

Seed Broadcast



agri-Culture
Journal

Cultivating Diverse Varieties of Resilience #7

SeedBroadcast

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SEEDBROADCAST holds the belief that it is a human right to be able save our seeds and share their potential, to be able to grow our own food and share this abundance, and to cultivate grassroots wisdom and share in its creativity. We seek to reveal the culture that has been lost in agriculture and believe that seeds are witnesses to our past. They have their own story to tell and it is up to us to listen.

SEEDBROADCAST encourages communities to keep local food and culture alive and vibrant through working together in creative and inspiring ways. We spend time with people on their farms, in their gardens, at seed exchanges and at community gatherings to dig deeper into the often unheard stories of local agriculture. Our traditional farmers, avid gardeners and local organic food growers are inspired by the seeds they sow and save, they take notice of what grows and what does not, they learn from the seasonal shifts, experiment with when to plant the first pea and when to harvest the seed for next year. This vital knowledge base of plant and human connection is what we seek to cultivate, disperse and nurture.

At the 1st annual Seed Exchange in Anton Chico a local farmer, who's family has been growing concha corn for many generations stood with his hand clasped around a corn kernel and spoke loud and clear "If we loose our seeds we will lose our culture."

Our ancient seeds and their diverse stories are in danger of disappearing. They are our lifeline to our past, present and future. Without these ancient, creative, and resilient seeds, we would lose our familial connection to the earth and its biota. So we invite you to hold a seed and listen to what stories it has to tell you, plant a seed and share its wealth. Then share this story with your neighbor and become an inspiration for others to join this radical seed sovereignty movement.

In the southwest our seeds are held in reverence as they hold nourishment not only for our bodies but our spirits. They store the stories that guide us through these vast fast-paced modern times and bring us back to our earth-based wisdom. With the rapid shift in our climate nothing is the same, our planting times are different every year, the pollination of the corn cannot be predicted, the monsoons perhaps will come or perhaps not, and with these changes we are losing some of our crop

"I just think it is really important that when you plant, you plant with a good heart, and before you irrigate, you pray to that water to make sure there is enough for all of the plants, and that they all get what they need, and that water helps them grow and keep growing as tall as they can. I do not ever want to see anybody go into that field with a bad mindset. Be respectful of your crops as well because they are living things too."

Hallie Garcia *Hallie is a member of the Southwest Conservation Corps, Food Corps in Acoma Pueblo*

diversity and are wondering how we will continue to feed our families and communities. So we have to make sure that our seeds and our ways of growing food can have time to adapt to these changes. Our arid land farmers are aware of this and have been for generations, we have a lot to learn from them.

We continue to gather and disperse this wisdom, making sure that there is a connectivity between farmers, urban gardeners, schools, and the community at large to open up the conversation about our locally sourced food production, food security and climate change.

We are honored to be able to join with such dedicated communities in the continued action of resilience to save our seeds.

You too can be part of this action:

We ask you to find some seeds, it could be from a walk where you gather wild grass seeds, or from your garden or the local urban farm, hold them in your hand and feel what stories they are holding. Seeds hold a wisdom that we need to listen to and if we do they will guide our way. Then scatter those seeds and tend them well.

It is time.

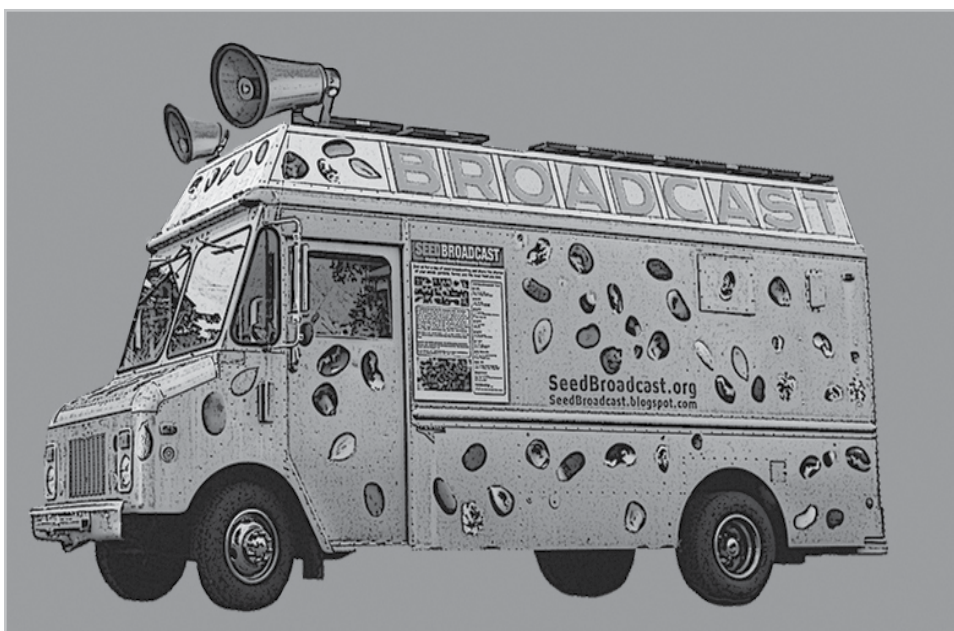
"No hay pais sin maiz." Mexican saying

FOR MORE INFORMATION AND TO GET INVOLVED PLEASE CONTACT SEEDBROADCAST@GMAIL.COM

TO FOLLOW OUR SEED PILGRIMAGES GO TO SEEDBROADCAST.BLOGSPOT.COM

WWW.FACEBOOK.COM/SEEDSHARE

"To have a seed, is to have everything."



7th Edition SeedBroadcast Journal

We would like to thank all who generously contributed to our 7th edition of the bi-annual **SeedBroadcast agri-Culture Journal**. We are building from the soil up and invite all who read this to consider contributing to the 8th edition that will be published in the Spring of 2017. This contribution could be a drawing, photograph, story, recipe, poem, or an essay, with relevance to the essence of seeds and seed saving practices. We are looking forward to hearing from you. Each of you holds a wisdom and it is this wisdom we hope to share.

Please include a short bio, images should be at least 300 DPI 6" x 8", and send us your mailing address as we will mail you a stack of printed copies to distribute in your own locale

THE DEADLINE FOR SUBMISSIONS IS FEBRUARY 15TH, 2017

Send submissions to seedbroadcast@gmail.com

We will be on the road with the Mobile Seed Story Broadcasting Station so look out for us. You can keep up with our travels and encounters with other seed lovers at on our website www.seedbroadcast.org and follow our blog at seedbroadcast.blogspot.com

We want to thank our fiscal sponsor Littlelobe, the McCune Charitable Foundation, Robert Rauschenberg Foundation Climate Change Solutions Fund, Santa Fe Art Institute, to our SeedBroadcasting cohorts especially the farmers that have allowed us into their fields and lives, Aaron Lowden and the Southwest Conservation Corps Ancestral Lands in Acoma Pueblo, www.sccorps.org/join/ancestral-lands/, Dr. Larry Emerson and Jennifer Nevarez of Tse Daa K'aan Lifelong Learning Community in Hogback, New Mexico, Beata Tsosie-Peña of Santa Clara Pueblo and the Española Food Oasis www.facebook.com/Espanola-Healing-Foods-Oasis-1697727540506515/?hc_location=ufi, Ron Boyd of Mer-Girl Gardens, in La Villita, New Mexico www.facebook.com/Mer-Girl-Gardens-295388580481343/. Also Rowen White, Sierra Seed Coop, sierraseeds.org, Marilyn McHugh at the Hummingbird project, www.hummingbirdproject.org, Native Seeds/SEARCH, www.nativeseeds.org, Rulan Tangen and Dancing Earth www.dancingearth.org, and to the many individuals for their continued support, Lacey Adams for graphic design and Cirelda Byran for distribution. We extend a huge welcome to all of our local and national partners and to our seeds that continue to inspire and give us hope.

For a list of our partners go to: SeedBroadcast.org/SeedBroadcast/SeedBroadcast_Roots.html

SEED=FOOD=LIFE

SEEDBROADCAST IS A COLLABORATIVE PROJECT INITIATED BY CHRISSIE ORR AND JEANETTE HART-MANN. WE CAME TOGETHER THROUGH OUR LOVE OF SEEDS, OUR PASSION FOR GROWING OUR OWN FOOD AND OUR ARTISTIC PRACTICE. WE STARTED A CONVERSATION, WHICH HAS EXPANDED AND SPROUTED INTO THE SEEDBROADCAST COLLECTIVE AND NOW INCLUDES RUBÉN OLQUÍN.

PLEASE HELP US GROW!

Support SeedBroadcast with a tax-deductible donation!

TO MAKE A TAX DEDUCTIBLE DONATION TO SEEDBROADCAST GO TO:

Online donation:

seedbroadcast.org/SeedBroadcast/SeedBroadcast_Donate.html

Or contact our fiscal sponsor Littlelobe for other payment options:

Phone: 505.980.6218

Email: info@littlelobe.org

Your donation will help us keep the Mobile Seed Story Broadcasting Station on the road in search of Seed Stories near and far. It will help keep the agri-Culture Journal free and distributed from hand to hand. It will help sprout SeedBroadcast projects throughout 2016 and beyond!

SeedBroadcast has been and continues to be funded by in-kind donations of time, labor, and money from collective SeedBroadcasters. Additionally, in 2012–2016 SeedBroadcast received generous grants from the Kindle Project Fund of the Common Counsel Foundation, McCune Charitable Foundation and the Robert Rauschenberg Foundation to support our yearly projects. We are also grateful to the individuals and institutions that have sponsored our participation in their public events helping to offset travel expenses. All of these funds are essential for the successful operation of SeedBroadcast.

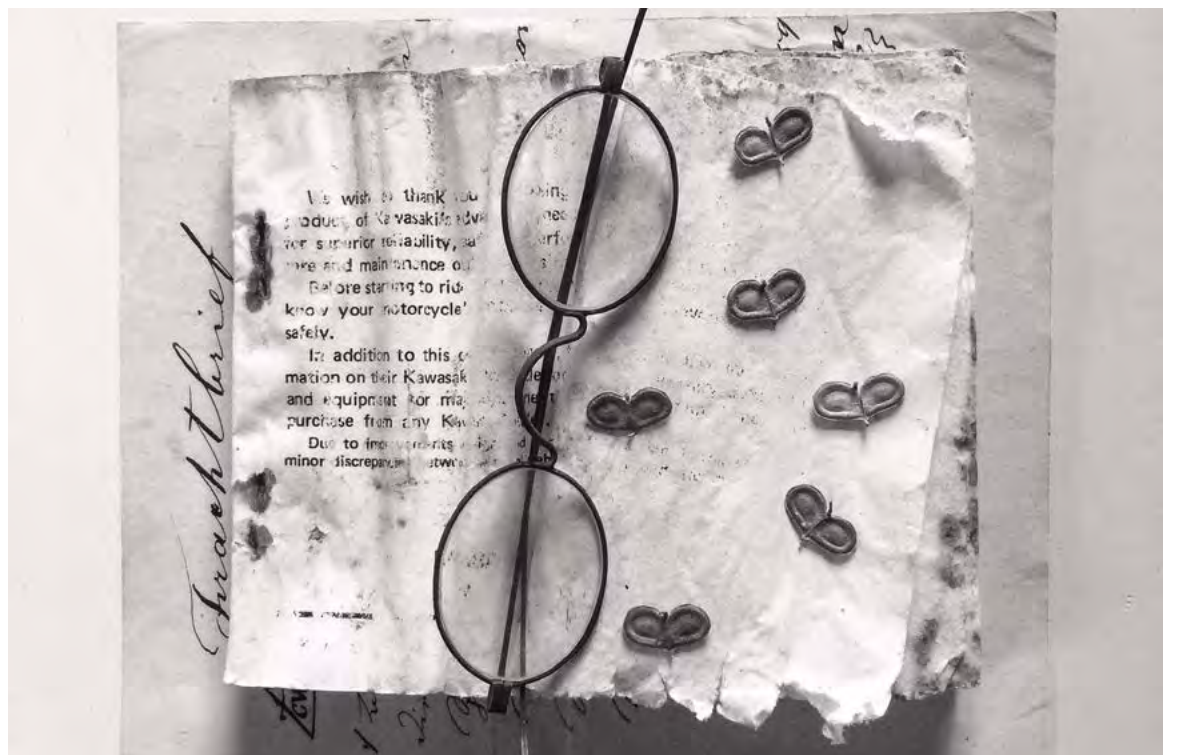
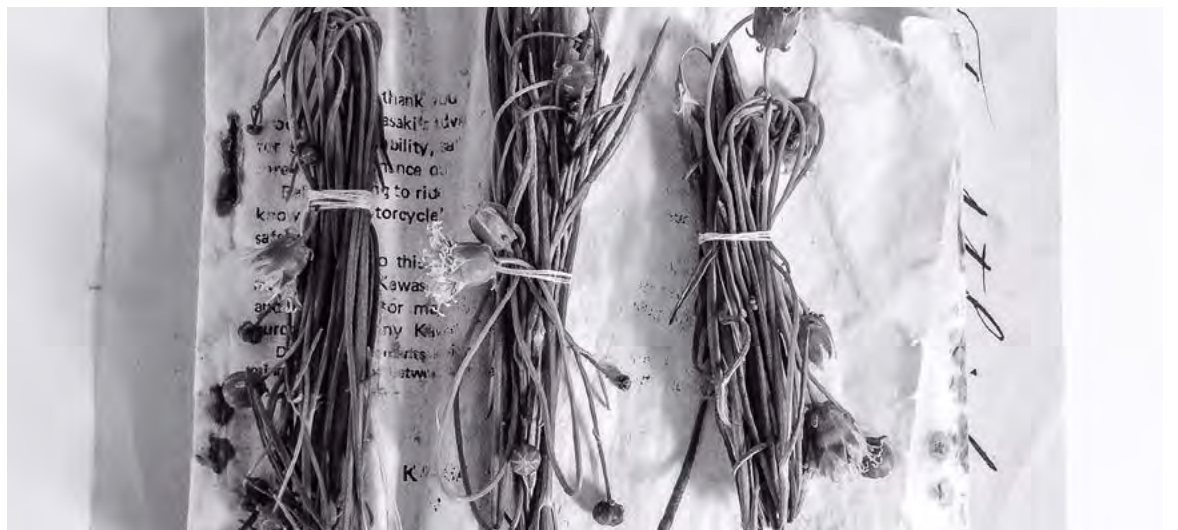
With the increasing demands for SEED Action now, we need help to ensure that our 2016/2017 Mobile Seed Story Broadcasting Station Tours, the SeedBroadcast agri-Culture Journal, and our new partnership with Native Seeds/SEARCH, which will focus on food and seed sovereignty in times of rapid climate change. Your donation will help us to build the capacity to dig deep, sprout tall, and shout out Seed Stories across the land.

SeedBroadcast thanks you for your support and BELIEF in the power of Seeds, Stories, and agri-Culture!

"Seeds have the power to preserve species, to enhance cultural as well as genetic diversity, to counter economic monopoly and to check the advance of conformity on all its many fronts."

MICHAEL POLLAN, SECOND NATURE: A GARDENER'S EDUCATION





GARDENERS ELEXIRS

IREN SCHIO

IREN SCHIO WAS BORN AND RAISED IN ZURICH, SWITZERLAND. SINCE 1995 SHE HAS LIVED IN ABIQUIU, NEW MEXICO. SHE WAS A LONG TIME ARTIST IN RESIDENCE AT LITTLE EARTH SCHOOL IN SANTA FE, AND IS CURRENTLY REGULARLY WORKING WITH CHILDREN AND YOUTH IN ABIQUIU SHE LOVES TO GARDEN AND HIKE "I HAVE BEEN CREATING MIXED MEDIA WORK ALL MY LIFE. I LIKE TO CALL IT VISUAL POETRY".



SEED-SWAP-SHARE-CONNECT

DANIELLE JOHNSON

I recently received an invitation to a food sovereignty event in Tucson, billed as an “intertribal gathering for food sovereignty, culture and intergenerational transmission of knowledge” where the participants plan to share “traditional foods, medicines, seeds and plants”. This tantalizing description got me thinking about the act of sharing and swapping seeds, and the endless possibilities for connection that this simple but profound act can have.

The first seeds that someone gifted to me were corn. Small, deep red ears of a popping corn, which I treasured for some years afterwards. The lady who gave them to me kept a herd of goats and had a market garden in Nelson, New Zealand. She said she didn’t often encounter people interested in seeds and had tried in vain to set up a local seed network. When I grew this popcorn, I was slightly ignorant of corn genetics, and was very surprised to find beautiful big blue and mauve ears mixed in with the red. I loved this new, strange accident, and proudly gave some to a family with an organic vineyard whom I met a few months later. The family kept a variety of animals, and the children, who always seemed to be playing with various creations from their garden, were instantly drawn to the dusky, dreamy colors. Since then, seeds have connected me to many people. Sometimes, these interactions – after workshops, while buying a second hand bike – have been fleeting: snippets of lives shared as chicory, corn and chili seeds trade hands. Other times, swapping or gifting has seeded a friendship, an enduring tie that will grow over time.

Seeds are shared in different ways throughout the world, from intergeneration farmer-to-farmer seed exchange networks to the use of community seed libraries, and from chance encounters to organized seed swaps. Seed swaps are an excellent way to share and receive seeds. These events happen in many countries, and allow gardeners to trade or gift some of their prized varieties to others in their region. Often, there is a focus on the exchange of locally adapted, open-pollinated or heirloom seeds, which are no longer commercially available. Attending a seed swap is a wonderful way to access unusual, locally appropriate seeds, to increase the diversity in your garden, and to build community. Below is a small list of some of the seed swap events that take place around the globe each year. There are numerous seed exchanges and swaps that happen throughout the US. Just try googling “annual seed swap” for an event in your area.

