

## CHAPTER FIVE

# STORIES AND THEMES: THE INTERPRETIVE FRAMEWORK

### CON RESPETO Y PERMISO

The history of north-central New Mexico is a compelling story of people united with a place. It is a distinctive place of natural beauty, historic settings, and sacred spaces that evokes in people an emotional, intellectual, and spiritual connection to the land. The stories people tell about the northern Rio Grande area reveal what matters to them, and, therefore, what should matter to the Northern Rio Grande National Heritage Area as it sets priorities and outlines its mission and goals. In other words, stories -- told and untold -- go to the heart of the Heritage Area's meaning and significance.

Among the requirements of Northern Rio Grande NHA's congressional legislation is that it "provide recommendations for educational and interpretive programs to inform the public about the resources of the heritage area. [**P.L. 109-338, Section 205 (a)(3)(D)**]

### WHAT IS INTERPRETATION?

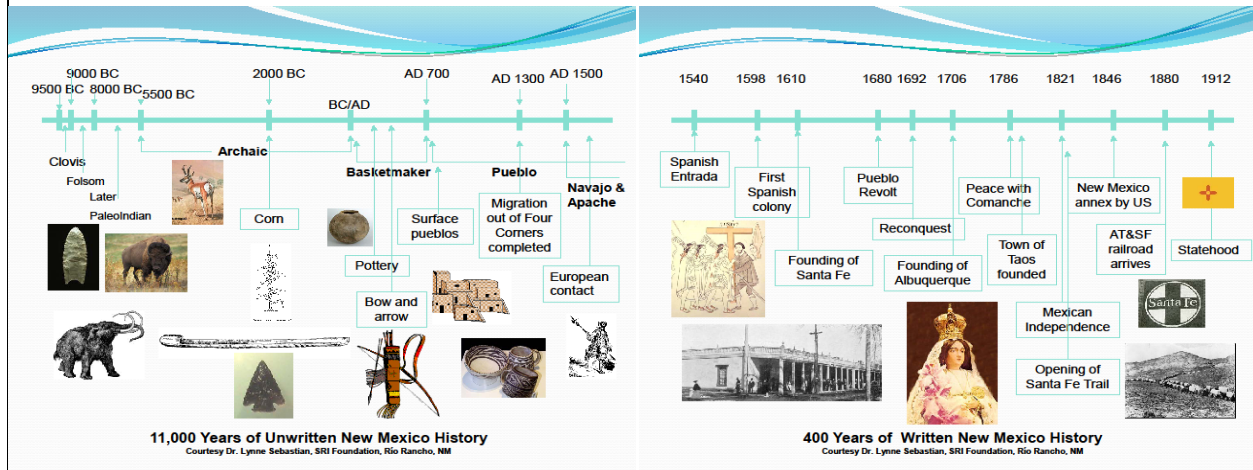
Interpretation, as defined by the National Park Service, is a way to offer a visitor the opportunity to connect with a place in a way that is personally meaningful. It is designed to reveal underlying meaning to the visitor through first-hand involvement. Connections might be emotional, intellectual, or spiritual as people connect with ideas, beliefs, and values embodied in our world.

While interpretation is based on facts, the goal is to reveal what an object, place, feature or event means and why it matters. For the Northern Rio Grande National Heritage Area, connection to place can occur through first-hand experiences with something as large as the landscape or as small as an item of food. Connections can be made through language, a historic site or event -- and through the stories that are told about northern New Mexico.

The stories are not isolated. Through interpretation, the Northern Rio Grande National Heritage Area can organize the many interconnected pieces that comprise its history into an inclusive, cumulative story. In this way, each specific event, location, and resource is linked to the other. For instance, when the Spanish arrived in northern New Mexico, they adopted the Pueblo food staples of corn and squash, while Pueblo people embraced wheat, and especially livestock, brought by the Spanish.

