



Red Rocks Reporter

OCTOBER 2014

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FROM THE GOVERNORS

Community Notice: Traditional Activities

We are in the midst of our traditional calendar, in fasting and sacrifice, so we may be bestowed continued good health and fortune for all. We, as *Hemish*, are fortunate for the rich culture that we inherited. And it is our duty that the younger generation, as well as generations yet to come, inherit the same strong and rich values and cultural practices we enjoy today.

The Governors and head religious leaders held a meeting at the Cacique plaza home. One of the meeting's outcomes is to encourage us to fulfill our obligations as tribal members by actively supporting and participating in our cultural events. And, in this light of giving respect and value to our unique way of life, it is our duty and birthright to carry on our *Hemish* customs and traditions. Therefore, as has been our policy for years, non-natives, non-tribal members, and unmarried non-tribal members will not be allowed to observe our ceremonial dances, including the Hopi Harvest. We will enforce the policy below.

Please take this message to your families as our fall traditional calendar observances begin. We, as Governors, look forward to being alongside everyone in the celebration of our traditional activities. Thank you.

Community Notice from the War Chief and War Captains

Through our cultural activities and our customs, we rely on powerful symbols and beliefs that have existed successively in our society. In order to provide long-term preservation for our culture, the various components of our traditions must be protected.

On behalf of the War Chief and War Captains, with support of the Governors, this notice is being circulated to all tribal members.

Enrolled tribal members must, at all times, be involved and participate in community obligations, events and/or traditional, cultural and religious ceremonies and obey all rules and regulations established or set forth by the War Chief and War Captains.

Only enrolled Pueblo of Jemez Tribal Members shall participate in religious/cultural ceremonies that are closed to the public. A non-member Indian female spouse will be allowed to participate in tribal traditional and/or cultural events at the discretion of the Tribal Leadership on the grounds of marriage. If married within the last five years, the female spouse will not be allowed until such time this individual has fulfilled and has respected all aspects of our culture and tradition.

Non-Indians, non-tribal members, unmarried males and females will not be allowed to attend traditional religious ceremonies taking place in the Pueblo that are closed to the public. Tribal members should not engage in inviting friends, acquaintances or extended families that are non members to our activities. As a reminder, any type of recording or photo taking device, to include cameras and cell phones, are prohibited and will be confiscated.



2014 TRIBAL GOVERNORS

Joshua Madalena
Governor

Kevin Shendo
First Lt. Governor

Isaac Romero
Second Lt. Governor

TRIBAL COUNCIL

Joe Cajero

Paul S. Chinana

Raymond Gachupin

Frank Loretto

J. Leonard Loretto

Raymond Loretto, DVM

José E. Madalena

Joshua Madalena

J. Roger Madalena

José Pecos

David M. Toledo

José Toledo

Michael Toledo, Jr.

Paul Tosa

Vincent A. Toya, Sr.

TRIBAL

ADMINISTRATOR

Vincent A. Toya, Sr.

Red Rocks Reporter October 2014 Edition

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The Red Rocks Reporter is distributed to box holders in the 87024 Zip Code. If you want to receive this newsletter and do not have an 87024 P.O. Box, please contact the editorial office at erica.kane@jemezpueblo.us.

Published by Pueblo of Jemez,
NM 87024.

FROM THE GOVERNORS

NM 4 HIGHWAY BYPASS DENIED

A highway running through Main Street America would not be tolerated today, but this is exactly what the Pueblo of Jemez has been forced to live with for 76 years. NM Highway 4 traffic travels straight through a residential area of Walatowa where kids play and walk to and from school. Grandpas sit in the shade in their front yards, dogs fetch, parents come and go to and from work. We see everything expected in a quiet residential neighborhood – everything except the highway traffic.

NM 4 was built in 1938 without consultation with the Pueblo of Jemez. The highway was built based on an eminent domain condemnation, which was later overturned by the State Supreme Court. The New Mexico Department of Transportation (NMDOT) has never been granted legal right-of-way (ROW) to the portion of NM 4 that bisects the village.

The construction of a NM 4 Highway Bypass has been a 60-year effort by the Pueblo of Jemez. The proposed 5.027-mile bypass will be located parallel to and approximately ½ mile east of the current highway that runs through the pueblo. When constructed, the project will provide immeasurable benefits, not only to the Jemez people, but to the entire region as well and nation. The project improves quality of life for our community and contributes to the good condition of the regional and national transportation system. The bypass also promotes economic activity throughout the Jemez Valley corridor and supports the efficient transport of labor, goods and services. Further, construction of the bypass would end the ROW debate, allowing Jemez to address much-needed road, safety and drainage improvements within the village without relying on NMDOT. Last year alone, FEMA and ERFO distributed more than \$3 million to address road damage that was directly attributed to NM 4 runoff. This is a huge expense to tax payers, and Jemez would like to put an end to this drain on the national economy.

In 2005, a safety audit documented numerous fatal accidents involving pedestrians, livestock and domestic animals, as well as the lack of school crossings, sidewalks and, in many spots, even shoulders. It was concluded that the bypass would alleviate these conditions, reducing accidents that have resulted in fatalities, injuries and property damage over the years.

More recently, and in light of these significant safety concerns, the Jemez Pueblo Police Department has taken an aggressive approach to traffic enforcement. Jemez Pueblo officers have issued 1927 citations on Hwy. 4 within the last six months. The average speeding violation on Hwy. 4 is between 11 and 17 miles over the posted speed limit; some exceeded 80 miles per hour. The posted speed limit for the most congested area of the Pueblo is currently 30 m.p.h.

