MAY/JUNE 2021

QUERENCIA: HOME, PLACE AND IDENTITY

GREEN FIRE TIMES

News & Views from the Sustainable Southwest

MANITOS DIGITAL RESOLANA COMMUNITY MEMORY PROJECT

NORTHERN NEW MEXICO VILLAGES PLACE NAMES AND HISTORY

THE STORIES WE TELL OURSELVES

CULTURAL SUSTAINABILITY

VOLUME 13 NUMBER 3

GREENFIRETIMES.COM

PUBLISHER GREEN EARTH PUBLISHING, LLC

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COVER ACEQUIA-IRRIGATED FARM IN SANTA CRUZ, NEAR ESPAÑOLA, NEW MEXICO
PHOTO ©ALEJANDRO LÓPEZ

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GREEN FIRE TIMES
News & Views from the Sustainable Southwest

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Querencia: Home, Place and Identity

What is the connection between place and identity? The story of human existence is one of movement and settlement, and for millennia we have pondered how these ways of being in the world influence who we are and who we might become. Origin stories the world over feature accounts of where a people came from as a way of telling how they came to be.

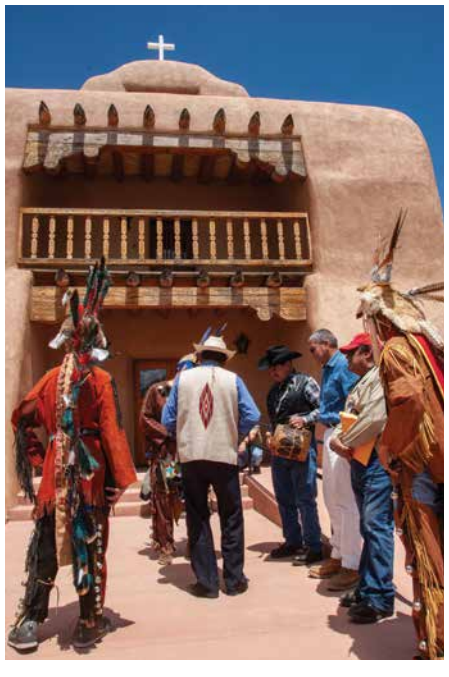
Southwest Hispanic/Indo-Hispano culture is one of the richest and most deeply layered in America—strongly linked to ties of family and place. Northern New Mexico cultural envoy, Juan Estévan Arellano, used the concept of *querencia* to define the relationship between place and identity. *"Querencia,"* he wrote, *"is that which gives us a sense of place, that which anchors us to the land and makes us a unique people, for it implies a deeply rooted knowledge of place, and for that reason we respect it as our home. Querencia is where one feels safe, a place from which one's strength of character is drawn."*

Using course readings, in the fall of 2020, students in the Chicana and Chicano Studies Department at the University of New Mexico wrote and workshopped their own musings on querencia. They embarked on a journey that guided them home to their querencia. For their midterm assignment, they examined ideas of place and home and how Chicano/a and Native American writers have addressed it in their work. The students were asked to do a cultural landscapes documentation that depicts the concept of querencia within a specific context and challenges the traditional concept of *home* and *sense of place.* The questions they were asked to address were:

• How does querencia differ in various situations and conditions?
• Does living in a new place impact people's querencia?
• How do people living on the margins of society establish their querencia as a form of survival?

• Where are the concepts of *resolana, pláticas* and other social forms of interaction found in the cultural landscape?
• The images, stories and poems should capture how the documentation explores querencia in various contexts.

A few of the students' papers, along with an excerpt from the anthology *Querencia: Reflections on the New Mexico Homeland* (2020, University of New Mexico Press) by their instructor, Levi Romero, are presented in this edition of *Green Fire Times.* We have also included poetry inspired by the anthology, written at a community workshop taught by Valerie Martínez, hosted by the National Hispanic Cultural Center. ■



Flamenco dancers from the Institute for Spanish Arts perform in Santa Fe. Lowrider in Embudo; San Ysidro acequia procession, Embudo; muralist Carlos Cervantes, Santa Fe; Taos musicians, Genizaro ceremony in Abiquiú; Ted Trujillo on his farm in Chimayó; northern New Mexico weaving
Photos © Seth Roffman

FOLLOWING THE MANITO TRAIL

I am from here and there.

BY **LEVI ROMERO**

"Those of us from northern New Mexico tend to look at the world in a different way," I once said to a university department administrator during a conversation we were having about differences in socio/cultural perspectives. "I know you," she said. "You're the *manito* people!" "You've heard of the Manitos?" I said. I was intrigued by her usage of the term. "Where'd you hear about the Manitos?" "Well, when I was a young girl working in a law office in Long Beach, I would hear co-workers who had moved to California from New Mexico refer to each other as 'Mano so and so' or 'Mana so and so.' The rest of us called them *hermanitos* or *hermanitas* because that was how they referred to one another."

I have heard of the term originating in the agriculture fields of Colorado's San Luis Valley and in the cotton fields of the Texas Panhandle where fieldworkers from México working alongside Nuevo Mexicanos began to refer to them as *los Manitos*. My African American friend's description, placing *Manitos* that much farther from their native homeland, added interest to my contemplations on the *Manito* diaspora.

The word manito is a derivative of hermanito, little brother. It is a term of endearment, and it was common for people to refer to one another as Mano or Mana, short for *hermano or hermana—Mano Juan, Mano Fidel, Mana Bersabé, Mana Juanita. A Dictionary of New Mexico and Southern Colorado Spanish,* by Rubén Cobos, defines manito-ta (Los Manitos) as a term applied by Mexican immigrants to New Mexican Hispanics. Some, however, found the term used with derogatory connotations. At times, Manitos were ridiculed for speaking the Spanish dialect of northern New Mexico and for carrying on with traditions and customs that seemed foreign. They were the Manitos, after all, different and unique in their culture.

Norteños kept their sense of identity, even as Western society's heavy-handed influence permeated across northern New Mexico's towns and villages.

Many *Nuevo Mexicanos* have long held an established belief that the Manito homeland extends north of Socorro to the region along the border between New Mexico and Southern Colorado. Northern New Mexico is the geographical area so aptly referred to as *La Querencia de La Nacioncita de La Sangre de Cristo* by Cleofes Vigil, northern New Mexico cultural guru from San Cristobal. The language, foods, traditions, social, religious and spiritual customs of Indio-Hispano people in the region are woven into a cultural blanket that envelops their identity. They have existed in this geographic area since the arrival of *los nuevos pobladores* (new settlers) more than 400 years ago, having first settled in San Gabriel del Yunque across the Río Grande from Ohkay Owingeh Pueblo in 1585. They are *un mestizaje* whose ethnicity was formed from interrelations with the Indigenous peoples, including the Comanches, Apaches, Utes, Navajos, and of course, *los vecinos,* the Pueblo.

New Mexico's cultural, political and geographical isolation contributes to its keeping centuries' old traditions and customs intact. The decline in the use of the Spanish language and traditions linked with an agrarian way of life is a recent occurrence coinciding with the end of World War II. Recognizing northern New Mexico's cultural uniqueness has never been difficult for us. *Que digan lo que digan,* say what they may about our language, traditions and customs, we maintain a strong allegiance to *nuestra querencia,* our beloved homeland. It is that proud affirmation and arrogant defiance that has enabled *norteños* to keep their sense of identity, even as Western society's heavy-handed influence has permeated across northern New Mexico's towns and villages. Cultural traditions are more easily sustained when they remain undisturbed within their traditional contexts. The imposition of variables that may diminish or completely eradicate a culture when it is removed from its cultural environment undermines the sustainability of social constructs, language, spiritual and religious faith, and other customs and traditions.

When I was growing up in northern New Mexico, it was quite common to hear of relatives who had migrated outside of the state following employment opportunities throughout the Southwest. It is common to have uncles, aunts or neighbors who moved to Wyoming, California, Colorado, Utah, Texas, Arizona or Nevada, as well as other states, in search of a better livelihood for themselves and their families. The saying amongst the *plebe* in the 1950s and 1960s in my community of Dixon was *pa' Utah, Califa, o el Army.* For those who did leave, some were permanent relocations and others were seasonal migrations for employment in *el betabel, la papa, el algodón, el ferrocarril, la borrega, y en las minas.* Besides work in the sugar-beet, potato and cotton fields, some found jobs sheepherding, ranching, agriculture, or in the railroad, mining and service industries. Others established businesses, taxi services, worked as health-care providers, educators, auto mechanics, construction workers and other types of employment away from home.

A BARRIO TESTAMENT:

I first began to consider a project to document the manito diaspora from northern New Mexico to Wyoming *(Guayuma, Guayma or Guayomin* were the colloquial pronunciations) when my wife and I made our first trip to visit her relatives in Riverton, Wyoming, a small town where she was born and raised. We had been married earlier that summer, when we decided to go on an extension of our honeymoon to meet her *tíos, tías y primos.* We spent almost a week among her family and friends who comprised the manito community of Riverton in the area known to the locals as "The Barrio." While we were there, her aunt and uncle hosted a barbecue with many people from the barrio in attendance, all of whom had origins in New Mexico. As I sat enjoying the festive occasion, I was able to observe and note the conversations I was overhearing amongst the various guests. I was intrigued by the Spanish being spoken. It was the same dialect we speak in northern New Mexico. I was particularly captivated by some words that I had not heard since my childhood. The manito Spanish had remained intact and seemed even less bastardized than the Spanish

Photo montage: Abandoned ranchito, Cañoncito, N.M. Inset: Archival photos of Nuevo Mexicano "Manitos" include cabdriver Manuel Ortiz, Dorothy Ortiz and others in Wyoming. Photos courtesy Levi Romero

Abandoned houses (top–bottom) in La Sierra, Pilar and Rodarte, N.M. Photos
Photos © Levi Romero

spoken back home. Throughout our visit with my wife's relatives, it became evident that they and others in the small community, whose families had originated in New Mexico, had sustained and nurtured the culture so far removed from its ethnic homeland. From its querencia. "Hmmm," I thought, "someone should do an oral history documentation project on New Mexico Manitos who now call Wyoming their home."

My wife's parents' families both migrated to Riverton from Gascon, a small village outside of Las Vegas, New Mexico, during the Depression. Her grandfather, Valentín Rodarte, moved to Riverton in the 1930s to work in the sugar-beet fields and refinery. The sugar-beet company then transported Valentín back to Gascon to get his wife and children. Some of their neighbors decided to come along, and loaded themselves and their meager belongings onto the company's flat-bed truck. And, thus, a *vecindad* of people from Gascon and Rociada were transplanted in Riverton. Valentín and his family lived in a railroad car until they could save enough to buy a house. The younger Rodarte siblings found picking *betabel* too laborious and were eventually able to gain other employment.

The *gente* in Riverton carried on with many of the traditions they had left behind. They ate the same traditional New Mexican foods, *chile verde, chile molido, chile pequin, papas fritas, papas con spam, papas con weenies, papas con corned beef, papas con huevos, papas con de todo.* The foods that Manitos were accustomed to—*frijoles, chicos, tortillas, macarones, arroz dulce, yela de capulín*—remained part of their simple-food's' staple. Even potted meat, Vienna sausages, banana peppers in vinegar, and an assortment of other similar goods that stocked the *trasteros* of their *parientes'* kitchens in northern New Mexico continued to be part of their cuisine. Their homes were furnished and decorated with the same *santos* and religious iconography found in New Mexico homes. On Friday nights, in the early period of life in the Barrio, the young mothers and wives convened to pray the Rosary at someone's home. The Barrio residents kept small, backyard garden plots where they grew tomatoes, chile peppers, *calabasas, calabacitas, maíz, frijól, alverjón* and other vegetables. And the Spanish music they listened to came from New Mexico. In the fall they sent requests to their relatives for *chile, piñon,* and the latest village *mitote* (gossip).

They didn't leave on vacation. They went to work! Such were the values and ethics of our gente.

FOLLOWING THE MANITO TRAIL: A TALE OF TWO QUERENCIAS

Through annual family visits to Riverton, and at my literary presentations and travels through Wyoming over two decades, I have met other Manitos whose family origins are in northern New Mexico. Their personal accounts of the new lives that were formed are oftentimes as impressive as the old lives they left behind. Neither time, nor distance, nor geographical separations have diminished their cultural identity. In addition to requests for *chile, pozole, piñon* and other *Nuevomexicano* delicacies, Rudolfo Anaya novels and copies of *La Herencia, New Mexico Magazine,* the local newspaper, recordings of northern New Mexico music and other commodities are always on the most-requested lists of relatives living across state lines. Even holiday traditions such as *posadas* and many Lenten season and Holy Week observances are carried out in customs particular to northern New Mexico. To call a new place home but continue to be emotionally and spiritually connected to one's place of origin is an interesting phenomenon. It is a tale of two querencias.

The word manito *is a derivative of the word* hermanito, *little brother. It is a term of endearment.*

MANITOS Y SU POESÍA

Even if the state of Wyoming hadn't recognized the contributions of Manitos to the state's cultural landscape in its history books, I knew there was a rich tradition of poetry written by Manitos during their travels north. These testimonies were written by *betabeleros, borregueros* and other *Nuevomexicano* migrant workers in the form of poetry and song ballads. Their poems and *corridos* were published in New Mexico Spanish language newspapers and literary publications of the era. Anselmo Arellano's book, *Los Pobladores Nuevo Mexicanos y Su Poesía, 1880-1950,* is an important collection of these writings. Various works in Arellano's anthology documented Manito experiences and struggles of life *en Guayma.* Many of the *corridos* and poems in Arellano's book, usually written following a quatrain and ABAB rhyme scheme, dispel the misconception that Manitos were primarily an illiterate people. Poems like *La Sequia en Wyoming,* by Daniel García, exhibited the same concerns that Manitos had for water in their native New Mexico villages, including a regard for patron saints like Santo Niño. Their eloquent and passionate verses oftentimes expressed the challenges of life away from home and not only chronicled life in Wyoming, but in other states like Colorado where they found similar types of employment.

The poems and corridos depicted life away from the Manito homeland and indicated a longing for home. Manitos, after all, did not leave their querencias to go on vacation, but as a necessary act of survival. When they left home, they left behind their *ranchitos* and entrusted them to the care of their wives and children. Many *borreguero* dedicated their free time to writing poetry while in the solitude of their camps. Felipe Pacheco's verses in *Lamentos de Un Pastor* expressed the duality of the poet who worked as a sheepherder while also tending to his literary craft, finding consolation in the songs they wrote but never quite being able to find a sense of home.

Writers like Pacheco understood that not only were they *labradores*, but that they were also men of letters whose writings could convey to their families back in New Mexico the harsh realities of life *en la cuacha* (sheepherding), *en los traques* (railroad), *en la pisca* (agriculture) *y en las minas* (mining). Their writings went beyond personalized journal entries and became historical accounts in the form of poems and songs published

Mr. & Mrs. Gilbert Ortiz, Cheyenne, Wyoming
Emilio and Ben Rodarte, Riverton, Wyoming

Many Nuevomexicanos *believe that the* manito *homeland extends north of Socorro to along the border between New Mexico and Southern Colorado.*

in newspapers and shared around the kitchen table or in the *resolana* amongst family and friends. They endure to the present day, giving us an insight into life of Manitos on the trail.

Manitos from the Las Vegas and Taos regions tended to migrate to northern states such as Wyoming or Nevada. The ones from eastern New Mexico made their way to pick *algodón* (cotton) and other crops in Texas. Western New Mexico Manitos often left to work the mines in Arizona. Many of my *vecinos* and *parientes* from Dixon made their way to California, Utah, Nevada and Colorado. Manitos, of course, went everywhere. Anywhere they could find employment. They didn't leave on vacation. They went to work! Such were the values and ethics of our gente.

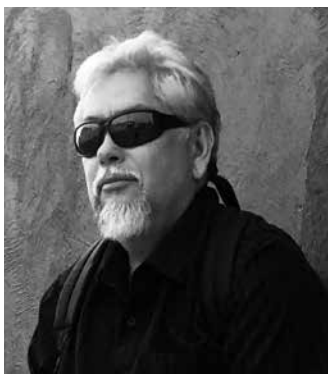
Throughout the Southwest, just as in Wyoming, Manitos have established their querencias and contributed to the social, economic and overall well-being of their communities. Yet, their cultural presence and contributions to the places where they migrated goes unrecognized. The Following the Manito Trail project collects, documents and shares stories and memories that reflect a people's uprooting of themselves and their families in search of work and opportunity. We collect *testimonios* directly from persons who experienced the migration and include their children's and grandchildren's accounts of growing up Manito away from their ancestral homeland. In doing so, the project addresses issues of identity, migration and the preservation of cultural traditions. Discussions and dialogues with people whose families originated in New Mexico help to compose a narrative that evokes the resiliency and determination required to establish and sustain querencia, both in New Mexico and beyond the borders of the state. As the great Manito scholar, Sabine Ulibarrí, reminded us, to know where you are going, you need to know where you are at. And, ultimately, remember where you come from.

¿QUIÉN ERES?

Si olvidas de donde vienes,
¿Sabes tú a donde vas?
Si has perdido tu pasado,
¿Dónde está tu porvenir?
Si eres hombre sin historia,
Serás hombre sin futuro.
Si reniegas de tus padres,
¿Qué esperarás de tus hijos?
Si no tienes parentesco
Con tu familia y tu pueblo
Cuando ríes, ríes solo.
Cuando lloras, lloras solo.
Un presente solitario,
Sin ayer y sin mañana,
Sin parientes, sin compadres,
Sin amigos, sin hermanos.
Qué solo estás en el mundo,
Perdido en la niebla blanca.
Solo con tu culpa a cuestas
Y tu soledad a solas.

WHO ARE YOU?

If you forget where you come from,
Do you know where you are going?
If you have lost your past,
Where is your future?
If you are a person without a history
You will be a person without a future
If you deny your parents,
What will you expect of your children?
If you have no relationship
With your family or your community
When you laugh, you laugh alone.
When you cry, you cry alone.
A lonely present,
Without yesterday and without tomorrow,
Without relatives, without comrades,
Without friends, without brothers.
You are alone in the world,
Lost in the haze.
Alone you carry your guilt,
And alone you remain. ■



Excerpted from *"Following the Manito Trail: A Tale of Two Querencias". Querencia: Reflections on the New Mexico Homeland,* University of New Mexico Press, 2020

Levi Romero is from the Embudo Valley of northern New Mexico. He was selected as the inaugural New Mexico Poet Laureate in 2020. He co-edited the 2020 anthology, Querencia: Reflections on the New Mexico Homeland. *His two collections of poetry are* A Poetry of Remembrance: New and Rejected Works *and* In the Gathering of Silence. *He is co-author of* Sagrado*:* A Photopoetics Across the Chicano Homeland. *Romere is an assistant professor of Chicana and Chicano Studies at the University of New Mexico.*

POEMS FROM A COMMUNITY WRITING WORKSHOP

Hosted by the National Hispanic Cultural Center

From December 2020 to February 2021, the National Hispanic Cultural Center in Albuquerque hosted a community writing workshop. Instructor Valerie Martínez worked with 10 writers who read excerpts from the anthology *Querencia: Reflections on the New Mexico Homeland,* edited by Levi Romero, Vanessa Fonseca-Chávez and Spencer Herrera (University of New Mexico Press, 2020) and engaged in a variety of writing exercises that explored their sense of place, home, identity and belonging. Writers also workshopped each others' pieces and revised their writings along the way. The workshop culminated with a virtual public reading—a partnership between the NHCC and the Bernalillo Open Space/Gutiérrez–Hubbell House.

The original poems below and on pages 9, 15 and 16 were created by writers in the workshop: Shelli Rottschafer, Lucia Trujillo, Bonnie Pandora Bassan and Helena Omaña Zapata.

"Para Ella, por ahora…" is inspired by *querencia*, a concept where we center ourselves upon community and a sense of place. Yet too, a querencia in which *una mujer* develops a tolerance for contradictions and ambiguities as she juggles her realities. One foot *entre la frontera de la niñez y la adultez* (entering the borderland of girlhood and womanhood) past and present. This bridge acts as her tightrope, a pathway that bears witness to her words.

PARA ELLA, POR AHORA...

BY **SHELLI ROTTSCHAFER**

Cedro, pino, roble grounded into the earth.
Maybe to some it seems like una nada estéril
yet the movement of its ramas en el crepúsculo
convince her otherwise.
Crimson flowing –
Una cicatriz abierta
        scraped from the scab she thought had healed.
Chamomile light warms como un toque gentil.
        The mother lays her hands on the child.
        Her daughter tries to love esta caricia, despite its warning.
Chilling azure –
        La niña floats on the surface.
Her face tilts toward el cielo,
        blanketed between the blues.
Violeta es el color de la rabia,
for which ésta mujer can't find the words.
Readied upon her pursed lips,
Ella remains indignantly stilled….
por ahora.

Shelli Rottschafer graduated from the University of New Mexico with a doctorate in 2005. She lives in Ada, Michigan, and teaches Spanish at Aquinas College.

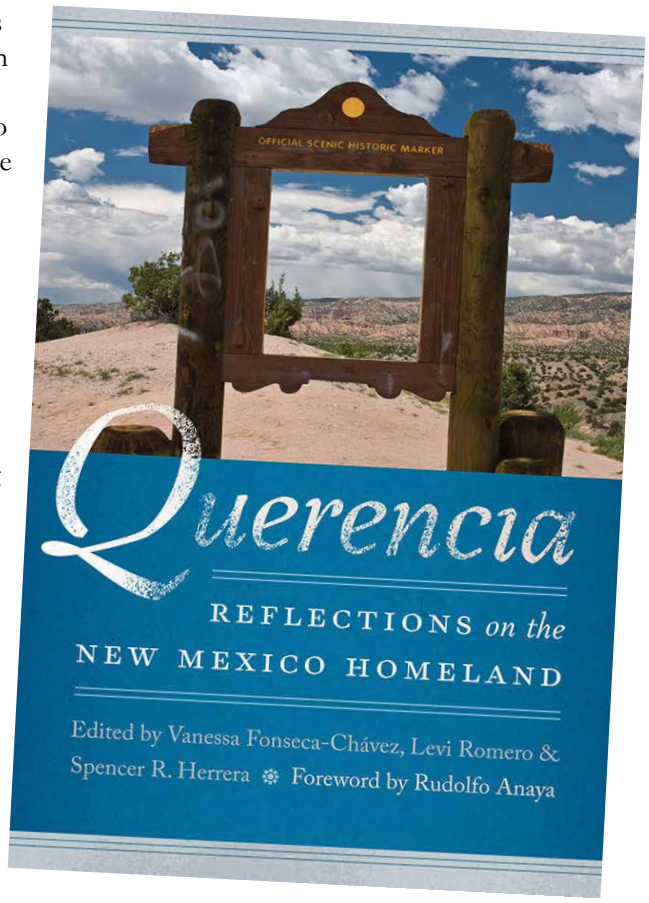
BOOK PROFILE

QUERENCIA – REFLECTIONS ON THE NEW MEXICO HOMELAND

EDITED BY
VANESSA FONSECA-CHÁVEZ, LEVI ROMERO AND SPENCER R. HERRERA
UNIVERSITY OF NEW MEXICO PRESS, 2020

This collection of non-fiction essays, dedicated to Juan Estévan Arellano, brings together generations of New Mexican scholars to reflect on the concept of *querencia*. In the foreword, Rudolfo Anaya writes that "querencia is love of home, love of place," and "From them [Pueblo people], we learned a deep, enduring love for the sacredness of the earth, for the unity of life, for a harmony that brings peace and happiness. Querencia means *vecinos*."