Such stories help to define the Northern Rio Grande National Heritage Area today. Its story of cultural identity, adaptation, and cultural blending frames the significance of its lengthy history, and establishes the place this history occupies in shaping the larger context of the American West and the nation.

## AT LEAST 12,000 YEARS OF HUMAN ACTIVITY HAVE SHAPED THE NORTHERN RÍO GRANDE NATIONAL HERITAGE AREA



### SIGNIFICANCE STATEMENT

The Northern Rio Grande National Heritage Area is a significant component of the national story. The area of northern New Mexico that comprises the Heritage Area carries its own history and course of occupation that is distinct from that of the rest of the country and the rest of the Southwest. This history preceded the formation of the United States, including an indigenous revolution against the dominant power – the Pueblo Revolt of 1680 – which left its imprint in the cultural heritage that remains in northern New Mexico and in its people.

New Mexico is a land of Native cultures and Hispanic settlements. In its people, customs, languages, and forms of law, the territories and settlements within this foreign land named *Nuevo Mexico* were broadly different. The history and heritage of northern New Mexico was folded into the history of the United States through the incidence of military conquest. Through this sudden change of events, a land and a people once separate became melded into the national portrait and landscape.

The interaction of cultures and the retention of unique cultural attributes remain at the core of the experience of northern New Mexico. This serves as an exemplar of cultural accommodation and of the value of diversity in the national composite.

## INTERPRETIVE THEMES

As discussed in Chapter One, the Northern Rio Grande National Heritage Area, as it organized, hosted numerous meetings and workshops at which residents and stakeholders discussed what was important to them and what they would like to share about their home region. Out of these gatherings came the Heritage Area's recommendations for educational and interpretive programs.

As residents reflected on the broader aspects of their region, they expressed a multitude of perspectives and a diversity of viewpoints that reflect the region's complex history and interlaced cultures. The overarching sentiment was their passion and love of place, muted only by an expressed call for respect.

The experiences of the region's diverse population, shared and separate, define the essence of life ways and living in this land and point the way in mapping the future of the Heritage Area. The Heritage Area's key interpretive themes are framed from this perspective.

Interpretive themes are the overarching stories of national importance that the Heritage Area would like to tell. Themes are an organizing framework that provides context for the interpretation of individual resources.

The Heritage Area has identified three interpretive themes:

1. **Cradle of Settlement,**
2. **Adaptation and Survival,** and,
3. **Identity Through a Cultural Blend.**

The themes build upon the recognition that northern New Mexico is a place where waves of cultures interacted with the land and with other peoples they encountered, and demonstrate both a blending of cultures and the continuation of distinct and individual cultural characteristics.

### **Theme 1: Cradle of Settlement**

The history of the Heritage Area is one of migration and settlement, with each wave of settlers bringing its own elements of culture. To all, including the indigenous immigrants, the land was foreign and unknown. The stories are about the people, how they settled and remained in this, their adopted home.

### **Theme 2: Adaptation and Survival**

The demands of the land, climate, and geography, and isolation from other centers of habitation force adaptation and unity with the environment to permit long term survival.

### **Theme 3: Identity Through a Cultural Blend**

The region's identity evokes the mingling of cultures. The specific interplay of land, water, and people over an extended time defines the heritage of this special place.

These key themes -- and the identified natural and cultural resources of the Heritage Area -- offer a guide for communicating important stories. Stories will be told through the support and development of projects, programs, and activities to educate residents and visitors about the significance of the Heritage Area and to support attainment of NRGNHA goals.

This chapter explores these key themes and their meaning, and suggests stories and topics and interpretive strategies through which the Heritage Area can engage and educate residents and visitors in learning and understanding past history and present goals.

The Northern Rio Grande National Heritage Area is a place where ties to the land and the continuity of life ways are of utmost importance. History and heritage, reflected in ongoing cultural traditions and in the language that is spoken, continue to be lived – from the way the land is farmed, to the food that is grown, to the religions that are practiced, and the art that is created.