Even though the corridor is a National Scenic Byway, with high tourism traffic, the construction of the bypass has been difficult to fund. The Southwest, Northwest and Middle Rio Grande Regional Planning Organizations within District Six have listed this proposed project as its number one priority for roadway projects for 2014-2019. The Pueblo of Jemez, by virtue of this planning document, has the support of the entities within Cibola, McKinley, Catron and Sandoval Counties. The project has never made it past the local prioritization for funding, due to heavily competing transportation projects and limited state funding. Most recently, a TIGER VI grant application submitted by the Pueblo of Jemez was not funded, even though supported by all six members of the NM Congressional delegation and heavily matched.

Having worked diligently with the State DOT and Congressional delegation for 60 years to address the problem with no meaningful results, the Pueblo of Jemez has no choice but to take more aggressive action. The Pueblo has proposed to bulldoze the road or to apply toll booths for access, which will raise funds to build the bypass. These options will be discussed within upcoming leadership sessions. A resolution to the 60-year effort will be implemented prior to the end of the calendar year.

Your feedback and/or support would be greatly appreciated. Please call the tribal office for more information. You can also visit www.jemezpueblo.org for more information; choose the "Events and Press" tab.

TRIBAL COUNCIL

Tribal Council Report

The Tribal Council Report is published at the direction of the Governors to keep the community well-informed. Governor Joshua Madalena, First Lt. Governor Kevin Shendo and Second Lt. Governor Isaac Romero proposed the following resolutions that Tribal Council approved.

September 12, 2014

Authorized exploration for natural gas and development of solar energy on the *Ojo del Espiritu Santo* Grant.

Authorized the Pueblo of Jemez to become a member Indian/Native government in good standing of The National Congress of American Indians, and authorized appropriate payment of dues. Based on tribal enrollment, the Pueblo of Jemez will have 140 votes. The designated delegate will be the Governor; alternate delegates will be the First Lt. Governor, Second Lt. Governor or Tribal Administrator.

FROM THE GOVERNORS

Bus to Valles Caldera and Points Between

The Pueblo of Jemez Tribal Transit Program was officially launched at a celebration at the Walatowa Visitor Center on Saturday, Sept. 6. This new, free, weekend public transit service offers two round trips from the Bernalillo Rail Runner Station to the Valles Caldera National Preserve. An additional midday run will go to and from Jemez Springs and the Rail Runner Station. Stops along the way include the Bernalillo Home Depot and Walmart, Zia Pueblo, San Ysidro, Jemez Pueblo and the Walatowa Visitors Center, Jemez Springs and La Cueva.

"This is an exciting venture, to be provided a service to visit our aboriginal lands," Governor Joshua Madalena said. "The transit program will benefit the entire corridor and have regional economic development impacts, as well as provide training opportunities for Pueblo of Jemez tribal members who want to pursue a career in public transit."

"Pueblo of Jemez community members have expressed their need for alternative transportation to access the surrounding region for education, recreation and employment centers, as well as access to their aboriginal territory," added Chamisa Radford, Planning and Development Director.

For more information, call the tribal office at (575) 834-7359, or go to www.jemeztribe.org to see a schedule. Choose the 'Programs' tab and click *Tribal Transit Program* in the drop-down menu. Service to La Cueva and the Valles Caldera has been discontinued until Spring; service between Jemez Springs and Walmart in Bernalillo will continue through the winter.

LAW ENFORCEMENT

Help Our Police Force!

Submitted by Ray Soto, Criminal Investigator

**The Police Department needs your help!
For all non-emergency calls requiring a police officer response, call the Sandoval County Regional Dispatch Center at (505) 891-7226.**

It may seem that calling the Police Department directly would be faster. However, this actually lengthens response time. After calling the office, someone there must then call an officer by phone to respond. If the officer is busy and cannot answer the phone, then multiple calls must be made. In addition, office staff may not be immediately available when you call, creating even more delays.

When you call the Dispatch Center, they create a call log with the pertinent information. Because they know the status and locations of *all* officers, Dispatch can then send the appropriate officer response via radio, which is always faster.

To assure a safe, timely officer responses, we must eliminate calls to the office. Future calls to the office requesting an officer will be instructed to call Dispatch directly.

**As always,
CALL 911 IN AN EMERGENCY.**

MEDICAL SOCIAL WORK



JVCU Hosts Community Events

INTERNATIONAL CREDIT UNION DAY Thursday, Oct. 16

Open house from 11 a.m.– 2 p.m.
Pick calendar contest winners; photos on display at the credit union.
Food, freebies, and fun!

COLLEGE/CAREER FAIR

Tuesday, Oct. 21 9 to 11 a.m.
Jemez Valley High School
Open to Jemez Valley and Walatowa Charter High Schools and home-schooled students age 14-19.

CAREGIVER TRAINING

Submitted by Lisa Maves, Medical Social Work

On Friday, Sept. 12, Jemez tribal caregivers attended a training provided by the New Mexico Direct Caregivers Coalition. The training discussed dementia, ethical and legal issues of caregiving, infection control, transfer assistance and nutrition. Tribal caregivers help community elders and those with multiple disabilities with activities of daily living (ADLs) such as bathing, dressing, medication reminders and transfers for. For more information, call Lisa Maves at (575) 834-3059.



From left to right, tribal caregivers Regina Toya, Yvonne Solomon, Martilla Madalena, Denell Toya, Maria Toledo and Virginia Lucero.

