julia Lucero Marquez, Erlinda Lovato Martinez, Genevieve Aguilar Sandoval, Phyllis Heath & Rosella Warren; Standing L-R, Evaristo Marquez, Ralph Martinez & Gilbert Sandoval



NOVEMBER - Civilian Conservation Corps (CCC) Camps in New Mexico - 1933-1942, by Dirk Van Hart
A major part of President Franklin D. Roosevelt's New Deal, the CCC was a public work relief program for young, unemployed, unmarried men. There were many CCC camps in NM, and at some sites there are some remains of these camps.



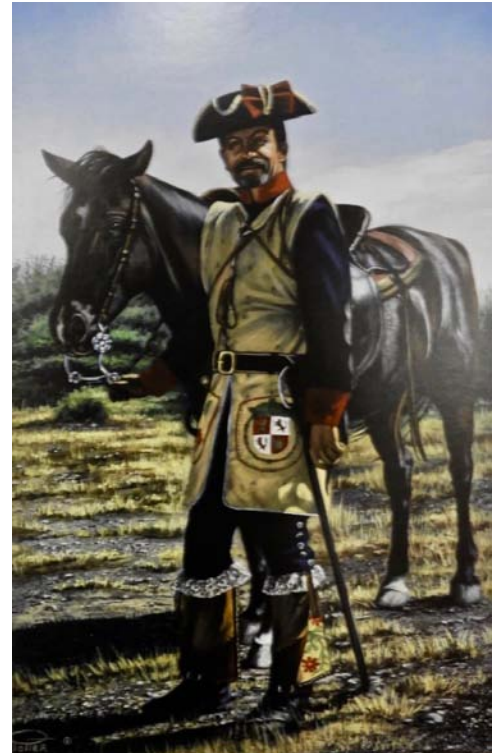
CCC Camps in the Sandoval County area
courtesy of Dirk Van Hart



Historic photo of Sandoval County
CCC camp - Ojo del Espiritu Santo
Grant, 1936; courtesy Dirk Van Hart

2019

JANUARY - “Rivera-Rael Family”, one of the series of programs on the old families in the area. David C de Baca (below) gave an in-depth genealogy of the Rivera-Rael family. David also brought a series of presidios paintings (one is shown at right, courtesy of David C de Baca) as the Rael family line were officers in the Santa Fe Presidio.



FEBRUARY - “Old Neighbors and Rio Puerco Families” gathered to honor Inez Mirabal and Tony Gabaldon (pictured right, seated, center). David C de Baca provided the family genealogy. Several speakers reminisced: Dr Alan Firestone, Monie Lovato-Perea, Mary Helen Eduvigen Garcia, Mike Valencia, Rita Leyba Last and Nasario Garcia.



MARCH - Albuquerque’s North Valley History - from Los Griegos and Candelaria to Alameda and Los Ranchos by Francelle Alexander (pictured left)



Upcoming Programs [held on second Sundays (except as noted below),
2 PM, Delavy House]

- APR 14** *Cuba History* by Esther V. Cordova May
MAY 5 (1st Sun.) *Geology of Sandias and Valley at Bernalillo* by Dirk Van Hart
JUN 8 (Sat.) *Tour of Casa San Ysidro and the Old San Ysidro Church, Corrales,*
12 noon (for more information, contact Dee Turner - Old Church Corrales @ 263 - 0666, and Nancy
Kimball - Casa San Ysidro @ 897-7537 / 730-6839 or nankimball@yahoo.com)
JUL - AUG Summer Vacation months - no programming scheduled
SEP 8 *Gallegos Family History, El Llanito* by David C de Baca
OCT 13 *Honoring Henry and Karen Vallo Family*
NOV 10 *Genetic Genealogy - DNA* by Henrietta Christmas
DEC 8 *Potluck Christmas Dinner*



Notice: Historical Society archives and library are open every Thursday from 9 AM til noon.
Questions? Contact Martha Liebert (505) 867.2755



Archived SCHS Photos (all photos from the SCHS archives and where known, attribution is
provided, if no photo attribution, photo origin is unknown)



Bernalillo class 1937-8
(* see next page for names)



Cocinitas house - "Oral history" indicates
that this is the house where DeVargas
died in 1704

* 1st row (L-R): Gilbert C de Baca, Ramon Gutierrez, Charles Sena, unknown, Arthur Sanchez, Luis Madrid?, David Chavez

2nd row: Kelly Archibeque, Gilbert Montoya, Bobby Apodaca, unknown, Vito Miera, Leonard Gurule, Jimmy Step?, Leonard Eduvigen

3rd row: Jimmy Armijo, Frank Speakman, Tony Leyba, unknown, unknown, Wren Schaffer, Tobias Peres

4th row: Junior Jaramillo, Johnny Chavez, Claudio Padilla, Andres Valdez, Augustin Gutierrez, James Houston, Robert Duran, Dan Perea

Brother Andrew



White Pine Lumber Sawmill
under construction, Bernalillo, 1924
(photo by Hanna Studios, Albuquerque)



The Bernalillo Mercantile, started in 1873



Book Review by John Rogers - *Plundered Skulls and Stolen Spirits: Inside the Fight to Reclaim Native America's Culture* by Chip Colwell. 348 pages. University of Chicago Press, 2017

Who gets to decide whether Native American objects on display in museums belong there or not? Is it the museum, which views its role as one of preserving the past and safeguarding historical artifacts for the public? Or is it the people whose ancestors actually made the objects, or in some cases, actually are the objects?