It is the goal and purpose of the managing organization of the Northern Río Grande National Heritage Area that development of the Heritage Area and promotion of its resources – through projects, programs, and activities – be consistent with and guided by our adopted guiding principle:

### ***Con respeto y permiso.***

This is: That our intrusion into the life ways and culture of this adopted land be done within the Native and Hispanic way of doing so **with respect** and **with permission of** the people.

## **TELLING THE STORY**

### **Theme 1: Cradle of Settlement**

All the past and present inhabitants of northern New Mexico have come to this land as a foreign place. Each subsequent wave of settlers has found a place with an environment requiring assimilation, be it to demands of the natural surroundings,

the new peoples encountered, the ways of life, or the cultural differences. The earliest settlers were drawn to the rivers, streams, and lakes providing the waters of life, settling into mountain villages and lowland valleys.



**Río Grande at Espanola**

Spaniards encountered an arid land and Native peoples in an isolated quadrant of their new world. Americans arrived to a land of earthen homes, where inhabitants spoke Spanish or indigenous tongues, and where customs and ways of life were directed by different views of law, rights of property, and cultural values. In seeming completion of a circle, the current migration of Mexican nationals comes to a land of American laws and rites, with English as the dominant tongue, but reintroducing a common language and partial history shared with the earlier inhabitants.

In each wave, a resolution has been made to remain. Though each newcomer has attempted to impose strictures coming from their own comfortable and familiar heritage, yet they have adapted and absorbed the stronger elements of the

cultures found, gained and grown an attachment to the land, its vistas, and spiritual call, and in varying and individual ways, settled into its embrace. In the process they have contributed crops, animals and sources of food, knowledge of new practices, implements and advances in technology, and a different – though not always better – point of view.

**Stories and topics that support this theme are:**

- **Continuity of conflict.** Over centuries, the migration of new peoples into the Heritage Area has led to warfare, accommodation, and adaptation. From the Pueblo revolt against the Spanish in 1680, to the rebellion against the imposed strictures of the government of Mexico in 1837, and to the New Mexican insurgency against the Americans in 1847, resistance has been the opening salvo to cultural suppression.
- **The natural environment.** An impressive landscape of river valleys, colorful canyons, and mountain peaks provides the perfect backdrop to tell the story of the Heritage Area. The region’s geologic past, its water resources, and climate have shaped the contours of the land, creating majestic vistas and countless opportunities for study, creativity, and outdoor exploration and recreation.
- **Cultural continuity: Native interests.** Pueblo people today live on or near lands occupied for hundreds of years by their ancestors. Each of the Heritage Area’s eight pueblos operates under its own government and establishes all rules and regulations for

its own village. The return of the sacred Blue Lake to Taos Pueblo in 1970 after a 64-year struggle with the U.S. government reflects the unwavering commitment of Pueblo people to their cultural traditions. The Jicarilla Apache govern themselves under a constitution and continue ancient traditions at celebrations such as the annual *Go-Jii-Ya* gathering. Permitted visitation to pueblo communities and lands by outsiders demands respectful adherence to standards of behavior.

- **Settlement patterns and acequias.** Spanish and Mexican land grants were a significant factor in the expansion of the northern Rio Grande region in the 1700s and 1800s and had a tremendous impact on settlement patterns and the culture of the region. Generally, each settler in the group was allotted a plot of irrigable land abutting the community’s *acequia madre*, or mother ditch. Acequias, some still in use today, continue to speak to the region’s heritage and preservation concerns. Similarly, access to land and water rights are two continuing issues of contention among individuals, business interests, and governments.
- **Ties to the land.** As they always have, residents of the Heritage Area yearn to look to the land for their livelihood. Farmers in Chimayo and other valleys with access to river and stream waters continue to share water to irrigate native chiles and other crops, and to sustain orchards, while ranchers depend on grazing lands to pasture sheep, cattle, and other livestock. Groups of artisans use the wool to



practice age-old weaving arts, and artists are inspired by the striking beauty and majesty of the landscape. Yet, the growth of population has created a detachment for many, and a climate of scarcity and privilege. There is need to re-instill the sense of caring and appreciation for the value of the land, and concern for its conservation and availability for communal and public use.