HEALTH & HUMAN SERVICES

Welcome Mat

Julia Davis, PA, has joined the Jemez Health Clinic to help provide medical services during the clinic's new extended hours evenings and Saturdays. She most recently worked as a physicians' assistant at the St. Michael's Clinic on the Navajo Nation in Arizona.

"I'm very happy to be here in Jemez," Julia says. "I have a very strong connection to this community through a family who have been very important to me. I'm happy to be able to be of service to this community."



Farewell Dr. Green

Pediatrician William Green, MD, is retiring from the Pueblo of Jemez after 33 years of service to the children and families of our community.

"I have particularly appreciated the warmth and friendliness of the Jemez people and the many valued colleagues over the years," Dr. Green wrote in a message to patients, families and staff. "This indeed has been a long-term relationship that will remain my most treasured memory of my clinical practice in Indian communities. At age 67, I will be glad to give up night driving and look forward to spending more time with my family...Our children are our most precious resources for the future."

NATURAL RESOURCES

Request for Proposals

The Natural Resources Department has extended the deadline to Friday, Oct. 17, at 3 p.m. for interested tribal members who want to obtain grazing permits for use on Jemez tribal lands. Proposal information is available from Maretta Romero at the Finance office in the Tribal Administration building.

For more information, please call Jonathan Romero at (575) 834-3202.

PUBLIC HEALTH

EAT HEALTHY WHEN EATING OUT

Submitted by Alva Gachupin, Lifestyle & Health Educator

The best diet plans can be derailed by restaurant temptations. It's easy to consume extra, unwanted calories, fat and sugars. Keep to your healthy eating plan with these tips.

- ✦ Ask for water or fat-free or low-fat milk, unsweetened tea, or other drinks without added sugars.
- ✦ Order whole-wheat bread for sandwiches.
- ✦ Start your restaurant meal with a salad packed with veggies to help control hunger and feel satisfied sooner.
- ✦ Choose main dishes that include vegetables, such as stir fries, kebobs or pasta with a tomato sauce.
- ✦ Order steamed, grilled or broiled dishes instead of those that are fried or sautéed.
- ✦ Choose a small or medium portion when ordering main dishes, side dishes and beverages.
- ✦ Order an item from the menu instead heading for the "all-you-can-eat" buffet.
- ✦ Ask for salad dressing to be served "on the side" so you can add only as much as you want.
- ✦ Order foods without creamy sauces or gravies.
- ✦ Add little or no butter to your food.
- ✦ Choose fruits for dessert most often.
- ✦ On long commutes or shopping trips, pack some fresh fruit, cut-up vegetables, low-fat string cheese sticks, or a handful of unsalted nuts to help you avoid stopping for sweet or fatty snacks.

If restaurant portions are larger than you want, try one of these strategies to keep from overeating:

- ✦ Order an appetizer portion or a side dish instead of an entrée.
- ✦ Share a main dish with a companion.
- ✦ If you can chill the extra food right away, take leftovers home in a "doggy bag."
- ✦ When your food is delivered, set aside or pack half of it to go immediately.
- ✦ Resign from the "clean your plate club;" when you've eaten enough, leave the rest.

Source: USDAChoosemyplate.gov

Prevention is Better!

Submitted by Robert Morgan, RN,
Public Health Nurse



Prevention is better than cure when it comes to any illness, and influenza (the flu) is no exception. The "flu shot" is the best protection against the flu and its complications, both for yourself and for those around you. Get yours right away to ensure that as many community members as possible are protected before flu season begins. When more people are vaccinated, less flu can spread.

The length and severity of the flu season is impossible to predict. According to the Centers for Disease Control and Prevention (CDC,) this is because of the virus' ever-changing timing, severity and length. Routine annual influenza vaccination is recommended for *everyone* age six months and over, unless your health care provider has told you there are contraindications, such as an allergy to eggs.

Take Care of Yourself!

In addition to getting your flu shot, you can avoid the flu.

- **Stay away** from people who are sick.
- **Wash your hands** frequently and thoroughly so germs don't spread.
- **Stay home** from work or school if you do get the flu. You will recover faster and you won't be sharing your illness with other students and co-workers.

JHHS has flu vaccine for all age groups. The goal is to vaccinate as many people and staff in the community as possible. Public Health staff will visit schools, the Senior Center and work sites, and make home visits for elders. Flu shot clinics will be held through the community; watch for dates, times and locations. You can also get your shot:

- When you go for your medical appointment.
- During Thursday evening clinic from 5 to 8 p.m.
- At the Public Health Programs offices; nurses Robert Morgan and Darlene Armijo-Smith can give you your vaccination.



FUN RUN!

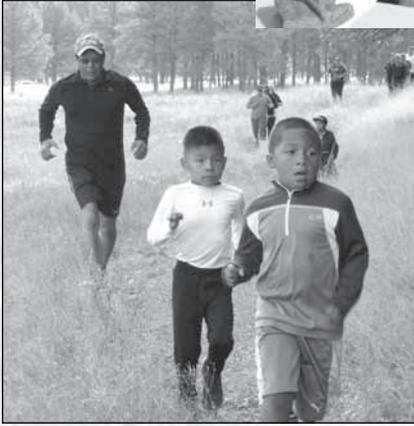
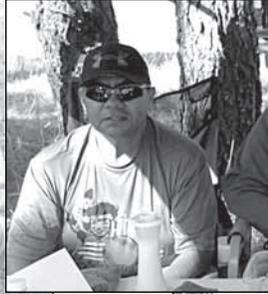
TURKEY FUN RUN/WALK
Tuesday, Nov. 25
Pueblo Plaza
Registration: 3:30 p.m.
Walk/Run: 4 p.m.