The essays include both deeply personal reflections and carefully researched studies exploring identity and the New Mexico homeland through lived experiences and perspectives of rural and urban Chicanx, Genízaro and Indigenous writers across the state. The importance of querencia for each contributor is apparent in their work, which has roots in the culture, history, literature and popular media of New Mexico.



The essays range from family histories to pop culture representations of *Nuevomexicanidad*, from *La Llorona* to community organizing and many others. The overarching effect of the collection embraces what Chicano writer José Antonio Burciaga articulates as the "experience of living within, between and sometimes outside of two cultures—the damnation, and salvation, the celebration of it all."

Be inspired and enlightened by these essays and discover the history and belonging that is querencia. ■

Searching for Querencia

BY **DANTE OLIVAS**

For some, *querencia* is the place they're from and grew up in and the ways that place have shaped their worldview. I have spent my life trying to find querencia, whatever it is. It became apparent that I can only learn from those who have the wisdom that comes from experiences I haven't had. I have been fortunate to know people who fight for their communities because their sense of querencia is ingrained. Their querencia runs deeper than the roots of the oldest tree in their hometown and it is passed from generation to generation.

In my own querencia, I often come from a place of conflict. Pieces of the love and appreciation I have of where I came from have been ripped from me in ways that aren't easily repaired. The challenge I gave myself for this assignment was to talk with someone who experiences the opposite of what I experience. I wanted to analyze the ways someone has a positive and uplifting experience of querencia.

I had the pleasure of interviewing and participating in a *plática* with a long-time friend and mentor, Shirley Romero Otero, an educator in southern Colorado. Shirley was given a Lifetime Achievement award at the New Mexico Roundhouse in 2018 for her work as a land rights activist. As a result of getting to know her, bits and pieces of her journey have become parts of my own journey.

In our plática, Shirley said, "Querencia has shaped my entire worldview. It's a cultural identity. I think, feel and act in a way that has been shaped by my community. It is not enough to speak of one's love for querencia without participating in the maintenance that ensures its health and wellbeing." Shirley's passion piques when she talks about the pride she holds for the community she left in early adulthood but returned to. It is a reminder that sometimes you have to leave and come back, always knowing that in some ways it will remain the same and in other ways it will have changed.

Shirley is willing to talk about young people she has worked with or is currently working with, and about her years working to strengthen San Luís as a community. "Although I identify as Chicana," she said, "I know I am Mexican. I was born and raised in a rural background. My deep roots in San Luís are the things I know best. Look at what the ancestors did for us. It made us who we are. We have a long legacy of survival. It is empowering to know where I come from as a woman of color."

Shirley is also a product of the civil rights era and the Chicano movement. With the passage of the Civil Rights Act and the fight for access to bilingual and bicultural programs and education in the Southwest, as well as political activism and access to job opportunities, Chicanos experienced new-found areas of growth and empowerment, so people and families could not just survive, but thrive.

As executive director of Move Mountains Youth Project, a program in the San Luís Valley that connects youth with the community, Shirley teaches about culture, identity and history. In a 2020 article on the Manitos Digital Resolana website, she wrote: "Historic oppression has led to generational poverty. Loss of land has created inability for individuals and families to sustain themselves, and this results in economic instability. Lack of access to the land also brings food and housing insecurities. Generational trauma related to colonization and the destruction of Indigenous cultures has left disempowered youth and fostered a school-to-prison pipeline. The deletion of their history from the English-only curricula they are taught in school, along with a lack of young mentors and lack of access to necessary tools and skills, results in many issues and contributes to daily struggles.

"As the youth begin to speak up about what they see, and connect their experiences to larger narratives in the rural Chicano movement, the land grant movement and larger global justice movements of people of color, they overcome their own barriers and deepen their knowledge."

Resolana traditionally served as a communal discourse for the acquisition and dissemination of information and knowledge. Shirley told me, "Resolana is not for everyone, it's for those who can listen." I asked her where resolana takes place. She responded, "By the streams, at the gates of La Sierra, on the Sierra, outside in nature. A space where you visit your childhood memories. For me, it's on the hill where the shrine is because you have all

Can we claim digital spaces as resolana or is it strictly a physical space?

this imagery. It happens in spaces where imagery is present."

Access to land and space become limited, especially in COVID times. I have seen plática on important community and cultural matters in walks around town. Folks will be outside of restaurants, cafes and stores talking about the day, the old days, sharing gossip and discussing the ongoing fight for access to La Sierra that is part of their land grant, which was bought out by a multi-millionaire in 1973. "I have a long history working for access rights to the Sangre de Cristo Land Grant," Shirley said.

We've had many conversations at Shirley's backyard picnic table. The topics range from oral histories of her family members to stories about what it is and was like growing up in the valley. Sometimes you get pieces of gossip, but in a way that builds compassion for someone's situation; never to belittle or render judgment.

Shirley Romeo-Otero in San Luis, Colo. Photo by Joe Mahoney

Anyone can build a fire somewhere with friends and laugh and joke and talk and rap, or go for a drive and still never have a sense of their own querencia. What has made such experiences memorable for me was the people I was able to share those moments with. One of the issues I have with my own querencia is feeling like I don't have tangible space I can visit anymore. This is why I struggle so much with it. I keep memories alive by sharing them with people. I can pull experiences from when I lived in Bernalillo or summers in Taos. Family remains in those memories, even if they didn't remain in my life.

Shirley told me that she has given her daughters three things in life: unconditional love, roots and wings. Unconditional love, so they'd know no matter what, they could turn to their mom. Roots, to always have something to bring them pride and a sense of home. And wings so they could do whatever their hearts desired with enthusiasm and bravery. She brings these same principles to the programming she's provided to middle- and high-school students for almost 30 years. She told me, "What has made me who I am is seeing injustices perpetrated. If we don't teach the youth and the confused, ethically or culturally, we can't move forward… Your silence empowers the oppressors… I have hope in young people."

Can I claim a new querencia that I've begun to establish as an adult?

Shirley has given me some light at the end of the tunnel in my own struggle. "You're not only defined by the community you grew up in," she told me. "You're influenced by the things you nurture, and sometimes it takes a long time to get to that place." For me, road trips and small towns, community organizing and friends are what I have put time and energy and effort into, and this is where I feel querencia. The lack of support I experienced growing up and being the product of two failed father-figures are things that were beyond my control. I have come to realize that I can help change people's lives, and I now think about what I can give them.

My own querencia is spread out through the Río Grande. Some nights I take a drive through town and cross as many bridges as I can before heading home. A smell and a sudden sensation of humidity makes me feel like I did when I was a kid in Bernalillo. Is that querencia? Or the times I spend traveling to see friends and certain family in Colorado and use any excuse to go exploring in the mountains or the valleys. Is that querencia? And what about the engagement of plática? Can we claim digital spaces as resolana or is it strictly a physical space?

Is it a sign that we are growing to build community or is it a deconstruction of what generations before made for us? If my traditional querencia, the physical space, is no longer accessible, can I claim a new querencia that I've begun to establish as an adult with people who have become like family to me over the years through shared experiences in work and school and life? All these questions and all this uncharted territory and using the words and wisdom of my elders, like Shirley and others who have pushed me to explore this place and map it out. Hopefully, this is just the beginning. ■

Dante Olivas grew up along the Río Grande, on the Albuquerque side of the Sandías. As the only American-born son of immigrants, he has spent a lifetime defining what querencia means to him, and feels closer to finding it than ever before.

LAND OF FIRE AND BLOOD

BY **LUCIA TRUJILLO**

Apaches, Navajos, Pueblos, Ancestors strive to survive in an ancient land of fire and hot molten lava, flowing from the peaks of six giant craters.

Spanish Explorers with wagons and horses trudge their way through sharp black volcanic rock, naming the land "El Malpais."

"Why can't we just settle here at the base of this mountain?" asked my ancestors. "This is a sacred mountain, Tsoodzil," said the Navajo.

Spanish, Mexican, Native, Union, and Confederate battle and shed blood on this land of Black Lava, Red Rock, Desert Plains, and Arroyos.

I walk the land. I mourn the blood shed long ago, washed with rainwater, flowing forcefully through *cañones* from the upper levels of *las montañas*

and down to the lower desert plains. *Estos aguas ensangrentados* spill into these sandy *llanos* forming deep arroyos growing deeper every year.

Tainted rainwater flows through porous, black, lava rock, is trapped deep in caves beneath the surface. It cools and becomes ice. It remains

forever frozen, even through the heat waves of summer. Standing on the edge of a mesa, I stop and listen to the wind, blowing down *el cañon hondido,*

yo puedo oyer las voces de mis ancianos muertos preguntando, "Lucia, que han apreciado nuestros hijos la santidad y la hermosura de esta tierra?"

Lucia Trujillo, born into a sheep ranching family in Concho, Arizona, grew up in Grants, New Mexico, and graduated from UNM. She taught in the Albuquerque Public Schools for several years.

EXPANDING LA QUERIDA PATRIA CHICA

The Dear Homeland Girl

BY **HELENA OMAÑA ZAPATA**

Violence rips away your belonging. Your body ceases—it is colonized land, unsafe, unwelcoming, no longer yours. Violent words perpetrate this, over and over as self-hatred. How can *querencia* be found if your base-level inhabitance is at war with your existence? As rates of youth suicide skyrocket, it is evident that the ideas of belonging and purpose are in critical deficit. Querencia is a scarce commodity. Few people know cultural history, much less their own personal history, and they have no sense of longevity in family or location, as many have been uprooted and detached from both. The question, "where are you from?" then, becomes an invitation for a black eye.

Youth suicides skyrocket as the ideas of belonging and purpose are in critical deficit.

There is something about querencia defined as "that which gives you a sense of place," or the thing "that anchors you to land" (Arellano 2007, 50) that makes me feel sick. Not because it is untrue, but rather, if it is, then I fear that I have none. I grasp at fading thoughts of ancestry and think of concrete buildings everywhere—as far as you can see. Then I remember the deliberate decision *mi mamá* made to break away from family and the place I *would* call querencia, and I feel sick again. I do not fault her for my feeling unmoored; she simply wanted a better life for herself and her daughter. But little did she know that her child was the kind of person who would prefer to stay home and watch *telenovelas* with her *tía mami* (great-aunt) than see the world.

When I set out to write this paper, I very much wanted to expand the idea of querencia beyond an agrarian connection to the land or a racial, cultural or familial identity that can be located through keyholes of commonalities within or across groups of people.

I was misguided. As I revisited the authors that I had been ready to contest, I realized that I had been blind to their propositions of querencia. Rina Swentzell includes the entire cosmos when she speaks of querencia. Gloria Anzaldúa writes of *nepantla*, the non-place of being in-between and also of language as a homeland. Rudolfo Anaya refers to the spiritual quest, to love, and to an obligation to our *vecinos* (neighbors). I suspect that at the beginning of the semester, the establishing notion of querencia as connection to family and land sparked an internal battle because of my experiences. I thought I was going to present an alternative view, but in reality, my proposal is wholly supported by the authors we have read in class. Their words are the winds in my sail, and on their shoulders I stand to see over the wall erected as a conquistador monument of my learned "physical protect[ion]…*from* community" (Swentzell 1990, 24, emphasis mine) to see the other side of the colonized-prison wall.

The question "where are you from?" becomes an invitation for a black eye.

In his foreword of the anthology, *Querencia – Reflections on the New Mexico Homeland,* Rudolfo Anaya says, "One can make querencia wherever one lives," (2020, xviii) which begs the question: If this is true, then what is querencia if not the anchor to land, culture, or place?

Another avenue of querencia we have discussed in class are the portals that transport us to the deep space of comfort and nurturing, such as food. The idea of food as querencia is generally one of the first that comes up when discussing the topic. This is especially true as food holds so much cultural praxis with the ability to create and define identity as well as place. This portal to querencia is somewhat, and I say this loosely, similar to Rina Swentzell's experience of life in Santa Clara Pueblo, where *tasting,* as well as touching and smelling, was a regular part of learning the natural and manmade environments. "Everything was touchable, knowable, accessible," and in this, they "gained tremendous confidence and an unquestioning sense of belonging within the natural order of the cosmos" (Swentzell 1990, 20).

Why do food and food practices provide such a powerful connection to querencia? Is it because the experiences of eating, of food traditions within family, community and spirituality, of nurturing the body, metabolize as memory? Very literally, food becomes a part of the body to nourish it (or as poison)—and through the practice of breaking bread with others, emotional and spiritual bonds are created as well.

How can querencia *be found if your base-level inhabitance is at war with your existence?*

Juan Estevan Aréllano also describes this access of understanding querencia to be "based on information stored in [the] mind and experience through the senses, that repository of personal and collective memory" (2014, 19). Here, Arellano, the same author who established querencia as tied to land, place and feeling safe, makes the concession that to know querencia, to understand *querencia*, the body must convene to pass through memory into it.

Metabolized memory as access to querencia is of course not limited to food. Language is an embodied expression of identity, culture and "homeland" (Anzaldúa 1987, 36). I contended, having experienced the fragmentation of being an immigrant child, that I had no choice in the matter. had to endure the consequences of assimilating as I also metabolized the Anglo disdain, both explicitly and implicitly, that being different was not acceptable or welcome. The intertwined familial identity began to unravel with the strain of distance, and with it, cultural identity.

Language is inextricable from the body, and thus it becomes another access point into memory, not only in its present form but also as every moment of expressed existences in the environment, in the self and through cultural expression. In a similar way, Karen Roybal explains Arellano's querencia idea, "'the essence of querencia' is formed when our memory 'assume[s] the form of the landscape itself'" (Roybal 2020, 107). Language in the body is this landscape.

Perhaps *querencia* is not a singular event of remembering that takes place in a person, but it is a communal remembering and reminding those who have lost their way, to bring them home. Is the expansion of querencia to include us, "the *vecinos* [to] take care of each other" (Anaya 2020, xviii)?

Grief of course, must not be overlooked, as this is part of the querencia process as well. When the body fails us, it is also the body, *el pueblo,* that brings us home.

The body carries with it the mark of experience, where it has been, what it has seen, what it knows. This embodiment is the pulsing life that runs through us into earth, into our communities and beyond our timelines. When Rina Swentzell says, "Humans exist within the cosmos and are an integral part of the functioning of the Earth community," (1990, 19) she is referring to this querencia embodiment. As much as there is an establishing factor of anchoring to land, place, self, culture, nurturing and "dignity," as Karen Roybal adds (2020, 102)± it is the metabolysis of these facets into the body which gives us access to those same things after they have passed. This querencia must be defined in contrast to a specific location and instead be defined by the people who carry it. Not having a home does not mean that there is not a physical space to return to, rather, there is no *one* place where querencia exists. Querencia is still very much tied to the body as a part of the earth community and in echo of the Santa Clara Pueblo cos-

I metabolized the Anglo disdain that being different was not acceptable or welcome.

movision that Rina Swentzell describes in the short PBS film, *An Understated Sacredness.* She explains, "Water, wind, breath, is the essence of life. Existence is not determined by physical body or other physical manifestations, but by the breath, which is symbolized by the movement of water and the wind." Then she confirms, "Every time we take a breath, we become the universe." Querencia is being able to see the universe.

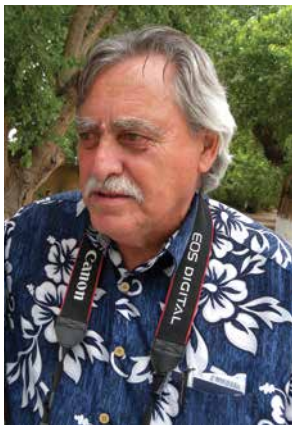
Therefore, if we only understand querencia in the expression of connection to ancestry and a particular land that bears the names of those who came before us, then it must also reject every other aspect of querencia that ties us together beyond familial genes. However, it has been made abundantly clear through the readings that querencia is this *and* so much more. Querencia is the healing connection of recognition. Bodies coming together, sharing their memories and their experiences, working as salve in smoothing the edges' trauma. Querencia is that which ties us to the rest of humanity, to the universe, that allows a person to give and to receive love. It is the softness of compassion and humility to recognize the self in others and to recognize others in the self where querencia comes to the apogee. "*Querer* is to love, *querencia* is love…it is more than a sense of place: it is a special relationship to *la madre tierra"* (Anaya 2020, xvi).

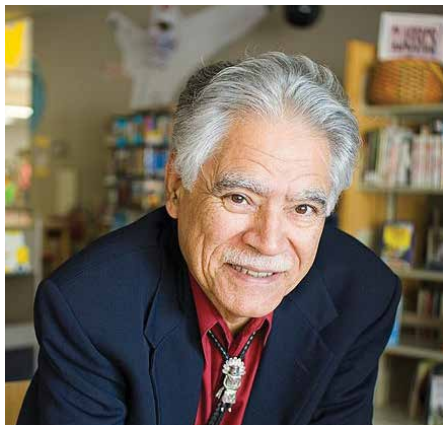
I realized that my querencia was characterized by loss and looking to locate myself and those before me.

Querencia is not solely a connection to cultural, familial or racial identity established in or on a land—it is the recognition of the body as a part of something bigger. We access querencia through our memories and through our bodies because we metabolize the life-and-death cycles of being alive. In the oxidation of our cells, the incorporation of too much oxygen is poison, but this is also the thing that allows us to remain alive. The body, an inhabited landscape, is the access to querencia. For those of us who do not know the names of the trees around us, the body is this connection. We connect to it by eating, by listening, by seeing.

Querencia *is the healing connection of recognition.*

We connect by connecting with other people or simply by existing consciously. This is why, even as I had lost my way, I always had home or at least the access to home through the body. Wherever I went, there querencia was. As long as you have a body you will always have a key to enter. Healing then, the reconnection to earth and others, is necessary as it provides this access point to our querencia. And when querencia is discovered anew—a heart, a mind, or a consciousness turned to it—we, *el pueblo,* become fuller and whole.





Authors the students were assigned to read:
Top: Juan Estévan Arellano, Rina Swentzell;
Bottom: Gloria E. Anzaldúa, Rudolfo Anaya

I do realize that expanding the idea of querencia to include *el pueblo humano* and the universe is a far journey from Arellano's original intent of defining querencia to anchor people to the work of taking care of the earth. But, if we restrict this call, how will we find the wanderers and the *huerfanos* (orphans)? What if they are in the desert or prisons, in churches or university classrooms? There are hearts lost looking for their way home—and as those who have found the way, we have a responsibility to show them what we have found. This call back in to querencia is ultimately for the healing of hearts and of the Earth, reconnecting to the body.

How can the whole Earth be our querencia? It is in the same way that the place one grew up, or the location one lives becomes querencia—the body, the breath, the memories weave us together, and therefore, our querencia can be found in each other. "It is not enough to speak of one's love for querencia without participating in the maintenance that ensures its health and well-being" (Romero 2020, 11), which requires us to labor for a whole querencia. Querencia is a treasure to be shared and ignited at the top of a hill for others to see. So that "from the intimate rincones (corners) of home, love, spread out to encompass vecinos, villages, the state, the nation" (Anaya 2020, xvi) and the world.■

Note: In New Mexico and the Southwest, "Pueblo" connotes a specific reference to the Pueblo people and Native communities. In Spanish, el pueblo can mean the town or in general terms, the people/population. This is the way in which I have used the term.

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Spiritual Expressions in Tomé

BY **CHANTEL TRUJILLO**

Introduction

Tomé, New Mexico, is the center of my universe. It is the air that I breathe, the water I drink. It grows the food that sustains me, and has rooted me in faith. Its dry, glistening sand has supported my footsteps for 32 years. Tomé is my *querencia*, and I share it with generations of people who have survived together for centuries.

Key words of reference for the reader are *querencia* and *resolana*. When discussing querencia, I am referring to a sense of home that goes beyond space and time. For me, querencia is where you live, but it is also where and how you feel most comfortable, most yourself. It is your physical, mental, emotional and spiritual place of comfort. It can be seen or unseen. When discussing *resolana*, I am referring to a space amongst community members where there is trust, love and commonality that gives birth to conversation and spiritual connection that strengthens the community.

The purpose of this paper is to make a sincere and meaningful contribution to my community. I owe it to them and to the land itself for sustaining our livelihood, our families, traditions and culture. Our land is borrowed from *Madre Tierra* (Mother Earth). Its current inhabitants did not come into existence without a turbulent and violent past. I must also acknowledge both the Indigenous people that came before us and the many generations that will care for this land when we are gone.

Nuestra Señora de la Inmaculada Concepción de Tomé

The church is the center of spirituality and faith for our community. Construction was completed in 1750. It was blessed by Father Roybal, the bishop's vicar in Santa Fe, in 1754. The mission of the church is to spread the gospel message, administer sacraments and reach out with charity and justice to people in need. This church is where most of my family and community were baptized, made their first holy communion, received confirmation and got married. It is where funeral masses are held. My mother, Rosemarie Romero, taught seventh-grade catechism there for 14 years.

The likelihood of our traditions being passed to future generations becomes more threatened with each passing year.

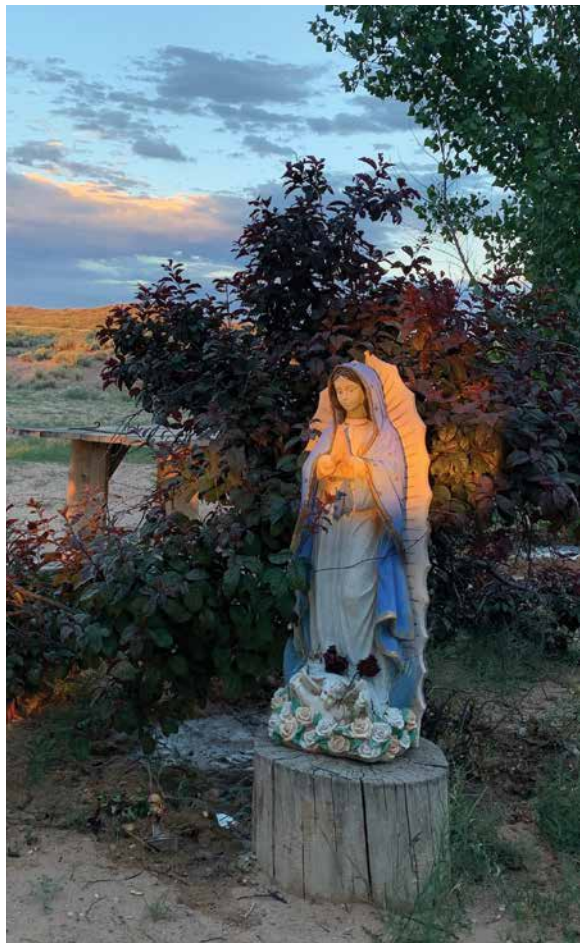
I've visited Catholic churches across New Mexico, and there is something unique about the church in Tomé. The building is in its original form, although it has undergone minor renovations. The largest was in 2020, to ensure preservation of the adobe structure. When the floor was replaced for the first time, architects excavated bones that are believed to be the remains of the very first priests in Tomé.