## Theme 2: Adaptation and Survival

From ancient cultures to the present, a variety of people have found ways to live and thrive within the constraints of this arid, high-altitude environment. In many times the adaptation has been to interaction with other peoples, whether between and among differing Native tribes, or between and among the different cultures settling into the area.

In the natural environment, adaptation and survival has been linked to availability or absence of water. Rivers, streams, and high-mountain lakes have been the lifeblood of the Heritage Area, as have been hot springs and artesian wells. They not only shape the land, but also the life ways of the people who settle here.



The 12,000-year history of settlement has benefited from the long perspective of the successful inhabitants. Though survival depended on daily routines, conservation practices that considered communal needs and anticipated times of

shortage enabled existence of societies over hundreds of years. Exploitative uses of the land, timber, minerals, water, and its people led to the demise of areas of habitation and decline of populations.

### Stories and topics that support this theme are:

- **Water: the critical resource.** The Rio Grande and its tributaries dominate the landscape at the center of the Heritage Area, forming distinct ecosystems that provide habitat for a diversity of fish, birds, and wildlife, as well as, sustaining human populations. In this arid and semi-arid land, the availability of water has determined human settlement patterns, and demanded creativity in uses of the land for agriculture, settlement, protection, and survival.

- **Land use and development.** From timber and mining operations of the past, to current extractive industry efforts for minerals and fossil fuels, there is a continuing conflict pitting economic development and growth, against the effects on water quality and availability, effects on the natural landscape, sustainability, and quality of life. Traditional

livelihoods, such as, raising of livestock and efforts to sustain irrigated farms, are tied to uses of the land and availability of water. More recently, efforts to promote heritage tourism, or to expand land development for recreation, lead to clash of positions

and attitudes. There is promise, but also paradox, as economic development issues collide with preservation efforts and concerns over retention of culture, quality of life, and environmental sustainability.

- **Community and faith.** The Catholic faith remains strong in the Heritage Area, particularly within the Hispanic communities. Historic churches such as La Iglesia de Santa Cruz de la Cañada, are considered to be “crown jewels.” But the inclusion of Catholic doctrine and practice extends well beyond the physical structures, into the symbols and mores of daily life. Similarly, native religious beliefs and practices form the essence of Pueblo communal attachments. Though newcomers and visitors may not share the same beliefs, yet there must be a given respect that honors community practices and beliefs.
- **Agriculture.** In the valleys and open lands available for farming, there is a renewed interest in developing sustainable farming and production of traditional crops and products. Protection of the farming interest is an important direction for the Heritage Area, as a means of supporting traditional crops and methods, and as an economic development initiative. It is also of interest to promote healthier diets and self-sufficiency among the newer generations, and a renewed connection with older generations.
- **Transportation and trade.** Trade and transportation routes have been central to the Heritage Area story from earliest times, when Pueblo people

exchanged goods with the Plains Indians. The El Camino Real and the Santa Fe Trail stimulated trade in the 17<sup>th</sup> and 18<sup>th</sup> centuries, just as railroad and highway networks did in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The new virtual networks of the 21<sup>st</sup> century promise to provide the stimulus to trade in this new era of communication and sharing of information.

### Theme 3: Identity through a Cultural Blend

The Heritage Area is a place where many cultures have interacted over time in a manner that is unique to the Southwest. Cultural roots run deep, given especially the length of time of settlements, most extending for hundreds of years.

In the Native and Hispanic communities there is a lingering sense of conquest that surfaces and gives rise to feelings of inequity and victimization. It is most evident in the sense of economic deprivation and exploitation that has been marked in the history of the Area.