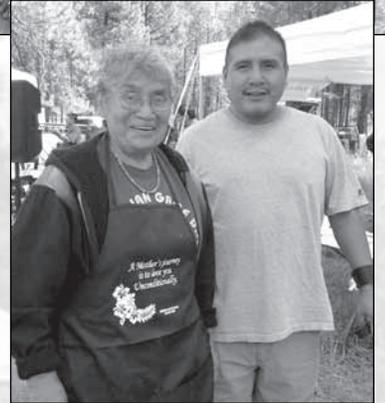
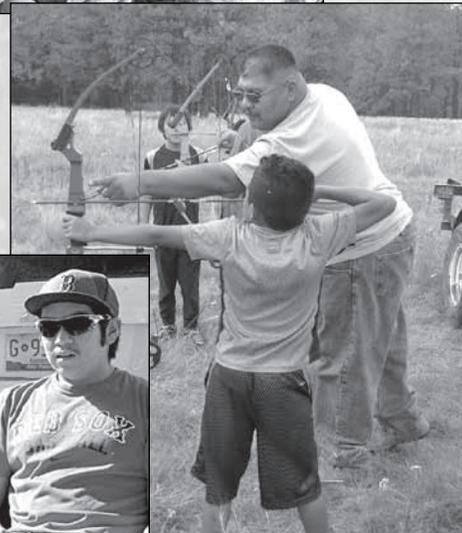
Community Spiritual Gathering at the Valles Caldera

In the presence of our ancestors, we return home to celebrate culture, tradition and life in our Aboriginal lands.









Photos by Lynn Toledo, Jaime Loretto and Cornell Magdalena.



SDRCS NEWS

Submitted by Mike Toledo

On the morning of Wednesday, Sept. 17, students gathered around the school's flagpole to observe Constitution Day. Valerie Shaw's eighth graders lead students in the Pledge of Allegiance. Each classroom had Constitution Day activities and instruction so students could learn about the importance and significance of these living documents.

Mrs. Sharon Kruger's last year's fourth and fifth grade class won a blue ribbon at the 2014 New Mexico State Fair. Their ribbon-winning entry was an ear of corn grown in their garden near the school. The class wants to give a shout-out to Martin Loretto who entered the corn on behalf of Mrs. Kruger's class. Congratulation fourth and fifth grade farmers!

At the SDRCS Open House on Thursday, Sept. 25, parents were able to visit classrooms and talk to teachers. It was an enjoyable evening, and it was good to see the parents who could attend this event.

SDRCS is well into its first year of a five-year renewal. We are doing very well and feel very privileged in serving and educating the children of this community for many years to come.

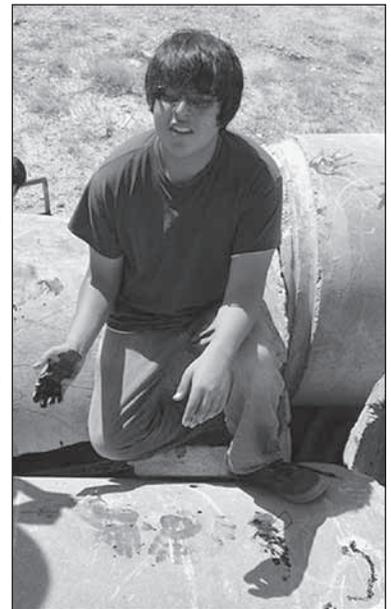


Freshman Art History at WHCS

Submitted by Jaymes Dudding, Teacher

The Walatowa High Charter School (WHCS) freshmen art history class has been studying Paleolithic Stone Age art and culture. Art instructor Jaymes Dudding decided to give the students a hands-on experience. The class gathered their own drawing materials and made brushes out of snips of their own hair. The class participants included Kyrie Casiquito, Bradley Galvan, Savannah Galvan, Cisco Garcia, Alyssa Hardy, Daisy Lovato, Darius Sandia and Antonia Chinana. On Friday, Sept. 19, the class hiked to a nearby pile of old concrete pipes and made their own interpretations of "rock art."

"It was a fun learning experience," Dudding said. "I think the class now has a deeper understanding and appreciation of Paleolithic people."



Above: Bradley Galvan creates "rock art."

Far left: Modern Petroglyphs by WHCS students.

Left: Savannah Galvan and Antonia Chinana make their marks.

Below: Students made paint brushes from their own hair.

Photos by Jaymes Dudding.



EDUCATION

FREE COMPUTER CLASSES

Submitted by Odessa Waquiu

Jemez Vocational Rehabilitation (JVR,) the Jemez Community Library and the Education Department have joined forces to offer beginner computer classes. These classes are designed for community members who have never been in front of a computer, or rarely use a computer, but would like to learn. Classes will meet at the library.

The six-week course offered twice a week for two hours a day. Classes are taught in both Towa and English to help with learning process. Participants will learn:

- Basic functions of the computer and how it works, including the keyboard, mouse, USB ports, speakers, DVDs and more.
- How to organize and work with computer files.
- How to use the Internet.
- How to stay safe on the Internet.
- How to get pictures off your camera and onto the computer.
- How to create, save and print documents.
- Basic Microsoft Word, Publisher and PowerPoint.
- How to create an e-mail account.
- How to send and check e-mail.
- How to job search and apply online.

"This is a great opportunity and meets a need expressed by many tribal programs," Odessa explains. "We are very excited to offer these classes for anyone of any age who needs help learning to navigate and work with a computer."