Seedy Sunday, Brighton, UK

First held in 2001, this is the UK’s biggest and longest running community seed swap event. Where else can you find climbing beans by the name of ‘Nun’s Belly Button’ and ‘District Nurse’? Next event February 2017.

www.seedysunday.org/index.aspx

Southern Seed Exchange Seed Swap, Christchurch, New Zealand

A regional event that offers attendees the chance to access local cultivars and lesser-known nutritious food plants. Seeds offered from all over the world, but which have been previously grown with success in the Christchurch area. Next event September 2016.

www.southernseed.org.nz

Pan-Hellenic Festival of Traditional Exchange, Paranesi, Greece

An annual event, now in its 17th year, which brings together seed savers from throughout Greece and beyond. Hosted by the seed organization, Peliti, the focus is on swapping and conserving traditional varieties. Some sources say this is the biggest seed swap event in the world.

www.peliti.gr (in Greek)

Reclaim the Seeds Festival, Wageningen, Netherlands

An annual day of seed-themed talks, workshops, demonstrations and seed swapping at the University of Wageningen. Happens in February.

www.reclaimtheseeds.nl/index.php/english-home

Kauai Community Seed and Plant Exchange, Kauai, Hawaii

Seed exchanges have been held twice annually, at the time of the Spring and Autumn equinoxes, since March 2008. Participants exchange non-invasive, non-GMO plant materials, and share seed-related wisdom.

ribg.org/kauai-community-seed-and-plant-exchange-2/

Seedy Sunday Storytelling Session, Durban, South Africa

This event, hosted by CitiZen Gardens in August 2016, allowed attendees to swap seeds, share stories and participate in a youth and seed ceremony.

www.facebook.com/events/567923633412706/

Annual Indigenous Farming Conference, Minnesota

Sponsored by the White Earth Land Recovery Project, this event brings together farmers, seed keepers, researchers, professors and students, amongst others, to discuss seed-related matters, share knowledge and exchange traditional varieties of seed. Happens in March.

welrp.org/13th-annual-indigenous-farming-conference

BASIL Annual Seed Exchange, California

The Bay Area Seed Interchange Library hosts this event every March, which includes information on seed libraries and seed law, as well as the seed swap.

ecologycenter.org/tag/seed-swap/

WYLDE Center Annual Seed and Scion Swap, Georgia

A gathering of gardeners from the Decatur area, where the emphasis is on making connections within the bioregion while sharing knowledge and heirloom seed and scion wood (for fruit trees). Held in January.

wyldecenter.org/seed-and-scion-swap/

Slow Food Piedmont Annual Seed Swap, North Carolina

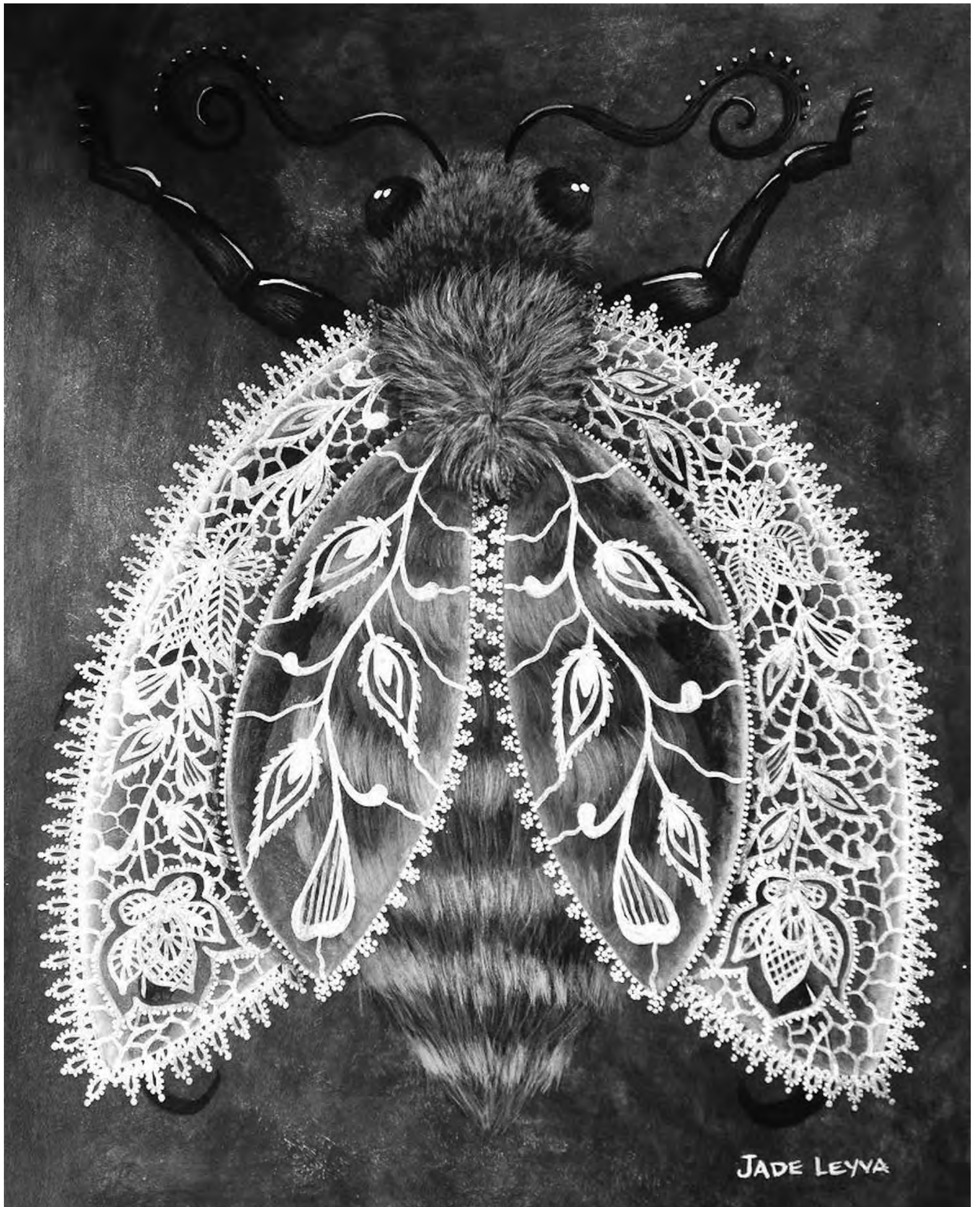
At this event, gardeners share heirloom seeds, a potluck lunch and can document the stories that go along with their seeds. Held in January.

www.oldsalem.org/events/event/annual-seed-swap/

DANIELLE IS A GRADUATE STUDENT OF ANTHROPOLOGY AT THE UNIVERSITY OF ARIZONA. SHE IS INVOLVED IN RESEARCH INTO THE IMPACTS OF CLIMATE CHANGE IN NEW ZEALAND, AND CREATIVE SOLUTIONS TO FOOD INSECURITY IN THE SOUTHWEST. SHE ENJOYS SHARING SEED-RELATED KNOWLEDGE WHENEVER POSSIBLE, AND IS STILL TRYING TO LEARN HOW TO GARDEN IN THE DESERT.

SAY IT WITH ART

JADE LEYVA



JADE LEYVA

"DRONE BEE LOOKING PRETTY FOR THE QUEEN"

14" X 11"

JADE LEYVA HAS BEEN CREATING ART SINCE SHE WAS A YOUNG GIRL IN MEXICO CITY. HER INFLUENCES RANGE FROM PRE-COLOMBIAN TO POST-MODERN. IT IS AT TIMES WHIMSICAL, CELEBRATORY AND REFLECTIVE, YET ALWAYS THOUGHT PROVOKING AND EXPRESSIVE - A VISUAL "MAGICAL REALISM". THE CENTRAL THEMES OF HER WORK ARE LOVE, UNITY, AND OUR FRAGILE RELATIONSHIP TO MOTHER EARTH.

EDEN REFRAMED:

AN ECOLOGICAL AND COMMUNITY-BASED ART PROJECT

BEVERLY NAIDUS



This project contains a food forest, a soil remediation bed and a story hive/seed exchange. It uses permaculture design principles to demonstrate how to make a low maintenance perennial garden that feeds visitors, cleans up toxic heavy metals in the soil with plants and mushrooms and archives the stories of farmers, gardeners and visitors. People were asked why they plant seeds in a time of ecological crisis and their stories were written on pieces of cedar treated with bees wax and place in the cubbies and drawers of the story hive. Visitors can read those stories and contribute their own, as well as leave or take seeds for their gardens opened to the public in 2011, Eden Reframed offers the public a meditative space where events honoring the solstices and equinoxes take place. This project was funded by the Royalty Research Foundation and was originally designed for a very contaminated area, a "brown field" on Vashon Island known as the Beall Greenhouses, after some the owners of the latter property bailed, the project was resited at one of the Vashon Parks. A precursor to this project was a series of digital photo collages entitled Reframing Eden (2010) exhibited on Vashon Island at Valise Gallery and featured in slide shows about ecological art by Lucy Lippard.



BEVERLY NAIDUS IS AN INTERDISCIPLINARY AND SOCIALLY ENGAGED ARTIST WHO MAKES INTERACTIVE PROJECTS ABOUT HER LIVED & WITNESSED EXPERIENCES TO HEAL AND TRANSFORM THE LATTER. SHE WORKS IN MANY MEDIUMS, LETTING THE CONTENT DETERMINE THE FORM, AND OFTEN COLLABORATES WITH OTHER CULTURAL WORKERS TO CREATE INTERACTIVE PROJECTS. SHE FACILITATED & DESIGNED THE PERMACULTURE INSPIRED ECO-ART PROJECT, EDEN REFRAMED, ON VASHON ISLAND, WA. SHE IS THE AUTHOR OF ARTS FOR CHANGE: TEACHING OUTSIDE THE FRAME AND FACILITATES A UNIQUE STUDIO ARTS CURRICULUM FOR THE UW TACOMA CAMPUS.

WWW.BEVERLYNAIDUS.NET

WWW.EDENREFRAMED.BLOGSPOT.COM





INTENTION. HERITAGE. COMMUNITY:

ESPAÑOLA HEALING FOODS OASIS GROWS LIFE

CHRISTIE GREEN

"The stone steps are beautiful. I gave them offerings and thanks and talked to them about living on the hill." Beata Tsosie-Peña's words, beliefs and intentions have infused the Española Healing Foods Oasis (HFO) from the beginning. She had a vision to cultivate food, meaningful experience and renewed beauty on a slope of land in Española between City Hall and Valdez Park. She also envisioned sharing traditional dryland farming techniques with multiple generations and cultures towards a renewed appreciation for centuries-old practices. That vision is emerging through soil, seed, plants, water and stone with the help of many hands.

"I've had this idea," Beata told me in Spring of 2015, "that we could make this a place of healing. We could bring people together to learn and share through medicinal and edible plants." I knew from the beginning that this project with Beata, Tewa Women United (TWU) and more than 30 local organizations was an opportunity I wanted to be a part of. As a professional landscape designer, I have the privilege of working with diverse clients on diverse small- and large-scale land-based projects from concept to implementation. But this one was different. From the first time Beata, Scott Davis and I met at the TWU office, I felt at home, among people whose intentions and goals run deep.

Beata's prayers and opening blessing for that meeting and every meeting and work day thereafter have set the intention, tone and integrity for this project. The rhythmic Tewa

invocation of gratitude reminds me that the process and products of the Oasis have positive impact beyond this slope in Española. Through intention, consistent and persistent efforts and the combined ability of many, there is potential to coalesce human and non-human energies into something for a greater good. The Oasis tells the story of medicinal and edible plant heritage, dryland farming techniques, water harvesting and traditional foodways through shared community experience. Beyond this story and teachings, the Oasis also offers hope for ecological and cultural regeneration.

The 1.5-acre site is situated on an extreme slope, central to the cultural hub of Española among City Hall, Valdez Park and the Lucero Center, all within walking distance of the City Plaza. It is also part of a growing network of food-based activities and centers like the Española Hunter-Ford Community Garden now germinating in an intersection parking lot to resuscitate soil and people alike.

About a year and a half ago, we began with Phase I drawings to communicate Beata's vision. To complement and inform the drawings, we developed a plan to implement the project in three seasonal phases and established the budgets for each phase, identifying how much financial and in-kind assistance would be needed. In July 2015, we presented the vision, implementation plan and budget to the City Council of Española and were met with overwhelmingly positive feedback and support.

With their blessings and encouragement, we were on our way to realizing Beata's vision.

Since our first sharing with the City Council and imagining the phases of work, the HFO project was awarded a McCune and US EPA grant, and has garnered more than \$100,000 in monetary and in-kind donations and logged over 500 hours of volunteer labor.

In May 2016, with the help of Martin Garcia of Anchor Engineering, we developed a plan for passive water harvesting utilizing landform grading techniques to create three lateral series of berms and swales and adapted the planting and hardscape plan to complement the grading. During Phase II implementation, the City of Española, with skilled workers and heavy equipment, helped do the landform grading and trenching for the drip irrigation system, designed by Amy Bell of Groundwork Studio and installed by Scott Davis. Along the swales, we have planted over 200 native tree, woody, perennial and herbaceous species with the help of hundreds of volunteers of many ages during community work days. With plant, soil, seed and mulch donations from Sostenga, Flowering Tree Permaculture, Plants of the Southwest, Four Bridges Travelling Permaculture Institute, CARE Coalition and multiple other organizations and individuals, two of the swales and slopes have been planted, with the third to be planted in late August and early September.

To hold the disturbed slope soil in place, prevent erosion and help direct moisture into the ground, a variety of native grasses and perennials have been seeded, topped with locally sourced compost and mulch. Locally quarried 3' x 1.5' x 6"



sandstone slabs will provide stable access up the slopes from lateral pathways formed from locally quarried aggregate gravel. Volunteers working together during community workdays in collaboration with professional contractors will be installing the steps and walkways over the coming two months.

The plants, our living food, medicine and culture story-tellers, species list has been co-developed among Anglo, Hispanic and Native community members, with Beata's guiding principle of featuring pre-contact indigenous peoples' diet staples. As we sat together to review the list, peruse reference guides, look at pictures of plants and imagine their placement on the slope, we laughed and marveled at the different names, uses and stories each of us associates with these plants. "I've known that plant to help with respiratory ailments." "We use its flower for ear infections." "The roots are good for prostate illnesses." Said three women about the same plant: mullein. Three Leaf Sumac (*Rhus trilobata*), Wax Currant (*Ribes cereum*) and Native Tea (*Thelesperma megapotamicum*) are a few of over 120 species to be featured.

The names of plants and their uses will be provided on signs, with the names featured in Tewa, Spanish and English. We imagine having QR Codes for each plant and the opportunity to share stories, information and the evolution of HFO virtually with communities locally, nationally and internationally. A group from Guatemala has already been a part of sowing and planting at the HFO, offering lore and techniques from their culture to complement the rooted local techniques of northern New Mexico.

Phase III, the portion of work closest to Valdez Park, includes curvilinear concrete retaining walls with bancos, heirloom fruit trees and perennial and annual pollinator-attracting groundcovers. This area will be irrigated utilizing progressive sub-surface drip infrastructure that hydrates plants at their root zone without moisture loss through evapo-transpiration. This Phase is scheduled to begin in Spring 2017 with wall and banco construction followed by tree-planting. What may have seemed like an unattainable or unrealistic set of goals is now palpable. Phase II is almost complete, with Phase III beckoning in the new year.

To say that a vision is being realized is obvious. To understand the beneficial impacts of this realization is less obvious. Tiny hands of infants situated beneath the shade of an umbrella help sow seeds. Teenagers move cobble by hand to form pathway borders. Hispanic elders

offer San Isidro blessings during the first workday procession. Deep swales collect and slow the fall of summer monsoons. Native shrub roots hold erosive soil. Corn seed is passed from hand to hand with "this is the heartiest variety" from the elder-down-river message connecting age-old genetic intent with the cultural richness of this agricultural valley. Yes, I am

learning -and savoring - the depth of intention, heritage and community expressed by Beata Tsosie-Peña, Tewa Women United and the collective coming together of people, resources and spirit of place that the Española Healing Foods Oasis has just begun to propagate. "We're getting there" Beata says to me with her gentle smile. Indeed, we are.

Along the swales, we have planted over 200 native tree, woody, perennial and herbaceous species with the help of hundreds of volunteers of many ages during community work days.