The co-mingling of Native and Hispanic cultures and families has extended over hundreds of years, and yet there remains continuing unease and guardedness between these cultures and between them and the newest comers, the “Americans” and, most recently, the “Mexicans.”

Yet, beneath this veil of protection lies an innate spirit of welcome and sharing that reflects the true cultural disposition of the people.

**Stories and topics that support this theme are:**

- **Foods.** Just as the Spanish adopted the Pueblo food staples of corn and squash, so did the Pueblos embrace wheat, and especially livestock, brought to northern New Mexico by the Spanish. The shared legacy continues today as the general populace embraces traditional Hispanic foods and dishes, with such staples as red and green chile and “New Mexican” foods now an integral part of the diet and taste.

- **Architecture.** In the Heritage Area, adobe is an iconic building material. Traditional adobe, adopted by the Spanish from the Moors and adapted to reflect Pueblo styles, now finds expression in expensive homes in Santa Fe and Taos and in the humbler abodes in rural communities. Historic districts such as Los Ojos, on the other hand, are known for their distinct blend of traditional adobe and Victorian architecture.



- **Arts and crafts.** There is a renewed self-identity that is emerging from the expanded interest in Native and Hispanic arts, crafts, and music. Market presentations of Indian pottery and weavings, jewelry, painting, traditional clothing, and other forms of artistic expression. There is almost a renaissance of creativity that is contributing to individual growth and economic opportunity to showcase

the best of the region and to expand markets beyond the Heritage area.

- **Archeological history and art.** There is nothing quite so telling of the cultural history of the ancient inhabitants of the Heritage Area as archaeological ruins, petroglyphs, and found artifacts. There are multiple museums dedicated to presentation of Native cultural history and arts, and opportunity to visit ruins and petroglyph sites on the ground. In addition, in the living museums that are the pueblos and traditional Hispanic communities,

visitors can observe and absorb first-hand ways of life in the past and in the present.

- **Religion.** The interplay of history and religion in the Heritage Area finds expression today in pueblos such as Taos, where the Catholicism practiced at

St. Jerome Chapel and the ancient Indian religious rites of the kiva exist side by side.

- **Shared identity.** People in the Heritage Area reference and honor the stories, experiences, wisdom, and values of their individual ancestries and heritage. At the same time, shared identity references abound. In the pueblo communities, many families share Hispanic surnames and knowledge of the Spanish language. In Hispanic communities there is strong genetic evidence of shared bloodlines, many deriving from the **genízaro** community ancestry.



Beyond the diversity of their stories, all share a national identity as American citizens, and this is held in common with the American identity of the “new” immigrants of **the last 165 years**.

This land and its people are indeed an enchantment, rich in color and flavor.

## AUDIENCE

The Northern Rio Grande NHA identified interpretive strategies linked to numerous audiences. Some strategies are linked to local residents; others to visitors. The size of the Heritage Area affects the audiences and purposes addressed and the manner in which interpretive material may be presented.

**Youth Groups:** Young people are targeted as a specific audience for Heritage Area programs. Some projects will provide opportunity for youth education directly, as youth are engaged in field sessions, experiential activities, immersion experiences, and targeted events that engage youth in multi-generational instruction and hands-on learning. Programs will support school-based activities (K-12), Tribal students, and youth groups engaged in farm, heritage, and conservation programs.

**Traditional Artists:** Many programs and projects funded and supported by the Heritage Area will target promotion of traditional arts, including weaving, wood working, painting of bultos, retablos, and other heritage arts. There already exist active efforts to conserve and promote colonial arts among the Hispanic and Native populations, but there is open opportunity to establish and broaden

marketing outlets and to promote continuation of youth education in the arts, through support of educational programs and mentoring.

**Farmers and Ranchers:** A very strong audience commitment of the Heritage Area is the continuation of heritage occupations, including family farming, orchard keeping, and raising of livestock. These traditional forms of self-sustaining occupations are in revival as Heritage Area families look to return to land-based dependency. Traditional farming methods promote land and water conservation, healthy lifestyles, and generational learning that sustains traditions.