Chip Colwell's excellent study of the Native American Graves Protection and Repatriation Act and its impact on museums and tribes wrestles with these questions. Far from a dry recitation of legal arguments, the detailed description of NAGPRA's development and implementation is clear to the layman, and the book's extensive notes will satisfy the scholar. The prose is lucid and vibrant. In the first few pages, Colwell writes a dramatic scene about meeting with tribal representatives to return the skeletal remains of their ancestors. The

meeting is intensely emotional; some members of the delegation walk out, explaining that “only witches and lunatics fool with the dead.” And Colwell, a curator of Native American artifacts at the Denver Museum of Art and History, realizes “I was hired to be a paradox. [...] I was the museum official put in charge of administering the Native American Graves Protection and Repatriation Act. [...] My job was to both protect and return the collections I oversaw.”

Plundered Skulls and Stolen Spirits focuses on four distinct efforts by different tribes to recover human remains and assorted funerary and sacred objects from American museums, and in doing so, describes the emotionally-charged, negotiations that lead to repatriation. The book recounts efforts by Zuni Pueblo members prior to the passage of NAGPRA to recover their War Gods — sacred spirits carved of wood that provide protection for the tribe — stolen by private collectors and museums in America and Europe. The second section describes how the Cheyenne and Arapahoe made use of NAGPRA to secure the return of scalps and other remains taken from the Sand Creek Massacre site. Section 3 details the loss and eventual recovery of a Killer Whale Flotilla Robe belonging to the Tlingets of Alaska. And the final section of the book describes the complex process of repatriating Native American skulls of the extinct Calusa tribe in Florida to their cultural cousins, the Miccosukee.

The stakes of repatriation are high. Anthropologists and archeologists want to preserve Native American remains for their cultural and scientific value. As Colwell puts it, the study of human remains can provide critical data about “environmental change, gender roles, human health, migration patterns, ancestral identities and much more” On the other hand, the tribes are likely to view the display of ancestral remains in museums as a violation of the dead, and feel that they have a spiritual obligation to recover and rebury them. “Native Americans argued that looted collections debased their ancestors and impeded their religious freedom. Many blamed the social ills devastating their communities — poverty, alcoholism, crime, violence — on the ancestral spirits that haunted the halls of museums.”

The case history of each tribe’s efforts to repatriate relatives is highly detailed and complex. In the hands of a less-skilled writer, the subject matter might become dull and repetitive, but Colwell’s prose is lively and filled with astonishing insights. Describing negotiations to return remains from Sand Creek, he writes, “The Cheyenne chiefs suddenly realized, as so many Indian leaders would in years to come, that the Smithsonian Institution is the largest Indian cemetery in the country.” Abhorrent 19th-century attitudes toward Native Americans justified the exploitation of remains for dubious scientific research. For example, one learns of the grave-robbing that occurred on behalf of aristocratic collectors, and of the pseudo-science of Craniology that resulted in the collection and study of skulls to measure their cranial capacity and argue the inherent intellectual and cultural inferiority of Native Americans.

Plundered Skulls and Stolen Spirits is a challenging book on several levels, but it amply rewards the reader. There are other works that address similar themes — *Finders Keepers* by Craig Childs and a chapter about Effigy Mounds National Monument in Terry Tempest Williams’ *The Hour of Land* come to mind. They each add to the discussion, but do not go into the level of detail about NAGPRA this book does, and are not narrated from the unique perspective of an archeologist and museum curator. With a firm command of his subject, but with a focus on the human consequences of the collection and display of remains and sacred objects in museums, Colwell concludes: “Through the years I have learned that repatriation is not a

dispute about material things, body parts, or sacred objects. Repatriation is about people — their views of faith and science, morality and mortality. NAGPRA doesn't decide who owns the past. Rather, the law establishes an arena and set of rules — a 'mediating space' — in which people must negotiate their interests.[...] Ironically, repatriation, one of the most divisive controversies across Native America in the last generation, does not have to be a wedge. It can be a bridge between cultures."

Colwell conveys the history and complexity of Native American repatriation issues in organized, highly readable, and engaged prose. He bridges the divide between anthropologists, archeologists, and museum curators on the one hand, and Indigenous People's rights and spirituality on the other. This is a moving book which will change how you view the appropriation of spiritual culture.

Author note: SCHS members may be interested in further reading about the migration of the last surviving members of Pecos Pueblo to Jemez (Walatowa) Pueblo — another Towa-speaking settlement — in 1838, and of the long struggle by the community to recover the Pecos members' ancestral remains, which had been excavated by the archeologist Alfred V. Kidder and shipped to Harvard's Peabody Museum of Archeology and Ethnology in 1929. (See *El Palacio* 3 [3]: 43 Fall 2013)



"Sandoval County sits in central New Mexico, west of the Rio Grande. Created in 1903, it was named for the Sandoval family, whose members still live here. The first appearance of the Sandoval name in New Mexico came with Sebastian de Sandoval, who was in Santa Fe in 1640, but he departed quickly from the scene, and the Sandovals active in New Mexico after 1692 were descended from Juan de Dios Sandoval Martinez, a native of Mexico City, who arrived in New Mexico with the reconquest; his immediate descendents dropped Martinez."

from the Office of the State Historian - www.newmexicohistory.org



DID YOU KNOW.....how our State flag came to be? Copy and paste into your browser, the following link from the *Office of the State Historian*, and listen to a short 2012 audio file of "Centennial Journeys" radio program. http://newmexicohistory.org/images/uploads/audios/13_01_03_New%20Mexico%20State%20Flag.mp3



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Editor's Comment: Please feel free to provide ideas for articles/information to be included in future *El Cronicón* publications. Please send any/all *El Cronicón* comments and suggestions, which are always welcome, to dawnfoster84@comcast.net.