Classes are free and all materials are provided. To sign up, please call or stop by the Education Department, JVR or Jemez Library. For more information, call the Education Department at 834-9102.

Marshall-Brennan Constitutional Literacy Project at WHCS

Submitted by Arrow Wilkinson, WHCS Principal

The Marshall-Brennan Constitutional Literacy Project, named in honor of Supreme Court Justices Thurgood Marshall and William J. Brennan, Jr., is a civic education project that provides law students with real-world classroom experience while teaching at the Walatowa High Charter School freshman class. WHCS students participate in *Education and the Constitution*, an advanced constitutional law seminar designed to teach students the substantive constitutional law governing public education. The Marshall-Brennan Project focuses on teaching high school students about the Bill of Rights, while also engaging students in rigorous writing and speaking exercises using real cases and legal materials. The classroom experience culminates in a moot court competition featuring the participating high school students. This project exists in 19 law schools across America with affiliates in three other countries.

The UNM Chapter of Marshall-Brennan recognizes New Mexico's unique cultural and ethnic heritage, covering topics including the interaction of tribal law and the Federal Constitution. The spring of 2012 marked the inaugural semester of the Marshall-Brennan Project at UNM and launched with a small group of four teaching Fellows who worked with students from Atrisco Heritage Academy in Albuquerque's South Valley. Since 2012, the project has grown rapidly. In the spring of 2014, more than 30 students participated in the program, reaching out to hundreds of students at seven schools.

For the fall of 2014, the UNM Chapter aims to teach semester-long seminars in several high schools, including Jemez Valley, West Mesa, Amy Biehl, Robert F. Kennedy Charter School and Walatowa High Charter School. WHCS is the only participating school that resides on Native tribal land. WHCS Moot Court Team members are Kegan Gachupin, Lorenzo Tosa, Cristina Samano, Brandon Armijo, Kyrie Casiquito, Daisy Lovato, Savannah Galvan and Antonia Chinana; the designated alternate is Alyssa Hardy.

"As part of the Civics curriculum, the Marshall-Brennan Project only enhances what we teach at WHCS. It brings the Constitution alive for our students. They learn how the law impacts our collective communities," said Frances Strain, WHCS Federal Programs/SPED Coordinator and Marshall-Brennan Project Supervisor.

"The moot court competition is exciting!" added Lorenzo Tosa, WHCS Moot Court Team "We get a chance to demonstrate our debate skills against students from Jemez Valley, West Mesa and Amy Biehl High Schools. I think we can win."

"For two years, I've been observing educated, strong women from different backgrounds and ethnicities. Their examples and inspiring stories, makes me believe that I too, can become a lawyer," Cristina Samano said.

For more information about the Marshall-Brennan Project, go to <http://lawschool.unm.edu/marshall-brennan.php>.

Correction

Pueblo of Jemez Community Library summer intern Jesirae Lucero was incorrectly identified in the Red Rocks Reporter. Our apologies to Jesirae and her family.

JEMEZ HISTORIC SITE

JEMEZ AGRICULTURAL INGENUITY AND EXPERTISE

By Matthew J. Barbour, Manager, Jemez Historic Site

The Jemez Mountains, with its forested slopes, narrow valleys and rocky crags, appear at first glance to be unsuitable for agriculture. Certainly no large-scale agricultural production exists there today. Yet some of the earliest evidence of maize (corn) in New Mexico is found there, and an early Spanish account from 1583 estimates that this rugged terrain may have produced an agricultural yield large enough to support a population of as many as 30,000 people. How is this possible?

Archaeologists have always maintained that Pueblo peoples were masterful farmers. This is obvious when looking at the monumental architecture of places like Chaco Canyon or Canyon de Chelly.

The high desert landscape of the Colorado Plateau is harsh and unforgiving, particularly for agrarian pursuits. Yet even among other Pueblo groups, the agricultural adaptations of the Jemez people are extraordinary and, to some extent, unique. The Jemez people focused agriculture away streams and washes. They chose to farm the uplands instead of the lowlands. Even while building large villages like other Pueblo peoples, much of their emphasis was on disperse settlement and the use of field houses. These factors make sense in relation to the distinct environment in which the Jemez lived.

The Jemez Mountains has many small creeks and streams, including the Guadalupe, Jemez and Vallecitos Rivers. There are also many natural springs and an almost uncountable number of arroyos and washes. However, all of these water sources are located in narrow valleys that restrict the amount of arable land. Moreover, monsoon rains at the height of the growing season often cause catastrophic flooding in these drainages, even today. These areas, while targeted for some agriculture, were risky ventures.

Instead, Jemez people chose to focus on the upland mesas. Compared to other portions of the American Southwest, rainfall is relatively abundant in the Jemez Mountains. While by no means plentiful, rain water alone was adequate to grow locally adapted versions of maize, beans, squash and cotton, among other agricultural products. The technique is known as dry farming, and the Jemez Mountain mesas provided the greatest amount of flat, arable land.

There were other advantages conveyed by the mesa tops as well. In the mountains, growing seasons can be short with cold weather coming earlier in the fall and lasting later into the spring. The mesa tops were at a higher elevation than the surrounding landscape. This may seem to suggest a cooler climate. However, cold air falls and hot air rises. The mesa tops provide a more moderate climate without the extreme highs and lows of the valleys below.

Further, the Jemez did not just farm any mesa. They specifically chose mesas with south facing exposures to maximize solar gain. These mesas were environmentally optimized to provide the longest growing season possible within the mountain range.