Following Sunday mass, the plaza outside the church becomes a place of conversation. Children can be seen running around. Our priest, Father José Hernandez, takes time to talk to each of the families. People are laughing and sometimes crying, while others are making plans for the rest of the day. This space of *resolana* is one of the major reasons the COVID-19 pandemic has been extremely challenging for my community.

She Who Walks in Faith: My Grandma, Joan Romero

My grandma, Joan Romero, was born at the peak of Mount Taylor, just outside of San Rafael, near Grants. This was her stomping ground as a child. Mount Taylor is about 100 miles west of Tomé, about a two-hour drive. Before she passed away, my grandma shared many stories about her experiences living on the mountain, and more specifically, about how local and familial customs rooted her in faith, even as a baby.

Along with her older sister, Ellen June, my grandma would lead spiritual and ceremonial processions around the mountain, giving thanks and praise to the blessed Virgin Mary. She and her sister would pick flowers as offerings, while leading the community in song and prayer. One of my grandma's final requests was for me to plant a red rosebush in front of the Virgin Mary statue that stands beautifully behind my house, and to always leave flowers at her feet. My grandma would pray the rosary every day. She committed to this practice for 84 years. One night, soon after she passed away, my mother found a rosary underneath her pillow. This was my grandma's way of informing my mother that it was her turn to carry on the practice.



Working the Land: A Labor of Love

My grandma married twice, but she was also widowed and divorced once. Besides her family, her kids and grandkids, she only had one true love: working the land. For as long as I can remember, until she couldn't walk without a walker, she would wake up before the sun to begin yardwork.

For 32 years, my grandma, my mom and I have lived on approximately seven acres. When my mom first

Virgin Mary statue placed on the Romero property by Joan Romero; Joan Romero on her tractor. Photos by Rosemarie Romero

Working the land connects us to each other and to life.

built a house next to my grandma's, the surrounding land was completely barren. Because we live beyond the boundary of the last *acequia,* we do not have access to the amount of water needed for large-scale agriculture. Despite living on very dry land, my grandma was determined to bring it to life. Throughout my life, she planted cotton-less cottonwoods, willows, pine trees, roses, plum trees, apricot trees, lavender flowers, lilacs, grapevines, watermelon, honeydew and cantaloupe.

We went many years without successful growth of trees. My grandma would plant them, and they would be gone by the end of the summer. Then, miraculously, about 15 years ago, we received more rain than usual. The trees she planted that summer made their journey to the sky and never looked back. My grandma always had faith that she would bring life to the land, and she did. She spent the early morning hours of each day watering, pulling and burning weeds, planting seeds, raking and admiring the land. For many people in our community, working the land connects us to each other and to life.

I'm thankful to have been guided by my grandma to care for the land since I was a little girl. My passion and spiritual connection to the land became evident when my grandma was unable to walk, and she passed on the responsibility to me. Someday I hope that my mom and I have the opportunity to pass the torch to my future children. While my grandma was in the hospital, during her last couple of months, we would have conversations over the phone and she would coach me. "Make sure to transplant the seedlings, *chiquita*. Plant them in the way back." I will always hear her voice, especially when I am caring for the land.

Hosting Las Posadas

Around Christmas, for many years, my grandma's home was the final stop for *las posadas*. This tradition endured for many generations. A group of people would leave the church together, carrying a statue of baby Jesus, and visit various houses to sing and pray. This procession is meant to symbolize the blessed Virgin Mary's quest to find shelter and a safe haven to give birth. Once the group reached my grandma's house, they would stand outside her door and sing a song which asks those inside for mercy and a safe place to stay. Once the group is granted access, everyone gathers around the statue, continues to sing, and the ceremony ends in prayer. For this occasion, my grandma always cooked *pozole*, *tamales*, a pot of red chile, *enpanadas*, homemade sugar cookies with icing, *biscochitos* and spoon fudge.

The Romero Legacy: Faith, Christmas Eve-Eve

In 1974, my great-grandpa, Juan Vicente Romero, passed away. To honor him and all of our *antepasados,* my mother and her five cousins promised each other that they would remain close and carry on the Romero legacy. From that day forward, *las primas* were inseparable. As a child, I would witness their festivities, which always included music, food and various spirits, including tequila.

They also began celebrating Christmas on Christmas Eve-eve. This is a day I continue to look forward to, although our practices have changed over the years. When this began, *las primas Romero* traveled to each of the aunts', uncles' and other family members' homes to sing at their doorsteps. The *primas* got together to write their own version of *Las Mañanitas.* This was always the last song we sang at each of the houses because it was the song that held us together. It includes names of family members and it mentions traditions that will not soon be forgotten.

Our last stop, before attending the family party, was a visit to the *camposanto*. By that time, we had spent hours without the sun's warm rays. Together, with flashlights, we place two *luminarias* on all of the graves of family members who have passed on. *Farolitos* are a brown paper bag filled with a cup or two of sand and a lit candle. The final grave is the burial site of my great grandpa, the man who began it all, Juan Vicente Romero. We place four *farolitos* around his grave, gather in a circle, hold hands and pray. Following the prayers, anyone is welcomed to share a few words or a story. I often mention how thankful I am for each of the family members I have standing with me. To end the ceremonial visit, we pour a shot of tequila for everyone (kids included) and toast *salud* in honor of our family. We pour a shot for grandpa, as well. Thankfully, this tradition is still practiced by my family to this day. Caroling became a tradition that lasted years, until unfortunate events occurred, a few family ties were severed, and the songs came to an end. Fortunately, however, memories of songs sung together will never leave our hearts.

El Cerro de Tomé

According to the official historic marker, "For centuries, the prominent *cerro* (steep hill) of Tomé was a significant landmark for travelers along the Camino Real. Settled as early as 1650, this area was abandoned following the Pueblo Revolt of 1680. It remained uninhabited until the Tomé Land Grant was established in 1739. During the late 18th and 19th centuries, Tomé was the center of government for the Río Abajo District."

On Tomé Hill

By Edwin Berry

On Tomé Hill, God's creatures crawl,
Lizards and snakes—big and small.
On Tomé Hill, paisanos (roadrunners) romp,
Rabbits and badgers and squirrels and skunks.
On Tomé Hill, happy birds fly, chirping
And hooting, and bidding good-bye.
One Tomé Hill, nature is teaching,
The panorama is always pleasing.
On Tomé Hill, spirits are active,
And will remind us, virtue to practice.
On Tomé Hill, the past is present,
And like the moon, it's full and crescent.
On Tomé Hill, voices are silent
And yet we hear our dear departed.
On Tomé Hill, good for our health,
All walk with dignity, respect and grace.
On Tomé Hill—sin *despedida* (with no good-bye)
We say: *Amigos toda la vida.* (friends for life)

He Died for Us, We Walk for Him – Good Friday Procession

El Cerro de Tomé remains a cornerstone of faith and community. On March 3, 1947, Edwin Berry and Clemente Romero, my grandpa, who was 12 years oldd, and others, worked tirelessly to establish the hill as a sacred site. They built three crosses and planted them at the top to symbolize the crucifixion of Christ. From that day forward, El Cerro de Tomé became a pilgrimage destination on Good Friday. Good Friday is a holy day of obligation in remembrance of Jesus' final steps carrying the cross upon which he would be crucified. Each year on that day, thousands of people from Albuquerque and beyond, people of all ages, abilities and intentions, travel to Chimayó or El Cerro de Tomé to climb the hill.

The land, air, water and the community contribute to the spiritual connection we have to our collective querencia.

Whole families or groups of friends journey together, while others walk alone. To many, the pilgrimage itself is thought to be a sacrifice. People walk with crutches, a cane, or walking stick. I have seen people walk barefoot. They carry rosaries, photos of family members, and both large and small crosses. They gather at the base of the hill and climb together. This early morning ceremony is to pray at each of the 12 stations of the cross.

Good Friday pilgrimage to Tomé Hill; Tomé farmland in springtime; Romero family gathering after Christmas caroling. Photos by Rosemarie Romero

A statue of Jesus is carried to the top of the hill and covered, symbolizing his death. When I was a child, I witnessed a barefoot man crawl from the base of the hill to the top, carrying a cross over his shoulder twice the size of his body. *[Editor's note: In 2020 and 2021, the annual pilgrimages were canceled due to COVID-19.]*

During the Lenten season, *Nuevo Mexicanos* who practice the Catholic faith tend to avoid meat on Fridays. Typically, the only source of protein allowed is fish. Because Good Friday is the last Friday of Lent, the food that is prepared is of spiritual significance. For as long as I can remember, my grandma would rise before the sun to make tortillas and cook tuna patties with onions and crushed saltine crackers, dipped in an egg wash and fried until golden brown. She also made *quelites* with spinach, fresh *frijoles,* onions and crushed red chile pods; and *torta de huevo* by frying small egg omelets and mixing them into a pot of heated red *chile.*

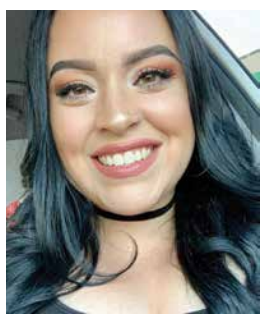
This meal in particular brings us together on the basis of faith and love for one another. My mother and I were blessed with the opportunity to cook for my grandma on Good Friday, exactly two months before she passed away. Throughout my 32 years, she had cooked Lenten food for me and my family. At last, it was our turn to cook for her.

Future Generations in Tomé – We Leave for You a Responsibility

For the people in Tomé, land, air, water and the community are essential to the spiritual connection we have to our collective querencia. We care for the land, which provides sustenance, and we come together in spiritual practice and faith, which sustains our hearts and our connection to each other. The sacredness of our way of life cannot be overlooked. It is also crucial to recognize that our elders who are slowly leaving us are the ones who carry the wisdom to preserve our querencia. I do not think that young people are losing interest in caring for the land, but I believe that the likelihood of our traditions being passed to future generations becomes more threatened with each passing year.

Due to societal demands and the pressures of capitalism, our traditional and spiritual practices, with our collective querencia at the center, are at risk. I encourage young people and future generations to pay close attention to their elders. Ask them questions and truly learn and internalize their way of life, which has led to *your* existence. It's also important to literally get your hands dirty. You cannot learn the sacredness of witnessing the miracle of plants transforming into food without first learning the process of planting seeds. The same is true when developing a passion for traditional and spiritual preservation. The sacredness of these traditions cannot truly be understood without making the effort to practice them.

I challenge young people to learn about the sacredness of our spiritual and traditional practices in Tomé. Visit the church and go to mass, even if you don't identify as a religious person. Engage in the resolana. Become an integral piece of the community and spend a great deal of your time helping to hold it together. Plant a garden and learn the sacred miracles and rewards of working the land. Our collective querencia cannot survive without you. The choice to spend my life in Tomé was the best decision I ever made. This land that carried my grandma for 84 years continues to carry me and my family. I look forward to the day, God willing, when I am 84 years old and am reminiscing about the many years I spent honoring and preserving our querencia, just as my grandma did. She is here, I am here, and we will remain here forever. ■



Chantel Trujillo is a graduate student in Chicana/o/x Studies at UNM. Her work emphasizes the importance of cultural expression and preservation. She is invested in issues of social justice, culturally relevant models and pedagogies, and land/water sustainability initiatives.

One of the assignments was to write a ghazal sparked by the words *land, blood, language, water and anger.* The ghazal has roots in seventh-century Arabia and gained prominence in the 13th- and 14th centuries, thanks to Persian poets such as Rumi and Hafiz. Traditional ghazals invoking melancholy, love, longing and metaphysical questions are often sung by Iranian, Indian and Pakistani musicians.

CONTRADICTIONS HARMONIZED

A ghazal speaking to womenwith quotes from Hafez, modified

BY **BONNIE PANDORA BASSAN**

I

Mountains that swept a sister's ashes hug me as I walk.

Whisper another time and place.

Where do you feel the sweetness of the soft breeze?
In the woods near the ditch where the roadrunner and hawk wait.

Plop drip ploof went the soft rain on parched soil
The healing drops sat on the surface.

The Bosque her refuge from the polemic, pandemic, the violence.
Safe and connected to the grasshoppers, snakes and rabbits.

What is the delicious marrow of this life?
Desire now coursing through my arteries.

A lover fed the quail in the yard.
His unkind words cut my flesh like a jagged can.

Red juicy slippery metallic smell.
Vital boiling women's shame.

The ground underneath is a wise parent's solid comfort.
Each muffled footstep in damp leaves frees darkness.

Her anger frightens. Generative, below the surface, burns like fire.
Gnaws at the flesh and organs like a rat. Kills.

With drops of his heart's blood, Nightingale had nourished the red rose,
then came a wind.

Language seduced her body.
Speaking in tongues, similar sounds, cacophony mends the discord.

Sliding the needle into the vein to take the body's secret elixir. Freed, oxygenated,
turns to red. I know how to coax blood from the body.

The trees hold hands underground. Nurture their own.
Melting snow under the sun's gaze teases of spring.

Empty I search for another state. Wearing a skin that fits.
Asking everything "Are you my lover?"

Why not live with a moon in each eye
always saying what every mouth is dying to hear?

An abandoned well reclines in the meadow its bucket askew on the ground.
The water long evaporated by its longing for truth.
.
Hesitating to leap into the ancient waters,
childhood scars still on her knee and brow.
The vast dark waters lay receptive in the future.

A voyage we will remember after memory.
Astonish yourself with the true and beautiful. I am familia
to myself. And yet sui generis. So foreign.

Inside the molten lava fights for release. Pandora's wish:
lift it from skin before she unleashes her trouble on the world.

Young Buddha sat by the ditch. Stuck on a stick, the water giggled.
Surprised by the sound of steps, the blue heron startled, ducks guffawed.

Anger toppled the trees, flames licked at the trunks. Anger killed a sister
before she found a way to say how much she loved her.

I water each day this earth – a favorite potted plant of Hers. Love tired
of speaking sweetly wants to rip to shreds all your erroneous truths, Pandora.

II

Poems must be breathed – inhaled and exhaled.

How her father sang the Menorah's blessing while the candle flickered.

My querencia is also unquenched spirit
rising after I've burst into flames on a pyre of old fables.

Compelled to embody the truth for your sake and hers, she stuttered.
Teasing love from loss like strands of a yarn skein.

En Arche o logo – in the beginning the word.
Its shape felt in your mouth before you know its impulse.

Tears leak from her eyes -No reason every reason
Their child a blend of Aztecs, Moors, Wasps and Jews.

At the unseen filament joining mandarin ducks on the water
The crane formation dances overhead.

I give you my son stories like jewels
to feed you in the drought years when your father and I are gone.

We ate symbols: bitter herbs for slavery, salt water the slaves' tears, parsley for renewal.
The shank bone, blood smeared on doors. Matzoh, bread they carried fleeing Egypt.

The sister gone, the father too, beauty persists.
Gone is her discomfort with beauty's lazy illogic.

The stories echo ancestors whose stories and names we forgot and never knew.
Their blood in your body remembers.

Weary of the divisive intellectualism – even thought,
One current in the ditch seamlessly joyfully joined another.

When you knew them in your wildness, delighted at the light through trees, a sun dog
Time stopped to gape.

Why is this night different from all others?
Mah nishtanah halailah hazeh mikol haleilot?

Only longing for beauty's delight was left.
Pleasure rearranging words creates a surprise world.

Patriarchy grows from the same root as patria
In Pandora's DNA we find the laceration and the salve.

Bonnie Bassan, a New Mexico transplant from Chicago, is a lawyer, writer, editor, mother and yoga instructor. She writes mostly non-fiction and poetry.

LAGO DE XOCHIMILCO

BY **HELENA OMAÑA ZAPATA**

I find myself in the eternal emptiness between raindrops.
Microcosms materialized in dust and air, primordial and spiritual.
On my face, *dejo que me persiguen,* the origins of life.

I am other, I am not.

Instead of land my body clings to memory and tears.
Not because of sorrow, rather for the ecstasy
of feeling and the chaos of perpetual living.

If invisibility was my terror, then I fear no more.
Muddy twin rivulets stain me in stripes of ache.
Visible is a matter of seeing.

I remember the first chorus of thirsting return, in English,
in silence, *lagrimas* pooling on my peony pink pillow. I just wanted
to go home. Was I not there?

My mother in the next room.

Since then, I venerate every door I cross, wondering
if one will lead me to the shore where my heart bleeds
its alien rhythms and where my rip-twisted tongue

needs no justification. Inhabiting those split-second
dreams of arrival *entre brazos fuertes de que ya llegué.*

Instead, each door opens into empty hallway or room
or to the mysterious forget-me-not-me. Perhaps my skin was the obstacle –
relegated to being drained because I first needed to exist in a gulf.

A tomb sealed with tears, the only right I know.

And like a dream, land formed behind my eyes, the birth
of a volcano moored me deep into the sea. Prayers hissing
as flaming lava kissed waters sweet.

That my arrival on the earth, the call to my *querer,*
was turbulent and unwitnessed.

My mother in the next room.

I was at once the very suspired *xochitlatolli*
breaking through the ethereal unknown. A confluence
of will and purpose and dream.

Still, I planted fragrant incense in torrential rains,
por la Avenida Iztaccihuatl, en Huipulco, en la Vista
de las Montañas, y al Lado del Mar. Each whisper
tattooed on my heart as a witness to *ninehnemi cualli ohtli.*
The way to the lake of flowers.

What if land is not where I come from?

Helena Omaña Zapata is a Master's student at UNM studying intersectional topics, including literature and literacy.

MANITOS DIGITAL RESOLANA / COMMUNITY MEMORY PROJECT

BY **ESTÉVAN RAEL-GÁLVEZ**

The Manitos Digital Resolana (HTTP://MANITOS.NET) is a virtual gathering space for *Manitos*, as people from rural northern New Mexico and southern Colorado call themselves. In many villages throughout this region, the *resolana* is the sunny side of a building, where people congregate to converse and share knowledge and wisdom.

Presently, the Digital Resolana serves to document the progress of the Manitos Community Memory Project, an initiative to establish community-based digital cultural heritage archives grounded in the living culture of the villages of northern New Mexico and southern Colorado. In the future, this Digital Resolana will expand into a digital archive, to serve as a space for people from these communities and their urban diasporas—where people connected to these villages now live—to reconnect, recollect, record and reflect on their shared cultural heritage. The project is funded by a grant from the Mellon Foundation to the New Mexico Highlands University Department of Media Arts & Technology.

There are several values and concepts central to the focus of this initiative. What follows are reflections about three of these concepts: on the term "Manitos" itself, on the concept of "digital resolana" and on a grove of aspen trees as a metaphor for healing from historic trauma.

Manitos

The term "Manitos" is one of endearment and kinship and derives from the Spanish word, *hermano*, "brother" or "sibling," inclusive of both brother and sister, though early 20th-century folklorists have pointed to its origin as one that was originally pejorative, given by Mexican immigrants to the Indo-Hispano populations of northern New Mexico in the early years of the 20th century. As a term of identity, it has been widely used by the people of the mountains, valleys, hills and plains of the northern-most part of New Mexico and beyond, whose experiences and histories are firmly rooted in this region. To this day, when these villagers or their descendants living anywhere in the world encounter one another, the terms *"mano"* or *"mana"* paired with the first name is often used.

Hispanic and Native American people of this region are the heirs to unique, richly woven histories, traditions and depth of wisdom.

Another meaning of the word "mano" is hand, and for this project, we think of that connotation as well. We use the term metaphorically to commemorate the hands (manos) of those generations that have passed before us and that continue to serve, building community—petitioning for, cultivating and defending land, gathering the ground into *adobes,* adobes into homes and homes into *plazas*. Building and experiencing community has also meant, however, that these manos often folded conflict into the everyday, where the differences between cultures, between men and women, and even those manifest over honor, reveal that experience is complex and full of struggle. And yet, even through conflict, these chile-colored, alfalfa-scraped manos sustained family and community—they tilled the soil, raised children to their breast, cleared the *acequias*, shucked the corn and sheared the sheep. These manos carved the *santos*, rolled their fingers over the beads of the rosary and folded them together in prayer. These manos picked the *yerbas* and soothed the fevers; they turned *capulin* into wine and played *barajas*, poker, between

their fingers. These manos made the *tortillas*, quilted creativity and made necessity into a way of life. From these manos, words flowed into poems, imagination into story and story back into memory.

But the metaphor is not only about the past but the present and the future as well, about the little *Manitos,* the ones that live in these villages still, as well as the ones far away in urban neighborhoods throughout the world. No matter their circumstance, they hold their ancestors in their bones and blood, spirits to engender hope that these new generations will continue to rise in strength to make the world better.

Digital Resolana

The Spanish word resolana is derived from *resol*, a reflection of the sun, illuminating everything all at once. In villages throughout northern New Mexico, the term refers to both a physical space and a process. As a space, it is literally the south side of a building, shielded from the wind and bathed in the rays of the sun. As a process, it refers to the gathering of men and women who carefully articulate observations about their contemporary world, relating the memory and wisdom of those that came before them, and creating an open dialogue for what may come.

The work of the late Dr. Tomás Atencio, a native of Dixon, New Mexico, and a prolific scholar, was the first person to bring resolana into the realm of academic study. He contributed his knowledge and cultural insights to the resurgence of this cultural practice. Professor

Roots, resilience and radiance

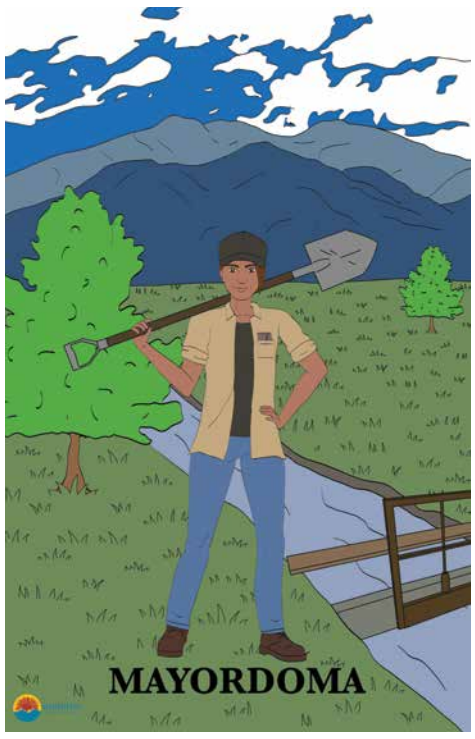
Atencio saw an alignment between the ancient Socratic dialogues and the cultural practice of the resolana, and the arc of the metaphor extending not only to knowledge production through dialogue, but also to community healing, even so far as its digital potential, or as he noted, the resolana as "a pathway toward a learning society for the cyber age."