For more information or to become involved with the Healing Foods Oasis:

Tewa Women United: tewawomenunited.org/

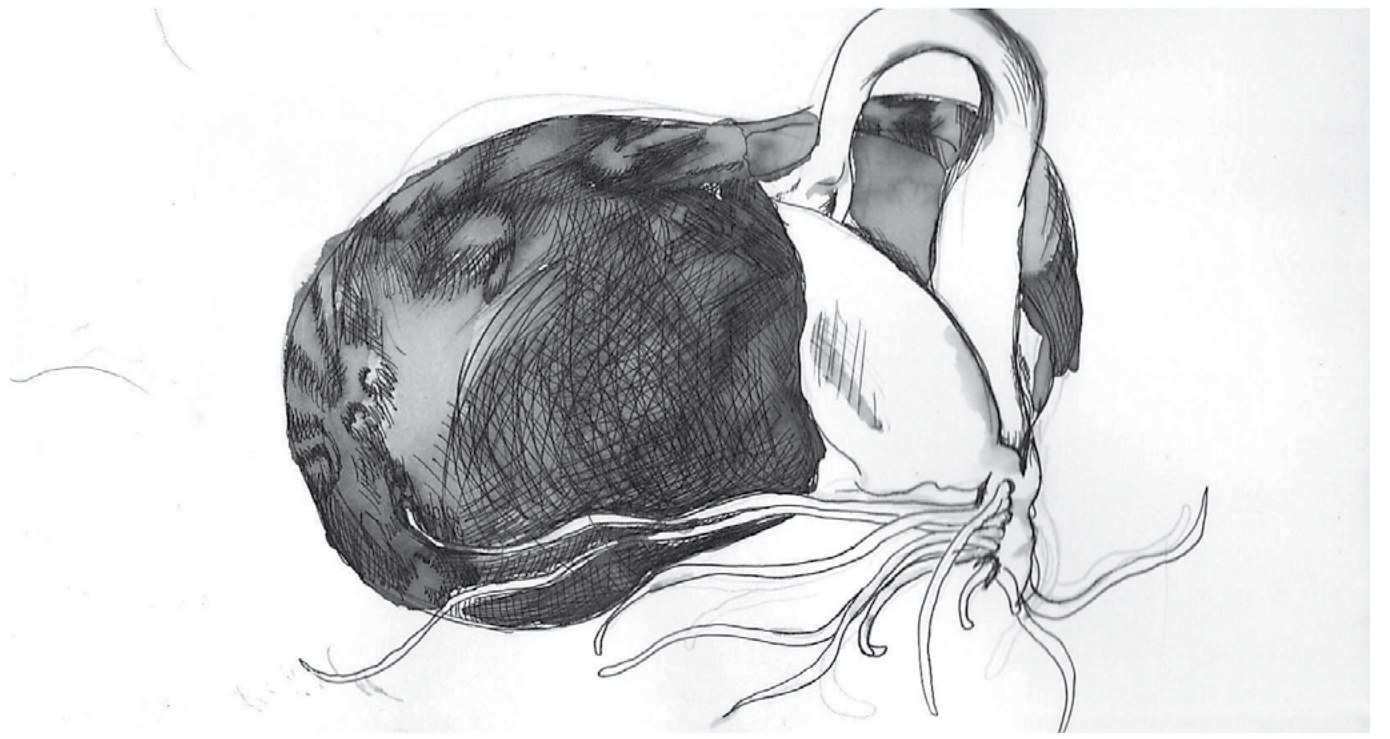
Espanola Healing Foods Oasis on Facebook: www.facebook.com/Espanola-Healing-Foods-Oasis-1697727540506515/?fref=ts

Maia Duerr: maia@tewawomenunited.org

Christie Green: christie@beradicle.com or beradicle.com

CHRISTIE GREEN IS THE PROPRIETRESS OF DOWN TO EARTH, LLC AND RADICLE IN SANTA FE, SPECIALIZING IN CONTEMPORARY EDIBLE AND NATIVE PLANT PALETTE LANDSCAPE DESIGN UTILIZING RECYCLED EFFLUENT WATER AND RAINWATER HARVESTING. SHE DELIGHTS IN DESIGNING SPACES OF ECOLOGICAL HEALTH AND CULTURAL MEANING THAT CULTIVATE RENEWED CONNECTION TO PLACE AND APPRECIATION FOR THE EXTRAORDINARY IN THE EVERYDAY.

PHOTO CREDIT: TEWA WOMEN UNITED



THE SCARLET RUNNER BEAN

SAMANTHA BRODY



"I am inspired by the basic form of seeds. Each designed and electronically charged for the right moment of transformation. I brought my eye and hand together to document the transformation of this Scarlet Runner bean seed. My daughter put in her mouth one day so we planted it. I drew the seed almost everyday for the first few weeks. Using pencil, ink and beet juice on watercolor paper."

STRAWBERRY PATCHES

CRIS FRANCO

I have a story to share
of relatives gone
but not
because you see
I carry their DNA.
Strawberry patches
in every shadow
has been my vision
for every home.

Last week I learned
dearest Grandfather
unknown to my skin
and these eyes.

You planted strawberry
patches
in every shadow
at every home.

You see some things aren't learned
but known
in every cell.

COTTONBALL GODDESSES

FOR RACHEL BLANK

I have only known
Cottonball goddesses
To grow
On the ground

But she said
They're in the sky
In this part of New Mexico

CRIS FRANCO BOUNCES BETWEEN BEING A RURAL AND AN URBAN SEED STEWARD. CURRENTLY, SHE CAN BE FOUND RESIDING IN PHOENIX, AZ. HER SEED LIBRARY WEBSITE IS RSSSL.ORG.

MARKET STORIES SABRA MOORE

THE FARM SHOW was organized in two manifestations in 2014 and 2003 by artist and market manager Sabra Moore to collect and honor the stories of growers Moore had gotten to know at the Española Farmers Market in Española, New Mexico. There are 31 stories collected from these two projects and the stories for this segment bring us past slightly half of this documentation of a community. New farmers keep arriving at Española Farmers Market, and each person brings a complex story about their relationship to the land and the cultural layers that go into the methods of planting or the selection of seeds or the ways a farmer trains a younger relative or friend. Two of the following stories were collected by artists participating in the 2014 FARM SHOW, Norma Navarro and Carmen Campos. Sabra contributed the third story, a 2003 interview with Chimayo orchardist Ralph Trujillo, who died a few years after this interview. As our climate changes, we need to listen to people like these growers, who are attuned to adapting to the vagaries of weather and other intrusions. We also need to keep the memories of the way things have been in order to know how to adapt to how things are fast becoming.

Sabra Moore, August 2016



JOSE & LUZ LOPEZ

Is this family farm or is it a new farm?

The place I am farming in El Quique is a pretty new one. I moved to this place and farm around six years ago, in about 2008 after the death of my son. I had previously been farming the land in our place in Nambe. That farm was a generational one. My father and grandfathers had planted and farmed there for many years. The farm in Nambe is now mostly alfalfa and used for the sheep.

How did you learn to farm? Did your parents or grandparents farm?

I was taught by my parents and grandparents. I watched and then I was taught to weed and hoe. Later on we were allowed to plant the seeds. My parents would plant vegetables for the home. Vegetables like squash, carrots, corn, etc., were grown for the use by the family and never for the market.

How long have you been farming?

I have been farming for many many years. For all my life it seems. My father and mother would take me out to weed as a child and help with the sheep.

What aspect of farming do you enjoy the most? What is the hardest?

Of course I enjoy picking the fruits of our labor. Picking and enjoying the vegetables is the best part of farming. The hardest part of farming is the weeding and the hoeing. That is very hard work.

What is your favorite crop?

Chile is my most favorite crop. It is also one of the hardest to grow.

Who works with you on the farm?

The only person who works with me on the farm is my wife, Luz. She and I work together. She has some knowledge of how things work at in the garden. She works hard with me in the garden. She helps me pick and wash a lot of the produce. Later, she works hard in preserving for the winter. She is very good at working at the Farmer's Market. She cleans and sells the produce. She makes the best mix of dried avas and chile. She also makes the best zucchini bread from the zucchini we grow. She mixes the ingredients and freezes it and then she pulls it out when she wants to bake it.

Which was the hardest year?

The hardest year was about six or seven years ago. That year we ran out of water for a while. The river was dry. The drought was very, very bad. In the afternoon we would go out with a can and add a little water to each individual plant in an effort to keep them alive. Thankfully we finally got some water and we were able to get some produce.

When was the most plentiful year?

The best year was when we planted here in El Quique. That year we had a lot of everything. We had squash, corn, chile, carrots, onions, and many other things.

Along with eggplant, okra, chard and the usual vegetables, this year we planted fennel and kale. We have also planted something we call chile cayote. I had lost the seed and I just found it and I am hoping to get some of that produce. It is a large watermelon looking vegetable. It is solid and the flesh is used to make a preserve. It is used to make a candy.

What advice would you have for a young farmer?

I would say to a young farmer to be prepared for a lot of hard work. Expect to put in long hours in the sun and in the garden. The pay is in the produce that you can pick and enjoy in the fall.

LUIS MANUEL & GUADALUPE OJEDA

Being close to land and growing food are natural ways of life in Yuriria, Guanajuato. Both Luis Manuel and Guadalupe grew up watching, helping, and learning to farm from their parents and grandparents. Yuriria is a town about twice the size of Española, New Mexico. It shares a long history of agriculture, with a large lake on the north side of town. Here in New Mexico, they have learned to irrigate using the acequia and are always taking risks and planting new varieties of vegetables that are uncommon in Guanajuato. Luis Manuel works closely with Issac Atencio, the mayor-domo in Santa Cruz, cleaning, maintaining and using the acequia. They do not have a tractor of their own, so after Senor Atencio plows, they build the furrows by hand. During the winter the land is used for pasture, so the Ojedas practice chemical-free farming.

All the plants and vegetables are beautiful to them, although Sarahi, the six-year old second daughter, especially enjoys the foliage of the carrots and how the seed heads burst out like an umbrella. Luis's mother, Josephina, particularly loves the garbanzos they grow.

The Ojedas have been farming for about six years in Santo Niño and in the Española Valley for eight years. Luis Manuel's father, Jose Luis Ojeda, spends much of the day in the fields caring for the plants. In addition to farming, Luis Manuel works nights at Walmart and Guadalupe is raising her three beautiful children, Josephina, Sarahi, and Jose Miguel.

For the Ojedas, farming is a continual practice in humility, being willing to take risks, and learning. When they have questions they often turn to local farmer Salvador Corona, also from Yuriria, and other long-term local farmers. This year the grasshoppers were a challenge to the entire state. One farmer recommended powdering the plants with flour to detour the grasshoppers. They offer this advice to other farmers for some grasshopper relief.

Interview by Norma D. Navarro, 2014



RALPH AND ROSE TRUJILLO

I noticed the orchards first, set down in the valley near the road, the lines of fruit trees dark green against the pink hills of Chimayo. Then I saw the orange fence that Ralph Trujillo had described, and the fruit stand with its sign announcing Rancho Chonito. Other artists have noticed the beautiful setting of the home place where five generations of the Trujillo family have lived since at least 1743. Looking ahead to the children and grandchildren, they can count eight generations of Trujillo's on that land. Ralph and his wife Rose proudly showed me the painting of their fruit orchards that one artist had given them after a season working to capture and light and tone of the place.

Rancho Chonito is named for Ralph's father Encarnacion. People called by his nickname Chono. He and his wife Eulogia Roybal Trujillo raised eight children there, on land that the Trujillo's had acquired from the Romero's in the eighteenth century. Some think the earliest Trujillo's might have settled the area around 1650. Ralph believes that some Spanish people stayed in Chimayo during the period of the Pueblo Revolt, rather than marching to El Paso with the others. The land is irrigated by an acequia fed from the Canada Ancha; a thick row of cottonwoods marks its passage through the fields and orchards.

Ralph, the youngest, returned with his wife Rose to tend the orchards and live in the family's old adobe when he retired from the Air Force in 1967. Rose grew up in Guam and the two had lived in a variety of places before resettling in Chimayo. We sat that day on the couch and looked at photos from a friend's wedding in Japan and from the hydrogen bomb explosion in Enewetak that Ralph had witnessed as a service man. One old album showed Ralph's family posed in front of the house where he and Rose now live. Ralph is the baby in his mother's lap. Another shows a young lanky Encarnacion seated in a photographer's studio between two cousins. Many kin of the Trujillo family still live on the lands adjacent to Rancho Chonito.

Encarnacion had planted some of the fruit orchards; a few apple trees are almost eighty years old. But Ralph and Rose planted most of the orchards starting in 1972. They raised six sons; two of them have settled on the bluff above the old house and work at other jobs, but still help with the trees on occasion. They grow many varieties of apples, cherries, early pears, Asian pears, peaches, apricots. A large metal fruit storage shed stands behind the house and big trees

shade the yard. We picked some small green pie apples from one of his father's old trees and I enjoyed the crisp tart flavor as I drove home.

This year the fruit suffered from the late spring frost and also from the scarcity of bees. A beekeeper had brought hives to the orchards last spring, but not this year. In the past, wild bees that built their hives in the canyons had pollinated the trees. When the Cerro Grande fire sent thick smoke into the Española Valley and the hills around Chimayo in 2000, the wild bees left, and have not returned.

Usually Ralph and Rose take their fruit to the farmers' markets. Rose described how she used to bring her sons with her when they were small boys. They sold tomatoes and other vegetables then as well as fruit. Now they only sell fruit. They also sell from the fruit stand that Ralph's father built along the road. The road was plowed in front of their house in the 1920s, separating the house from the fields and lower orchards, then paved in 1954.

Beyond the orchards are alfalfa fields, and beyond that, across the acequia, public land where another market grower pastures her cattle in winter. If you climbed straight up and down the pink hills, you would get to Velarde, but why leave Rancho Chonito?

INTERVIEWED BY SABRA MOORE, 2003

SABRA MOORE IS AN ARTIST LIVING IN ABIQUIU, NEW MEXICO WHOSE ART PRACTICE OFTEN INCORPORATES COLLABORATION WITH OTHER ARTISTS OR COMMUNITY MEMBERS. SHE IS THE LONG TIME MANAGER OF THE ESPAÑOLA FARMERS MARKET AND FEELS ARTISTS AND FARMERS SHARE CREATIVE ENDEAVORS.

IMAGES COUNTERCLOCKWISE FROM LEFT:

EDITH LOPEZ, GRANDDAUGHTER OF VENDORS LUZ AND JOSE LOPEZ CIRCA 2018 HOLDING UP A WINNING ROOT VEGETABLE

2015 BIGGEST VEGETABLE & BEST POEM CONTEST, ESPANOLA FARMERS MARKET

LUIS MANUEL OJEDA'S DAUGHTER SARAHI WATERING THE SUNFLOWERS AT THE MARKET CIRCA 2013.

OHKAY OWINGEH PRE-SCHOOL CHILDREN ENJOYING THEIR LUNCH AND THE MUSICIANS AT THE MARKET, 2015.

CICLO ANNUAL DEL BOSQUE DE LA VEGA

ABEL RODRIQUEZ
TEXT: NORA KOVACS

Colombian artist Abel Rodriguez reconsiders conventional forms of botanical illustration with his 12-part series, titled *Ciclo anual del bosque de la vega* (Seasonal changes in the flooded rain forest). As an indigenous artist and botanist from the Nonuya community in the Amazon forest, Rodriguez was forced from his home in the 1990s due to exploitation of natural resources and subsequent violence in the area. He thus took to drawing the Amazon, his home, entirely from memory and his series at SITE Santa Fe documents the seasonal changes of local flora and fauna, as he remembers them, over the course of a year. In contrast to the sterile, impersonal European botanical illustrations we are generally used to seeing in scientific studies, textbooks, and the like, Rodriguez's renderings are deliberately imperfect and infinitely more intimate. They reflect a knowledge and appreciation for plant and animal life that only those living in the region could fully understand. Rodriguez's drawings are not the kind of images that one could simply flip through in a textbook and forget the next day, but a kind that remain intricately engrained in memories for years and years to come.



NORA KOVACS IS AN ARTIST, WRITER, AND ASPIRING CURATOR, CURRENTLY BASED IN OLYMPIA, WA. SHE HOLDS A BACHELOR OF ARTS FROM NEW YORK UNIVERSITY AND MOST RECENTLY COMPLETED AN INTERNSHIP IN THE EDUCATION/OUTREACH AND EXHIBITIONS DEPARTMENTS AT SITE SANTA FE.

PHOTO CREDIT: ERIC SWANSON



WILDFLOWERS

PETER CALLEN



Wildflowers produce native seed, which is some of most amazingly adapted seed in the Southwest. With this summer's drought, we had ~ 1/2 inch of rain per month for 7 months in a row, so garden crops suffered severely, even with irrigation plants did not produce or grow well. The native prickly pear crop is good however, and with recent rains, some garden crops are coming back. Carrots are finally starting to germinate! Tomatoes are hanging in there, and the Chard is still producing. Apples, even though they produced fruit, had weak stems and dropped or shriveled on the tree. Apricots produced well, and late peaches are hanging in there. It was a hard summer, but with diversity of crops and maintaining the hardy ones with irrigation, it is possible to weather the storm of dry, sunny, and cloudless months.

PETER CALLEN CULTIVATES ORCHARDS,
GARDEN CROPS, AND NATIVE PLANTS NEAR
PLACITAS, NEW MEXICO

PATHWAYSWC.WORDPRESS.COM/

SPRINGTIME AND EARLY SUMMER NATIVE WILDFLOWERS OF MID-MAY NEAR PLACITAS, NM.

- 1. PRAIRIE BLACKFOOT DAISY
- 2. MILKWORT
- 3. INDIAN PAINTBRUSH

- 4. EPHEDRA
- 5. HEDGEHOG CACTUS

have created with text signs they will write to show why animals are important to a garden and to plants. The garden will soon be graced with the teachings of the children who know the place.

Project Learning Tree has been giving GreenWorks! Grants for over 20 years, to projects that support children's actions, ideas, voices. Projects are only awarded if children's decision-making and actions are built in. The grant they gave to us in January has helped us expand the infrastructure of the outdoor classroom space (pavers under the pergola tables, class sets of gloves and trowels) and supported the process of research and artistry to create the exhibits. Project Learning Tree also requires that further community support be built in to each awarded application. Our project dovetails the support of Plants of the Southwest, Mosaic Artists of New Mexico, NM Museum of Natural History & Science, and more generous support from the garden's founder, Kiwanis Club of Albuquerque.

There are people who show up at any and all hours to the Kiwanis Learning Garden – other groups of children and families who visit regularly, families who bring their birthday parties, mothers

who nurse their babes while older kids explore, folks who regularly visit for solitude, folks who come to look around. Soon, they'll have some amazing mosaics to look at and information to read about animals that could be around the corner, right next to them, in the garden, thanks to some awesome children who care for the place.

SUPPORTING CHILDREN IN A PUBLIC GARDEN

CIRREDA SNIDER-BRYAN

Julia searches for the seedpods to collect. Corbit pulls the hose into the tank and runs the water to fill it. Amadeus articulates the size and location and probable relative of a flying insect. Beth wants to take the watering can round to all the plants. Alyssa grabs the Tasting Kit to create the salad she will soon gather. Jaden wants to build with wood. Max sums up our activity in one word, with a wide smile. Zen nimbly forms the intricacies of paleo body forms. Cade acts out the body motions of an animal and makes a joke. Seamus sees the blooming garlic chives and digs to see their roots. Saja and Emily and Amadeus create signs urging protection of Cottonwood roots. Paige happily helps Lisa lay the fabric over the hole. Josiah wields the glass cutter and shows others how to break tile. Logan would like to explore the Worm Farm. Kai the elder knows the sand box needs to not have a bottom, to go on and on into the depths. Cate decides to plant a new apple tree. Yaku carries the lizard gently in his hand throughout his morning ramblings. Micah sits with her dad amidst the stalks, learning to thin them. David diverts the water into a network of pathways. Ted probes with a shovel behind the pump house. Kai the younger likes the sound and the way the rake feels as he pushes it on the circle sidewalk. Kodi will spend the afternoon atop the tank frame, listening to the water filling it up. Ryan climbs the tree with his sister and is lost behind the leaves.