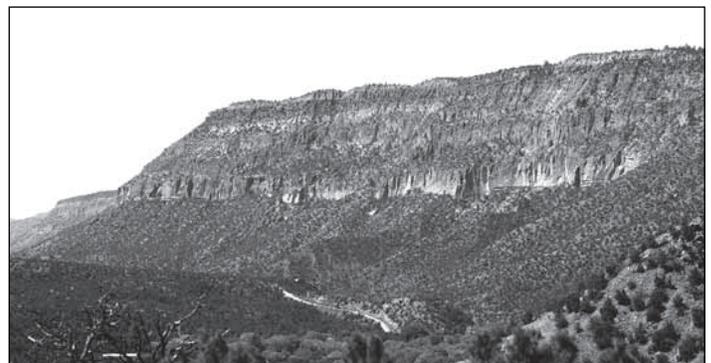
There were setbacks to mesa top farming. Most mesas were forested and the soil was relatively poor. Yet the Jemez met these challenges through a disperse settlement pattern. Extensively clear-cutting foliage and intensively planting a particular plot of land would have required not only a large amount of labor, but would have depleted the nutritional value of the soil relatively quickly. Instead, they farmed among the trees. Field houses, small single room structures, dotted the landscape, with each family working a separate section of the woodland.

Of course, this was not the dogwood forest of mixed conifer we see today. Much of the current ecological state in the Jemez Mountains is a result of logging and fire suppression in the early to mid-twentieth century. Past forests of the Jemez Mountains would have consisted primarily of mature ponderosa pine. One environmental reconstructionist estimated a count of only 20 trees per acre during the prehistoric era.

The Jemez agricultural system was so successful that technological innovations brought with the Spanish, such as the plow, did little to disrupt traditional cultural practices. New crops were incorporated, as were livestock, particularly sheep. Archaeologically, the greatest shift appears to have been in the layout of the field house, which shifted toward a two-room structure: one for living quarters and the other for domesticated animals. These changes were relatively minor. Unlike their fellow Pueblos, there appears to have been little desire among the Jemez for *acequia*-based irrigation or crop intensification.

Yet change did come. Disease and warfare swept through the Jemez Mountains during the 17th century, culminating with the Pueblo Revolts of 1680 and 1696. Jemez resistance to

Continued on page 13



Flat top highlands like Virgin Mesa were ideal for farming.
Photo by Matt Barbour.

JEMEZ HISTORIC SITE

NATURAL RESOURCES

Jemez Historic Site Stabilization Report: 2014 Season

By Matthew J. Barbour, Manager, Jemez Historic Site

Jemez Historic Site protects and interprets the archaeological remains of Giusewa Pueblo and San José de los Jemez Mission. However, in the past, preservation has focused almost exclusively on the church at the expense of the Native American village that it once served. This year that changed.

While San José Mission is an architectural and historical marvel worth preserving, so is the ancestral Jemez Village of Giusewa. Portions of the village closest to Highway 4 and the Visitor Center had never been stabilized and had fallen into disrepair. This area is the first thing most visitors see when entering the site and tells a story worth preserving.

For the 2014 field season, Jemez Historic Site again partnered with the Jemez Natural Resources Department (NRD.) Between June 23 and Oct. 31, a work crew comprised

only of Jemez tribal members rebuilt portions of Giusewa Pueblo, added a new rock wall to the visitor center parking lot, capped portions of San Jose Mission, and focused on the removal of invasive plant species from the site. The team was assisted by temporary state hires made possible through a Youth Conservation Corps Grant.

About \$60,000 was spent on site preservation. These funds include New Mexico Historic Site money set aside for ruins stabilization and a generous grant from the New Mexico Environmental Resource Department for the Youth Conservation Corps workers. In addition, about \$35,000 was acquired for professional landscapers from Heads Up Landscaping to haul away brush and downed tree limbs. Combined, nearly \$100,000 was spent during the 2014 summer season on site improvements.

Much of the funds were spent on the area of the village that had never been preserved. This section dates to the late 16th century and was likely occupied at the time of Spanish contact in 1541. Work began with removing rubble and redefining the orientation and composition of the walls that once stood there.

Stabilization revealed that many rooms served as domestic quarters where people lived. Some had bins in the southwestern and southeastern corners reminiscent of what archaeologists label Class C Rooms. These rooms are particularly fascinating because the layout is nearly identical to residences of the Largo-Gallina Culture, which flourished in and around the Cuba area 1,000 years ago.

These rooms are strong indicators of the Jemez people's connection with the Four Corners Anasazi. They also inform on village life at the time of Spanish contact. Work is underway to bring this information to visitors in an updated trail guide.

A big thank you from Jemez Historic Site and the NRD to the stabilization crew: Curtis Vigil (foreman), Kevin Madalena, Darren Scott Shendo, and Santano Zieu Toya. In addition, none of this could have been completed without the hard-working youths Bryn Fragua (crew chief), Shirlene Sandia, Katherine Sandia, Cyrus Toya, Chassidy Gachupin, Benedict Sandia, Joel Smith and Ambrosia Long. Thank you everyone; you did an amazing job!

Before (left) and after (below) the site stabilization project. Photos by Matt Barbour.



Jemez Agriculture, *Continued*

change ultimately led to the systematic destruction of their way of life under colonial rule. By the turn of the eighteenth century, the Jemez were forced, under penalty of death, from their mountain fields and homes to settle at the current day Jemez Pueblo of Walatowa. Since then, the mesa tops have laid fallow.