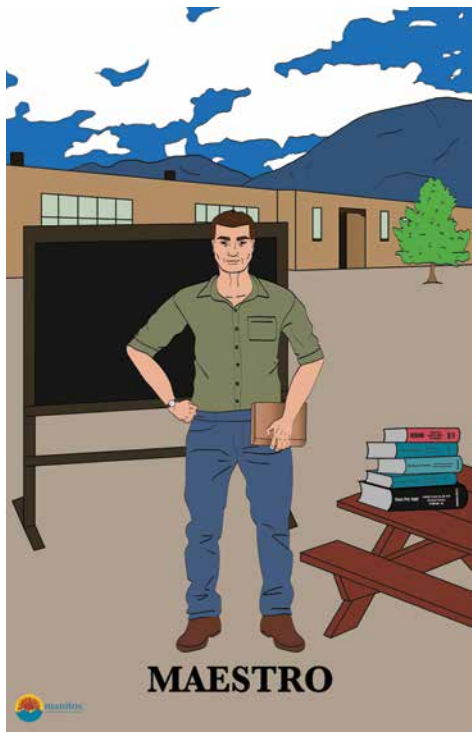
It was this cultural influence that led in part to my work to develop the New Mexico Digital History Project when I served as the New Mexico state historian over 15 years ago. It is the same impulse as that for a digital resolana, where knowledge and wisdom are gathered, that defines our work to develop the blog for the Manitos Community Memory Project today. More than a static project, it is an active process to gather memory in and with community and to illuminate it.

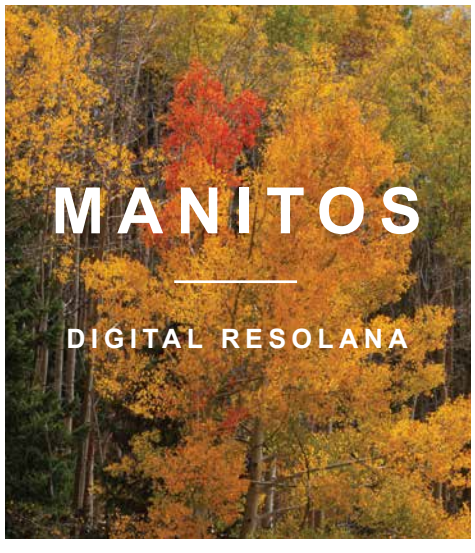
A Grove of Aspens – Roots, Radiance and Resilience

The story of New Mexico is one of astonishing complexity. It is set within a magnificent landscape that is both ancient and modern. Hispanic and Native American people of this region represent some of the oldest indigenous land-based communities in what is today the United States. Its people are the heirs to unique and richly woven histories, traditions and a depth of wisdom. Yet, it is also a place that is beset with a multitude of challenges, economic and social.

There is no way to fully measure the depths of the cultural wounding that came from colonialism and imperialism. While statistics in part measure the impact of the devastation, particularly of poverty, homelessness, suicide, hunger and a devastating dependence on drugs





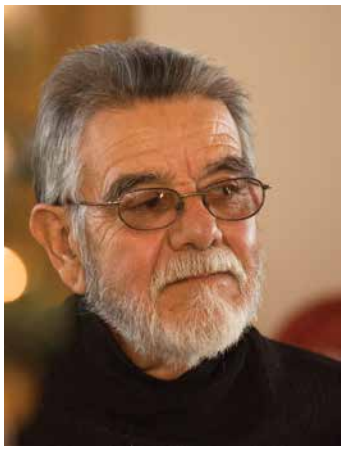


Top: "Manitos Persona" posters; Bottom left photo: Santa Cruz Ecclesiastical books; Archival photo on right: "The López children often call on their grandfather in the evenings to hear tales of the old days when Trampas was a thriving sheep town."

An active process to gather and Illuminate memory

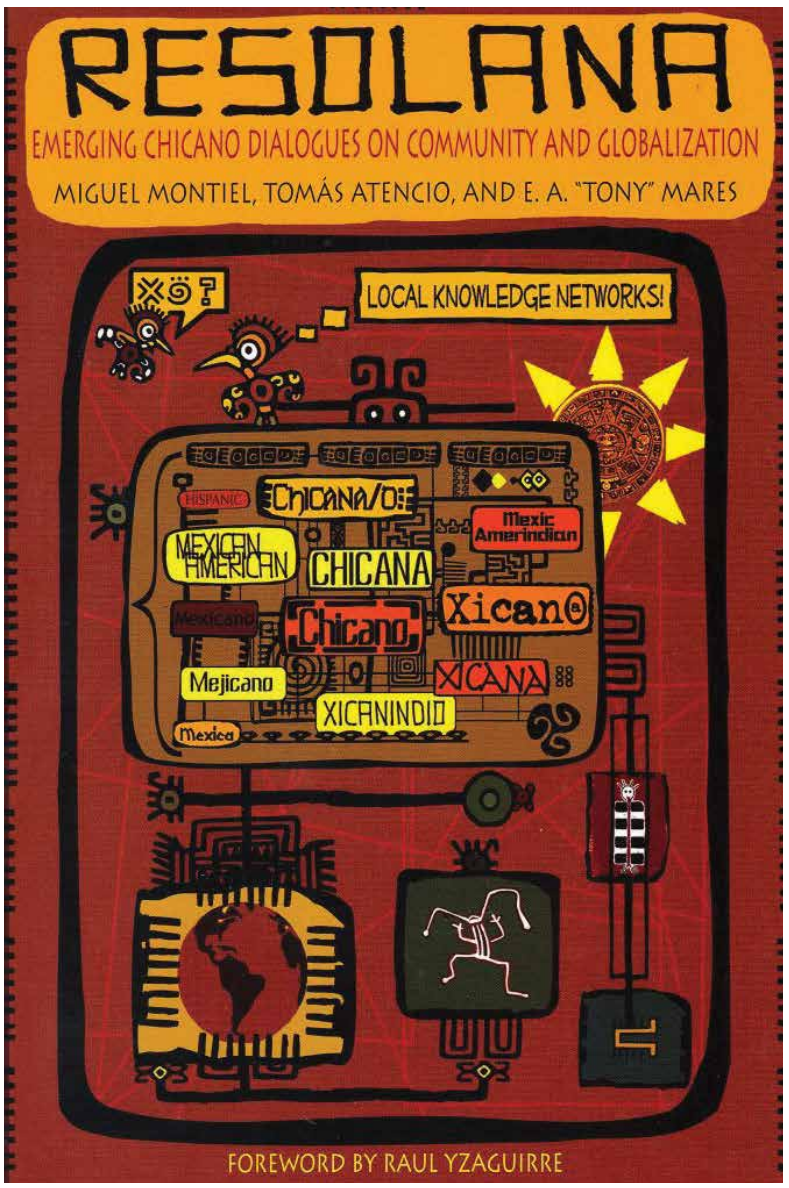
and alcohol, none fully capture the harm to the spirit of a community as whole, especially when calculated across multiple generations. As I think about the idea of a cultural wounding, at the metaphorical level, the ravages of a fire that impacts a forest comes to mind, and how over time, there is also healing from the conflagration that occurs organically.

In this way, a metaphor that has become meaningful in my work, particularly around trauma, is that of a grove of aspens, which offers a way of thinking of our community around three key concepts: roots, resilience and radiance. *Roots* provide an opening for dialogue about being and belonging to a community, but also about connectedness. While a grove of aspens appears as separate trees, it is actually one huge organism linked by a single root system.



Resilience describes the capacity of our community to navigate through experiences that devastate. Similarly, though at first glance aspen trees appear as picturesque, what should not be lost is that the grove's very presence reveals a forest healing following a disturbance to the land.

Lastly, to experience the *Radiance* of a grove of aspen trees, to hear their "quaking" leaves whispering and responding to the wind—a sound like no other—or to absorb the magnificent sight of the grove, standing resolute and alive in all seasons—nourishes the body and soul, but also serves as a reminder of the very nature of life: beautiful and always changing. In summer, aspens capture and reflect the sun, only to reveal a majestic performance in the fall, sunset colors that were there all along, hidden only to the naked eye, a process that we describe as the leaves "changing."



New Mexico is more than metaphors, however, and more than the stories that are compounded daily by long-standing and ongoing challenges. Emerging from these realities will not only take time and energy but will require imagination. The people of this place hold tremendous wisdom and a history, all of which reflects a transcendence that can come from the full impact of falling down and the inverse power of rising up. The velocity of this imagination defines the promise of our humanity, not just the delicacy, but the strength of what we do to collectively change what we are. ■

Anthropologist, historian, cultural consultant and writer Dr. Estevan Rael-Gálvez is the former senior vice president of historic sites at the National Trust for Historic Preservation. He also served as executive director of the National Hispanic Cultural Center and as the state historian of New Mexico. A native son of New Mexico, with ancestral and living ties to both Native American and Nuevomexicano communities, Rael-Gálvez was raised on a farm and ranch stewarded by his family for generations. He is currently project director of the Manitos Community Memory Project.

Photos: (left:) Tomás Atencio (© Alejandro López); (above:) Estevan Rael-Gálvez (© Seth Roffman)

N.M. HIGHLANDS UNIVERSITY AWARDED $970,000 FOR MANITOS PROJECT

In February, the Andrew W. Mellon Foundation announced a 26-month grant to New Mexico Highlands University in support of the university's Media Arts and Technology Department's work to build a digital, community-based archive of the unique Indo-Hispano histories and cultural heritage of rural northern New Mexico and southern Colorado where many people refer to themselves as Manitos. It is the project's third Mellon Foundation grant since 2017.

Last summer, thanks to a $178,353 National Endowment for the Humanities grant from the U.S. Coronavirus Aid, Relief and Economic Security (CARES) Act, the project was able to maintain continuity and provide stipends for two recent NMHU Media Arts graduates, Natasha Vasquez and Lily Padilla, themselves Manitas from Taos, to continue their internships working on the design and illustration of digital *cuadernos* (notebooks) containing Manito stories from the 1918 Spanish Flu and the current COVID pandemic.

The project's individual and nonprofit site-based partners include libraries, museums and community centers in the rural communities. While the number of partners is expanding, they include Las Vegas, Taos, Chimayó, Abiquiú, Embudo Valley, Amalia, Questa, Costilla, Cerro, El Cerrito and El Valle, as well as outposts in Española, Santa Fe and Albuquerque. They will be creating "memory labs," equipped to digitize documents like letters, land deeds and photos, and oral histories that will then be made accessible through the archive's website. Their efforts are supported by 20 community historians who are facilitating community engagement and student interns. A centralized media preservation lab at NMHU managed by Danny Sharp will be digitizing analog audio and film recordings. To document the stories of Manito migration, postdoctoral associate Dr. Trisha Martínez, herself a Manita whose ancestors moved to Wyoming to herd sheep, is tracking down the Manitos diaspora to collect and map their family stories.

Miriam Langer, chair of NMHU's Media Arts and Technology Department, is serving as the project's principal investigator and technical director. Dr. Estévan Rael-Gálvez, former state historian of New Mexico, is the project director, and Mimi Roberts is project manager. A major component of the project is training and technical assistance that is being co-sponsored by the New Mexico Humanities Council and coordinated by community facilitator Shane Flores.

Rael-Gálvez said, "Present-day realities Manitos continue to live with are bound to something deep and profound, a trauma that has evolved from historical experiences. The current pandemic, the renewed movement for civil rights and ongoing tensions between myth and history have made the work to develop community-based archives more urgent."

Langer said the project "helps with emotional and spiritual healing in communities. Our community partners are humanities workers too, whose livelihoods, way of life and cultural heritage have been under immense stress during the pandemic."

For more information, visit the project blog at MANITOS.NET.

INDIAN PUEBLO CULTURAL CENTER ECOLOGICAL EDUCATION INITIATIVE

Seed Distribution for Native Communities

The Indian Pueblo Cultural Center's (IPCC) Resilience Garden, in partnership with Flower Hill Institute (FHI), has received a $25,000 grant from the Colorado Plateau Foundation for Pueblo SEEDSS (Sowing Ecological Education for Delivering Sustainable Stewardship). One-hundred-thousand dollars in additional funding has been obtained through Native American Agriculture Fund. Tribal elders will collaborate with youth to share knowledge acquired through direct contact with the environment. FHI will address environmental protection and cultural preservation.

SEEDSS was established to teach and promote sustainable agricultural practices, traditional cooking and healthy lifestyles, as well as seed harvesting and preserving methods for Native communities. Seeds will also be distributed to all New Mexico Pueblos and tribal members. The program kicked off in February with a series of webinars. The first, "The Buffalo Conference—Sowing the Buffalo Way" featured panelists addressing the importance of buffalo (bison) in the Pueblo world. Interested parties representing tribal communities can sign up by contacting Shannon Romero: SHROMERO@INDIANPUEBLO.COM.

The IPCC is a world-class museum and cultural center in Albuquerque. It was founded in 1976 by the 19 Pueblo tribes of New Mexico. Its mission is to preserve and perpetuate Pueblo culture and present the accomplishments and evolving history of the Pueblo peoples of New Mexico with dignity and respect. The Center recently opened on a limited basis after having been closed due to the pandemic. The IPCC's Resilience Garden is managed using traditional Pueblo farming techniques featuring endangered Pueblo crops. The garden demonstrates Pueblo agricultural and culinary traditions, as well as core values of sustainability and stewardship. Everyone is invited to walk through the garden's paths. To learn more, visit: WWW.INDIAN PUEBLO.ORG.

REVITALIZING NATIVE ORAL HISTORY RECORDINGS

In February, the Doris Duke Charitable Foundation announced that it was awarding more than $1.6 million in grants to support the translation, transcription and indexing of thousands of Native American oral histories that have been collecting dust in archives and repositories. Many were collected in the 1960s and '70s as part of a project initiated by the late philanthropist, Doris Duke. The goal is to make the information accessible to Native communities, students and researchers, and (to some extent) the public, through a website. Contemporary voices will be added as well.

The Association of Tribal Archives, Libraries and Museums is serving as the project's national coordinator. The seven participating institutions include the University of Illinois Urbana-Champaign, University of New Mexico, and the American Indian Language Institute at the University of Arizona, whose collection includes cassette tapes and typed transcripts from 700 interviews of Tohono O'odham, Apache, Navajo, Pima and Yaqui tribal members.

The array of material includes people telling the stories of their lives, tribal council meetings, government meetings dealing with land and many other issues. In cases where the original researchers did not get signed permission forms, permission will be sought from families or tribes. Getting the materials digitized and returned to the tribes will give them a tool to reevaluate information they can use. In recent years, Indigenous communities have sought greater recognition of tribal sovereignty, issues and true history. Many now have their own archives, cultural centers and museums.

Prior to the civil rights movement, a lot of Native American history was not written or collected by Native people for Native people. It was often filtered by researchers who conducted the interviews. Younger Native people are now driving that conversation as elders pass on, particularly in communities that have been hard-hit by COVID-19.

Northern NM Villages

Place Names, History and Querencia

BY **TRISHA VENISA-ALICIA MARTÍNEZ**

My dad's side of the family is from San Antonio, now known as Valdez, a small village 12 miles north of Taos, located in the valley and mountain of the Arroyo Hondo Land Grant. The town was renamed after my great-great-grandfather, Antonio Valdes, who settled in San Antonio and served as the local postmaster after being displaced from Vermejo Park. To rename a village after the local postmaster was a common practice in northern New Mexico. Agua Negra in Mora was renamed Holman after the postmaster's last name.

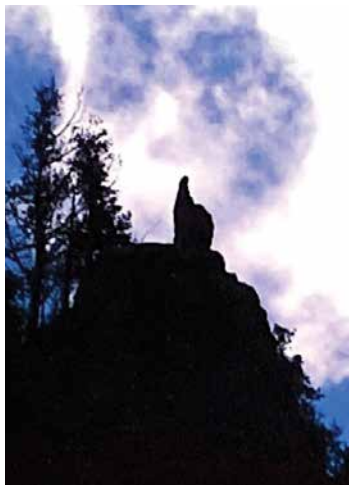
Estévan Arellano at an Embudo acequia © Seth Roffman

According to Juan Estévan Arellano, academic and community scholar, "A lot of names started changing when the post offices came about." (Arellano 2007) For example, Embudo was re-named Dixon, after postmaster Collins Dixon, a Civil War soldier who relocated to Embudo, or who could've been hiding there from his Illinois family, as another oral story goes. Besides alluding to the mystery behind Mr. Dixon, Arellano elaborates on the traditional naming practices of northern New Mexico and how most village names describe features of the landscape:

> Here *Embudo* means a funnel. Why Embudo? Because the water shape is in the form of a funnel ...because El Río Embudo empties into the Río Grande here. If you start up in northern New Mexico with Costilla… *Costilla* means the rib, and you come further south, there's *Cuesta* (hill). Before you get up to the Costilla, you have to go *Cuesta arriba* or *Cuesta abajo*. The same with *Arroyo Seco*, the dry gulf, or *Arroyo Hondo*, the deep gulf. And all the way down, you know. Velarde was not Velarde. It was called *Joya*, because it was a very fertile place. It is a fertile place. (Arellano 2007)

In *Hispanic Arts and Ethnohistory in the Southwest*, Thomas J. Steele explores such naming practices, or how Spanish New Mexicans (or *Manitos*) applied names to particular spaces or natural locations "elevating them from the natural world into their Spanish cultural world." (Steele 1983, 293) To name a place "according to its characteristics, which can be either descriptive, historical, or ethnographic," is what Steele references as an intrinsic naming practice.

Fruits of wisdom derived from living in the villages and being one with land



Bendiciones de La Virgen Madre
Photo by Victor Martínez

Many villages of northern New Mexico were also named after saints, a practice that brought a sense of sacredness to a new locale or territory. For example, there is San Antonio, San Cristobal, San Ildefonso... Steele considers the significance of chapels and villages that were named after saints as an extrinsic naming practice for practicing Catholics. (Ibid., 299) He writes, "They may have been living in some raw new village recently wrestled from the unbounded chaos of the outer darkness, but now the local habitation constructed a chapel and therefore possessed a sacred name, and in this name the people sensed that they could survive and that they should survive. And they did survive in the fullness of their humanity and their Christianity within a space that they and their saints had humanized." (Ibid., 302)

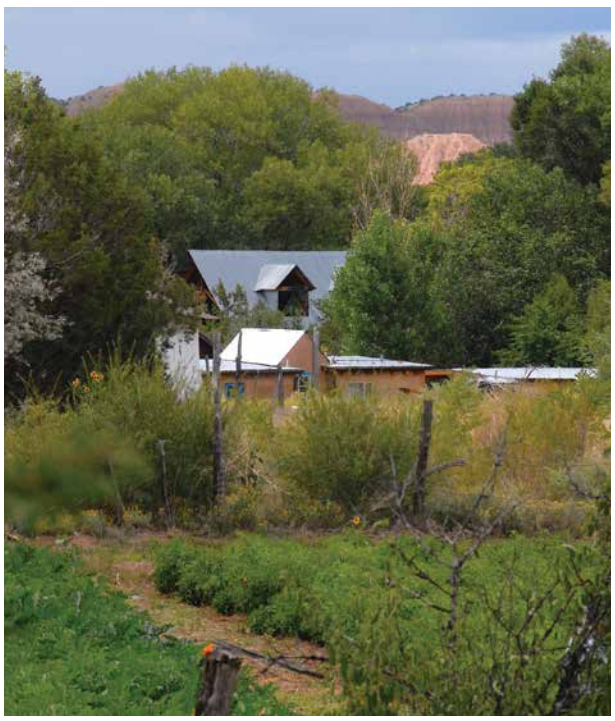
By naming the geographical features of the landscape, villages and chapels, Manitos established personal connections to the spaces they occupied. They transformed them into sacred spaces with sentiment, meaning that would carry value into succeeding generations.

Manitos have a strong familiarity with the landscape that is built upon history and personal experience. As children, many of us begin to learn about the special village places. We hear elders repeatedly tell stories about them and perhaps even create our own experiences. I have done this many times when walking or riding around with my dad in Valdez. Eventually, recollections of those special places become embedded into our own consciousness, and we continue the legacy by passing on stories associated with our family and community histories.

For example, growing up, *mis abuelas* (my grandmothers) would share stories with my dad about *El Ojito de la Virgen,* an underground spring that produced cold fresh water, frequented by the village people of Valdez. My dad recalls stories of horseback-riding with his *primos* (cousins), and stopping there for a drink. El Ojito is located off the side of the road that heads up to Twining or what is now known as the Taos Ski Valley. At the top of the mountain, there is a rock that resembles *La Virgen,* so much so that years ago, Antonio Baca and a friend climbed up the mountain to paint the rock and accentuate it with La Virgen's qualities.

By naming geographical features of the landscape, Manitos transformed them into sacred spaces that would carry value into succeeding generations.

Arellano also reflects upon the meaning behind places. "In Spanish, we're a lot clearer as to the landscape. Like here we have *las lomas*, but we also call them *la cejita*. *La ceja* means the eyebrow. In English you would never hear anybody calling, 'Oh look at that eyebrow on that mountain.' But in Spanish we are, you know. That's la ceja . . ." (Arellano 2007) Arellano's explanation serves as an example of the differences in translation and how interpreting Manito culture from an outsid-



Northern New Mexico villages. Top l-r: Chimayó, Embudo; Bottom: Truchas, Valdez (Sant Antonio) Right: Arroyo Hondo (Taos County). Photos © Seth Roffman

er's perspective cannot truly convey the fruits of wisdom derived from living in the villages and being one with land—to have history and memories embedded in those particular places. These are Manito distinctions that give reverence to the significance of our culture and spirituality.

The geographic qualities and land-based economy of northern New Mexico have played an important role in developing Manitos' distinct social and cultural relations. Through interdependent communal obligations, a social network of intimacy and support has been established. This is evident in the physical, social and spiritual elements associated with land grants, *ranchitos, acequias* and *moradas*. They all contribute to the legacy of northern New Mexico that inspires Manito identity, a strong sense of community, and querencia.

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¿Quién Soy Yo? Who Am I?