These are the actions of children who come once a week to a public garden space across the street from the Natural History Museum, who've been coming for years to plan, plant and play in a place called the Kiwanis Learning Garden. They move about freely, choosing what their hearts desire here, springing for each and every new organism and happening, dream up ideas of things to bring and do here. And their mothers, fathers, aunts, uncles dream up ideas, too. Moms and dads take on extra watering days and move dirt piles and lay stones and make signs and donate materials and coach in the use of a tool and bring the child-planted and harvested potatoes wrapped in foil ready to roast on the fire.

And this year the children are making exhibits for garden. The exhibits are mosaics the children

ENVIRO-EDUCATOR & CLAY ARTIST CIRREDA'S OWN YARD HABITAT SERVES AS SOLACE & SOURCE FOR CONNECTING WITH PLANTS, AND THE DIVERSITY A WILD GARDEN HARBORS, AS WELL AS INSPIRATION FOR THIS PUBLIC GARDEN. SHE IS ALSO THE GARDEN PROGRAMS COORDINATOR FOR THE NEW MEXICO MUSEUM OF NATURAL HISTORY & SCIENCE

DEDICATION OF THE CHILDREN'S EXHIBITS WILL TAKE PLACE IN OCTOBER 2016.

NMNATURALHISTORY.ORG EVENTS CALENDAR FOR MORE INFO.

PHOTO CREDIT: CIRREDA SNIDER-BRYAN



A SONG FOR ONON'OHSERA

KAHNERATOKWAS



I'm driving through the village with 13 corpses in the back of my Chevy van, several still ripe with child. One corpse for each of the 13 moons in a year. One corpse for each of the 13 original clan mothers. I was their caretaker. They depended on me for their well being, and I betrayed them. What drove me to this madness? The constant pressure from privileged white folk more concerned with cosmetics than respect for the circle of life. After all, these 13 were damaged goods, infested with poverty and despair.

I could feel their lives slipping away even as I tore them from the clutches of their sisters. "This is wrong," I argued to myself, but I had no other choice, the gun was pointed at my own head. Kill or be killed, those were my options. Survival of the fittest. Their screams for mercy are still echoing in my brain, as I take the meandering rode towards home.

Once back safely on my farm, where I call the shots, I wonder what will I do with their remains? I could chop them up, stuff them in a trash bag, and leave them on the curb for waste management to haul away and bury them beneath the mounds of junk not worthy of keeping. I could pile them high in a mound, set fire to their flesh, and spread their ashes in the field; no one would be the wiser. I could dig a shallow grave and bury them behind the pump house where nobody ever goes.

Were these 13 lives so worthless that I could even imagine disposing of them in such a cruel and heartless way? As I drove north on route 291 I sang to them. "Niawenha she:iatsiohen! lonkwashenon:ni She:iatioshen!" Thank you for my life, I am happy to be alive. The circle of life is strong and determined. I cannot let these lives end in vain. Dust flies behind my Chevy van as I speed down the dirt road leading to my farm. I am charged with emotion. I back up to the goat pen, and listen to them call for me, "ma, ma!" They are hungry and longing for my attention. I pause for a moment to ask for guidance.

Now the creator is speaking to me. I must continue the circle of life. I must not let these sisters die in vain. I gently carry their lifeless bodies, one by one from the back of the van to my precious goats. Their crying ceases; the goats and the squash plants unite to continue the circle. Fed by their nourishing flesh, the goats will continue life, depositing nutrients into the ground for next year's garden. There I will plant my own three sisters; corn, beans and squash. They will germinate, grow, and produce life once again. I will let nature take its course, with little human intervention, and I will sing to them.

Skennen (Peace,)

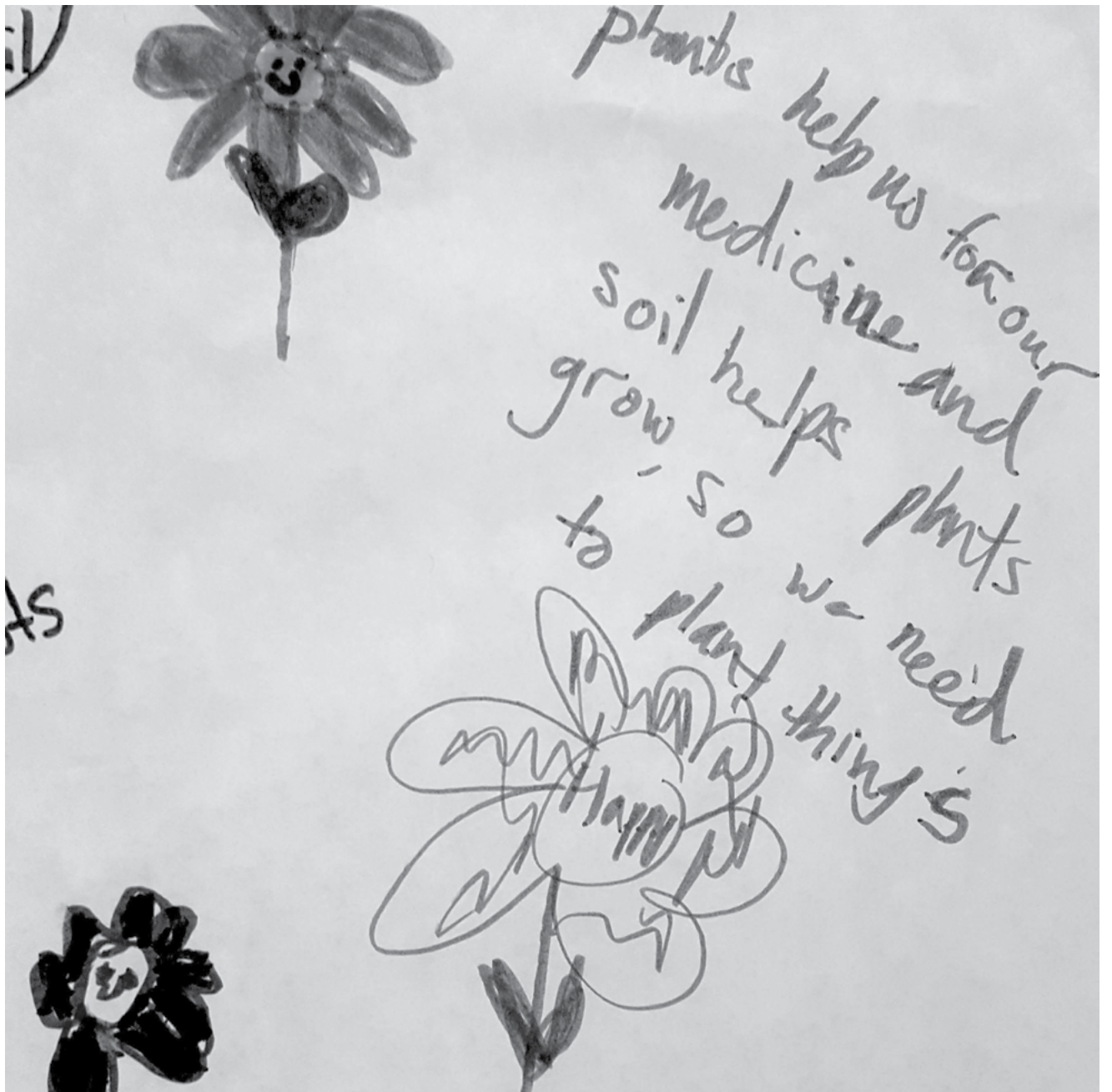
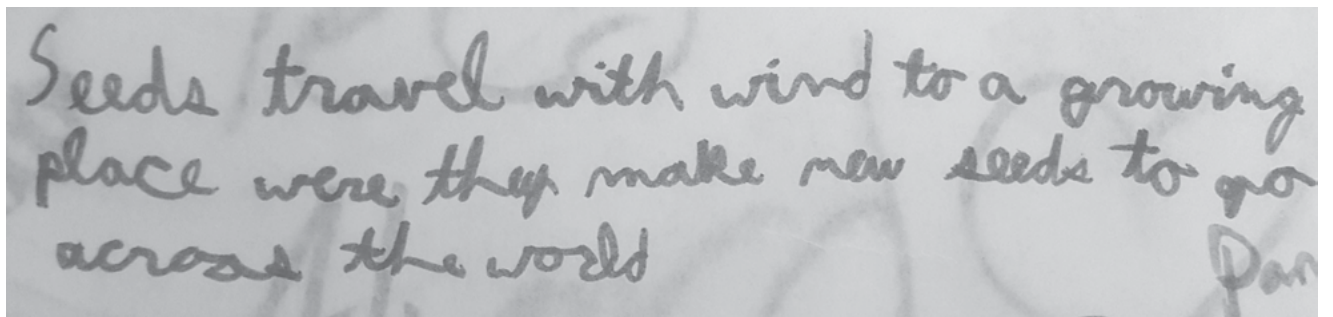
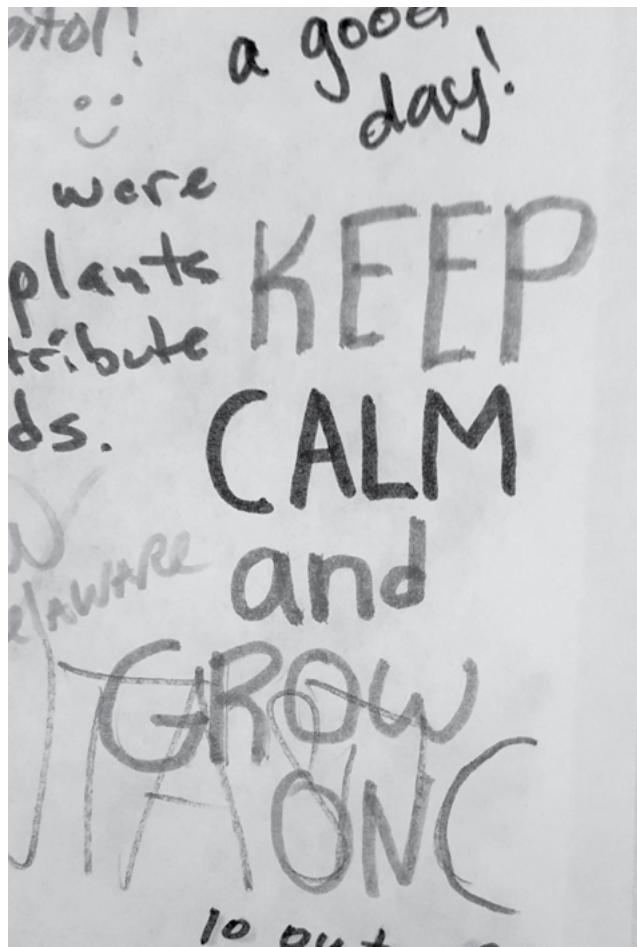
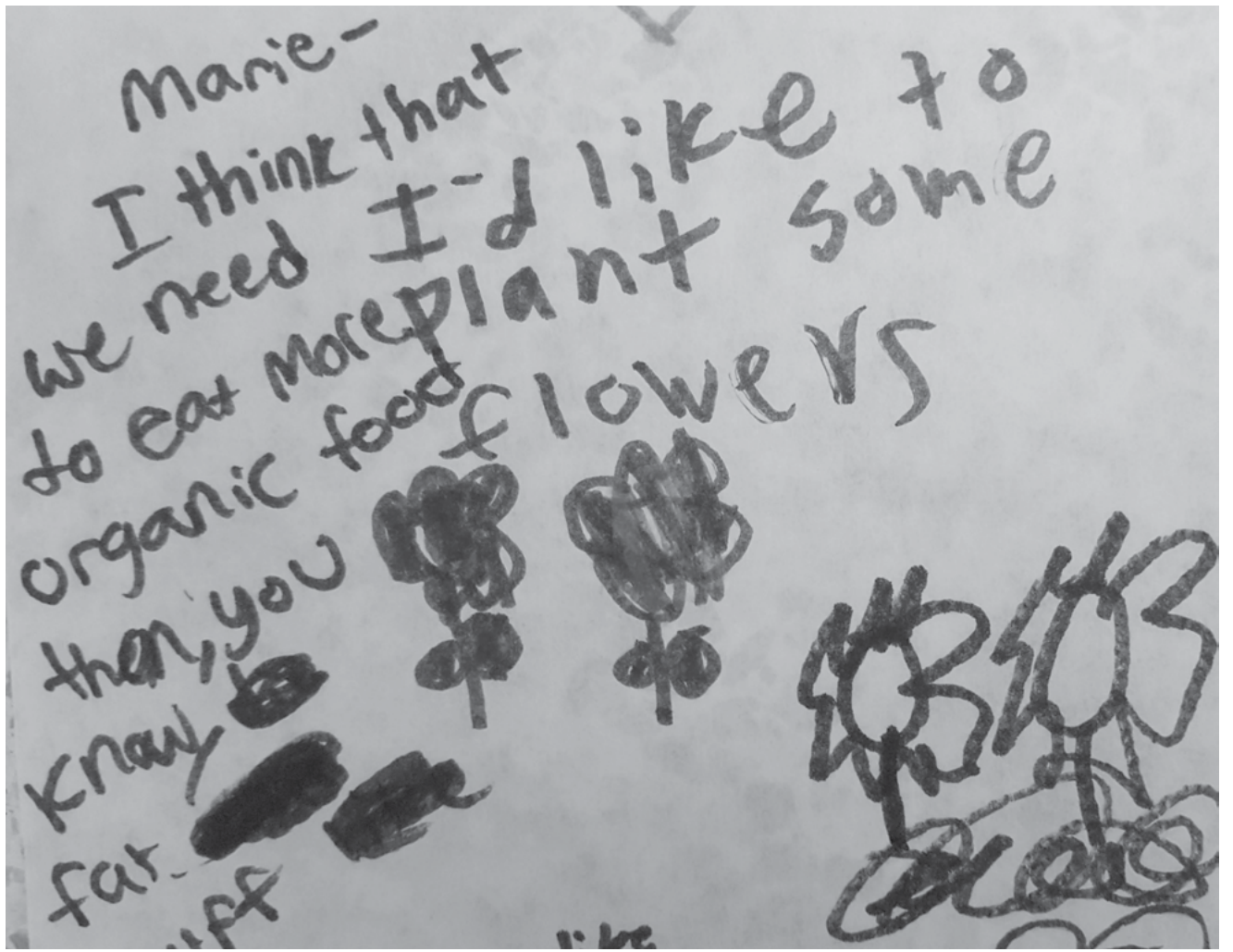
LORRAINE KAHNERATOKWAS GRAY HAS BEEN WORKING IN THE AREA OF TRADITIONAL AGRICULTURAL REVIVAL FOR THE LAST 12 YEARS. SHE WAS HONORED TO BE A MEMBER OF THE NATIVE DELEGATION TO TERRA MADRE 2006 AND 2010, IN TURIN, ITALY. HONORED FOR HER WORK IN THE MOHAWK COMMUNITY OF AKWESASNE, NEW YORK, GRAY CO-FOUNDED KANENHI:IO IONKWAIENTHONHAKIE (WE ARE PLANTING GOOD SEEDS), WHICH BUILT A SUBSTANTIAL COMMUNITY GREENHOUSE, ESTABLISHED A COMMUNITY FARMERS' MARKET ON THE RESERVATION, AND SUPPORTS COMMUNITY GARDENS, AND INDIVIDUAL FAMILY FARMS. LORRAINE IS NOW LIVING IN THE SOUTH WEST, AND IS THE CONFERENCE COORDINATOR FOR THE TRADITIONAL AGRICULTURE & SUSTAINABLE LIVING CONFERENCE.