**Local Tribal Members:** A key audience in this Heritage Area is found within the Pueblo population, which is considered to be of greater significance in this heritage area than in others throughout the country. Issues of importance to this population include history, language, Tribal rituals, self-sufficiency within Tribal resources, education, traditional Tribal arts, and economic development.

**Outdoor Recreationists:** Outdoor recreation is a particular draw for visitors to the Northern Río Grande National Heritage Area, which is blessed with many natural resources and opportunities for their enjoyment. Outdoor activities include skiing, water sports, rafting, hiking and camping, hunting and fishing, and touring. This industry is a prime draw for tourism, and a base for economic development of Pueblos and communities that cater to the tourist market.

**Tourists:** NRGNHA contains a wealth of cultural resources that attract heritage

tourists from throughout the country and the world. The reputation of Santa Fe and Taos as art centers, and the existence of traditional communities and Pueblos, contribute to the appeal to tourists and visitors seeking exposure to historical education. There is appeal to the Native archaeology, to the historic traditions and structures, to the retained preservation of architecture, and to the relaxed lifestyle that may be experienced in a visit. Heritage tourism focuses on the experience of living history. Other attractors include agri-tourism, recreation, climate, the arts, and in-country foreign experiences.

**Heritage Area Residents:** Perhaps the largest audiences targeted in the Heritage Area are the Northern New Mexico residents who live, work, and maintain a home in the area. Even those who have lived here their entire lives have an interest and fascination with their heritage and history. There is a widespread and deep embrace of the local culture, the traditions and events, the ease of living, the artistic attractions, and the multi-cultural society.

## **RECOMMENDATIONS AND STRATEGIES**

As required by its congressional legislation, the Heritage Area must **“provide recommendations for educational and interpretive programs to inform the public about the resources of the heritage area.” [P.L. 109-338, Section 205(a)(3)(D)].**

The content of the stories the Heritage Area will tell derives from the people and from the communities and their histories.

NRGNHA, Inc. can at best provide the mechanisms for drawing out, assembling, and disseminating the stories. But our most significant contribution can be to stimulate the passion of the local communities to make their stories known.

A broad range of educational initiatives and projects are possible, including hands-on training in the schools on traditional and historic methods of daily living. This can extend from building construction methods, to methods and practices of living off the land, to fiber arts and handicrafts. The authenticity of the training and experience is particularly relevant to youth, as shown in the early action projects and grants the Heritage Area has funded and supported.

By telling part of the region’s story, each project addresses the Heritage Area goal of strengthening community identity through education, as well as fostering an appreciation for the area’s traditions and its natural and cultural resources.

NRGNHA, Inc. aims to approach its interpretive responsibilities through partnerships and funding support for local communities and organizations and their programs. We will encourage and fund educational programs, wayside exhibits, language workshops, and work activities that promote the knowledge, history, and understanding of the Heritage Area.