From an E-Resolana on Nuevo Mexicano Languages, Ethnonyms and Identities

FOR GREEN FIRE TIMES

"I have always been bemused by the ambivalence that characterizes all the labels we have and have been given, and how numerous they are—and the invisibility (even to urban Chicanos!) we seem to be shrouded by." – Anita Rodríguez

The peoples of New Mexico have long been subjects of empires, republics and states, namely, Spain, México and the United States. Over the centuries, ethnonyms or names for different cultural groups have undergone numerous name changes. Two types have emerged: ethnonyms of self-designation, and those imposed on a population by others or by a government. New Mexico was and is at a crossroads for not only colonial peoples, but for many native groups and languages, such as the Puebloans in New Mexico and Arizona Keresan, Tanoan (Tewa, Tiwa, Towa), Zuni and Hopis. Athabascan groups include Diné (Navajo) and Ndé (Apache), plus Utes, Comanches, Kiowas and Pawnees.

This cultural landscape has been complicated by several colonial languages—namely English and Spanish, and to a lesser degree, Náhutl, the language of the Aztec empire (the source of many dozens of words adapted into both Spanish and English). People identify with culture and language. They still identify with their heritage languages even as they struggle with language loss. With each historical period, additional ethnonyms emerge that they accept, reject or nominally use. People still know who they are and use whatever terms benefit them the most.

The list below, though not comprehensive, offers a glimpse of this perplexing situation, initially brought about by tumultuous New World circumstances beginning in the 1500s.

Mexicanos
This term was used from the 16th to the 17th centuries to designate Náhuatl speaking Natives. Originally, México was the name of a city, Tenochtitlán. Colonial documents do not often distinguish between multiple ethnicities and polities such as Tlaxcaltecas, Meshicas, Texcocanos and Tlatelolcos in the valley of México and other groups like the Caxcanes in the north. People knew who they were and inscribed their own histories and identities in their codices or picture books.

Españoles Mexicanos
This term was used in foundational Nuevomexicano documents, such as the 1696 petition and declaration for status as a *villa* or town, as with *"Villa Nueva de Santa Cruz de la Cañada de los Españoles Mejicanos."* By the late 17th century, Mexicano began to designate people born in what would later be called the *República Mexicana* or *"México"* after the 1821 independence. People used this term widely to avoid more complicated caste terms like *criollos* and *castizos*.

Mestizos y Coyotes
These are two caste terms that survived into modern usage. In the system of *castas, mestizo* was originally half-Spanish and half-Indian, and now means anyone of mixed blood. *Coyote* was a low-caste mestizo, whose multiple origins were sometimes noted, as in *"coyote de Apache"* or *"coyote de Navajo."* Now coyote often means half-*Nuevo Mexicano* and half-Anglo American.

Nuestra Gente
"Our people" was the most commonly used term during the period in which this ethnic group remained isolated and spoke exclusively Spanish. The word *"raza,"* meaning people of a common origin or root, was/is used in a similar manner. Although the word literally means "race," being a native of northern New Mexico, a Spanish speaker and conversant with the customs of the region were its only defining criteria. It did not matter what you looked like.

Nosotros, los Mexicanos
"We, the Mexican People" came next when stronger distinctions between this group and the Anglo-American presence began to be felt strongly. Because New Mexico had been an integral part of México before appropriation by the U.S., it made sense that the people would have used this term. Its connotations were uniformly positive and could be stated with pride.

Mexican
This English term that Anglo-Americans applied to the ethnic people of the region, beginning in the mid-1800s, was usually preceded by demeaning, racist epithets—in other words, hate speech. The term was rejected outright by this ethnic group, although in Spanish, they continued to call themselves *"La Gente Mexicana,"* a term that was abandoned as subsequent generations became assimilated and English language-dominant.

Norteño
Spanish, Hispano, Indo-Hispano, Chicano, Nuevo Mexicano people who live in northern New Mexico.

Spanish / Spanish-American
A term chosen by Anglo Americans during Territorial times to encourage Congress to accept New Mexico as a state. Previous attempts, in which the term "Mexican" was used to describe the majority Spanish-speaking population, failed due to ingrained prejudices. As people of this ethnic group perceived it, the term seemed to grant them more dignity and put them on the par with Irish-Americans, Italian-Americans, etc., although it did not necessarily reflect their history. Because it was not preceded by epithets and did describe the language they spoke, it was embraced. Use of the term also opened the door to people wanting to claim direct lineage to Spain, which was/is not always the case.

Curiously, the Spanish term *Español* was never adopted by this ethnic group because it obviously referred to a nationality, the people of Spain, whereas, inexplicably, "Spanish," the English translation of the word *"Español,"* was viewed as fitting to describe this ethnic group.

Hispano
At face value, both Hispano (and Hispanic) mean simply "Spanish speaking." In New Mexico, Hispano became a term of self-designation, especially when people began to appreciate the prestige associated with the term Spanish-American. Memories of the Mexican-American War were still fresh, and people wanted to disassociate with the English term "Mexican," used as an ethnic slur. Hispanos identify as having descended at least partly from Spanish and Spanish Mexican settlers. Their heritage language is still a factor in their self-identification.

Hispanic
This English term for Spanish speakers was put to use by federal and state agencies in the census to refer to the wide variety of Latinos, regardless of their national origins or their actual use of the Spanish language. It has been widely adopted by the age-old Spanish-speaking communities of northern and southern New Mexico, where the term *Hispano* had long been in use. In many areas of the U.S., many Latinos are uncomfortable with the term Hispanic.

Indo-Hispano
Spanish-speaking or bilingual people who acknowledge descent from both Native American and Spanish ancestors. The term surfaced in the Land Grant Movement of the 1960s, and by the 1980s, more people began to identify as Indo-Hispano. It is particularly favored in literary works as well as in sociology and anthropology.

Nuevo Mexicano
Spanish translation of "New Mexican" used by Spanish language speakers to refer to New Mexico residents and quite often to themselves.

Neo-Mexicano
This term is found in Spanish language newspapers, from the 1880s to the 1920s to designate progressive people with a consciousness of the history and culture of New Mexico. When spoken, it is almost indistinguishable from *"Nuevo Mexicano."*

Manito
Some members of this ethnic group of New Mexican origin who reside in northern New Mexico and southern Colorado, Wyoming and other parts of the Southwest, call themselves *Manitos,* a term derived from *hermanito,* little brother. People from México have also referred to northern New Mexico Indo-Hispanos as Manitos. It is generally a term of endearment but in some cases has been used pejoratively.

Chicano/a /Chicanx
The political use of this term began in California to be used by socially and politically conscious people of Mexican descent in the 1960s, '70s and '80s. It became widely used in the universities. Before then it is classified by socio-linguists as an "intra-ethnic slur." Chicanos are others who are less fortunate than we are, poorer, more recent immigrants, etc. For this reason, this ethnonym was/is not accepted by all generations but did prove to be pivotal to mobilizing members of this ethnic group to fight for social justice. It is an abbreviation of the word *Meshicano,* referring to the Aztecs, and closely related to the word *Mexicano.*

La Raza
A term not to be confused with the earlier *Raza.* La Raza arose in popularity at the height of the Chicano movement and refers to people of Mexican descent. It is often accompanied by the term Chicano or is interchangeable with it.

Mexican-American
Connotes recent immigration from México and closer ties to that country than northern New Mexico, although people new to the area and ignorant of New Mexico's history sometimes incorrectly apply this term to the age-old Indo-Hispano community of northern New Mexico.

Genízaro
Detribalized Native Americans who, in the 1600s to 1800s, through war or ransom, were taken into Hispano villages in New Mexico and Colorado as indentured servants, shepherds and laborers. After a generation or two, they became fully integrated into the Spanish-speaking community. In 2007, *genízaros* and their contemporary descendants were recognized as Indigenous people by the New Mexico Legislature.

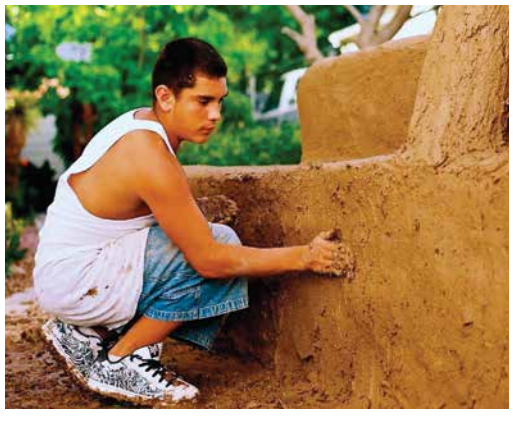
Latino/a
A term that has become ascendant in the U.S., it is used to refer to people living within the U.S. who have cultural ties to Latin America and/or who are Spanish speakers.

Latinx / Chicanx
These recently coined gender-neutral terms refer to people of Latin American cultural or ethnic identity in the U.S. They are used in English so gender-neutral terms can be clarified. Spanish already has gender-neutral terms. For example, "¿Cuántos hermanos tienes?" means "How many siblings do you have?" An interesting question is where the "x" comes from. Some cultural critics claim it is the intersection of highways I-40 and I-25, and others claim I-25 and I-10 in Las Cruces, New Mexico.

"Good old" American
A designation that many members of this ethnic community have elected to assume. ■










Faces of northern New Mexico
Photos © Alejandro López

The Related but Contrasting Faces of Northern New Mexico and Spain

ARTICLE AND PHOTOS BY **ALEJANDRO LÓPEZ**

En la historia no hay retornos, porque toda ella es transformación y novedad.
(There are no returns in history because history is continual transformation and novelty.)
– José Vasconcelos, Mexican writer and philosopher, 1881-1959

To get a sense of common ground shared by northern New Mexico's Pueblo Indian and Indo-Hispano people due to centuries of conviviality and interaction, consider the following statement, uttered almost verbatim by both a Pueblo Indian and a northern New Mexico Indo-Hispano: "A long time ago, elders commanded a lot of respect. When you were told to offer an elder a glass of water, you took it to them and waited at their side with your arms folded across your chest until they finished. Only when they handed you the empty cup or glass were you free to go."

Who originated this custom and shared it with their neighboring community of 400 years, the Pueblo Indian or the Spanish/Mexicano, referred to as Indo-Hispano in this article? It is hard to tell. It could have gone either way. An enlightening exhibit at the Museum of Spanish Colonial Art in Santa Fe several years ago drew comparisons between these two peoples in nearly a dozen important aspects of life.

The exhibit made it patently clear that both cultural groups, after decades of war, had borrowed extensively from the other in areas of diet, architecture, farming, clothing, weaponry, coiffure, jewelry, religious and medical practices. Anthropologists have asserted that—barring the intervention of the United States beginning in 1846—the line between the two communities would probably have, in time, become blurred.

An equally forceful exhibit at the New Mexico History Museum, titled "Another México," provided ample evidence that Spain, a country nearly 6,000 miles away, managed to leave an indelible mark on northern New Mexico during the almost three centuries it ruled this remote region. This was true not just in the numerous Indo-Hispano communities but also among the Pueblo people and to a lesser extent among the Navajo, who still call a bank *"peso pa hagaan"* or the "house of the peso." Historian Marc Simmons wrote that "anyone wishing to see 17th-century Spanish customs in real time, need only visit a Pueblo community on its annual feast day, which begins with early morning mass and a procession with the patron saint of the village."

Governmental buildings, army garrisons, churches, plazas, allotments of communal and private lands, irrigation systems, animal husbandry, foods, metal technologies, currency, units of measurement, adobe building traditions, religious observances, laws, customs and language—all reflected the dominant institutions of *La Nueva España* or colonial México. In turn, these reflected their Iberian Spanish antecedents and counterparts, down to the letter.

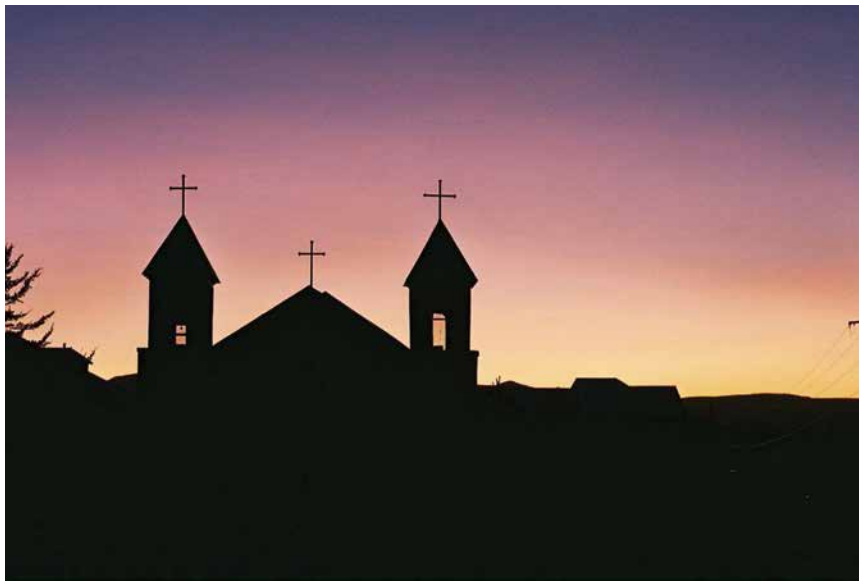
As an example, the *Palacio de Gobierno* in Santa Fe was designed after the much larger *Palacio Presidencial* in México City, which in turn was patterned after the *Escorial,* the palace of King Phillip II of Spain. A woman's earring excavated at San Gabriel, the first Spanish capital of New Mexico near present day Ohkay Owingeh, revealed a close affinity to those depicted in contemporaneous painted portraits of female subjects from the Low Countries that were under Spanish rule.

The discovery of fragments of Ming Dynasty Chinese porcelains at the same site, which dates from 1598, reminds us that it was Spain that took the first giant leap in the direction of a globalized economy and society, beginning with its voyages of exploration in the late 15th century. By 1540, the date of the infamous *entrada* by Francisco de Coronado into Pueblo Country, Fernao Magallanes (Ferdinand Magellan) had already circumnavigated the globe and brought the Far East into a state of heightened European awareness. The Chinese porcelains, it turns out, had been transported on Manila galleons to the Port of Acapulco, México, where they eventually found their way to Mexico City and up the Camino Real to northern New Mexico. Indeed, it was the Camino Real that—through a formidable desert and perils of every sort—connected Mexico City to Santa Fe, and served as the umbilicus for all things Spanish in New Mexico.

Images from Spain © Alejandro López

Because of the rigors of the journey, what arrived in many cases was a simplified version of cultural expressions of those lands. For example, the copula and arch, so prevalent in the architecture of México and Spain, are represented by a single, adobe arch, such as found at the ruins of the old Pecos Pueblo church. The same goes for tiled roofs, intricate stone masonry, ceramic kilns, and the high-fired ceramic traditions that abounded in their places of origin during the colonial period.

The Camino Real, connecting Mexico City to Santa Fe, served as the umbilicus for all things Spanish in New Mexico.



Santa Cruz, N.M. church and farmers;
David García, Jeremías Martínez; María Benítez

Extreme class distinctions barely found their way to this northern frontier where few luxuries were to be had. In keeping with the humble earthiness of the adobe churches built in northern New Mexico by Franciscan missionaries, the Catholicism brought here was less steeped in pomp and circumstance and gilded altarpieces, and more grounded in heartfelt devotion, humility and a sense of brotherhood that eventually came to characterize the Indo-Hispano people. It was that sense of brotherhood and the name *hermano* or *hermana* that people accorded each other that prompted people from México to refer to this community as *Manitos* or *hermanitos.*

For generations, Indo-Hispano people pursued small-scale farming and ranching with sheep and goats at the center of their pastoral life. Except for occasional items imported from México and those traded with local tribes, and later, the Americans, the people were self-sufficient. Anthropologist Margret Mead described traditional Indo-Hispano society as a

The old, New Mexican Spanish language variant is still heard throughout the region.

"whole" society that was healthy and strong. Its values included hard work, community-mindedness and personal honor. Indo-Hispanos tended to have large, extended families. Cultural wisdom resided in highly revered elders who had weathered the challenges of sometimes difficult lives and possessed valuable survival skills. As a result of their 400-year sojourn in northern New Mexico, living as simple peasants, the Indo-Hispano people breathed *querencia* or a powerful soul into the land that still lingers. One need only walk into the Santuario de Chimayó to sense a mysticism felt nowhere else. The Ranchos de Taos Church and the interior of the Santa Cruz de las Cañada Church are just as impactful.

After 170 years of U.S. rule, much of the transplanted Spanish-Mexican culture, which was further shaped by interaction with local tribes, remains firmly rooted, although under siege by a consumer culture not often respectful of historical or cultural continuity. Some of the most long-lasting legacies of Spain and México live on in governmental and church buildings of Santa Fe and its winding streets, ancient houses, historical archives and Spanish-surnamed residents. More remote Indo-Hispano villages still maintain their churches, chapels and *moradas,* as well as *acequia* systems and age-old agricultural practices. A few of the villages maintain their *Matachin* and *Los Comanches* public dances, which are performed in village plazas. *Los Pastores* and *Las Posadas*, two Christmas-time dramas, continue to be enacted in many other communities, much to the joy of the common people.

The old, New Mexican Spanish language variant referred to by old-timers as *Mexicano,* is still heard throughout the region, although with far less intensity than in past years. And yet, it is the language that serves as the bridge between Spanish speakers of northern New Mexico and the Spanish of Iberia and elsewhere, and from one continent to the other. Embedded in the language are attitudes of stoicism, acceptance of life's myriad challenges, and especially acceptance of the inevitability of suffering and death. The language also lends itself to amping up the natural gregariousness of the Spanish and Indo-Hispano peoples, their love of family, festive gatherings, conversation, storytelling, humor and song. There is also the Spanish of practical everyday matters and idealist concerns, as comes alive in Miguel de Cervantes' *Don Quijote De La Mancha,* Western literature's first novel, dating from 1605.

Spain has left an indelible mark on northern New Mexico.

In spite of all the changes that have occurred since colonial times, it is significant that the two peoples can still understand one another. One would think this highly improbable. Since México's independence from Spain in 1821, northern New Mexico's Indo-Hispano people have lived through integration into the Republic of México, the Chimayó Rebellion against unfair taxation, the military takeover of the northern half of México by the United States, the Taos Rebellion, the huge loss of lands to the Santa Fe Ring, the U.S. Civil War, statehood, the First World War, the 1918-1920 flu epidemic, the Great Depression, the founding of Los Alamos Scientific Laboratories (LANL) and the fabrication and detonation on New Mexican soil of the first atomic bomb. Then there was the Second World War, modernization, the Chicano Movement, the arrival of the hippies, the Vietnam War, significant in-migration of people from other states, purchase and gentrification of entire Indo-Hispano villages by non-Indo-Hispanos, globalization, Donald Trump, and the present pandemic.

During the same period, Spain experienced the dispossession of its colonies in both Americas, the Carlist Wars, the Spanish-American War of 1898, Pablo Picasso, Federico García Lorca, the Spanish Civil War from 1936-1939, the 40-year dictatorship of Francisco Franco, the bombing of Guernica as prelude to the Second World War, the liberalization and secularization of Spanish society following the demise of Franco's dictatorship, Salvador Dali, the 1992 World Olympics in Barcelona, decades of Basque resistance, wholesale immigration by Argentineans, Ecuadorians, Russians, North Africans and other groups, sustained efforts by the Catalanes of Cataluna in attaining Catalán autonomy, globalization, and the pandemic.

Most of New Mexico's Indo-Hispano people have a lingering curiosity in regard to Spanish culture and who some of their ancestors may have been. Those who have ventured to Spain are often surprised that too many centuries have gone by to be able to find clear evidence of solid connections. What they do find, however, is a highly sophisticated, vibrant, modern European society saturated with monuments, but also a plethora of cheaply built hotels lining the Mediterranean coast. Like in New Mexico but to a larger degree, rural and small-village Spain languishes due to the ongoing migration of its young people to large cities.

Spain's climate and topography, particularly in the interior, are remarkably like those of parts of northern New Mexico. Nuevo Mexicano Indo-Hispanos can find cities or towns that bear their last names, like Trujillo, Ortiz and Zamora. They may also discover apples, plums and peaches that look and taste just like those of northern New Mexico.

Many Spanish-speaking New Mexicans are taken by Spain's extravagant displays of Catholicism, its vibrant dance and musical traditions, as well as by the people's general friendliness. Occasionally, someone will walk by who resembles someone back home, but not too often, for the Spanish of Spain reflect the country's Iberian, Celtic, Phoenician, Greek, Roman, Jewish, Viking, Visigothic, Arabic and Berber strains.

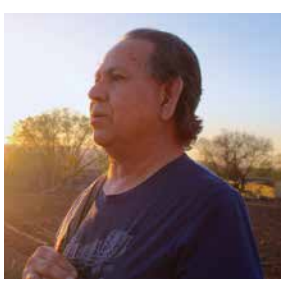
The Indo-Hispano of New Mexico are of a somewhat different lineage because they are of a different history, one which has unfolded in the Americas and not just in Europe. The Indo-Hispano partakes of the historical experience of the diaspora of African peoples who were brought against their will to work the sugarcane fields of coastal Mexico, as well as that of the Asian peoples who accompanied the Ming Dynasty ceramics to the port of Acapulco during centuries of Spanish dominion over the Philippines and trade with México.

From the Far East there came not only Filipinos but also Chinese and Hindus from India, and like the Ming porcelains themselves that made their way up the Camino Real into what is today Río Arriba County, so did the amalgam of all of these peoples, joined as they were to that of the Spanish and Native Americans, who, in 1519, clashed bitterly in México-Tenochitlan, the capital city of the Aztec Empire. In time, however, they melted into one another in what Mexican philosopher, José Vasconcelos, calls *La Raza Cósmica* or the Cosmic Race.

In recent years, many Spanish people have visited northern New Mexico and some—drawn by a landscape reminiscent of their homeland but with wider horizons and a more vaulted sky—have stayed to live. They are intrigued by their experience of a region in which ancient cultures persist (including a peculiar version of their own) within a very modern U.S., which is soon to be the country with the most Spanish speakers in the world.

The Cervantes Institute, a resource center for the teaching of Spanish, has been in Albuquerque for several years. The New Mexico Department of Education has employed teachers from Spain for its bilingual programs, particularly in Santa Fe schools. A local flamenco scene is thriving in northern New Mexico and Albuquerque, with dancers and musicians going back and forth across the Atlantic. The *Premio Reina Sofia* was bestowed on Maria Benítez, flamenco dancer extraordinaire, who grew up at Taos Pueblo. The award by the Queen of Spain is made to individuals who have contributed significantly to the culture of Spain.