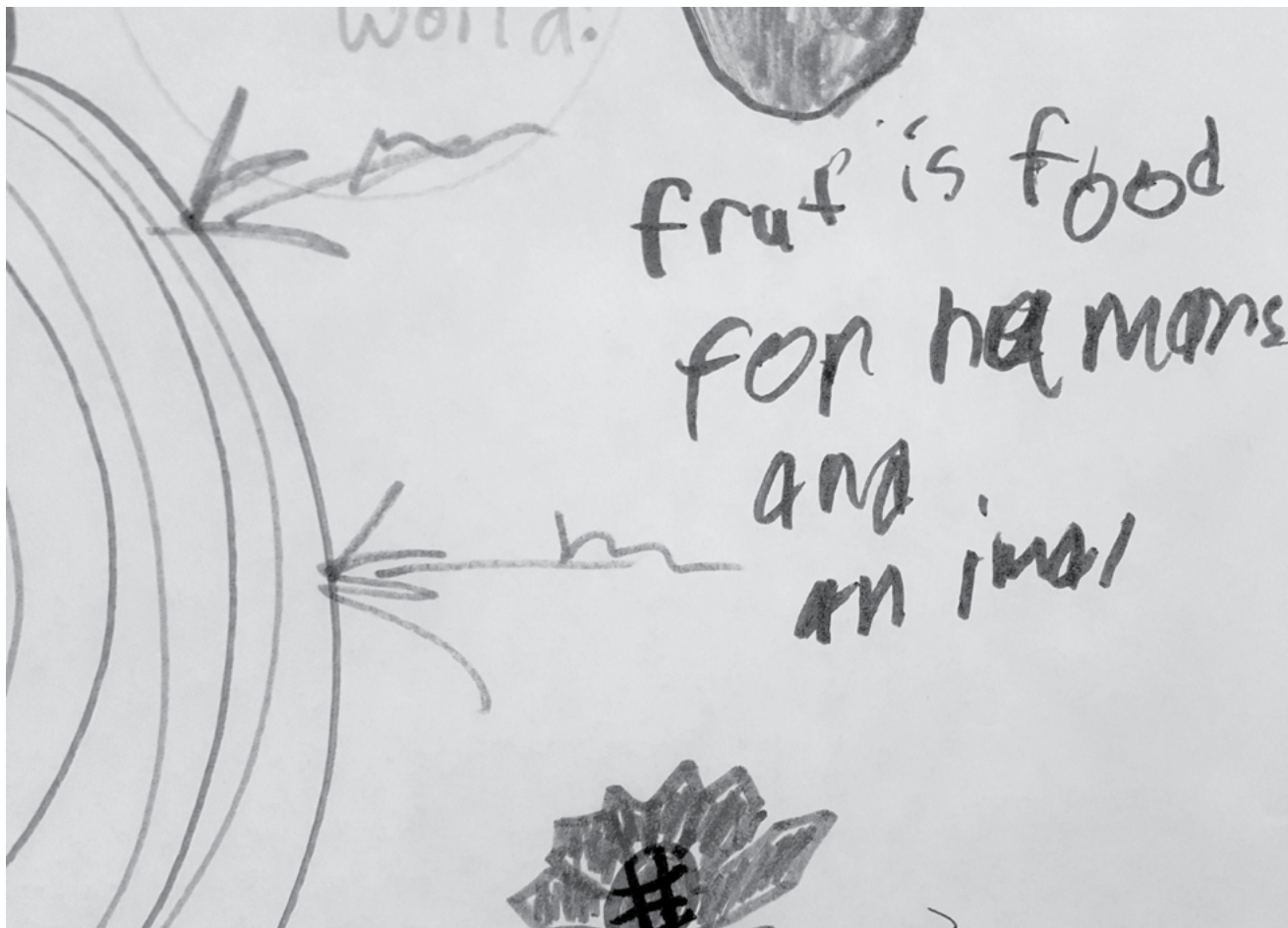
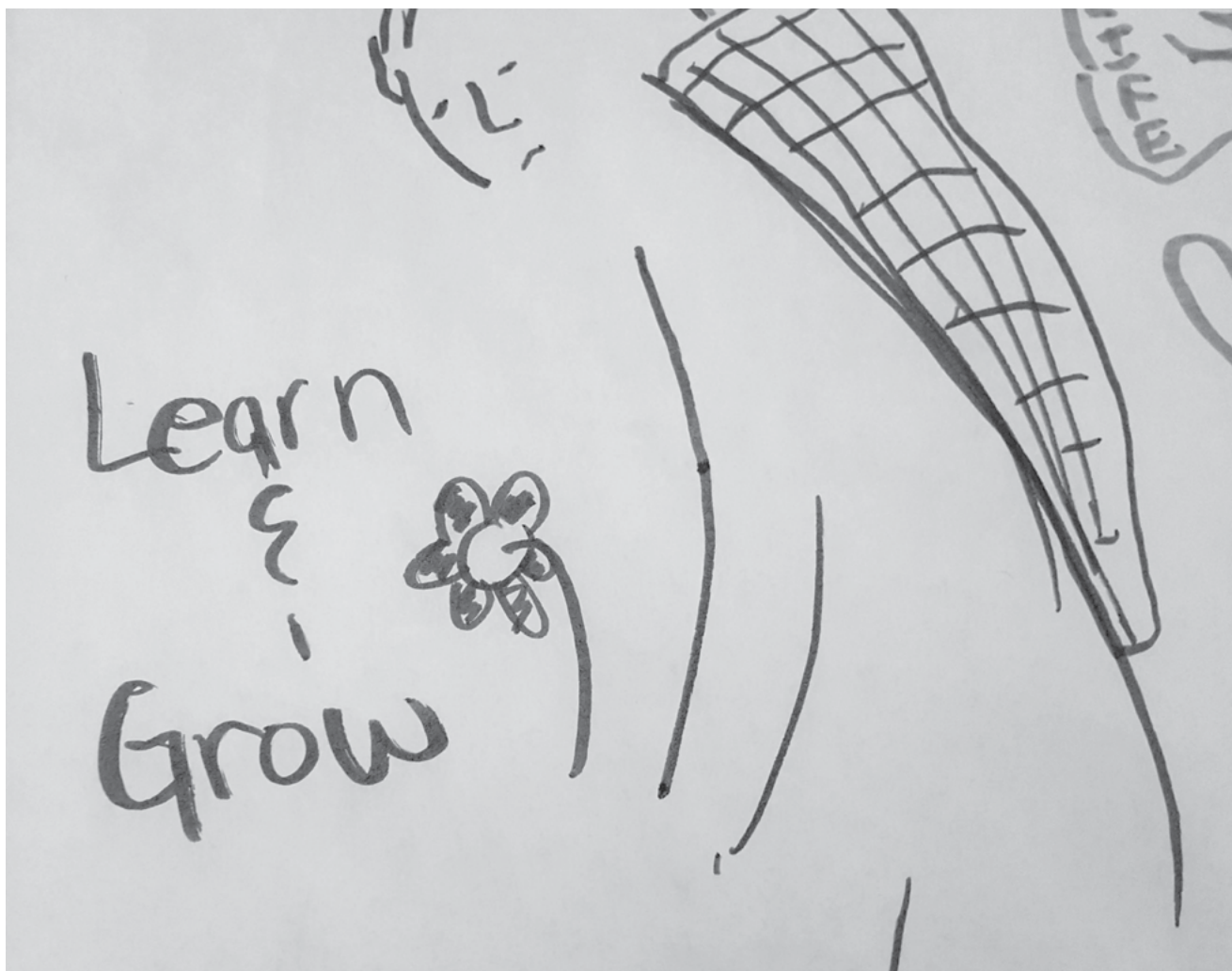
4BRIDGES.ORG

LISTEN TO LORRAINE'S SEESD STORY:

SOUNDCLOUD.COM/SEEDBROADCAST/
LORRAINE-KAHNERATOKWAS-GRAY-TALKS-
ABOUT-TRADITIONAL-AGRICULTURAL-
PRACTICES

THOSE WHO TAKE CARE OF US.
BOBBE BESOLD





Welcome to the ECOZOIC ERA!

The exhibition, The Ecozoic Era: plant | seed | soil featured 25 artists from New Mexico working in all media, and was housed not in a gallery, but at the State Capitol of NM in Santa Fe, in the rotunda gallery space. This exhibit was viewed by government staffers, lawyers, lobbyists, our Legislators, their constituents and visitors from around the world. The placement of this exhibit in a political setting rather than in a cloistered museum, framed the art as activism, education and as a gift to the global community: here is an open door, into The Ecozoic Era, where we act responsibly, sharing the abundance, generosity, and the gift of Growth from Mother Earth.

"Knowing that you love the Earth changes you, activates you to defend and protect and celebrate. But when you feel that the Earth loves you in return, that feeling transforms the relationship from a one-way street into a sacred bond."

Robin Wall Kimmerer
Braiding Sweetgrass

BOBBE BESOLD IS AN ARTIST WORKING IN ALL MEDIA (INCLUDING FILM, PERFORMANCE, VISUAL ART, WRITING AND PUBLIC ART), SHE IS A CREATIVE CATALYST AND A COMMUNITY COLLABORATOR, WHOSE WORK FOCUSES ON ECOLOGICAL AND SOCIAL ISSUES.

“There is not one inch of land in the United States that was not indigenous land at one time”

-Valentin Lopez, chairman, Amah Mutsun Tribal Band of Ohlone Indians

OUR CHILDREN’S CHILDREN: A GIFT FOR THE FUTURE

INDIGENOUS AGRICULTURE OF NORTHERN CALIFORNIA

ANDREA REYNOSA

When I was invited by the Headlands Center for the Arts to apply my investigations into pre contact agricultural traditions of Acoma and Laguna Pueblo people from the 2015 Food Justice residency at Santa Fe Art Institute to the Bay Area Native agricultural histories, I was excited yet cautious as to where to begin in a cultural and ecological environment challenging to find a starting point. The work at Acoma/Laguna was focused on traditional agricultural practices of dry farming waffle garden restoration and orchard revitalization centralized at Saint Joseph’s Mission School in San Fidel, New Mexico. Native Northern California agricultural practices have always been a mystery to me, so the challenge was formidable given a 5 week stay in the Marin Headlands.

Before I arrived in June 2016, I was told to contact Vincent Medina at HeyDay Press/News from Native California Magazine, both founded by Bay Area cultural guru, Malcom Margolin. Vincent suggested I contact Ron Goode, chairman of the North Fork Mono Tribe in Clovis, California outside of Fresno who has been doing controlled burn meadow restoration in collaboration with the US Forest Service and other governmental agencies who oversee San Joaquin Watershed management of the Sierra Nevada range. Goode and his tribe where brought in to remediate catastrophic drought conditions in the region by enhancing water table levels for farming in the Central Valley using the North Fork Mono’s traditional knowledge of fire ecology. Honorable Chairman Ron Goode was difficult to reach by phone however research unveiled a significant return to indigenous land use practices spurred by the North Fork Tribe.

“Prior to the arrival of Europeans, the use of fire by North Fork Mono people enhanced plant and animal resources and sustained a higher human population density than intensive, seed-crop agriculture. Recent studies have suggested that Indian people in some areas of California might have once raised corn, but they abandoned the practice in favor of carefully designed cycles of burning the land. ...Dan McSwain, a North Fork elder, confirmed his people’s traditional practices:

The Indians used to burn in the fall. They burned in the oaks, chaparral, ponderosa pines, and fir...Different areas were set on fire in the fall, brushy areas, not the same spots every year...In those times it would seldom get in the crown on the trees. It was just burn the grass....They burned every two or three years. You could ride a horse anywhere without running into the brush.

“Using wet meadows as fire breaks and carefully steering fires by drawing on their knowledge of slope, prevailing winds, daily weather patterns, and fuel characteristics, North Fork Mono fire tenders varied the frequency and extent of their burns and maintained ‘environmental mosaics-complex quilt-like environments with multifaceted habitats- teeming with varied kinds of food, medicinal and basketry resources’ (Lightfoot and Parrish, 2009) Mono people created and enhanced the habitats for these resources with fire, and this is why the North Fork Mono Tribal Chairman Ron Goode refers to plants such as oak trees and animals such as deer not as natural resources but as cultural resources. Without North Fork Mono fires, the oaks, the deer and other cultural resources are not as plentiful or healthy as they were in times past..... with careful maintenance of soil and vegetation, meadows can act as ‘sponges’ that store water and slowly release it into streams during dry periods thus carefully designed North Fork Mono fires put water exactly where people want it...The North Fork Mono fire cycle directs water to basket plants, food plants, and other resources in meadows as surely as would an irrigation ditch...By restoring meadows and the traditional fire regime and forest structure throughout North Fork Mono homelands, the Tribe is advocating for a return to its customary land and land tenure. Tribal Chairman Goode emphasizes...tribal members still hold rights to water that irrigates their cultural resources.”

(excerpts: Jared Dahl Aldern’s Growing Meadows: North Fork Mono Fire and Water Rights, 2010)

“The North Fork Mono Tribe is very active with organizations and issues regarding our land tenure and land restoration....The Tribe is an active participant with the Sustainable Forest Communities Collaborative; US Forest Service Willow Creek Collaborative; US Forest Service Dinkey Creek Collaborative; and the US Forest Service Tribal Forum. Creating a healthy forest environment and thereby sustaining nature’s economy will sustain the future of our human

economy.”

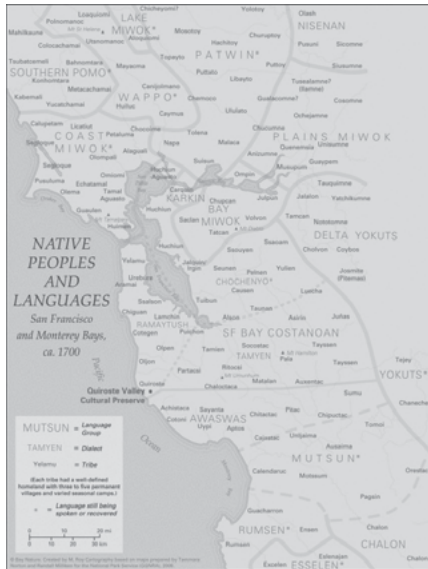
—Hon. Ron W. Goode, Tribal Chair of the North Fork Mono Tribe

All this talk of fire ecology, land use management, the old ways and collaboration/partnership with governmental and land trust agencies blazed a trail to the work of M. Kat Anderson and her revolutionary book *Tending the Wild: Native American Knowledge of the Management of California’s Natural Resources*, 2005, University of California Press.

Tending the Wild is an unparalleled examination of Native American knowledge and uses of California’s natural resources that reshapes our understanding of native cultures and shows how we might begin to use their knowledge in our own conservation effort. The complex picture that emerges from this book and other historical source material dispels the hunter-gatherer stereotype long perpetuated in anthropological and historical literature. We come to see California’s indigenous people as active agents of environmental change and stewardship. *Tending the Wild* persuasively argues that this traditional ecological knowledge is essential if we are to successfully meet the challenge of living sustainably.

Tending the Wild brought to light many questions I considered unanswerable before taking on these Native Northern California pre-contact indigenous agricultural investigations. Shattering the myth of the hunter-gather stereotype was very useful in getting closer to a cultural core of real meaning of land based values resurfacing over 7 generations of diaspora by the ‘missionization’ and eventual cultural deterioration of local tribes. Regaining land tenure through various collaborations and partnerships in the Bay Area by a handful of local tribes has been fueled by the urgency of California’s catastrophic drought and climate change as well as catalyzed by the optimism, deep consideration and sensitivity to Native California’s traditions Kat Anderson put into the writing of *Tending the Wild*.

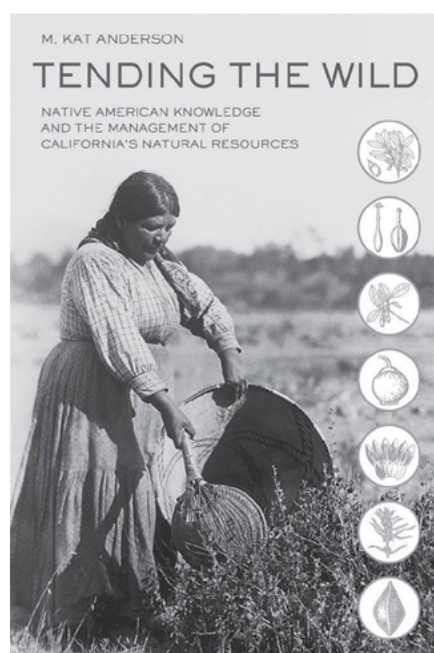
“Regular burning of many types of vegetation across the state (California) created better habitats for game, eliminated brush, minimized the potential for catastrophic fires, and encouraged a diversity of food crops. These harvest and management practices, on the whole, allowed for sustainable harvest of



plants over centuries and possibly thousands of years....Learning about the ways in which the indigenous people of California appropriated plants and animals for cultural uses while allowing them to flourish can help us to change the ways in which we interact with nature today.... We can begin to see the possibility of becoming part of localized food webs once again, being full participants in nature, and restoring and re-inhabiting damaged lands....Much of what we consider wilderness today was in fact shaped by Indian burning, harvesting, tilling, pruning, sowing and tending.”

—Excerpts from *Tending the Wild*

The practice of controlled burning became the thread linking Goode's North Fork work to the land practices of the Bay Area tribes, Amah Mutsun Tribal Band of the Ohlone, Santa Cruz area, and Kashia Tribal Band of the Pomo, Sonoma area, I was introduced to after arriving at Headlands in June 2016. It was serendipitous the way



these tribes unveiled themselves to me in the short time I had in the Bay Area. On the way back to Headlands after picking up a rental car at San Francisco Airport, I happened to tune into the local NPR station, KAWL. Just as I was approaching the Golden Gate Bridge, the station announced the airing of *Your Call: Native American traditions restoring California's ecosystem* to be broadcast the next day at 10am. Listening to this program introduced the work of the Amah Mutsun Land Trust and the journalistic work of Mary Ellen Hannibal allowing me to conduct more granular research on the ground with Marin County at Headlands Center for the Arts serving as a Base Camp for investigations. Outreach was conducted through various modes of communication however best results were the old fashioned boots on the ground technique of storytelling and shaking hands. A quick visit with Jeff Stumpf, Director of Conservation at Marin Agricultural Land Trust

in Point Reyes Station lead me to the remarkable video, *Here + Now*, produced by Annie Burke, Deputy Director of Bay Area Open Space Council.

Here + Now is a film about partnerships between Coastal California Native Americans and regional land conservation organizations. The film weaves together social justice, land conservation, human history, and scientific knowledge into a cohesive and a compelling story of what's possible by working together around a common goal. The film profiles progressive partnerships between the Amah Mutsun tribal band and the Kashia Band of Pomo Indians and various land trusts. The main idea is to return traditional land holdings to tribal people despite centuries of disruption and dislocation.

The film *Here + Now* gave me a working knowledge of the dedicated professionals engaged in the restoration of pre-contact agricultural practices I had come out to investigate and exhibited promising outcomes of a series of emergent, complex relationships all centered around Bay Area eco and agro activities as it relates to re patriating land tenure back to these local Tribes. Rick Flores, director of UC Santa Cruz Arboretum was the first person I sat down with to talk about his relationship to the relearning program at UCSC with the Amah Mutsun, the Amah Mutsun Land Trust, their mission and quickly put me in touch directly with Val Lopez. Flores also suggested to look up their Strategic Plan.