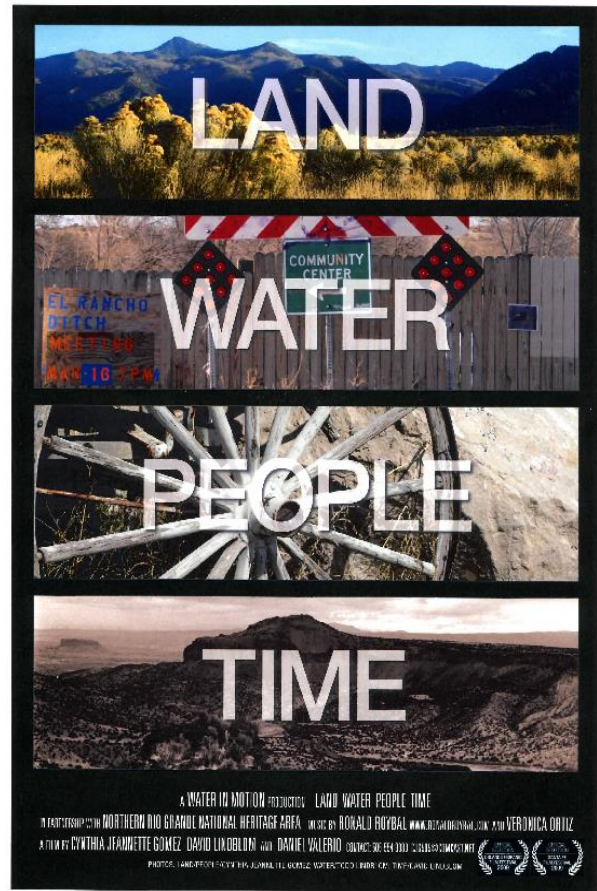
Goals, recommendations and strategies developed by the Northern Rio Grande NHA for educational and interpretive programs are linked to three of its primary goals. Objectives and Strategies for meeting these interpretive goals are included in **Chapter 6**.

Key projects with youth, for example, have included the **Española High School** student videos, which permit students to capture and present family/community stories, the **Old Spanish Trail Association** mural project, which requires students to learn historical material and to present it in community murals, and several **gardening/agriculture** projects that teach youth about historical farming methods, crops, and connections with the land.

Numerous grant projects enhance awareness and understanding of the Heritage Area. One major project was a documentary film we funded, **Land Water People Time**, which presents interviews and vistas from throughout the Heritage Area and has been used repeatedly in promotional and outreach activity. Over 90 hours of interviews were conducted and condensed into the 54-minute film, which features individuals from different cultures sharing their stories within a historical heritage context.

Another project, created in partnership with the **Española Valley Chamber of Commerce**, resulted in a large-scale tourist information map of the region. Other projects illustrate Heritage Area strategies for sustaining traditions, heritage, and culture. For instance, the Heritage Area partnered with the **Millicent Rogers Museum** to support Folk Life/ Holiday Festivals celebrating community life in Taos. We also funded the **Embudo Valley Library and Community Center** in an educational project called “Dig In!”, that presented experiential activities on traditional arts, food, and agriculture, along with a summer reading program for area youth.

The mix of **Community** and **Heritage** grants projects funded to date by the Northern Río Grande National Heritage Area includes a high concentration of projects that provide for education and interpretation. **(All of the funded projects are described in Table 1, below.)**



Film promotional poster

**Table 1: GRANTS AWARDED BY COUNTY – 2009 to 2012**

Grantee/Purpose	Amount	Río Arriba County	Santa Fe County	Taos County
<b>FALL 2012 GRANT RECIPIENTS</b>				
1. <b>Española Valley High School</b> – Student Cultural Heritage Videos project – purchase of cameras.	2,000	2,000		
2. <b>NM Wildlife Association</b> -- Enclosure/signage historic bean cleaning machine – materials.	2,000		2,000	
3. <b>Taos Historic Museums</b> – Padre Martínez Hacienda salon wall restoration with Tierra Blanca finish.	2,000			2,000
4. <b>Northern New Mexico Regional Art Center</b> -- Santo Niño Festival Of The Arts performance.	1,000	1,000		
5. <b>La Sala de Galisteo</b> – Lighting restoration supplies and materials	1,800		1,800	
6. <b>Old Spanish Trail Association Salida del Sol Chapter</b> -- La Vereda Vieja Mural Project - for supplies and materials	2,000			2,000
7. <b>Puyé Cliff Dwellings</b> – Puyé Hiking Program - for supplies and materials	1,386	1,386		
8. <b>Embudo Valley Library and Community Center</b> – Dig In! Traditional Arts, Food, Agriculture Education project - for supplies, materials and teacher fees	2,000	2,000		
9. <b>La Tierra Montessori School of the Arts and Sciences</b> El Agua Es La Vida project - for supplies and materials	1,000	1,000		
10. <b>Ohkay Owingeh Pueblo</b> -- First Capital Heritage Center/Ohkay Owingeh Museum for website development	2,500	2,500		
11. <b>El Museo Cultural de Santa Fe</b> – Pláticas with Las Doñas from Northern New Mexico - for stipends and production costs.	2,300		2,300	
12. <b>Tres Semillas Foundation</b> – Northern youth project heritage garden for materials and project costs.	3,000	3,000		
13. <b>Santa Fe Youth Symphony Association, Inc.</b> – Youth Mariachi concert teacher fees & production.	2,000		2,000	
<b>Total Fall 2012</b>	<b>24,986</b>	<b>12,886</b>	<b>8,100</b>	<b>4,000</b>
<b>SPRING 2012 GRANT RECIPIENTS</b>				
1. <b>Española Valley High School</b> – Student Cultural Heritage Videos project.	4,000	4,000		
2. <b>Millicent Rogers Museum</b> – Community Day Events – Folk Life Festival/Holiday Fest.	3,000			3,000
3. <b>La Sala de Galisteo</b> – Continuation funding for restoration of ceiling.	2,500		2,500	