Cultural connections are likely to grow and even thrive if the hosting of members of the New Mexico Acequia Association by the *Tribunal de las Aguas* (The Governing Council of Acequia Irrigation Waters) in Valencia, Spain and a recent visit to northern New Mexico by 15 Spanish village musicians is any indication. The real question, however, is whether Indo-Hispano culture can survive in the face of so many pressures from the dominant culture, including a general lack of acknowledgement and validation. ■



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LA CULTURA DE LA ACEQUIA:
AGUA, TIERRA Y COMUNIDAD EN EL SUROESTE DE LOS ESTADOS UNIDOS DE AMÉRICA

ACEQUIA CULTURE: WATER, LAND AND COMMUNITY IN THE SOUTHWEST OF THE UNITED STATES OF AMERICA

BY **JOSÉ A. RIVERA**

PUBLICACIONS DE LA UNIVERSITAT DE VALÈNCIA, 2009

PRESENTACIÓN BY **THOMAS F. GLICK**

TRANSLATED BY **DAVID GARCÍA AND LUIS PABLO MARTÍNEZ**

FOREWORD

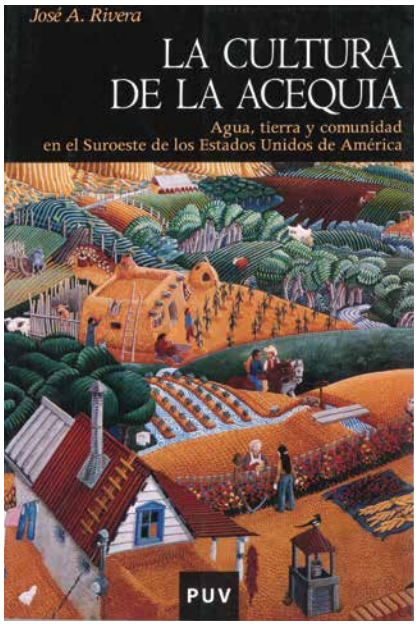
In the rich history of irrigation in Hispanic countries, community acequias in a region studied by José A. Rivera represent a unique phenomenon. In many places of northern New Mexico and southern Colorado, these irrigation associations serve communities so small that they lack legal status as municipalities. In such cases, the acequias themselves, as organized irrigation communities, constitute the only local government publicly recognized by the state. This fact puts in sharp relief the capacity that the distribution of water imposes on the social fabric of a community, a phenomenon that in Spain's irrigation communities seems to have vanished.

Rivera's study makes us see that in addition to a social structure, these communities also have a distinctive culture revolving around water, formed through the centuries.

To some extent, José Rivera's book reminds me of the impressive series of books on Spanish customary law by Joaquín Costa, Rafael Altamira and other authors around 1900. Their studies documented judicial practices of Spanish irrigation communities, but not so much the culture that they supported. It's a pity that we have neither personal memories written by irrigators of Spanish *huertas* in the times of their splendor, nor historical ethnographically oriented works that make up for their absence, such as *Mayordomo* by Stanley Crawford, the diary of an acequia official in New Mexico, whom we follow for an entire year, or Rivera's own book, which illuminates the living water culture of Hispanic tradition throughout its more than four centuries.

The publication of the Spanish translation of Rivera's *Acequia Culture* by Publicacions de la Universitat de València has a special significance. Valencia constitutes a primary reference in studies on irrigation globally, largely thanks to the uniqueness and notoriety of the *Tribunal de las Aguas*. But its historical huertas are in a terminal situation, especially those located in the coastal floodplains and interior valleys, which are hubs of communication and development. Since the 1960s, industrialization and predatory urban planning have obliterated thousands of hectares of fertile land, transforming acequias into sewage drains. The development has opened deep and incurable wounds in the landscape of the huertas, fragmenting them and creating—consciously or unconsciously—preconditions for land speculation. And the lack of recogni-

New Mexican acequias are stewards of intensive knowledge that can be applied to truly sustainable development policies.



José A. Rivera

tion—if not contempt—for the natural, cultural and landscape values of the traditional huertas, and the subsequent lack of institutional support for huerta farmers, has led to a massive abandonment of agriculture.

To cap this trend, in recent years there has been a growing social consensus that traditional irrigators should abandon their acequias and replace them with modern systems based on drip irrigation. By that logic, politicians of one party or another, ecologists, journalists and speculators assert that the farmers of the Valencian huertas, like the rest of traditional irrigators in Spain, "are wasting the water." Millennia of agricultural practices wisely adapted to the environment are swiftly reviled and condemned in one stroke, and no one seems to be paying attention. What is happening?

Filtration of water along the ditch supports biodiversity and recharges the aquifer.

Obviously, here is not the place to respond to all the key issues that explain the situation. But what is certain is that the irrigation communities in the upper watershed of the Río Grande have earned enough success through the challenges they have faced to ensure the survival of acequia culture into the 21st century. They can serve as a model of reference to help understand the decline towards the extinction of the Valencian and Spanish historic irrigation systems, and perhaps serve as testimonial to awaken dormant consciences to promote the preservation for Iberian huertas that have existed for millennia.

Acequia-irrigated farm in northern New Mexico
Photos ©Alejandro López

In New Mexico, urban growth in major cities (Albuquerque, Santa Fe) caused the loss of hundreds of hectares of irrigated land. Implementation of technocratic water management caused the extinction of many acequia associations in the central and southern parts of the state. The northern region is not free from these pressures, especially due to the tourist industry, as is shown by José Rivera; but the farmers of the upper Río Grande on their own have debated the pros and cons of the benefits claimed by developers, and have sought the advice of experts promoting historical and anthropological research, coupled with legal reports. Armed with unquestionable arguments about patrimonial values—cultural, natural, economic and social of traditional acequias, they have successfully stood up against the agents who promote development. For instance, in a lawsuit filed in 1993, (State of New Mexico vs. Abeyta), the validity of traditional uses was recognized for the first time, and the testimony of irrigators and mayordomos (*acequieros*) about those uses was admitted in United States civil water law.

The ditch must be maintained through labor that reaffirms cohesion of the local community.

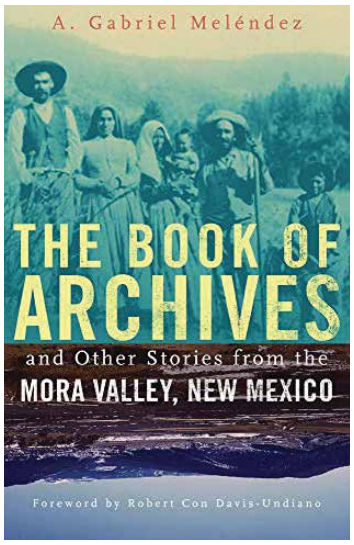
In the case of irrigation canals, New Mexico and Colorado offer lessons of great value on a global scale. First and foremost, the upper Río Grande irrigators reveal palpably that sustainable development implies determining that the purported economic benefits do not compensate for cultural and ecological losses; that at a certain point, development must cease to be solely economically measured so that it is also environmentally, socially and spiritually sustainable for local communities and for outsiders who visit and consume resources generated and cared for by them.

Secondly, the struggle for the rights of autochthonous communities must cover people that practice traditional lifestyles founded on preindustrial-based economies and technologies. New Mexican acequias and the fields they irrigate constitute a model of sustainable agriculture—about which much is said and little has been done—whose practitioners are stewards of a legacy of an intensive knowledge about the local environment that can be applied to the benefit of truly sustainable development policies. Thirdly, traditional acequias in the southwestern United States that preserve their cultural values in all their integrity, offer a unique model for the designing of comprehensive policies for conservation and restoration of traditional huertas in particular, and of cultural landscapes in general. Their study reveals the deep interconnectedness and the dependency between tangible and intangible cultural values and natural values in the traditional irrigation systems and the water landscapes they configure. The mere fact that the acequias in this corner of the Americas remain earthen trenches constitutes the foundation of its patrimonial completeness: the filtration of water along the ditch supports biodiversity and recharges the aquifer; the ditch must be maintained through community labor for cleaning and repair work that reaffirm cohesion of the local community and reflect a rich worldview ritual that in turn revolves around water and the calendar of irrigation and agricultural labor.

Fourthly, the acequias of the upper Río Grande constitute the epitome of a long and rich world history of irrigation, as the Arabic etymology of the word «*acequia*» conveys. Spanish conquerors, missionaries and Spanish settlers, as well as the Mexicans who arrived on the arid northern border of New Spain, carried with them the vast Andalusi repertoire of agronomic knowledge and irrigation technology, a repertoire that integrated Iranian, Mesopotamian, Greco-Roman, Arabian and Berber water culture, and made possible the construction of ingenious productive agrarian spaces in arid environments. It is a story of "*ida y vuelta*" (going and returning), since the conquerors integrated the traditional indigenous agriculture into their own agrosystems, transferring their products to the Old World aboard Spanish galleons.

Centuries after this gigantic exchange of agricultural culture, the publication in Spanish of *La Cultura de la Acequia* constitutes a new contribution of New World irrigators to their European, North African and Asian counterparts. *Ojalá* (May God will)—another beautiful Spanish word with Arabic roots that lives on in New Mexico—the example of New Mexican farmers stimulates the consciousness in Old World traditional irrigators and serves to sensitize society about the irreplaceable cultural and natural values of acequias, and the need for their preservation for the sake of sustainability and safeguarding of local identities. ■

Thomas F. Glick is professor of history and geography at Boston University.



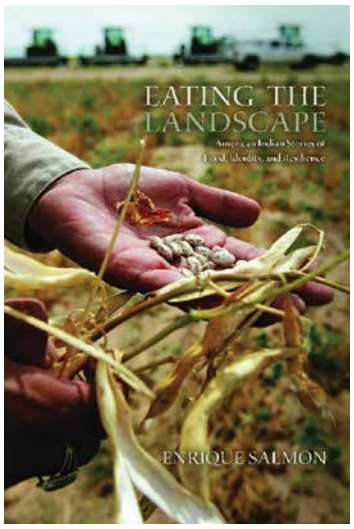
THE BOOK OF ARCHIVES AND OTHER STORIES FROM THE MORA VALLEY

BY **GABRIEL MELÉNDEZ**
University of Oklahoma Press, 2017

If you're looking for a book that is staunchly *Nuevomexicano* and rooted in the deep histories of place, this is the book for you. This work of historical fiction, published in English and the *Manito* (northern New Mexican) dialect of Spanish, tells the story of the Mora Valley from the 1835 Land Grant *"Lo de Mora"* until the 1970s. Meléndez deftly draws the Mora Valley from a collection of interrelated *cuentitos,* ephemera and the oral tradition. Through the *cuentitos* that make up the fictionalized Mora, we emerge from reading with a sense of how people make their own archives, therefore, histories.

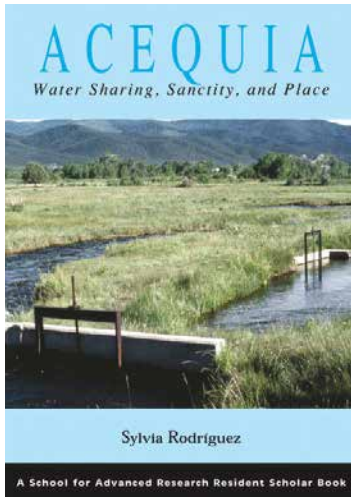
EATING THE LANDSCAPE

BY **ENRIQUE SALMÓN**
University of Arizona Press, 2012



Indigenous ethnobotanist Enrique Salmón weaves storytelling, cultural resilience and place-based knowledge into a powerful anthology of Indigenous food-based identity and sovereignty. *Eating the Landscape* is an illuminating journey through the high-desert southwestern U.S and northern México, traversing cultures, including the Tohono O'odham of the Sonoran Desert and the Rarámuri of the Sierra Tarahumara. The book shows how the northern New Mexico *querencia* extends beyond poetry, anthropology and romanticization.

Salmón weaves historical and cultural knowledge with stories American Indian farmers have shared to illustrate how traditional indigenous foodways—from the cultivation of crops to the preparation of meals—are rooted in a time-honored understanding of environmental stewardship. As farmers contend with global climate change and other disruptions, this traditional ecological knowledge, Salmón explains, may be the key to sustaining food sources for humans in years to come. In the face of extensive industrialization and genetic modification, and as many begin to question the origins and collateral costs of the food we consume, Salmón's call for a return to more traditional food practices is especially timely. *Eating the Landscape* is an essential resource for ethnobotanists, food sovereignty proponents and advocates of the local food and Slow Food movements.



ACEQUIA: WATER SHARING, SANCTITY AND PLACE

BY **SYLVIA RODRIGUEZ**
A School of American Research Resident Scholar Book, 2006

Every society must have a system for capturing, storing, and distributing water, a system encompassing both technology and a rationale for the division of this finite resource. Today, people around the world face severe and growing water scarcity, and this vital resource is ceasing to be a right and becoming a commodity. The acequia or irrigation ditch associations of Taos, Río Arriba, Mora and other northern New Mexico counties offer an alternative. Many northern New Mexicans still gather to clean the ditches each spring and irrigate fields and gardens with the water that runs through them. Increasingly, ditch associations also go to court to defend their water rights against the competing claims brought by population growth, urbanization and industrial or resort development. Their insistence on the traditional "sharing of waters" offers a solution to the current worldwide water crisis.

The Stories We Tell Ourselves

BY **MICHELLE OTERO**

Last summer I led the facilitation team for the City of Albuquerque's Race, History and Healing Project, a series of online dialogues to help determine the fate of an art installation marking the arrival of conquistador Juan de Oñate. The week before I stepped into this role, a group of White and Hispanic men in fatigues showed up at a vigil with assault weapons and knocked protesters attempting to dismantle the statue to the ground. One of those men shot and wounded a protester.

For too long, the story we have told ourselves in New Mexico is that we are three cultures living in perfect harmony. In addition to erasing anyone who doesn't identify as Anglo, Hispanic, or Indigenous, this story also erases the harm caused by various waves of colonizers. Stories can either harm or heal us. My co-facilitators and I designed a process rooted in story. We knew we wouldn't heal 400 years of history in a few months and that the people gathered in our talking circles likely wouldn't come to agreement on what happened. Our process wasn't perfect, and yet, the pandemic and the national reckoning on racial justice created an opening. Might we walk through it together?

Stories can either harm or heal us.

We invited participants to three two-hour sessions, each inviting a deeper level of engagement. We began with stories about ourselves and expanded outward to encompass the community and our relationships to the statue.

Healing is not an academic or intellectual pursuit. We are not healed by information or explanation. Knowing why you were diagnosed with cancer doesn't heal the cancer. Knowing why Oñate's party brutalized the people of Acoma does not erase or soothe the memory of that brutality. So what is the medicine? Acknowledgment of harm, empathy, witness, deep listening, all of which can happen when we engage in the expression of a shared story.

The Oñate statue in Alcalde, N.M. was put into storage in June 2020. © Seth Roffman

I knew the work would be challenging. I expected the rage of the men in fatigues, the anger of some New Mexico Hispanos who see in Oñate a symbol of strength, the righteous indignation of Pueblo peoples who'd been fighting more than 20 years to keep the statue from being built and then for its removal. But what most surprised me was the anger of White male wokeness, expressed most forcefully through a young man. His anger said the opinions of White people shouldn't even matter in this process; this anger talked over me and down to me and kept talking. And, though I knew intellectually that his anger wasn't about me, though I knew he couldn't leap through Zoom and hurt me physically, in that moment, his voice raised, I was afraid. In that moment, sitting at a folding table in my bedroom where I'd worked since the pandemic sent so many of us home, I was 18 years old again, a Harvard freshman, carting all of Deming, New Mexico, through the Yard in my overstuffed suitcase. I was my father, punished for speaking Spanish as a first-grader. I was all the brown people running for their lives that Saturday in El Paso. I was all the brown people living in fear since that morning.

For too long, the story we have told ourselves in New Mexico is that we are three cultures living in perfect harmony.

In that moment, I froze, unable to access the compassion, curiosity, and creativity that had bolstered me through our process. This anger didn't see me as a brown woman, didn't see my humanity. And if I am not human, then it's okay to hurt me.

The Zoom session ended. If these were normal times, if I ran into him at a vigil or a meeting or a coffee shop, I might confront him. I might say that even when you're on the right side of history, how you wield White privilege, how you wield masculinity matters.

My fear flared up again on Jan. 6 as my husband and I watched rioters overtake Capitol police. It latched itself to the fear I felt as stories of the El Paso shooting surfaced and formed into full color images. A young White man drove nine hours to "stop the Hispanic invasion of Texas." What can story do? Why bother with a project that can't undo 400 years of history? I said yes because I was here 20 years ago when the city council voted to create the Oñate statue and installation. I remember the too-easy story of Hispanics pitted against Native Americans, and how it erases our alliances and overlooks the complicated place held by Hispanics in New Mexico—that we have suffered under White supremacist norms and we benefit from our proximity to whiteness. We hold that place of having lost so much and having caused harm.

Story invites us beneath the surface, beneath the anger, the shame and defensiveness. It shows us that many things can be true at once. History is complex, and so are we. Story invites us into that complexity, asks us to sit, to see and hear, and in return, we are seen and heard. And though story can't undo the past, it can write us into a future in which each of us has the capacity to thrive.■

© *Roberto Rosales*

Michelle Otero served as poet laureate of Albuquerque from 2018-2020. She is the founder of ArteSana Creative Consulting and the author of the essay collection Malinche's Daughter, *the poetry collection* Bosque, *and the forthcoming* Vessels: A Memoir of Borders. *She holds a B.A. in History from Harvard College and an MFA in Creative Writing from Vermont College.*
MICHELLE-OTERO.COM

THE DECOLONIZATION OF ENVY

BY **ANITA RODRÍGUEZ**

"Envy is a hungry ghost with a pinhole mouth."– Chinese proverb

La Envídia. Envy. Whisper it. Say it out loud. Where do you feel that word in your body? Your belly? Say, "I am envied!" Your back?

Envy is one of the seven deadly sins, and we were taught it was the worst. One of the most feared of human emotions, envy is attributed with supernatural powers—the Evil Eye and witchcraft. Some say it is even more powerful than sex. Sex doesn't begin until adolescence and toward the end of life it tapers off. But envy begins in infancy and lasts until death. Envy is universal. There is no language without a word for it, and there is no human who does not experience envy.

Hispanic New Mexico is populated by mythical beings, symbolic entities that give names and personalities to universal psychological archetypes. Archetypes have power over all humans, but they wear the faces and traditions of specific cultures.

Hispanic New Mexico's symbolic entities give names and personalities to universal psychological archetypes.

One of ours is *La Tuerta,* the One-Eyed. One of her specialties is la envídia, which splits families, movements and friendships. Her one eye evokes *El Ojo,* the Evil Eye, because envy has morbidly intense focus and tunnel vision. Old cultures have more developed concepts of archetypal envy. We recognize it as a major player in human relations. Long historical experience crystalizes images like La Tuerta and polish their mirroring qualities.

Let's reconquer the inner space demonizing envy colonized. Hint: Who benefited by first convincing people that to envy power is a sin? Know how they say, "Follow the money?" Let's do a "follow-the-power" experiment.

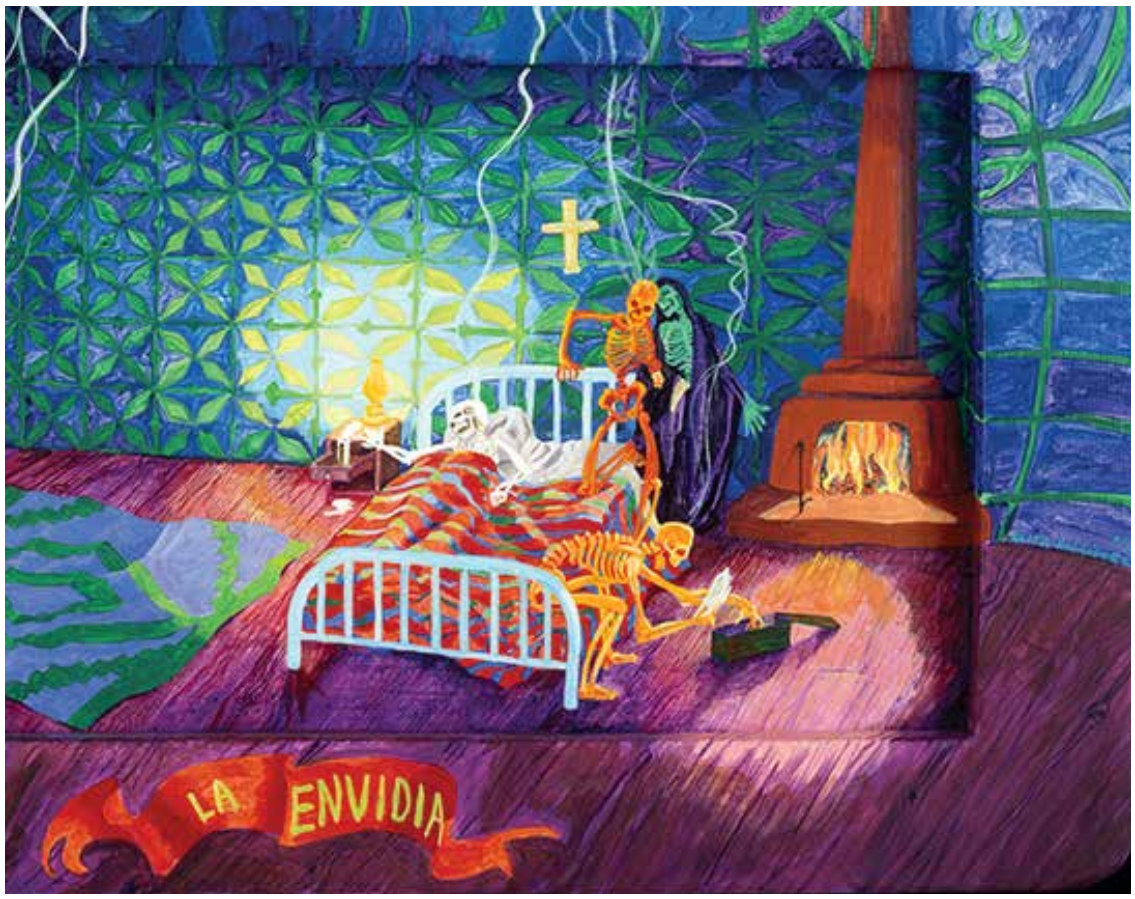
Images like La Tuerta or witches turning themselves into owls are mirrors of their Zeitgeists or the world views of their times. From the 12th to the 14th century, just before our ancestors brought Catholicism to Turtle Island, the Holy Inquisition executed so many European women for witchcraft that in some villages only one woman was left! Women were demonized and that mindset migrated to these shores. Remember the Salem witch trials? Colonization brought the seven deadly sins to Turtle Island along with steel, smallpox and a particularly virulent form of misogyny.

The primal peer relationship—siblings—is the original seedbed of envy. Cain and Abel. Horus and Set. Quetzacoatl and Huitzlipotzli. Is there a continent or tribe without its myth of sibling envy? And it's always a big myth, and therefore it has political, social, historical and psychological power.

A big myth has political, social, historical and psychological power.

Who did this serve? Who benefits in a system where it is a sin to envy? The powerful. If it is too dangerous to envy the oppressor—then we envy our peers. Envy becomes horizontal. Peer envy is the Trojan Horse racism rides into marginalized communities to divide and conquer. Toxic envy and internalized racism work together to defeat the struggle for justice. Envy is the infiltrators' and saboteurs' wet dream.