Page 8 of Amah Mutsun Land Trust 5 Year Strategic Plan:

Unique in our region, The Amah Mutsun Land Trust endeavors to restore and apply the ecological knowledge gained over more than 10,000 years of indigenous presence to issues of ecological conservation, resource enhancement, education, and sustainability in the contemporary world. Indigenous stewardship through the Amah Mutsun Land Trust will protect ecological and cultural resources within our territory while changing perceptions of members of the broader public about the types of relationships that can exist between people and the landscape.

continued on next page

ORANGE SEED

Thank you for seeing my light.
We show up to motivate along the way.
I am all about you.
Supporting, playing beside you.
I understand, and continue to
learn the challenges of you.
I am beside you, an ally to you.
We are capable of getting through.

I AM A SEED

The accommodations of ovary. Sack
full of lively seeds. I observe in
full joy. Patiently wait to see who
disappears. Suspending down the
tube. Ovulation is summoning this
creation.
Moon phases and seasons pass.
I am breech. I am cesarian.

continued from "Our Children's Children"

We are committed to:

- a Being responsible stewards,
- a Working collaboratively,
- a Restoring and enhancing traditional knowledge and practices
- a Maintaining a professional and effective organization based on our cultural values of integrity, accountability and excellence.

The strategic plan is bold and to the point creating an opening where none existed before. Where the Amah Mutsun regained their ancestral land tenure through creative partnerships and collaborations thus regaining access through land easements and necessary legal coalitions, the Kashia Tribal Band of the Pomo Indians in Sonoma County regained their ancestral land tenure with a generous gift from the Richardson Family. 700 acres of Coastal Redwood Forest with a 180 degree panorama of the Pacific Ocean is home to the Kashia Pomo once again. Kashia Tribal Chairman Reno Keoni Franklin states in the film *Here + Now*, "Kashia folks, we lived on top of these ridge tops and seasonal areas down near the coast, gathering areas, (for 12,000 years)... Having a piece of ocean land that is ours, restoring our uninhibited right to access our coastline for ceremonial and subsistence...that coastline is our University....It's not only beneficial, it's healing." It took 5 years of fundraising by the Sonoma County Government, The Trust for Public Land and private foundations and groups for the vision to become a reality. The newly established Kashia Coastal Reserve restored ownership of the land to the Tribe in October 2015. Brendan Moriarty, Bay Area Project Manager, The Trust for Public Land reflects, "The whole conservation community is realizing the future of land conservation rests on connecting people with the land. We have to remember that Native Americans are also the people who need to connect with the land and have lost that connection because they don't have land tenure." Or as Reno Keoni Franklin more aptly puts it "The light bulb went on!"

The light bulb seems to be going on in and around the Bay Area as it concerns land conservation management practices and reconnecting local native tribes to their ancestral land. Rob Cuthrell, Director of Archaeological



Resource Management, Amah Mutsun Land Trust observes, "The cause of these concerns about Global Climate Change is there's more resonance now than there was in the past about thinking ahead over the next hundred or two hundred years....for tribes they've always had to think that way. They've been here for 100's of generations. They know that their children's, children's, children are going to be living on this land and so they need to take care of it so that it will be here for them."

Bringing the conversation back to Valentin Lopez, "When the mission people came a tribal elder said 'our people will suffer for 7 generations and then things will get better'... I AM the 7th generation!" Val continues, "Our ancestors were given the responsibility to take care of our land by creator. And that's not just the Amah Mutsun perspective, most if not all Native American Tribes have that same obligation, that same responsibility and the same history of having 10, 12, 14,000 years or more of experience of practice, of learning how to do that and so we need to work with them, to have them restore their knowledge so they can go back and take care of Mother Earth with in their Tribal Territories. That is the only way we are going to restore and save Mother Earth."

It's the First People in the United States who have first-hand stewardship knowledge, not just in land and natural resource management, but in 'human ecology', as Ron Goode puts it. Humans who care and tend to our sacred, life giving planet Earth. Humans who create shared abundance through responsible, best use practices. Investigations into Native Northern Californian Agricultural Practices has instructed that the Fire of Creation is also the Mother of Creation.

ANDREA REYNOSA IS A SCULPTOR/FARMER WHO RESIDES WITH HER FAMILY ON 106 ACRE HERITAGE FARM NEAR THE UPPER DELAWARE RIVER HAMLET OF NARROWSBURG, NY OF THE WESTERN CATSKILLS.

SKYDOG FARM

NARROWSBURG, NEW YORK

AUGUST 12TH 2016

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Ron Goode, North Fork Mono Indian Tribe

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Native American Traditions Restoring California's Ecosystem

Valentin Lopez, chairman of the Amah Mutsun Tribal Band of Ohlone Indians

Mary Ellen Hannibal, environmental journalist and author of *The Spine of the Continent*

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Here + Now

Coastal Open Space and Forest Management, Bay Area Northern California

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KUWA JASIRI

is a Spiritual Healer in deep partnership with seeds; stewarding the Earth.
Resident of Calapuyo Territory the Northwest.
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IN MEMORY

GREG SCHOEN



Carl L. Barnes

June 18, 1928–April 16, 2016

Family, friends, and the seed saving community mourn the passing of Carl 'White Eagle' Barnes, who died in Grove, Oklahoma on Saturday morning, April 16. Carl was known for his years of work with heritage corn, enabling many Native tribes to recover and reunite with their sacred seeds.

Carl was of half Cherokee, half Scotch-Irish ancestry, and was born in the original farmhouse in the Panhandle of Oklahoma. His father had moved the family west, acquiring land and setting up farming on the High Plains. Carl spent his childhood on this homestead, and the family lived through the 'Dust Bowl' years, staying to survive the ordeal, rather than leave as many did at that time in our history.

As a youth, Carl began to seek out his Cherokee roots, and to explore the knowledge of his ancestors and of Native American traditions in general. Much of this quest centered on the

ceremonies surrounding planting, harvest, and honoring of the seeds. Later in his adult years Carl worked with the Cooperative Extension Service, and several years serving with the Kansas Highway Patrol, at the same time continuing to work the farm, along with his wife Karen, where they raised a family.

In the course of growing some of the older corn varieties still being farmed at that time, Carl began noticing ancestral types re-appearing in his crops. As he isolated these, he found that many of them matched up with traditional corns that had been lost to various Native tribes, particularly those peoples who had been relocated to what is now Oklahoma during the 1800's. Thus he was able to re-introduce specific corn types to the elders of those tribes, and this helped their people in reclaiming their cultural and spiritual identities. Their corn was, to them, literally the same as their blood line, their language, and their sense of who they were. Carl went on to acquire and exchange other traditional corn seed from a variety of people he had befriended around the country. To those that he met, he became known by his spiritual name White Eagle. Through being of service with the seeds, Carl awakened to the more esoteric nature of corn and its mystical relationship to human beings. This led to further insights, which he shared widely, inspiring many people over the years. His philosophy and teaching could be summed up in three words he repeated so often—

'The Seed Remembers'.

After the passing of his wife Karen in 2005, and later his son A.V. Barnes, Carl stepped back from public life and encouraged the next generation to carry on the work of seed-keeping. In 2012, Carl became known for having originated a unique rainbow colored corn that became known as 'glass gem', which has since become an inspiration in our current-day seed saving movement.

Carl will be remembered for his generosity, wit and humor, and for the seeds he passed to willing hands. These will continue to multiply beyond his time, to nourish and enrich the coming generations.

"I stand in a radiant Glory.

My roots in the heart of Mother Earth.

My crown in the clouds of Father Sky.

The Four Winds encircle me in spirals of Love.

One going up, then down,

One going down, then up.

They meet in the Center of Complete Perfection--

The Human Stalk of Corn."

—Carl Barnes

THIS MEMORIAL CAME FROM OUR DEAR FRIEND GREG SCHOEN, WHO WAS A STUDENT OF CARL'S. LAST YEAR, GREG SHARED A SEED STORY WITH US ABOUT CARL'S WORK ON THE GLASS GEM CORN.

GREG SCHOEN TALKS ABOUT THE GLASS GEM RAINBOW CORN FROM ITS HISTORY WITH CARL BARNES TO THE MEMORIES IT CARRIES IN ITS SEED AND THE MANY STORIES IT SHARES WITH US.

[SOUNDCLOUD.COM/SEEDBROADCAST/GREG-SCHOEN-SHARES-A-SEED-STORY-ABOUT-THE-GLASS-GEM-RAINBOW-CORN?IN=SEEDBROADCAST/SETS/2015-SEED-STORIES](https://soundcloud.com/seedbroadcast/greg-schoen-shares-a-seed-story-about-the-glass-gem-rainbow-corn?in=seedbroadcast/sets/2015-seed-stories)

"I FIRST MET CARL IN OKLAHOMA BACK IN 1994, AND KNEW FROM THE START THAT HIS SEEDS WERE IMPORTANT, AND THAT THEY HAD THE POWER TO CHANGE THINGS. GETTING TO KNOW CARL OVER THE FOLLOWING YEARS, AS WELL AS WORKING WITH THESE SEEDS, HAD A DEEP EFFECT ON MY SPIRITUAL LIFE. GROWING AND SHARING SEEDS HAS SINCE HELPED OPEN FOR ME MANY SPECIAL FRIENDSHIPS AND MAGICAL CONNECTIONS TO THE LIFE AND CULTURE HERE IN NEW MEXICO."



SEED: CLIMATE CHANGE RESILIENCE

SEEDBROADCAST REPORT #1

During 2016 and 2017, SeedBroadcast is partnering with Native Seeds/SEARCH (NS/S) and farmers across New Mexico to creatively explore bioregional seeds and climate appropriate agri-Culture. Through seasonal photo essays and audio interviews, SeedBroadcast will work with four farmers to share their stories about agri-Culture in a changing climate while cultivating seed, food, and community resiliency.

We began this project in Spring 2016 while collaborating with NS/S on several regional Seed Sovereignty Growers' Gatherings and Farmers' Field Days at Tesuque Pueblo and Acoma Pueblo. At each of these events we conducted Seed Story Workshops, compiled photo documents, and recorded Seed Stories. You can read more about these events, look at pictures, and listen to these Seed Stories at:

seedbroadcast.blogspot.com/search/label/Seed%3A%20Climate%20Change%20Resilience

We have completed Spring visits and interviews with four regional farmers, Ron Boyd, Aaron Lowden and the Acoma Farm Corps Program, Beata Tsosie-Peña, and Larry Emerson. We are currently finishing up the mid-season/summer visits with these same folks. The idea was to meet with each farmer once per season over an entire year to learn about what they do, why they do it, and how these actions affect their communities. We also wanted to bare witness to the real-time challenges each of these farmers face in a changing and extreme climate. This year in New Mexico was no exception with intense drought, heat, water contamination, hungry wildlife, and locusts.

Our visits were arranged around each farmer's schedule with the intention to be present while the day's work was happening and record everything photographically. These day's labor included planting indigenous seeds with

a youth farm crew, preparing soil and water catchment at an urban garden site with community volunteers, Mother's Day corn plantings with a gathering of friends, and tending an indigenous permaculture swale with students from New York City.

We then sat down together for the interview which began with these questions:

- Tell us about where we are today and the history of this farm and its mission.
- How long have you been farming?
- Do you farm alone or with others?
- What are you planting this year. Is this different from the past years?
- How do you plan/decide your yearly planting/farming routine?
- Do you have a long-term plan for your farm?
- What do you like to grow and what grows well for you personally and/or for you here?
- Where do your seeds come from? Do you save seeds? Why?
- What seeds do you save? Can you describe how you save seeds? What does this look like?
- How do you save seeds and grow food at the same time?
- Do your saved seeds/crops do better? Or others? Which seem more adaptive/resilient to seasonal/environmental shifts you have noticed?
- How have you prepared the soil?
- How do you water?
- What other things are important for the success of your crops and your farm?
- What seasonal/environmental shifts have you experienced over the years? In this year?
- How have these affected your farm, crops and/or other things you have noticed?
- What are your hopes for this growing season? What are the challenges you face?
- What are your dreams for the future of your farm? What are the challenges you face?
- What wisdom would you like to share about how we can continue to grow our own food here in the bioregion of the southwest?
- Seeds not only nourish us physically but they hold a sense of potential in these changing times, we believe that it is not only important to save our seeds but the stories they hold. Do you have a seed story that you would be willing to share with us?

In the following pages you will find the first series of edited oral transcripts and photographs that we selected from our first visit with these inspiring, dedicated, and courageous farmers.

We will do more interviews with these farmers in the fall and next spring. We hope to share all of this over the next year in the agri-Culture Journal and in a final creative publication and exhibition.

This project is made possible through the Robert Rauschenberg Foundation Climate Change Solutions Fund and our partnership with Native Seeds/SEARCH. Many thanks to Aaron Lowden and the Acoma Farm Corps Program and Crew, Beata Tsosie-Peña, Larry Emerson, Jennifer Case Nevarez, Ron Boyd, and all the indigenous and regional farmers who are keeping seed and local food alive in their communities.

TSE DAA K'AAN LIFELONG LEARNING COMMUNITY

LARRY EMERSON AND JENNIFER CASE NEVAREZ

SeedBroadcast met with Larry, Jennifer and the students from Fordham University at the Tse Daa K'aan Lifelong Learning Community on May 24th and 25th, 2016

In the high desert,
the calling is irresistible...

here,
despite the dissonance of modernity all around us,
traditional knowledge
still sings the song of creation
and weaves the web of life
and through it
we are called
to a deep intimacy...
a simple, yet glorious and grounding,
getting-to-know Earth again...
an evolving process that takes time and patience
and slowing down...
and attention to detail...
A re-awakening of the senses,
through which we can feel, smile, fall in love with
life again,
and feel peace again...

It is a journey through the restoration of KINship...
with ourselves,
with each other,
with Earth,
and with Creation...
colored by traditional wisdom
that is so old it seems new...
where tobacco, cedar, sage, fire, and song...
sunrise, wind, water, seed, and blessings of corn
pollen prayers...
offer harmony, balance and beauty...
and healing WITH the natural world.

Because the plants cannot speak for themselves, or perhaps because we have lost our ability in the modern world to hear them, the Tse Daa K'aan Lifelong Learning Community (TDK) emerged organically over the years as a humble and collaborative response to what the world is calling "climate change." Rooted in traditional Diné (Navajo) lifeways, TDK has evolved to support transformational real-life learning opportunities for students of all ages to connect and reconnect with real life and the heart and spirit of Creation, through earth, seed, sunrise, water and the hogan.

The hogan, a round earthen traditional Diné structure shaped like the womb of our mother, offers a non-linear pathway to remembering what it means to be a good human being. There, in the circle on the earthen floor, we explore, experience, and live into what it means to restore harmony and balance, or "Beauty Way," to the walk of life.

In brief visits to TDK and the hogan, visitors decompress and reawaken, sinking softly into themselves to find a sense of place, belonging, and accountability as the holy Earth beings embrace them like long-lost family members and they introduce themselves to the Earth, wake to greet the sun, breathe, laugh, cry, sing, dance, walk, talk, share, discover, plant, cook, dig, build, eat, reflect, sit, breathe, and pray together.

Many have been inspired to action. The Diné youth activists, who formed the Nihigáál bee iiná walkers, launched the "Walk for an Inhabitable Future," a heroic action to walk the entire circumference of the Four Sacred Mountains in an effort to try to "wake up the grown ups" to the perilous future we are fueling and the dangerous legacy we are leaving for future generations.

Large or small, acts of any kind make a difference. Photos here share images of visiting college students from Fordham University, hard at work in the efforts to hand water and restore drip irrigation lines for swales that were built just before the disastrous toxic waste spill from the Gold King mine. Poisoned with chemicals from mining and heavy metals including arsenic and lead, the river was severely contaminated with long-term effects on the watershed and the region's water supply, which has drastically endangered the health, well-being and survival of families and wildlife throughout the

watershed, including TDK. As an elder noted in the aftermath, "What people poison their own water supply?"

Only insane people....

Through TDK, we work quietly and humbly to re-weave the web of relation and rekindle all that is life-nourishing and life-affirming. We leave as KIN, connected and committed to each other and to EarthMom... and renewed in the echo of one elder's vital words "Well-being is nourished by being accountable to a people and a place."

LARRY EMERSON DESCRIBES HIMSELF FIRST AS A FATHER, BROTHER, AND SON, AND AS A DINÉ COMMUNITY MEMBER WHO HAS SERVED THE GREATER GOOD AS AN ACTIVIST, RESEARCHER, EDUCATOR, FARMER, AND ARTIST. HE IS A MEMBER OF THE DINÉ NATION AND RESIDES IN TSE DAA K'AAN, DINÉTAH, HOGBACK, NEW MEXICO.

JENNIFER CASE NEVAREZ IS A WIFE, DAUGHTER, SISTER, AUNT, AND GRANDMOTHER WHO LOVES LIVING IN THE GUADALUPE BARRIO NEIGHBORHOOD OF SANTA FE, NEW MEXICO. SHE STEWARDS WWW.COMMUNITYLEARNINGNETWORK.ORG, A LOCALLY-BASED 501 (C)3 EDUCATIONAL NON-PROFIT THAT WAS BORN FROM THE HOGAN AND TDK LEARNING COMMUNITY AND IS DEDICATED TO "BUILDING COMMUNITY THROUGH REAL-LIFE LEARNING."

TO LEARN MORE CONTACT CASENEVAREZ@YAHOO.COM OR 505-699-1503

PHOTO CREDIT: SEEDBROADCAST



SOUTHWEST CONSERVATION CORPS' ACOMA ANCESTRAL LANDS PROGRAM

AARON LOWDEN

SeedBroadcast interviewed Aaron at the Southwest Conservation Corps headquarters in Acoma Pueblo, New Mexico on May 15th, 2016. The following are excerpts from that interview.

Our mission statement with Southwest Conservation Corps/Farm Corp is that we empower individuals to positively impact their community, their lives and the environment. To empower these individuals to give, to teach them what it is just to have a position, to have a job and take care of it, and also to learn things while they are at it, agriculture, safety, teamwork, all of that stuff.