The expertise and ingenuity the Jemez people demonstrated in their traditional agricultural practices stands as a great example of what can be accomplished when the proper technique is applied to the appropriate environment. In an age where sustainability is in question, climate change inevitable, and our population continuing to increase at an alarming rate, the Jemez example can teach us a valuable lesson. Agricultural success begins with us knowing and understanding the environment that surrounds us.

Presented Sept. 12 at FUZE SW 2014: Food & Folklore Festival, Museum Hill, Santa Fe, NM.



Youth Conservation Corps workers build a wall around a propane tank.

JEMEZ HISTORIC SITE

Research at Jemez Historic Site

By Matthew J. Barbour, Manager, Jemez Historic Site

Jemez Historic Site was established in 1935 to preserve and interpret San José de los Jemez Mission and Giusewa Pueblo. Giusewa Pueblo is a Jemez village believed to have been first settled around AD 1300. It is most likely one of the large settlements in the Jemez Mountains mentioned by Captain Barrionuevo during the Coronado Expedition in 1541.

In 1598, Franciscan priest Alonso Lugo was dispatched to the Jemez area. It is possible that he built a small church at Giusewa Pueblo. However, San José de los Jemez Mission – which stands on the site today – was built by a successor, Fray Geronimo de Zarate Salmeron who was sent to Jemez Province in 1621. He designed the baroque church and Spanish Mission that was then constructed using indigenous labor.

Academics debate how long this mission was occupied. Some argue that the Franciscans left San José Mission in the 1630s to establish a new mission at Walatowa. Others maintain that San José Mission was rechristened San Diego Mission and that it continued to be occupied up until the Pueblo Revolt of 1680. They believe the later San Diego Mission at Walatowa is a product of the 18th century. Regardless, archaeological evidence clearly indicates that Jemez people continued to live at Giusewa

Pueblo until the Revolt. After the revolt, occupation shifted toward more defensible positions in the valley.

The first English account of Giusewa Pueblo and San José de los Jemez Mission occurred in 1849 by Lieutenant James Simpson while traveling to the Navajo lands. He described the ruins as well as Jemez cultural practices. Archaeological interest in the region grew through the 19th century; Oscar Loew, Adolph Bandelier and William H. Holmes all visited and described the site.

Intermittent excavations began in 1910. Archaeological research focused primarily on excavation and stabilization of the church. However, a number of Native American rooms and kivas were also excavated.

Hewitt's last field season at Jemez Historic Site – then known as Jemez State Monument – was in 1937. Since then, Larry Hammack excavated several rooms in conjunction with the addition of a water line to the Visitor Center in 1965. Charles Hannaford oversaw work in 2001 for the installation of an Americans with Disabilities Act (ADA) accessible trail.

It is believed that half of the mission, 62 pueblo rooms, and 3 kivas have been excavated so far. However, very little of this work has been published, except a discussion by Paul Reiter during his description of excavations at nearby Unshagi in 1938. This unpublished work includes the excavations done in 1965 by Hammack and in 2001 by Hannaford.

Most of what is currently known about Jemez Historic Site has been formulated through a mix of historic documents and hearsay. Published archaeological data is nearly nonexistent. Further, archival information is problematic because the emphasis among the Spanish was on discussion of the mission, not the pueblo. Perhaps it is not surprising that what is rumored to exist on the site far exceeds what is actually

known about the site.

One of the most intriguing elements of Giusewa is the presence of Vallecitos Black-on-white pottery. Vallecitos pottery is an early form of Jemez Black-on-white which uses a sand temper; bowls are only slipped and painted on the inside. This pottery was produced during the Coalition Period, also known as the Vallecitos Phase (AD 1250 to 1350.) Some excavators have even suggested that an earlier village exists below the one we presently see. If so this would make Giusewa not only one of the largest Jemez Pueblos but among the earliest.

Estimating Size

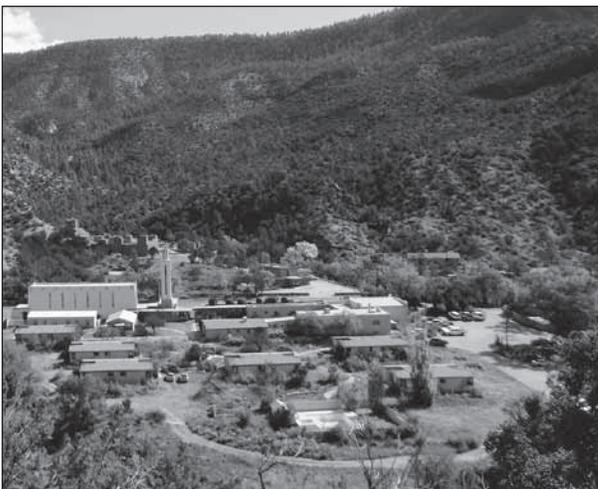
Exactly how large is Giusewa? It's estimated that Jemez Historic Site, with its six acres, contains approximately 350 rooms of Giusewa Pueblo. However, the site is much larger. Giusewa Pueblo extends from mouth of Church Canyon (also known as Oak Canyon) to the Jemez River and is at least 18 acres in size. Most of the site exists on private land and no attempt has been made to accurately map its boundaries.

It isn't just the site itself that has archaeological import. Small man-made caves dot the base of Cerro Colorado, which looms above Giusewa to the northeast. These caves do not appear to have been used for habitation. Instead, they are dug into a white clay. This is possibly the same clay used for the distinctive white slip which characterizes Vallecitos and Jemez Black-on-white pottery. Was Giusewa Pueblo a pottery manufacturing center?