The womb is the original source of all wealth. Menstrual periodicity gave rise to the concept of time, astronomy and science. The power to create a human out of something invisible was a divine power in the mind of early men. The wealth and magic of the womb is analogous to that of the Earth, the Great Mother, who makes a tree from a seed and carries life. The longevity of women permitted the accumulation of knowledge and endowed the matriarchy and women with enormous power.



Detail from "Envidia y La Tuerta" © Anita Rodríguez

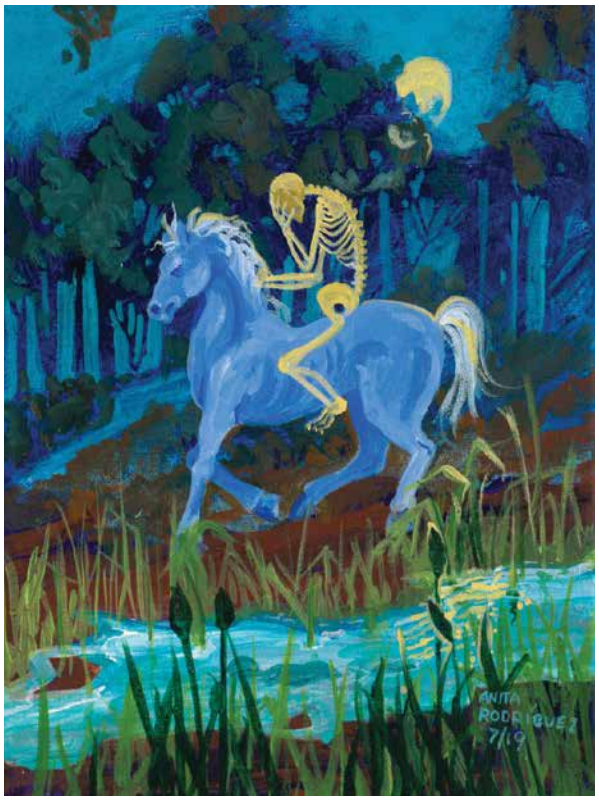
Art, living myth and storytelling are natural antidotes to the malfunctioning of the psyche.

Was envy always negative? What if envy is natural, inherently creative, motivational, and actually a safety-valve against tyranny, psychological inflation and the accumulation of too much wealth?

The Doctrine of Discovery is the mother of Manifest Destiny, White supremacy, and today permeates our national consciousness with a pathological sense of entitlement.

But art, living myth and storytelling are natural antidotes to the malfunctioning of the psyche. Three hundred years after the Spanish conquest, in Taos, we still had portals that opened into wiser landscapes—our stories.

We had *La Tuerta,* witches lived on La Loma, and *La Llorona* had been weeping and wailing for her stolen children along Turtle Island's waterways since Columbus came. She is the embodied spirit



"La Llorona" © Anita Rodríguez

of women's history, of our suffering under the patriarchy.

What does this have to do with envy? What is the producer of all wealth? The womb and the land. What gives meaning to the accumulation of property and wealth? Children.

Patriarchy was initiated with physical violence and is maintained by violence today. The single greatest cause of death among women is domestic violence.

Gender inequality was the first inequality, and wars of aggression, colonialism, racism and ecological destruction all followed in natural progression. What was once revered is now developed, appropriated, pimped, controlled, exploited, plundered, weaponized, plowed under, drilled, bought, mined, sold, drained, strip-mined, colonized, raped, appropriated, battered, commercialized and privatized.

The colonization of creative envy by patriarchy and its transformation into the worst of seven deadly sins began long before the women's holocaust in Europe. But that holocaust normalized violence against women, and by association, Mother Earth.

Decolonized envy has a clear, positive social and evolutionary function. It is dynamic, creative, curious, and is an actual prerequisite for love, friendship and positive, energy-effective evolutionary and psychological change.

Instead of sabotaging others' success, healthy, decolonized envy imitates it. Toxic envy acts out the crab-in-a-bucket cliché and says, *"Cavrona.* She thinks she's *tan chingona!"* Healthy envy says, "I wonder if I asked her for tips, maybe I could blah, blah." Healthy envy improves, motivates, inspires. Instead of hating success, healthy envy piggybacks on it, emulates it, and all the crabs climb out.

Probably the biggest contribution of healthy envy to the survival of the species is that it prevents the accumulation of too much power. That is why patriarchy has a vested interest in making us feel shame for envy. In its positive state it becomes a force for protecting society from the abuse of power.■

Anita Rodríguez's family goes back to 1599 in her beloved Taos Valley. Creating art has been a lifelong love. Rodríguez has traveled the world, observing many cultures. She conducts workshops on subjects such as envy and racism, tamales and painting. She is the author of Coyota in the Kitchen. *Prints of her paintings are available from* FINEARTNEWMEXICO.COM *and her website:* ANITARODRIGUEZ.COM

Por El Amor

For the love of my son, for the love of family, for the love of community–long live querencia!

BY **LUPE SALAZAR**

Querencia is the folk term for love of place, land, culture and people. If we don't learn to love them, we will never defend them." – Estévan Arellano

Our *abuelitas,* our grandmothers, have always provided supplemental support for *familia.* As the opioid epidemic shifted, maybe due to trauma and disconnection, querencia fell asleep. Very quickly, grandmothers' roles became huge. They became heads of the house, multitasking and keeping a balance. They became "the mom," caring for family as well as the community, making sure religion was practiced, passing on our traditions, honoring our culture, incorporating values and strength. Our abuelitas are unseen heroes. Stepping up and parenting a second time around is not easy, but we do it.

The loss has been unimaginable and the pain unbearable. So many have passed away and families have been torn apart. A revolving door at the county jail and homelessness are our issues in northern New Mexico.

Our grandmothers' prayers awakened and strengthened prayers from our ancestors, and when the new prayer/cries were heard and combined, our sense of querencia began to stir.

Creating space for dialogue birthed trust, and Barrios Unidos went to work gathering support for grandmothers, who are nurturing and holding space until our children and parents heal and can take back their families. We've offered holistic healing, peer support and basic supplies, including food, making sure that the children were not forgotten.

COVID-19 brought yet another trauma to already shattered families and broken systems in our community. Barrios Unidos could not stand on the sidelines. We continued outreach through a grandparents' support group. Emergency funding from different agencies has allowed us to remain connected to 25 grandmothers and 45 grandchildren. We are gradu-

Barrios Unidos in Chimayó, N.M. © Seth Roffman
Lupe Salazar with granddaughter © Don Usner

Río Arriba County food and supplies distribution

The system has been failing grandparents raising grandchildren.

ally expanding and bringing needed awareness to the community of the importance of supporting the 60-65 percent of grandparents in Río Arriba County who are raising these children with little or no support. We have let these grandmothers know that they are seen, heard and will not be left behind.

Although we are going through an opioid epidemic, it seems that neither the county nor the state has publicly acknowledged it. One silver lining has been that many community organizations have reached out to provide support in amazing ways. This collaboration has made possible a unique type of healing, chiseling away at the chains of stigma and discrimination, allowing us to collect the shattered pieces from our hearts to create a sense of hope we can share.

We wish to express gratitude to the following: Con Alma Foundation; Santa Fe Community Foundation;, OPRE de Santa Fe; UNM TREE, LANL Foundation; TRIAD of Los Alamos; Cyber Giving LANL; PayPal donation; fresh eggs every week from local supporters Serafina and Ashley;, the Sikh community ashram; Guru Cameron Khalsa; Taran Kaur; Moving Arts Española; White Rock Baptist Church; San Martin Soup Kitchen; Santa Fe Food Depot; Santa Fe Culinary Art; The Corner Store (Santa Fe); Beverly Nelson (girls circle); Mr. Atencio from El Paragua in Española; Del Norte Credit Union; Eric of PMI Española; NEWMEXICOWOMEN.ORG; New Mexico Acequia Association, and Northern Youth Projects. And we are thankful for the prayers, love and light from many healers, near and far.

All of these individuals have played a huge part in our Querencia Project. Querencia is our motto as we care for families and face the battle before us. We are currently gathering stories for the "Building Systemic Empathy," project. Please follow Barrios Unidos N.M. on FaceBook: WWW.BARRIOSUNIDOSCHIMAYO.ORG or Twitter. ■

Lupe Salazar has a Bachelor of Science degree in Integrative Health Studies from Northern New Mexico College. She is the president and founder of Barrios Unidos, in Chimayó. The non-profit organization is seeking funding to continue to provide support to families fighting the scourges of addiction. LUPE.SALAZAR67@GMAIL.COM

OP-ED: VALERIE RANGEL

MOUNTAIN VIEW'S HISTORY OF RESISTANCE AND RESILIENCE

Mountain View, a residential and agricultural community located between the Río Grande and I-25 south of Río Bravo in southeast Albuquerque, has experienced drastic and transformative change. Albuquerque was a trade stop along the Camino Real with a long history of Pueblo communities along the banks of the Río Grande. Spanish colonists established the *Villa de Albuquerque* in 1706, approximately two miles west of the present day downtown. Agricultural fields were pushed to the outskirts as the area transformed into a central hub where goods and commodities were bought and sold.

As the city expanded with the arrival of the railroad in 1880, the population increased exponentially. Soon, the cattle industry began taking over Middle Río Grande valley fields that had been irrigated for centuries by acequias. Hides, wool and meat were processed and shipped to eastern markets, while timber was shipped west. Large locomotive maintenance shops and administrative offices operated in the heart of the Barelas community. Immigrant workers provided labor for brick yards, tanneries, flour mills, packing houses, wagon factories, steam laundries, bottling works, ice companies, a cement plant, wool mills and warehouses.

All we ask for is what any community would: a safe and healthy environment for our families." – Nora García

In the early 1900s, an extensive network of roads and highways began to connect the central hub in the South Valley to mainstream America. After the railroad was repurposed to shuttle troops and materials during the world wars, an industrial boom occurred in the 1950s. Many polluting businesses were placed in the South Valley prior to environmental regulations and zoning laws. Wells became contaminated and residents started to experience mysterious illnesses. During the 1960s, in addition to dairy and chicken production farms

Top of page: Valle de Oro National Wildlife Refuge, South Valley of Albuquerque
Bottom: Mountain View Termanal Services site

"How many times must we call out the ongoing discrimination and racism?

that contaminated groundwater, the valley became highly concentrated with auto recyclers, paint facilities and suppliers of concrete, building materials and fertilizer. Foul odors emanated from the city's sewage treatment plant. At one point, two sewage treatment plants operated just three miles apart.

Today, the Mountain View community comprises approximately 4,000 residents. It is a largely "Hispanic," Spanish-speaking, low-income, working-class community. Many residents identify as Chicano or Mexicano.

They have lived with a disproportionate burden of polluting industries. Lauro Silva, a respected community leader who has fought polluters for decades, said, "Dozens of companies have contaminated the air, water and land with toxins and hazardous wastes. In fact, Mountain View (along with the San José neighborhood to the north) has been designated an environmental justice community by the EPA, meaning that it has a high amount of environmental pollution." Pollutants particularly impact the health of children, elders and those with pre-existing conditions. Residents have higher rates of asthma and cancer and, on average, a 10-year shorter life expectancy, compared to more affluent neighborhoods. Nora García, president of the Mountain View Neighborhood Association said, "How many times must we call out the ongoing discrimination and racism? All we ask for is what any community would: a safe and healthy environment for our families."

As stated in The Joint Center for Political and Economic Studies' report, *"Place Matters for Health in Bernalillo County: Ensuring Opportunities for Good Health for All*:

"Place matters for health in important ways. Differences in neighborhood conditions powerfully predict who is healthy, who is sick and who lives longer. Because of patterns of residential segregation, these differences are fundamental causes of health inequities found among different racial, ethnic and socioeconomic groups. This study examined relationships between place, ethnicity and health in Bernalillo County, New Mexico, and found that non-white and low-income census tracts, such as those in the downtown area, face a higher concentration of environmental health hazards such as air pollution and toxic industrial wastes than do whiter and higher income census tracts."

THE COMMUNITY OF MOUNTAIN VIEW CURRENTLY HAS:

- 10 facilities designated Toxic Air Release Sites
- 9 facilities required to reveal their emissions to the Toxic Release Inventory (TRI)
- 21 Sites subject to the Resource Conservation and Recovery Act (RCRA), which regulates toxic and hazardous wastes
- 35 Hazardous Waste Facilities
- 25-plus Auto Recycling Yards (junkyards)
- 7 Bulk fuel terminals
- 1 Water Treatment Facility
- 5 Gravel and Concrete Companies
- 1 Concrete/Asphalt Recycler
- 1 Trash Convenience Center
- 1 Fertilizer Factory

CHEMICAL SPILLS:

There have been 206,000 gallons of chemical spills over 20 years between 1980 and 2004, consisting of fuel, waste and turbine oil, jet fuel, ethanol, gasoline and diesel fuel.

MAJOR POLLUTION SITES:

- South Valley Superfund Site—Organic Chlorinated Solvents from General Electric
- South Valley Superfund Site—Petroleum Hydrocarbon Plumes from Chevron, Texaco, and ATA Pipeline
- BNSF Railroad—3.2 acres of contaminated sludge from creosote, arsenic, oil and lead
- PNM Persons Station
- Conoco Phillips
- Renk Chem
- Mountain View Nitrate Plume (500-700 acres)
- Bulk Terminals (206,000 gallons)

The South Valley remains under siege. The residents' well-being continues to be threatened by the continued siting of more polluting industry. In March 2018, New Mexico Terminal Services applied for a permit from the Environmental Health Department (EHD) to construct a hot-mix batch asphalt plant at 9615 Broadway SE. The company has been voluntarily remediating groundwater at the site for sulfates, nitrate and other toxic pollution since 2016.

The proposed plant would be built next to the Río Grande bosque, bike trails and the Valle de Oro National Wildlife Refuge, which was established in 2012, after remediation of groundwater contamination from a former 570-acre dairy farm. LOS JARDINES INSTITUTE turned it into the first urban wildlife refuge in the Southwest. It is also the first in the nation to have an Environmental Justice strategic plan.

The refuge not only provides respite to local and migratory wildlife, it is also a vegetation buffer between a polluting highway and clouds of fine particulate matter coming from industries situated within the local community.

Each year, Valle de Oro holds a Community Celebration of Environmental Justice. The event was held this year on April 17 with safe distancing practices, due to the pandemic. It also featured a virtual "Toxic Tour" using an Arc GIS Story Map, and an online panel discussion.

The ABQ / Bernalillo County Air Quality Control Board will hold a hearing on motions from the co-petitioners and Environmental Health Department (EHD) that could decide the asphalt plant's case on purely legal issues. Attorneys from the New Mexico Environmental Law Center are representing co-petitioners Mountain View Neighborhood Association, Mountain View Community Action, and Friends of Valle de Oro National Wildlife Refuge. They will ask the board to reverse the EHD's decision to grant New Mexico Terminal Services a permit. For information about the hearing or to sign the community's petition, visit http://bit.ly/stoptheasphaltassault.

Mountain View is facing yet another threat from urban sprawl and tourism growth. In an Albuquerque Journal article published on Feb. 23, Bernalillo County said that it had "wrapped construction on a new championship-quality sports field at Mesa del Sol, where New Mexico United will practice and—if circumstances permit—play some 2021 games." This field is located across from the proposed asphalt plant and near the wildlife refuge. Will prevailing winds will carry dust and pollutants from the adjacent industrial complex to the soccer teams and spectators? Lights and noise pollution at night may also affect migratory species, and increased traffic could have an adverse impact on the refuge's wildlife.

What is clear is that it is time for elected officials and decision-makers to ensure environmental justice for Mountain View. Until justice is achieved, residents will continue to demand their fundamental right to clean air, land and water. ■

Valerie Rangel is community outreach manager at the New Mexico Environmental Law Center.
NMELC.ORG

ADVANCING THE UN SUSTAINABLE DEVELOPMENT GOALS IN NEW MEXICO

BY **KATHERINE MORTIMER**

A set of 17 goals were identified at the 2012 UN Conference on Sustainable Development in Rio de Janeiro. Since their adoption they have been supported, tracked and analyzed for best practices. The goals include:

(Source: United Nations)

The 2019 Global Sustainable Development report identified six entry points which have the greatest potential to achieve these goals. This is the first of a series of articles that will examine each of these entry points and explore how they could be advanced in New Mexico. This article explores human well-being and capabilities. The other entry points are: sustainable and just economies; food systems and nutrition patterns; energy decarbonization with universal access; urban and peri-urban development, and global environmental commons.

Human Well-Being and Capabilities in New Mexico

The UN reports note that advancing human well-being—including material well-being, health, education, voice, access to a clean and safe environment and resilience—is at the core of transformations toward sustainable development. Not only is human well-being inherently important, but people's capabilities, in turn, drive global social, economic and environmental change according to sets of knowledge, skills, competencies and psychological and physical abilities. Health and education are not just development outcomes. They are also the means of achieving key aspects of the global development agenda. Improving human well-being and capabilities involves advancement in several of the UN Sustainable Development Goals, including Goal 1 (eliminating poverty); Goal 3 (good health and well-being); Goal 4 (quality education); Goal 5 (gender equality); Goal 6 (clean water and sanitation); and Goal 10 (reducing inequalities). (United Nations, 2019)

Income poverty, poor health, low levels of education, lack of access to water and sanitation and other deprivations tend to overlap. Households and individuals often suffer multiple forms of poverty. COVID-19 illuminated populations living in extreme poverty in New Mexico, particularly within the Navajo Nation, as reported in the *Navajo Times,* which experienced much higher instances of virus than any other population in the U.S.

Human well-being is inherently important as a goal in itself, but it is also key to achieving social, economic and environmental change. The UN report acknowledges that economic growth alone cannot achieve equity. Deprivations and inequalities exist in education, health care, access to clean water, energy, sanitation services and communication, exposure to infectious diseases and many other critical dimensions of well-being. Quality social services, such as health and education, and protection against natural hazards, including disaster risk reduction, should be available to everyone. Legal and social discrimination against marginalized people should be eliminated, including barriers that limit access by women and girls. This is critical for realizing human rights for all people and respecting human dignity.

Poverty is intergenerational. Deprivations experienced by parents often limit opportunities for their children, so that deprivations are typically transferred from one generation to the next. Parents' educational attainment and earnings, for example, are strong predictors of children's educational attainment and future incomes according to Jo Blanden in the *Journal of Economic Surveys* in 2013. Therefore, interventions that break intergenerational patterns of poverty can have long-term beneficial effects.

Greater resilience is needed to secure gains in well-being. Poor households are very vulnerable

New Mexico is experiencing climate refugees escaping droughts that were predicted due to climate change and associated political unrest.

to shocks and setbacks. For example, someone falling ill or dying from an infectious disease can generate significant health, economic and social costs. Peter Ndeboc Fonkwo reported in the *EMBO Journal* in 2008 that when that happens to many households simultaneously during times of natural hazards or outbreaks of disease, the resources available to poor communities can be overwhelmed. Climate change, for example, can have long-lasting impacts, especially on vulnerable groups that may be less equipped to cope with natural hazards. (UN, 2019)

Elizabeth Stuart and Jessica Woodroffe reported in the journal *Gender and Development* in 2016 that the deprivations that people experience are not only due to lack of technical or financial resources, but are often linked to deeply rooted structures of social and political inequality and discriminatory laws and social norms. Thus, women typically have fewer opportunities than men; the poor have fewer opportunities than the rich; migrants have fewer opportunities than others; and people who are oppressed due to prejudice against their race or ethnicity have fewer opportunities than others. The consequences are exclusion and marginalization. The most deprived often experience intersecting deprivations—poor, older or younger age, ethnic group, gender. Refugees and migrants also face numerous barriers. Action is required to address the root causes of conflict and fragility that generate refugee flows and internally displaced people. Action is also required to facilitate safe and orderly migration. (United Nations, 2019)

New Mexico is experiencing climate refugees escaping droughts that were predicted due to climate change and associated political unrest. These will only increase as we experience greater effects of climate change. What if New Mexico, anticipating this influx, prepared to strengthen and leverage the capabilities of these climate refugees to benefit the state rather than seeing them as a burden?

Capabilities for Transformation

For sustainable development, the greatest asset is people. The UN Conference on Trade and Development report from 2011 found that people need to be empowered and engaged in community life to enjoy a high level of satisfaction with life to age in dignity and good health. If they are to cope with emerging technologies, they need the necessary capacities. That means raising the bar in terms of learning opportunities, health care and resources for innovation. By putting people first as we address current challenges of climate change, COVID-19, and growing social disparities, we ensure greater resources are brought to bear on achieving solutions.

New Mexico ranked lower than all other states on the Chance for Success Index, with a grade of D+ and a score or 68. That's due in part to being at the bottom of the rankings on family income and near the bottom on other indicators, such as for the 2015-16 school year high school graduation rates, where it ranked 50th.
(Evie Blad, 2019)

To increase people's capacity to contribute to advancing sustainable development we need to ensure universal access to services like clean water, sanitation, energy, telecommunications and others. These basic services are necessary to achieve a minimal quality of life. The Affordable Care Act provided health-care access to millions who didn't have it but falls short of ensuring health care for everyone. Additionally, Orem Nabyonga reported in the journal *Health Policy and Planning* that out-of-pocket payments and user fees at the point of health-care delivery are the most regressive mode of financing health-care systems and often create insurmountable barriers for the poor. Add to that an increasing trend for doctors to charge concierge service fees, creating a two-tiered system for health-care delivery, which leaves people with limited incomes even further behind, as reported by the U.S. General Accountability Office in 2005. Might New Mexico figure out a way to ensure health-care access to everyone who lives here? How much easier would it have been to get through the COVID-19 process if we had?

Extreme poverty is now concentrated among marginalized groups—women, Indigenous people, ethnic minorities, persons with disabilities and others.
(UN, 2019)

Equality of access to training in new technologies and techniques should be available and encouraged. Education systems need to address the needs for lifelong learning and advanced skills. Health and education provision also needs to evolve to meet new and future demands for skills and knowledge. What are the jobs that New Mexico will need in 20 years? How can we ensure opportunities to communities that are experiencing extreme poverty through training and education? What strategies will have the greatest impact in elevating people out of transgenerational poverty?

Stockton, California experimented with giving people $500 per month, to add to their income, that, they could spend any way they wanted, guaranteed, for two years. The impact of the first year of these payments was analyzed and reported by Dr. Stacia West, Dr. Amy Castro Baker, Sukhi Samra and Erin Coltera. Among the key findings are that the unconditional cash reduced the month-to-month income fluctuations that households face, increased recipients' full-time employment by 12 percentage points and decreased their measurable feelings of anxiety and depression, compared with their control-group counterparts. Universal basic income is a concept that got attention during the 2020 Democratic primary with candidate Andrew Yang. In a recent Newsweek article by Daniel Villarreal, after the success in Stockton, a number of other cities are experimenting with the concept.