Why are we trying to reinvigorate our farm practices here in Acoma?

I like to view the work we do, farming, as empowerment. Especially with young people, to realize that they are descendants of survivors, descendants of people who knew what they were doing. They knew how to live, how to survive, and how to work with each other, that their culture is valuable. The background they come from is valuable. I am sure modern things are shiny and nice, but we have to realize that there is a huge amount of value in who we are, and where we come from, and the cultures we have are very unique and beautiful. To help these young people realize that it is a way of empowering themselves, in realizing that they are capable and smart young people. You are not stupid, you are smart young people, you came from a group of survivors. Every one of your family members were survivors. Your ancestors, they fought to be here, to live...especially with like, you read about stuff like the Pueblo Revolt, and all of the stuff that happened. A big factor of that revolt was that they wanted to keep their culture, retain their heritage, retain their language, retain their ways of life, and not have anyone else impress another culture upon them. Just realizing that your ancestors fought for what you have here. Your ancestors

lived to see what you have here today. Realize that they had a good way of living, too. The old ways are valuable.

Yes, the first thing that anybody tells you, even the older folks will tell you, is to be happy. **Tecrushtia** they will say, and that means be happy. Be happy and have a good mind and a good heart when you are planting especially. The mood, whatever mood you have in your garden is how your crops are going to be. If you are good and you are happy, and you talk to your plants right, you feed them right, you check up on them, eventually you are going to have good produce, a good garden. You are going to make them happy, basically, so if you are happy, they are happy too. Definitely that, and as I said, constantly checking on that garden, you cannot just leave. I got scolded for that my first year, you cannot just plant them and leave, you are abandoning them basically. That is a lot of what first time farmers find out right away too. You cannot just plant them and leave them, you have to check up on them and care for them. My uncle Ron once said, "That is a living, breathing thing that you have right there." I think those are the biggest things, and viewing those plants as living things. That will help you in the long run. If you view it as something that needs care and attention and nourishment.

Having them see that little seed that they are putting in the ground as a living, breathing thing, it is a living thing. That is what my uncle used to always say to me. Actually, I was telling them earlier that one of my uncles got mad at me because the first time I ever planted, I just planted them and then just left them off there. He got mad at me. He told me, "You had better go check your field. There are weeds growing in there, you have not even irrigated, you have not even visited them." He came up to me and told me. I was like, "Whoa, I did not know. I did not realize how serious it was." He said, "Those are kids, you are abandoning your kids basically. You put them in the ground. You take responsibility for them." So, I went down there and said, "Okay, I had better take care of my field."

Anyway, I told them that whole story too, that those plants here are going to bust out of the earth just like the babies are going to come out of the mother. The seed is going to come out

of Earth, the babies are going to come out of Earth our mother. They are going to grow and they are going to become pre-teenagers and young people, but they are still going to need attention. They are going to check on them, nurture them, feed them with water and all of that stuff, talk to them, even sing to them just like a child.

You think of all of the things that could go wrong with your garden, you think of the pests, the weather patterns, the animals, the crows, all of these different things that could go wrong. You guys planted the wrong seed, or you guys planted them too close together, not irrigated enough, irrigating them too much. You think of all of the stuff that goes into it, and it is actually a gamble sometimes. You do not know what the weather is going to bring you sometimes. Sometimes it is a bit disappointing, sometimes you do get hailed on, sometimes something goes wrong that is out of your control too. I tell them, "That is why we have these ways of doing things. A lot of it has to do with prayer, too, you know. Asking for help, basically so that those things do not happen, too." Again, that ties into a bit of our culture as well. Those are a few things that I am afraid of this year, just like any farmer, I guess. Just those erratic weather patterns. Hail coming, and heavy rain coming and all of this stuff, you know, and rabbits eating your corn.

A couple of years ago we had a raccoon. I was surprised. I did not think we had raccoons around here. We had a melon patch and one of the farmers that was right beside us, he said, "Be careful, there is a raccoon around here that stole my melons." We just kind of laughed at him, "Like really?" Then we planted melons in the exact same spot. We should have listened to him, but the morning we checked and had some melons that grew, and we were like, "All right, we are going to have some melons" Then they were not quite ripe yet, so we waiting a little bit and then came back the next day. Somebody already got to them before we did. That little darn raccoon and you can see the little pattern. He actually rolled the melon away into the bushes where he could not even be seen. He actually ate that thing, and he left the seeds in there. He ate the melon but he left the seeds. He scooped it out or something.

We try to stick to our heirloom seeds. If not from





Acoma, the Acoma heirloom seeds, at least the Pueblo heirloom seeds, because I am sure they were traded at one point or another.

What we are planting this year will be Acoma white corn, because I think you see a lot of white corn out here, that is not hard to find, because we use it so much for ceremonial purposes, for cooking, all of that stuff, so it is used more than any of the other corns. We are also planting Acoma red corn, or what we are hoping will be Acoma red corn. Around Acoma, you see white and blue. That is because we have the most use for it, in cooking or traditional purposes, or whatever. You do not see really any red corn or yellow corn.

I have been finding little bits of red in my white every now and again, so I have been just plucking those out and putting them off to the side and saving them, not realizing that I could use them in the future. I was like, "I do not want this in my white." So I would just take them off, pluck them off because I want pure white, you know, white corn. In the past few years I have saved them, and I have saved a nice little bag, a little zip lock bag, so I have been saving those. We did a seed search, when was that...last year actually, and we attended a seed saving class and realized, they said, "You can actually save those, eventually if you keep planting them, save whatever red comes out of that corn that you plant, you can save that and plant that." Then I realized that is what our ancestors did, they took those traits that they liked and planted that. They saved those seeds and just kept developing that trait that they really liked. I was like, "Oh wow." I realized that there is a science to this. This year I decided we are going to try that. This year the other variety of corn we are going to plant is that red that I have been saving. I am hoping that eventually it will turn to a full red again. Hopefully, we can get that heirloom variety that we do not see around here. Same with the yellow. We have been saving yellow, and we are probably going to try that next year because we only have a little bit of that as well.

Some of the seeds we are planting are cilantro because everybody uses cilantro around here, everybody loves cilantro around here, we call it **cordon**. We are also going to plant another heirloom that you do not see around here often, but it is always in high demand. We call it **tifichocotani**, which basically means northern pumpkin. It is a Hubbard type, I think. The locals around here have a nickname for it; they call it banana pumpkins, so they are shaped like little bananas. They have these really cool shapes, they are tasty and tender and really good stuff. Something old folks are

always asking us because all of the crops that we produce go to the senior center and the learning center, so to the young kids and our elders and to the members as well, they get to take a portion of that home. That is one thing that they keep asking for. "Do you have any of that **tifichocotani**?" I was like, "No, we do not have any seeds." My uncle, he had this stash, and I think he was waiting to see if we were serious about this farming thing. He said, "Here, I have some. You can use these." I was like, "All right, awesome!" So we have that, we have only a little bit, because last year the squash bugs got to those ones last year.

Let me see, what else are we planting? We are planting some beans; I think they are a Hopi variety. We are planting melons, Acoma melons are really good. They are these football shaped melons, yellow ribbed melons, they are really good. They are another favorite around here. Something the old folks always look forward to; even the young guys, they taste them and are like, "Oh, these are good. These are tasty." We always look forward to those, so you go melon crazy when those come out. We are also planting a yellow watermelon. I think it is a Hopi variety as well. Then there is a melon from Santo Domingo, I believe, but I am not too sure it is the right one, I think it might have been mislabeled. Anyway, it is a Santo Domingo melon, which is really good. Nice sweet green meat in there. Oh, those are delicious and they store really well, they last for a long time. Those Acoma melons, they kind of spoil quickly, so as soon as you get them you are eating them right away too, so those are really good. The gourds, because people around here use those for ceremonial purposes, so we are growing a lot of those. Sunflowers, just a whole bunch of things, zucchini, squash, just a bunch of different heirloom varieties from around here.

Eventually, what I want to do is have a seed bank here that community members can come to us, if they want to use the real, traditional seeds here. Eventually, I am trying to get to the point that we can have enough store that we can give to people. Already people have been asking us for seeds, so whatever we have plenty of, so blue and white corn. I have been giving them plenty of that. We have cilantro, so I have been giving them that, or squash a bit because they have been asking for those, the heirloom squash that I was telling you about. Hopefully, we will grow a lot this year so that we can get a good seed stock, too. Eventually that is what I want to do with this program is have a good seed bank so that we can offer it to the community and they can use those seeds, and educate the community on why those seeds are important to keep.

The food we produce mostly goes towards the senior center. Basically all of the old folks there, their faces light up like it is Christmas to them. That is the food they grew up on. You do not see a lot of people farming anymore, so this stuff is rare. When we bring melons to them, or cilantro and pumpkins and corn, they get excited, like cool all right. They are pretty thankful for it too, which is nice for the members get to see too that it is going towards their elders. One thing that is sad to see too is...because people have busy lives nowadays, have jobs and everything, so I guess people are taking less care of their elders. That is one thing the senior center director said to me is that, this is the place people go to find, -at least some of these seniors that come here, to find a solid meal, because sometimes nobody is there to take care of them.

Also, it goes towards the learning center, which is the library and some of the schools around here. We give the crop to them so that the kids get to eat some nice melons and stuff like that, too. Mostly what they like are the melons. Then the learning center just distributes it to whoever comes by like, "Do you guys want some pumpkins or whatever? Melons?"

MY NAME IS AARON LOWDEN born and raised in Acoma Pueblo and I am the Program Coordinator for the Southwest Conservation Corps' Acoma Ancestral Lands program in Acoma Pueblo, NM. I was introduced into the Corps world back in 2011 when I attained a yearlong fellowship with the Student Conservation Association in partnership with the National Park Service Rivers and Trails Conservation Assistance program. While serving my term I found that there was a local conservation corps, the Ancestral Lands program, in my own community doing the same great work that Corps across the country are doing. Since then I've had the position of a leader and now a coordinator for the Acoma program. One of our most valued programs with in Acoma Ancestral Lands is Farm Corps.

The Acoma Farm Corps Program is a day program funded through the New Mexico Youth Conservation Corps initiative and its aim is to aid in revitalizing Acoma farming practices by teaching Acoma youth ages 14-25 our traditional Acoma farming methods such as dry and flood irrigated farming using centuries old local heirloom crop varieties. While in the program it is the responsibility of the crew to plant, maintain the fields by irrigating and weeding, as well as harvest and give away crops free of charge to local youth and elders. A portion of the seeds are also saved for future use for the program as well as to give out to the community for free so that our heirloom varieties are not lost. It is our hope with the program that by teaching our members how to farm and why it is important that our ancient farming practices will not vanish.

SCCORPS.ORG/JOIN/ANCESTRAL-LANDS

PHOTO CREDIT: SEEDBROADCAST



ESPAÑOLA HEALING FOOD OASIS

BEATA TSOSIE-PEÑA

SeedBroadcast interviewed Beata at the offices of Tewa Women United in Española, New Mexico on May 27th, 2016. The following are excerpts from that interview.

The mission of Tewa Women United is to uncover the power, skills and strengths that indigenous women possess to become forces of positive change in their families and communities. We have a larger vision to end all forms of violence against all women, girls and mother earth.

I think a lot of the work that we do here directly addresses the historical and generational trauma that our people have faced through different forces of history, colonization and the different changes in the borders all around us. Even though a lot of that violence has also been passed on, a lot of our resilience has been passed on. That is in the form of our traditional knowledge, our spiritual knowledge, our spiritual connection to this place. All of those resilient stories, and the sacrifices and hardships of our ancestors have also been passed down to us, and the strength that it took them to get through all of those things is also here with us today.

Our seeds are the most important thing that we can have. That is what our children are going to need to continue to sustain themselves in this place, like our ancestors always have since time immemorial. I know that our Tewa heaven, or Tewa church is within our four sacred mountains, and that is our Tewa world. My focus is within that area. I think that we still recognize that this is still Tewa land, and we have a role to play in care taking it and advocating it. We have to constantly be addressing it. Looking back, we can see that that is what our ancestors had to do also, so our seeds are a really concrete link to the strengths that we possess as people. It is also about maintaining those relationships that our grandmothers had. Not just the seeds that we harvest and get passed down for food sustenance, but also to place and knowing where things grow, and knowing when to harvest things. It is not just the land that we manipulate, but also where things grow naturally, and nurturing those spaces also with respect and knowing that we cannot control our landscapes completely.

I do a lot of Three Sisters gardening: corn, beans and squash. I really love beans, and as seeds, they are just so beautiful and diverse. I think they are my favorite seed to collect and save. That is one dream I have, is to do one big bean field one of these years. Right now, it is just next to the corn, but not on a large scale either, just to put back nutrients in the soil. The corn I always do every year. So much of our spirituality is rooted in corn, and our corn mothers have given us a lot of teachings on how to live and how to be in relationship with each other and with community. I know how important it is to have those seeds continuing to adapt to place alongside us. I also plant a lot of herbs, a lot of perennial plants and shrubs that are of cultural significance. Some stuff I just go and do wildcrafting and pick it out where it grows. It is a combination of seeds, acequia farming and dryland farming, and going out and finding stuff in nature, so a combination of all of those things.

Where we live right now, we do not have access to irrigated land. I do not have a plot, so I have had to borrow land from elders, which is a nice exchange because a lot of times their ditches have been filled in and overgrown, so it is a lot of work to restore connection to water and make it plantable again where it has been fallow for a long time. We have done that about three times, the different fields in the Pueblos. We have done one in Santa Clara Pueblo, one in San Ildefonso, but I hope to one day have my own field somewhere that I can work on year after year and not have to start over every year from scratch.

The Española Healing Food Oasis came from a vision that I had. Just taking my son to Valdez Park in Española. I would take my kids there and just stare at that slope and watch the city come and tractor it and fix erosion year after year, and just like, "Wow, a lot of rain comes off that hill."

It is a great model of also honoring the traditional dryland farming that the Tewa people have been practicing here since time immemorial. We always went to the top of the watershed and created that water catchment all the way down so that where we planted in the valleys, they would have that little bit of extra water. Sometimes even on the slope, we would have those gardens. Those gardens still exist today. There are a lot of dryland farmers that still have that original seed that still rely completely on rain and the techniques they have for growing in those harsh environments.

I really want to recognize that even though we use the word permaculture a lot, it really is indigenous knowledge of how to live sustainably and farm sustainably, and really model, honor those seasonal cycles of natural law with causing the least disturbance, not producing waste, using everything, all of your resources, and continuing to adapt those seeds.

Dryland farming is farming that is done without any kind of irrigation. It is just dependent on rainfall. On our ancestral homelands in Santa Clara Pueblo, there are still farmers that are planting up into the fields there. I have not done it myself, I have done some experimentation in the fields where I have just put seed to see if it makes it, so I do have some seed that I have grown that is rainwater only. It did okay. The ones with water did better, but as far as the resources to do that, I think you need the right seed. It has to be the seed that is grown year after year and has adapted through all of the changing climates, through all of the changing seasons. It also involves integrating our spiritual connection to seeds, and seeing the seeds that we are planting as our children and taking care of them in that way. It means using the resources that are there, whether it is planting a little bit deeper or mulching with the pebble mulch or doing the waffle bed style, doing planting in an area where it is going to have that rainfall collection...

The Healing Foods Oasis is going to evolve to just be completely dryland. I think while the plants are babies, we are going to do the drip line, but the plan is that those will get phased out. It is going to be totally on rainwater and we will see how that goes. We will see. The seasons are always changing. Already we are noticing the growing season seems like it is getting shorter and shorter. It is just a matter of continuing to plant those seeds year after year so that they are able to grow, and hopefully keeping them free from genetically modified contamination. I know that is something that we still do not know really the impacts of... I know that it is starting to spread to more of the plants that are being grown here in Espanola, there is already a genetically modified chili farm. I think we have the corn and alfalfa everywhere. I am really curious of all of the corn in the store. I am starting to ask, "Where do you get your corn?" I have a lot of calls to make to produce managers. I think what comes with that is a lot of community awareness and education, also about where our foods are coming from, what we need to do to maintain the integrity of our seeds here in this place, and our role as

caretaking of those seeds.

Now that I have practiced seed saving a little bit, I do save seed from the garden as much as possible, so it is letting a cucumber get really big and then getting the seeds out; letting a couple of tomatoes get really big and doing the whole wet harvesting. Same with squash and the corn. If we are harvesting just for seed, we will just let it dry on the plant. Then when the plant dries, we will harvest it, as long as the raccoons and stuff are not getting into it. Otherwise, we have to pick it right away. Those we just let dry and save them like that.

I think the corn and beans are so ingrained in my historical memory, that that feels really easy for me to do. That is something that is just second nature as far as being able to save those seeds. The kind of tomato and chili and cucumbers, those kind of vegetables, a lot of those I sometimes will get year to year. I know the Three Sisters stuff, the squash, beans and corn, feels pretty like something I just grew up learning how to do, so now it is just does not feel like it is a big deal to have to do that. The amaranth we just got; probably I started saving those about the last six or seven years. Those came from Guatemala and those grow really, really well here. I am just noticing that they really like the climate here. Those are a little more processing intensive. If it is just for seed, you do not have to worry about getting all of those little chaff out, but if you want to eat it, then you have got to clean it out really good.

As far as the corn, we have mostly been growing that for seed. We do a little bit of both, and then it is always selection at the end of the year, the stuff that came out really good and "I want to save from that plant." You notice as things grow, which ones grew really good or that have that strength that we want to keep going. With the corn, you check to see if it cross-pollinated with anything, how it looks, and the ones that are really nice and look more like the original strain that you planted, then I usually save those ones. Then there are some that have that diversity that will mutate a little bit and you are like, "Wow, that is a new color." So, I have all of these little jars of just these different colors of seed that someday I want to grow those out just to develop those colors.