Many other factors limit our knowledge of Jemez Historic Site. The Spanish archives are full of holes and vagaries. Why did the Franciscans choose, among the various large Jemez Pueblos, Giusewa as their mission site? How long was the mission occupied? There is not even a complete list of the priests who served in the area.

Ethnographic accounts are not much better. Today, archaeologists

Continued on page 15



Extent of Giusewa Pueblo, including the modern Christian retreat center in the foreground. Photo by Matt Barbour

SOCIAL SERVICES

Historic Site Research, Continued

use the word Giusewa to refer to the village. Giusewa roughly translates from Towa to “hot place” or “sulfur place.” It refers to the many hot springs in the area. However, this is not the name Bandelier’s informant gave the site in the 19th century. He dubbed it: Ginsewa, or “metal place.” This was probably in reference to the mission bell tower (the bell having been made of metal) which looms over the site today.

It becomes quickly apparent that what is known about Jemez Historic Site is extremely limited. The task then becomes correcting this problem. To this end, Site staff have convinced Larry Hammack to revisit and publish his work in the 1960s, with the aid of fellow archaeologist Regge Wiseman. Charles Hannaford has also agreed to finish documenting the ADA ramp excavations which occurred over a decade ago. These are small steps, yet each inches us closer to unraveling the history of Jemez Historic Site.

Presented Sept. 13, 2014 at the Santa Fe National Forest Site Steward’s Conference, Paliza Campground, Ponderosa, NM.



*Bandelier’s informant dubbed the site Ginsewa or metal place, after the bell tower.
Photo by Nika Sunduram*

Domestic Violence Awareness Month

Submitted by Cheryl R. Chinana, Outreach Specialist

*Domestic violence doesn’t discriminate
We feel safer when we think domestic violence happens
“somewhere else” to “someone else.”*

In reality, domestic violence occurs in our neighborhoods and in our families. Anyone can be a victim of domestic violence, regardless of race, age, ethnicity, sexual orientation, or economic status. Abusers control and terrorize our daughters, bosses, sisters, friends and even our sons – who are most often abused by their male partners and sometimes their female partners.

While I work to end domestic violence for so many reasons and in honor of so many people, rarely a day goes by when I don’t connect the work I do to my own life and experiences.

It is likely that someone in your neighborhood, office, or extended family is in danger right now from an abusive partner.

If you need help, or if you know someone who does, call the Social Services Program at (575) 834-7117.

Protecting victims is everybody’s business.



Native Busine\$\$: Hope in Lending

Submitted by Jim Stanley

A Community Development Financial Institution (CDFI) is a lender that exists to empower underserved and distressed communities by producing positive economic, family and ecological outcomes. The industry is about 20 years old. Many Native CDFIs exist throughout the country sponsored by their respective tribes that are independent from the federal government. Native CDFIs customize services to match the needs of their respective communities, making possible:

- 💰 Financial education for individuals to learn budgeting and credit management.
- 💰 Credit-builder loans to individuals.
- 💰 Loans to existing tribal member-owned businesses and start-ups.
- 💰 Financing for tribal land acquisition, infrastructure and economic development needs.
- 💰 Acting as a non-political, long-term conduit to manage both intellectual and financial capital.

CDFIs are *non-bank lenders*: they make loans like banks, but do not collect deposits. This allows Native CDFIs to focus on education and capital deployment. Loans are made according to specific underwriting criteria and approved by loan committees. Loan committees may be comprised of elders, local financial professionals, and others with a desire to help their communities.

In addition to leveraging a tribe’s resources, a CDFI may attract capital from the US Department of Treasury, foundations, individuals and other lending institutions. The result amplifies benefits to communities by leveraging multiple funding sources to promote community health.

Jim Stanley is a member of the Quinault Indian Nation, Treasurer of the Tribal C-Store Summit Group, and Chairman of the Quinault Nation Enterprise Board. He works for Craft3, a Community Development Financial Institution. To contact Jim for comments, go to JimStanley.biz.



PUEBLO of JEMEZ

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Presort Standard
US Postage Paid
Albuquerque NM
Permit No. 1741

Boxholder
Jemez Pueblo, NM 87024

COMMUNITY NEWS

Election Update

The 2014 Gubernatorial general election scheduled for Tuesday, November 4, is just around the corner, and it's time again to exercise your right to vote!

Absentee voting begins on October 7

Early in-person voting begins on October 18

Our community can vote by early in-person voting on

Thursday, Oct. 30 and

Friday, Oct. 31

10 a.m. to 7 p.m.

at the Jemez Civic Center.

**You may also request an application for
an absentee ballot.**

**Precinct 15 polling location is at the
Walatowa Youth Center from 7 a.m. to 7 p.m.**

**Precinct 77 polling location is at the Community Resource
Center from 7 a.m. to 7 p.m.**

If you have questions, please contact Peter Magdalena, Senior Voting Rights Coordinator, at our Native American Voting Rights office at (505) 934-8826 (located at the Jemez Civic Center) or the County Clerk's office at (505) 867-7577.

PLEASE VOTE! LET OUR VOICES BE HEARD!



Jemez Farmer's Market

*Traditional pueblo farming
at its best...*

PUEBLO OF JEMEZ RED ROCKS

SATURDAYS 8 TO 10 A.M.*

**Schedule subject to change*

October 18

**For more information or if you want to sell your crops
at the Jemez Farmer's Market, please contact the
JHHS Public Health Agriculture Program at
(575) 834-7207 or
(505) 263-9059.**