Let's start thinking outside of the box to elevate people living in New Mexico, and by doing so, improve the quality of life for all of us. In the next issue of *Green Fire Times,* I will explore sustainable and just economics. ■

Katherine Mortimer is the founder and principal of Pax Consulting, LLC, a New Mexico business providing government and businesses with tools they need to achieve the interconnected pillars of sustainability: environmental stewardship, economic vitality, and most importantly, social justice.

RESERVOIR STORAGE UNDER SEVERE RESTRICTIONS

Because of New Mexico's water debt and the ongoing drought, reservoir storage for Río Grande water is being severely limited in El Vado, Nichols and McClure reservoirs this spring and summer. The state is currently operating under Article VII restrictions of the Río Grande Compact, which dictate that water cannot be stored upstream when levels at Elephant Butte and Caballo reservoirs drop below 400,000 acre-feet, as has happened from time to time over the last 15 years.

New Mexico has a 31-billion-gallon (96,300 acre-feet) water debt to downstream users and is legally obligated to retain that amount in reservoirs before storing Río Grande water for other uses. That means after meager snowmelt runoff, there won't be much stored water available to release to meet demands of farmers and fish. The U.S. Bureau of Reclamation, however, will still be allowed to store water to irrigate land for the six Middle Río Grande pueblos, which have prior and paramount water rights.

New Mexico's state engineer, John D'Antonio, received permission from Colorado and Texas in July 2020 for an emergency release of 12 billion gallons from El Vado Reservoir, instead of holding it for release in the fall to Elephant Butte. That has led to the current situation. State agencies and local irrigation districts could face more restrictions if the water debt grows to 200,000 acre-feet.

To shore up reservoirs and boost the flow in the river, the Middle Río Grande Conservancy District kept farmers waiting until April, a month longer than usual, to provide irrigation water. That forced some farmers to plant in hotter weather, which may negatively impact plant growth.

Sandia Basin Groundwater Use Restricted

To reduce the decline of groundwater, an order restricting applications for new appropriation permits in the Sandia Basin and part of the Río Grande Basin was issued by the Office of the State Engineer (OSE) in March. The order marks a significant change for water administration in the region. It prevents filing of well applications in protected areas east of the Sandia Mountains in Bernalillo and Sandoval counties. It does not affect wells that irrigate less than an acre or new livestock wells, and the restrictions do not interfere with existing water rights. It targets individuals, firms or corporations seeking large appropriations of new groundwater rights.

More than 120 Sandia Basin wells and 25 Río Grande Basin water wells were sampled. Measurements collected by the OSE Hydrology Bureau by Bernalillo County, the New Mexico Bureau of Geology and local residents indicated that rates of water-level decline in the Sandia Basin are highly variable, ranging from groundwater-level rises to declines in excess of 10 feet per year. The average rate of decline exceeded 2.5 feet per year. The region sampled included Tijeras, Cedar Crest and Sandia Park.

In southeastern New Mexico, the state engineer has issued similar groundwater restrictions in about 2,000 square miles of the Estancia, Jal and Lea County basins to study the impact of more wells on regional aquifers. Pending permits seek a total of 23,000 acre-feet per year, or about 7.5 billion gallons. Most in the Roswell district are for fracking. State Engineer D'Antonio is concerned about how this could affect the city of Jal's drinking water. The OSE's order does not apply to new domestic wells, water rights transfers within the basins or drilling into certain deep brackish aquifers.

NAVAJO-GALLUP WATER PROJECT MOVES FORWARD

The $1-billion Navajo-Gallup Water Supply Project (NGWSP) is scheduled to be completed by the U.S. Bureau of Reclamation in 2027. The smaller part of the delivery system, the Cutter Lateral, began operating in 2020, as water was pumped from a treatment plant in an area managed by the Bureau of Land Management near Dzilth-Na-O-Dith-Hle to eight Navajo chapters. The plant can currently treat a peak flow of 3.4 million gallons per day and has the capability to treat 5.4 million gallons per day. The BLM recently handed over operations, maintenance and replacement responsibilities to the Navajo Tribal Utility Authority.

Forty percent of Navajo Nation households rely on hauling water to meet their daily needs. The NGWSP is part of an effort to provide clean, reliable drinking water to an estimated 250,000 people in northwestern New Mexico. It is also intended to accommodate new homes and economic development. San Juan River water is to be piped to 43 chapters in the eastern Navajo Nation, the southwest region of the Jicarilla Apache Nation, the city of Gallup, where groundwater levels have dropped 200 feet in the past 10 years; Window Rock, Arizona, and other communities.

In April, the New Mexico Environment Department signed a regulatory agreement with the U.S. Environmental Protection Agency and the Navajo Nation Environmental Protection Agency to define each agency's jurisdiction and coordinate oversight of the project, which includes two treatment plants, 19 pumping stations and about 280 miles of pipelines. Throughout the life of the project, 650 jobs will be created.

Congress obtained funding for the project under the Omnibus Public Land Management Act of 2009, as part of the San Juan River Basin Water Rights Settlement. In 2016, work began. The larger, western section, the San Juan lateral, is half-finished. A Western Navajo Pipeline, to send water from Lake Powell to chapters in the western part of the reservation has also been proposed.

TRIBES SUE EPA OVER PRIOR ADMINISTRATION'S WATER PROTECTIONS ROLLBACK

Jemez and Laguna pueblos have filed suit against the Environmental Protection Agency (EPA) over a Trump administration rule that removed protections for streams, wetlands and waterways. The tribes are asking a federal court to toss the Navigable Waters Protection Rule, which narrowed the definition of federally protected waters to explicitly exclude sources that result from rainfall or snowmelt. As a result of the change, the EPA can't regulate polluters of drainages and tributaries and companies don't have to obtain permits to discharge pollutants into "ephemeral" streams. The rule also allows property owners to destroy and fill wetlands for construction projects.

The lawsuit reads, "Hundreds of miles of ephemeral streams that support the pueblos' agriculture, recreation, and cultural and spiritual practices are now at imminent risk of degradation. The suit estimates that the rule did away with federal protections for 98 percent of stream miles in Laguna Pueblo territory and 87 percent for Jemez Pueblo. The Jemez River is connected to tributaries, drainages and gullies formed by arroyos. The plaintiffs say that the pueblos' small-scale farming and tribal food systems are jeopardized, and that when it rains, pollutants wash into the river from which tribal members fish and draw water for ceremonies.

The Biden administration has been reviewing the Navigable Waters Protection Rule, which was put in place after the Trump administration repealed federal protection under the Clean Water Act.

'COMMUNITY SOLAR' BECOMES LAW IN NEW MEXICO

New Mexico will establish a statewide community solar program. Gov. Michelle Lujan Grisham signed the Community Solar Act into law in April. New Mexico becomes the 21st state in the U.S. to enact such a program, according to Vote Solar, a national advocacy group.

Community solar allows electricity customers to opt into solar power from a shared facility larger than residential solar panels but smaller than a utility-scale solar farm. The act expands access for low-income and renting residents who can't afford or don't have space for their own installations. Thirty percent of each facility must serve low-income users. There must be 10 subscribers before a facility can be built. Generation is limited to five megawatts (MW) per year and 100 MW for the entire program. A single megawatt can power about 250 homes.

The hotly debated bill had widespread support from groups throughout the state. Environmental and Native American groups see the bill's passage as a victory in addressing climate change, reducing pollution, and as a boon for New Mexico's shift toward renewable energy.

Ben Shelton, policy director for Conservation Voters New Mexico, said the act could also create jobs and diversify the state's revenue, which is reliant on the extraction industry. Tribal communities may also benefit because community solar could provide local control and affordable access. Ahtza Chaves, of the Albuquerque-based NAVA Education Project, said, "Tribal communities can continue to serve as leaders in the clean energy transition and empower our communities with the socio-economic benefits."

Vote Solar said that by including low-income and marginalized communities, Community Solar would complement the Energy Transition Act (ETA), which passed in 2019 to establish benchmarks for the conversion of New Mexico's electricity to carbon-free generation by 2045.

Senate Republicans and major utility companies said that Community Solar could lead to increased costs for those who don't opt in. Beth Beloff, executive director of the Coalition of Sustainable Communities New Mexico, said the bill could support an expansion for New Mexico's solar industry, making power more affordable and sustainable. "This bill will create a competitive marketplace to innovate and deliver the best solar energy solutions to our cities, counties and all New Mexicans," she said.

NAVAJO SOLAR PLANTS

The Navajo Nation's economic development plans include a move toward renewable energy. In addition to the tribe's two solar plants near Kayenta, the Cameron Solar Generation Plant will produce 200 megawatts of energy for the Salt River Project, one of Arizona's largest utilities. It is projected to generate $90 million in energy transmission payments, $13 million in land lease payments and $6 million in tax revenue over the lifetime of the project.

A lease was recently finalized for the Red Mesa Tapaha Solar Generation Plant, a 70-megawatt facility near the Arizona-Utah border. Its energy will mostly go to Utah Associated Municipal Power Systems. The tribe expects to receive $7 million over the 30-year life of the project, plus tax revenue. It will be majority-owned by the Navajo Tribal Utility Authority. Construction will take about a year.

The Red Mesa and Cameron chapters approved a resolution supporting construction of the plants, and residents agreed to have them built on grazing lands. According to the tribal utility, some of the revenue from both projects will be used to connect more Navajo homes to the power grid and will help keep rates low for tribal customers.

KIT CARSON ELECTRIC ANNOUNCES MILESTONE IN SOLAR AND STORAGE

Kit Carson Electric Cooperative (KCEC) will achieve—six months ahead of schedule—the goal it announced in 2016 when it left Tri-State Generation & Transmission. KCEC will establish 21 new megawatts of solar capacity and 15 megawatts of lithium battery storage, so the energy can be delivered at night. "The addition of these new solar arrays at Taos Mesa and Angel Fire gives us almost 20 solar projects within our territory," said Luis Reyes, Kit Carson's chief executive. Reyes expects the work to be completed by the end of 2021.

The cooperative has 30,000 members in Taos and two adjoining counties in northern New Mexico, which includes four ski areas. With this addition, Kit Carson will surpass the 41 megawatts required to meet its goal of 100 percent daytime solar energy. "Kit Carson aims to be the greenest co-op in the country," Reyes said in a press release.

KCCEC's wholesale power supplier is Denver-based Guzman Energy. Torch Clean Energy is developing the new solar and storage projects and will sell the power to KCEC in a power-purchase agreement. Torch can take advantage of federal tax credits, something that Kit Carson, as a cooperative, cannot do.

KCEC's 4,700-panel solar array north of the Village of Questa powers an industrial park that includes Taos Bakes' new 10,000-square-foot plant. The company makes energy bars and granola, sold by 3,000 retailers nationwide. Reyes thinks other new businesses attracted by northern New Mexico's clean energy and natural environment will help grow the region's economy.

OP-ED: ALEJANDRO LÓPEZ

A DIFFERENT APPROACH TO OUR CURRENT ECONOMIC JUGGERNAUT

Perhaps a list of "no's" instead of "yeses" should guide economic development in economically depressed areas of northern New Mexico such as northern Santa Fe and Río Arriba counties, which are "minority"-dominant in terms of numbers. This could be a useful device until a path clears from the aftermath of the pandemic, and we can see what truly needs to be done to address the conundrum of extreme economic pressure and insecurity that many people in the area are experiencing. As in the rest of the country, these oftentimes translate into antisocial behavior due to pent-up frustrations at the general lack of economic alternatives and the huge economic disparities of our society, and specifically, of this region. Unfortunately, much of this behavior is turned inward into self-destructive acts which set back a community already beset by many other challenges.

Economic development should address social, emotional and spiritual needs.

Such pressures affect not only people's pocketbooks and their ability to provide for basic needs; they affect their ability to steer in the direction of things that are important to them—a college education, a piece of land, a home, or an expensive medical procedure. Such pressures also profoundly impact mental and physical well-being.

It is apparent to me, simply from reading the local papers, with their reporting of human tragedy almost within earshot of my home, that much of what we have in place is not working, and that which is, is working only at the most superficial of levels—that of making money—while ignoring the most crucial social, emotional and spiritual needs.

After a careful assessment of the state of health of my community (the Española Valley), I think that it is time to say "no" to the following kinds of economic development:

• "No" to an economy built around fast foods, which have adversely impacted people's health and contributed to an immense litter problem.

• "No" to an economy predicated on the supremacy of the automobile, which has turned New Mexican cities and towns into a dizzying and dangerous racetrack.

• "No" to a world of mechanized everything, in which people create almost nothing with their hands and have themselves become the appendages to machinery, which yields quick results but little satisfaction.

• "No" to "the easiest is the best" paradigm in which humans opt out of solutions to regional problems that require effort, and instead contribute to a new set of problems.

• "No" to ecologically damaging activities such as the complete bulldozing of the land for cookie-cutter types of development, or the tearing up of the foothills by all-terrain vehicles, which has erroneously been labeled "entertainment for youth."

• "No" to economic structures and patterns that further isolate people.

• "No" to get-rich schemes such as poorly built housing.

• "No" to jobs that merely compound the bureaucracies of our society and slow down any movement toward positive change.

It would be wise for the road ahead to be determined by as much community input and representation as possible, while keeping in mind the need to move in the direction of renewable energy, local food production and necessities such as housing, furniture and even clothing and crockery. The full gamut of the arts ought to be taken into consideration, but especially arts native to the region, which can be developed and expanded upon.

Lastly, after the pandemic is past, it would make sense for groups of people to work closely together in ways that incorporate meaningful association, bonding and teamwork such as people did in this region in the not too distant past.

We must do everything within our power to re-weave the fabric of society, which is frayed. Who will pioneer how to enact such a paradigm shift? ■

Alejandro López is a northern New Mexico-based writer, photographer and muralist.

WHAT'S GOING ON

ALBUQUERQUE / ONLINE

MAY 10, 6:15–7:45 PM
CITIZEN'S CLIMATE LOBBY
Monthly meeting. LISAS.CCL@GMAIL.COM

MAY 14 REGISTRATION DEADLINE
GROWING A BACKYARD REFUGE
5/15, 9–10:30 am. Learn how the Bachechi Open Space might better support local plants and wildlife. Create and certify your own garden as a refuge. 505-314-0400, BERNCO.GOV/OPENSPACE

SUNDAYS, 10 AM–2 PM
RAIL YARDS MARKET
777 1st St.
In-person and online shopping, curbside and delivery available. Through Oct. 505-600-1109, HTTP://RAILYARDSMARKET.ORG

THURSDAY–SUNDAY, 9 AM–4 PM
INDIAN PUEBLO CULTURAL CENTER
2401 12th St. NW
Museum galleries, exhibits. Timed entry tickets $10. WWW.INDIANPUEBLO.ORG

SATURDAYS, 8 AM–NOON
DOWNTOWN GROWERS' MARKET
810 Copper Ave. NW
Over 100 vendors. 505-252-2959

CITY OF ABQ SUMMER YOUTH PROGRAMS
YC.CABQ.GOV
Over 32 in-person programs and 28 virtual programs. Early Childhood Centers, Explora Summer Camps, ABQ Museum School Art Camps, Adventures in Art, Youth Studio, Let's Make a Movie!, Sharing Our Stories in the Digital Age, Arts and Science of Ballooning, Camp BioPark, more.

SANTA FE / ONLINE

MAY 8, 10–11:45 AM
350 SANTA FE MONTHLY MEETING

HTTPS://350SANTAFE.ORG

Climate crisis fighters in and around SF. Usually the second Saturday each month.

MAY 8–9
INDIGENOUS HEALING FESTIVAL

Healing through the arts. A collaboration of Tewa Women United, the Institute of American Indian Arts, the Santa Fe Indian School and Indigenous Ways. Free.

MAY 11, 6 PM
Zoom

THREE GENERATIONS OF TRADITION AND MODERNITY AT TAOS PUEBLO

Authors Lois Rudnick and Jonathan Warm Day Coming discuss their biography of Warm Day's mother, Eva Mirabal. Call Collected Works Bookstore for details. 505-988-4226

MAY 16 OPENING
CLEARLY INDIGENOUS:
NATIVE VISIONS REIMAGINED IN GLASS

Museum of Indian Arts and Culture, 710 Cam. Lejo

Works by 30-plus artists, including Ramson Lomatewama, Preston Singletary and Adrian Wall. Through June 2022. Also, Kathleen Wall exhibition "A Place in Clay." 505-476-1269, INDIANARTSANDCULTURE.ORG

JUNE 5, 6
GARDEN TOURS/RAILYARD POLINATOR EVENT

6/5: Demonstration garden tours. 6/6: Railyard Pollinator event in conjunction with the Next Generation Water Summit (see listing in "Here & There"). Free. Seed giveaways, rain barrel raffles, new polinator resource guide.

NEXTGENERATIONWATERSUMMIT.COM, WWW.SAVEWATERSANTAFE.COM

JUNE 18–27
CURRENTS 2021 NEW MEDIA FESTIVAL

Center for Contemporary Arts, 1050 Old Pecos Tr. / Currents 826, 826 Delgado St.

In-person art and technology exhibit by 50-plus artists and a virtual platform. CCA: $5. Currents 826: Free. CURRENTSNEWMEDIA.ORG

MAY–OCTOBER
¡VÁMONOS! WALKS & EXPLORATIONS

Free, hour-long walks and weekend hikes. Explore urban trails, meet community. Sponsored by the SF Walking Collaborative, Convened by the SF Conservation Trust. 505-989-7019, #VamonosSantaFe, SFCT.ORG/VAMONOS

SUN. 10 AM–4 PM, MON., WEDS.–SAT. 11 AM–4 PM
60+ YEARS OF ART BY LINDA LOMAHAFTEWA

IAIA Museum of Contemporary Native Arts, 108 Cathedral Place

"The Moving Land." Works by the Hopi/Choctaw artist. $10/$5, under 16 free. Through July 17. 505-428-5912,

WWW.IAIA.EDU/IAIA-MUSEUM-OF-CONTEMPORARY-NATIVE-ARTS

THURS.–SAT., 1–4 PM, THROUGH AUG. 2022
TRAILS, RAILS AND HIGHWAYS

Museum of Spanish Colonial Art, 750 Camino Lejo

How trade transformed the art of Spanish New Mexico. $12/$5/under 12 free. 505-982-2226, RESERVATIONS@SPANISHCOLONIAL.ORG, SPANISHCOLONIAL.ORG

THROUGH SEPT. 22
URBAN ECOLOGIES – OUTDOOR ECO-ART

Santa Fe Railyard Park

Public art Installation emphasizes connectedness of humans with the ecosphere and promotes strategies and behaviors that reinforce sustainability. Made possible in part by the N.M. Humanities Council and the NEH. RAILYARDPARK.ORG

SANTA FE MINI SEED LIBRARIES—FREE SEEDS

Eleven locations throughout SF County. Find dates, times and addresses at SFEMG.ORG and SANTAFELIBRARY.ORG. A partnership of SF Extension Master Gardeners, SF Public Library and Home Grown NM.

STATE MUSEUMS

Museums have reopened with COVID-safe practices. Museum of International Folk Art (10 am–4 pm), Museum of Indian Arts and Culture (10 am–4 pm), N.M. History Museum (10 am–4:30 pm), N.M. Museum of Art (Tues.–Sun., 10 am–4 pm). NEWMEXICOCULTURE.ORG/VISIT

TAOS / ONLINE

MAY 29–OCT. 10
SANTO LOWRIDER: NORTEÑO CAR CULTURE AND THE SANTO TRADITION

Harwood Museum of Art, 238 Ledoux St.

Santeros, santeras side-by-side with lowrider artists. More than 30 artists. 505-758-9826, HARWOODMUSEUM.ORG

HOMELESS WOMEN & CHILDREN

Heart House Hotel Program provides emergency housing for up to 15 women and children experiencing homelessness in Taos. 575-776-4245, SUPPORT@HEARTOFTAOS.ORG

VOLUNTEER POSITIONS

Taos Farmers' Market

Help with market organization, info booth, set up and break down, help farmers and shoppers. INFO@TAOSFARMERSMARKET.ORG, WWW.TAOSFARMERSMARKET.ORG

HERE & THERE / ONLINE

THROUGH NOVEMBER
ROCKY MOUNTAIN YOUTH CORPS

WWW.YOUTHCORPS.ORG

Recruiting crews ages 18–25 for conservation projects such as trail restoration, historic preservation, invasive species removal, forest fire prevention. Living stipend, education award. 575-751-1420, WWW.YOUTHCORPS.ORG

MAY 13, 5:30–7 PM
URANIUM CONTAMINATION IN NM

HTTPS://NMELC.ORG

Tribal Judge June Lorenzo of the Laguna-Acoma Coalition for a Safe Environment will discuss mining legacy issues, sacred landscape protection and resistance to new mining. Free.

NMELC'S ENVIRONMENTAL JUSTICE SERIES.

MAY 15, 10 AM–2 PM
Plant Sale & Seed Exchange

Tres Semillas, across from Bode's, Abiquiú, N.M.

Mask & social distance required. 505-832-8408,

INFO@NORTHERNYOUTHPROJECT.ORG

MAY 17, 12 NOON
WIPP NEW SHAFT PERMIT PUBLIC HEARING

HTTP://NUCLEARACTIVE.ORG/?BLM_AID=175236

NMED hearing on the Waste Isolation Pilot Project modification permit.

MAY 21, 1:30–3 PM
WWW.NMSU.EDU/HEALTHY-SOIL-PROGRAM

HEALTHY SOIL PROGRAM WEBINAR

Learn the steps to be considered for a grant for on-the-ground projects to improve soil health. N.M. Dept. of Agriculture.

MAY 22, 9–10 AM

NM 5-ACTIONS PROGRAM

HTTPS://NM5ACTIONS.COM

Community training on addressing trauma. A self-guided roadmap for those struggling with addiction. Free. N.M. Crisis Line: 1-855-662-7474

MAY 25/JUNE 1 APPLICATION DEADLINE

NATIVE AMERICAN AGRICULTURE FUND

Private charitable trust serves Native farmers and ranchers. Nonprofit educational organizations, community development financial institutions and state and federally recognized tribes may apply.

HTTPS://NATIVEAMERICANAGRICULTUREFUND.ORG/2021-RFA-2/

JUNE 2–4

NEXTGENERATIONWATERSUMMIT.COM

Next Generation Water Summit: Drought, Growth and Social Inequity Building and development community, water reuse professionals and policymakers. Live and recorded panels, virtual exhibit hall. Keynote by Katharine Hayhoe, The Nature Conservancy's Chief Scientist. Registration: $149. Presented by the Santa Fe Green Chamber of Commerce, Green Builder® Coalition, City of Santa Fe, others.

JUNE 7–JULY 15

NORTHERN N.M. COLLEGE'S SUMMER BRIDGE 2021

Online and Española, N.M.

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