A lot of the corn that I grow, blue corn, was given to me by elders in San Ildefonso Pueblo

that they got from Hopi, so it is the drought tolerant blue corn. It is the smaller variety but hardy and very nutritious. I got some yellow corn one year that I got from Native Seeds/Search. I think it was a Yuman Yellow, and we have grown that out a couple of times pretty successfully. Some of the squash varieties we got from local farmers as well that are heirloom seeds. The Calabasa Mexicana and the big pueblo winter squash, I have some of that, that is pretty old variety. Chili seeds we have got from local farmers as well that have been passed down through generations. Some of the more annual vegetables, I order it from organic sources where we get it mail order if we need to. We get a lot donated from different places, so yes, all kinds of different ways.

I think involving the youth in even caring for a garden is teaching them how to care for each other, whether they realize that is happening or not. It is not just about a...and doing it in a way that it is not, "This is my land." No, it is everybody's. That spirit of that communal space and that communal land, which is so much a part of our history here in Northern New Mexico. We are not disconnected from that knowledge and that way of living, we are really fortunate I guess in that isolation that we have had here. We are only maybe three generations, maybe two where we are totally disconnected from a totally agrarian lifestyle of ranching and farming communities. We have the Pueblo communities and we have the land-grant communities where we learn to coexist and live in harmony, and we both had communal land. When US imperialism came in, it drove a wedge between that relationship, where the land-grant communities, they lost their communal rights and it got privatized, as well as their water rights. The Pueblo peoples got to maintain those communal rights, so there is some tension there that was intentionally created. I think not so far of a time has passed that we can still heal that pretty easily through nurturing these relationships.

We are existing within Creator's law and natural law, and that is the most important law that we need to start reconnecting to and recognizing that exists and that supersedes any kind of governmental laws that are currently existing, any kind of divisive laws. I talk a lot about the amaranth seeds that we are trying to reclaim. We got those, and the corn, we got those ways of sustenance because of ancient roadways that existed between north and south of Turtle

Island. All the indigenous peoples of this place that had a constant network of communication and trade and knowledge sharing, and that oral tradition way of sharing knowledge. I think that is what I would also like to spread that message of unity with tribal peoples and indigenous peoples, and all of our allies to facilitate that happening. That resurgence of that time of light, that resurgence of healing and end of that grief that all of our ancestors had to go through so that we could become strong, and our children could become strong and take up their role as the next generation of caretakers, of healers, of seed savers and taking care of all of the seeds. Whether it is literal seeds that we plant in the ground or these seeds of relationship and knowledge and networks of diversity; that is where strength lies as peoples. We have to always continue to be working on multiple fronts these days as farmers and gardeners. We can be all about land, air, seeds and water, but we have to make sure that we have clean land, air, seeds and water to continue to thrive in a healthy way and to have wellness. Unfortunately, we have to be called to be activists as well as seed savers. We have to know what is going on that threatens those things as part of that work. It is hard, but I think with strengthening those networks and honoring those old, old relationships, we will be able to come together and continue doing what we have been doing.

BEATA TSOSIE-PEÑA, B.A. FROM SANTA CLARA PUEBLO, NEW MEXICO, IS AN ACTIVE COMMUNITY ORGANIZER, ADVOCATE, EDUCATOR, FARMER AND SEED SAVER AS WELL AS A LOCAL DANCER, POET AND ARTIST. BEATA CURRENTLY FACILITATES ENVIRONMENTAL HEALTH AND JUSTICE FOCUS GROUPS FOR TEWA WOMEN UNITED.

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PHOT CREDIT: SEEDBROADCAST



MER-GIRL GARDENS

RON BOYD

SeedBroadcast interviewed Ron at Mer-Girl Gardens in La Villita, New Mexico on May 8th, 2016. The following are excerpts from that interview.

We have come to the seed threshing shed and the drying shed. Garlic will come up pretty soon, and we will load this place up with garlic hanging. The bigger job this year is definitely going to be harvest. I am anticipating, I hope, a ton – a ton and a half of corn, maybe a ton of beans, so I am gathering and adapting tools that we can particularly thresh and clean with. What I would like to do is be able to run my operation less and less and less with fossil fuels. The future of our food system is always a wonderful imagination, but based on the last hundred years of industrial revolution and the wonderful mechanics and technology has come to us, how far into the future does that get us? What are the alternatives?

This is a leaf shredder, chipper. It is a hammer mill to somebody who knows what tools look like. It is my intention to take the gas motors off of it and replace gas motors with exercise bicycles, which are for me pedals are a very renewable energy. As long as I am feeding, and eating and breathing, I have got renewable energy. That is what I want to do with these. I want to put exercise bicycles on the winnowing fan, on the threshing machine. This tool is strictly for seed cleaning, meaning that we have got screens and fans that operate together and winnow out the debris and leave us with clean seed. It is currently electric. That electric was probably adapted, I am guessing, when REA made it to Kansas, which would have been in the '40s, World Electric America, and how happy they were to see the production with electric, but I would like to see it run on pedals, so all of these things will evolve into pedal power in time.

Anyway, I feel like dependency on fossil fuel to produce our food is very vulnerable. I think there are alternatives, and it means we scale ourselves on a different size. I think it also means we give more thought to how we eat, what we eat, bio-regionally, there is a history that tells us what diets looked like. I think, if we needed to, we should know about that. I think we should give a lot of gratitude and thanks for all of the abundance.

I think the phrase, "What do you want for supper?"

I think that is like the last two or three generations. I think that is a brand new phrase, "What do you want for supper?" Same thing we had last week and the week before. That would have been it. In this day in age when we can go to the grocery store and pick anything we want, it has never happened before on the planet, and we are pretty fortunate at the moment. Yes, what is the real cost. Here, as we... A lot of this story then about seeds says only for those who are interested in eating, or food, growing our own food is very important, but nowadays when biotech industries and corporations own 80% of the world's seed, and maybe the water too. I just think it is very important to have our hands in seed. I feel like a really rich man when I can just run my fingers through pounds and pounds of seed. I do.

Growing up around farms, and being a farm kid, a lot of people I have heard said it was the last thing they ever wanted to do as a grown-up was to be around a farm. I know a lot of farmers have said, "Do not ever do what I did, go to college and get a job", but it has never been that way for me. Every chance I have ever had in different evolutions and different spots around New Mexico, particularly, has just been delighted and inspired. I just feel blessed to have been given opportunities and places where I could far. All to say, it has been in my imagination always, and it has been in my dream world always. More and more, as I get older and as seven billion people on the planet wonder how to feed themselves, I am curious to explore more ideas about what does it take to feed ourselves. There were three billion on the planet when I was born, and there are seven billion now. There are some people that believe that genetically modified organisms are a solution to the world's food needs. I do not believe it. I think if it is a good idea, it ought to stay in the laboratory for another fifty years, and do some really serious studying with it.

On that level, where hybridization and genetically modified organisms have become the well-funded and biggest ideas of how to grow, I think if that same intention and energy had been put into our open pollinated seeds, that we would have, at the same time, discovered more disease resistant, drought tolerance, crop yields, et cetera. That difference between technology that has lead us into an incredible world of scientific opportunities. I think those are all really valuable and really incredible evolutions in the way that we learn, but I think we had better not forget how the grandfathers did it. [laughs] And open pollinated seed has

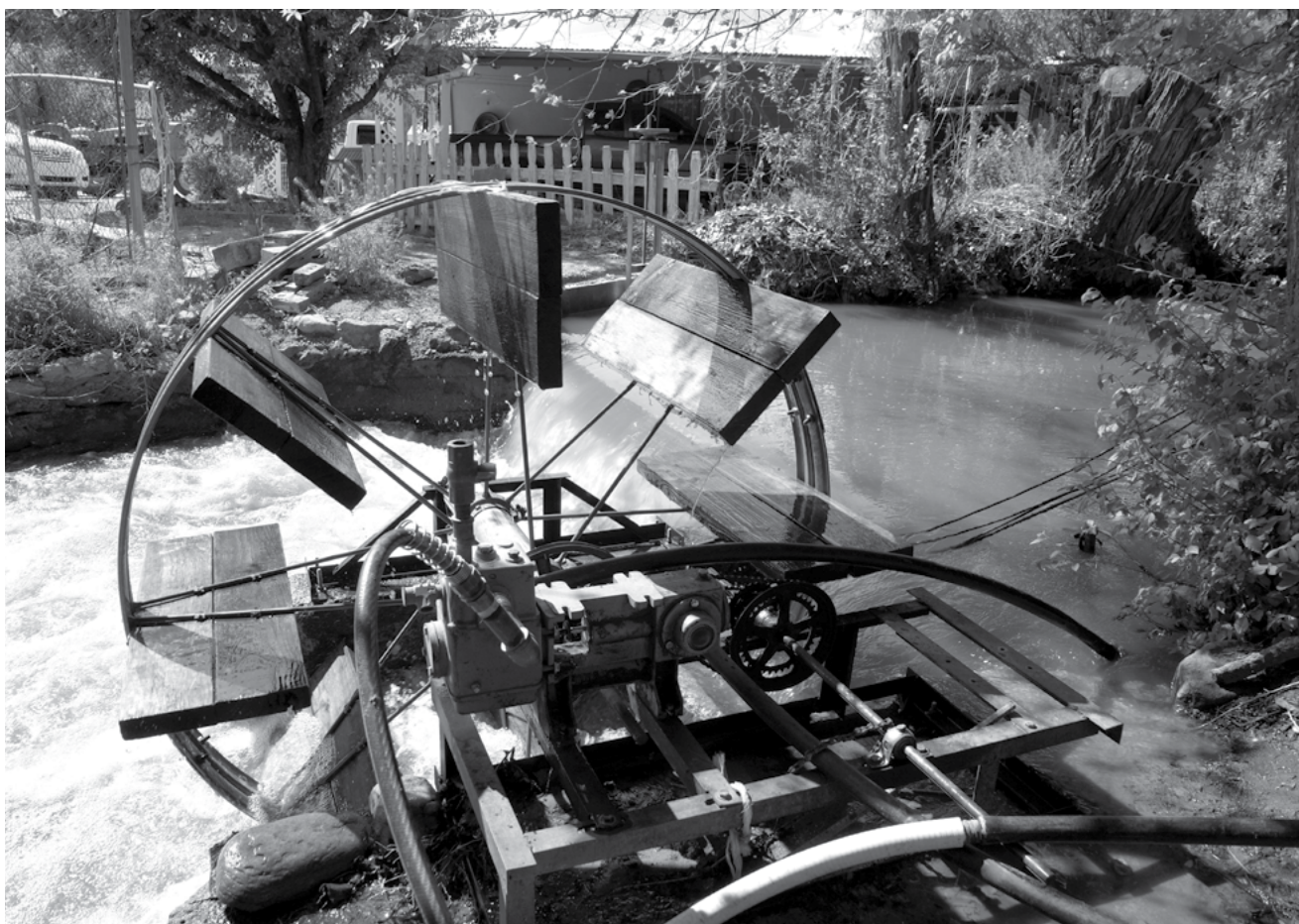
been what was fed people since we were feeding ourselves.

Sixteen years ago we started on this place, and this place had been farmed since, for who knows when, forever I imagine. The farmer before us was, bless his heart he has passed now, but I have seen pictures of his record-breaking alfalfa crops that came from here. It was. It was knee high alfalfa three times a year. I do not know it for a fact, but I know that the farmers of the 50s, 60s and 70s were very willing to believe what the college guys and the feed store guys told them, which is "Here is this little bag, and it will do magic for you." They did magic with it until the bag was gone, and the soil was dead. That is what we started out with here, soil that was barely growing some scraggly mustard. There was not a worm in the soil. We spent the first seven years cover cropping. Meaning, whatever seed was cheap, and that would be sunflower, wheat, rye, buckwheat, sorghum, flours, you name it. If it was cheap seed or inexpensive seed, we grew it out and turned it under. We harvested nothing for seven years. In that, let us see, if you are an alcoholic rehabilitating, you are rehabilitating, and so we have seen the rehabilitation of the soil here. I have seen organic matter increase in it. I have seen incredible production on managing the soil, the dirt, with minimal inputs, meaning off farm inputs.

The acequia determines a lot about how you farm, who you farm with and what you farm. As we say in New Mexico, "Where the whiskey is for drinking and the water is for fighting", I have seen some big challenges with acequia associations and limited local drainages of water. We are very fortunate here, in the farm we are now, to operate on the biggest acequia in New Mexico. Literally, I give thanks for this acequia 12 or 15 times a day. Every time I turn the water on. It is an incredible blessing, and I am among the few fortunate farmers in New Mexico that has all of the water I need.

Part of what we have learned in our farming operation is one of the sustainable features of a farm is in the wallet and the bank account. We could talk a lot about sustainable aspects of sustainable farming, but if I do not make a profit at the end of the year, my sustainable farm is not going to happen again.

There is always a mindfulness of it is not just for the money we do this. In fact, if it was just for the money we did this, I do not know if \$7-8 an hour at best, not a big income that a farmer makes.





It has got to have some income, but it has got to participate in a way, again, in learning to feed ourselves and seeing that seed and food is in the control of the people where it began, not just big business and big corporations. Small grow outs, part of it feels really important too.

Seed crop has become the annual crop on this farm. In the last couple, -I guess it was 2012, when we first heard about, now recognized as the Glass Gem Corn. It was Deborah, my wife, who said, "We have got to have some." We put our names on the list at Native Seed Search, who were the first distributors of this Glass Gem Corn. We waited for two years, and then we got a packet of seed, but we had something else planted that year, so we could not plant that corn. As I understood better where seed sources were coming from and where the retail could end up, it was Native Seed Search that had this Glass Gem in a quantity that I could offer myself as a grower. They sent a pound of seed to us last year, the 2015 season, and exchanged with Native Seed Search said for every pound they share to us, we are going to share about eight fold back to them. That was a wonderful way to come into the hands of this Glass Gem Corn. Sure enough, this is the most magical crop I have ever grown. In the process of all of its evolution, I got a pound from Native Seed Search, we put it in the ground and about midway through the season, I am beginning to wonder, is this just a pretty face? Is this just a beauty pageant winner? [laughs] If it is, I need more than that from the corn that I am growing. By the end of the harvest, I nixtamalized and made posole. I always had a special corn for posole over the years, but the Glass Gem is now my favorite corn for posole. We made meal, and made cornbread, and it is beautiful, wonderful, tasty cornbread, and popcorn.

Both of us, Deborah and I, have saved seeds for the last thirty years. I thought I knew something about that, and I have learned a lot of what I do not know and I am learning more all the time.

I have got a lot of varieties of corn here, of course we can only plant one corn at a time because corn wind-pollinated. It has to have a safe distance out of the wind and weather so that it does not cross-pollinate with something else, unless that is your intention. That is an intention sometimes too, but for right now we want to keep these lines clean. It reminds me

that in a neighborhood like ours, where, well I do not know, we have been planting corn here for probably pretty close to 2000 years, something like that at least. Cross-pollination would not have been a problem or even an awareness until as recently as corn varieties began to distribute themselves. Cross-pollinations did happen in nature's way, and new types of corn evolved out of those cross-pollinations. Again, today, if I plant corn at my place, I have to check it out with my neighbors. Is anybody else planting any corn? Basically, if I can see another corn patch, likely that corn is going to cross-pollinate with mine, and in this case I want to keep that from happening. Funny thing how nowadays, this guy across the road, he can be planting sweet corn, and this guy is planting flint, and this guy is planting a different. There is so much variety that it is getting harder and harder for seed sellers to find pure varieties of old time corn because there is a lot of cross-pollination with everything. Part of that cross-pollination can be cross-pollination with GMO. We are pretty lucky in New Mexico that there is not much likelihood of genetically modified contamination, but one of our bigger buyers, Baker Creek is very adamant about no genetically modified, not cross in the seed that they buy. If it has any cross on it at all, any sign at all, they will not buy it. They test for GMO contamination, and have a really hard time finding corn grow outs that are safe from GMO contamination.

The excitement, the Christmas morning excitement of pulling the husk back on these cobs, to see every one of them beautiful, shiny, sparkly, glass gems. I mean rubies and emeralds, and sapphire, and opals. The stock seed that I am planting this year is from last year's crop. We selected out stuff that had the biggest, boldest, brightest colors because we know it is all edible, and it is the aesthetic value and the decorative value that really makes this corn fly. Blue corn is beautiful, but it does not fly like these gems do. The stuff we selected out for our stock seed this year was based on length of ear and predominantly not blue and yellow colors. Blue and yellow seem like dominant genes in maize, and it is not an intention to eliminate that, but we would like to limit what blue and yellow dominate and see what other shades and colors come out of that. That is the intention with this year's seed stock.

Planting the corn today, it is that story, you know

that says, we only have five pounds of corn left, and sorry kids, but we cannot eat it. We will just have to eat something else, because this is the only thing that is going to bring us a crop next year. It is human history, the whole history up until a few years ago. Still I am suspicious of the guys who control our hoard, our seed. We should all have seed. We used to all have seed. God, to think of a family that did not have seed, poor folks man, probably not a pot to piss in either, if you do not have seed. Now, we do not even realize that our food comes from seed, or nobody holds on to seed, or people do not know that you can save your own seed.

RON BOYD IS A FARMER, SHOEMAKER AND HE CARVES SPOONS AS HIS MEDITATION AROUND LEARNING TO FEED OURSELVES AGAIN. HE BELIEVES WE HAVE IN THE PAST 50 OR SO YEARS FORGOTTEN WHAT IS GOOD FOOD, WHERE IT COMES FROM AND HOW WE PROVIDE IT FOR OUR FAMILIES OR SELF. "FOR MANY OF US THIS IS THE TIME TO BRING LOCAL FOOD SYSTEMS BACK HOME AGAIN IS REALLY IMPORTANT NOW. ON THIS FARM PRODUCING OPEN POLLINATED SEED TURNS ME ON AND I FEEL LIKE A VERY RICH MAN TO RUN MY HANDS THROUGH PILES OF SEED".

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PHOTO CREDIT: SEEDBROADCAST



The seed of revolution is repression.
Woodrow Wilson

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