<b>Grantee/Purpose</b>	<b>Amount</b>	<b>Río Arriba County</b>	<b>Santa Fe County</b>	<b>Taos County</b>
4. <b>Mesa Prieta Petroglyph Project</b> – Fund educational initiatives, public/private tours of Petroglyph Preserve, record archaeological features in GIS database.	2,500	2,500		
5. <b>Site Steward Foundation</b> – Educational DVD on traditional pottery making in Northern New Mexico.	2,000		2,000	
6. <b>Española Farmers Market</b> – “Market Mondays - Cooking-up Traditions” initiative. Includes harvesting of produce/preparation in horno created in prior grant.	1,750	1,750		
7. <b>Acequia Agua Fria</b> – Research and documentation of the history of Acequia Agua Fria.	1,000		1,000	
<b>Total Spring 2012</b>	<b>16,750</b>	<b>8,250</b>	<b>5,500</b>	<b>3,000</b>
<b>TOTAL 2012 GRANTS</b>	<b>41,736</b>	<b>21,136</b>	<b>13,600</b>	<b>7,000</b>
<b>2011 GRANT RECIPIENTS</b>				
1. <b>Historic Pinto Bean Museum</b> – Enclosure for historic bean processing machinery and interpretive signs.	4,865		4,865	
2. <b>Santa Clara Pueblo</b> – Tewa language documentation project.	4,800	4,800		
3. <b>San Ildefonso Pueblo Revitalizing Agricultural Traditions</b> – Purchase hoop house, farming equipment; return fallow land to production, involve Pueblo families in planting, harvesting, using, selling agricultural products.	5,000		5,000	
4. <b>Cornerstones Community Partners</b> – Workshops on adobe-making and restoration of 1610-1710 National Historic Landmark District – San Miguel Mission church.	5,000		5,000	
5. <b>Site Steward Foundation</b> – “Linking the Past to the Present” interpretive brochure addressing importance of historic and archaeological resources in the National Heritage Area.	5,000		5,000	
6. <b>Arts Works</b> – Sustaining cultural heritage through education by Partners in Education Foundation, including traditional music, art, and poetry enrichment, for elementary school students throughout Santa Fe.	5,000		5,000	
7. <b>La Sala de San Jose</b> – Rehabilitation of steps and railing at “La Sala,” a National Register-eligible building in Galisteo.	5,000		5,000	
<b>TOTAL 2011 GRANTS</b>	<b>34,665</b>	<b>4,800</b>	<b>29,865</b>	<b>0</b>



Grantee/Purpose	Amount	Río Arriba County	Santa Fe County	Taos County
<b>2009-2010 GRANT RECIPIENTS</b>				
1. <b>Plaza de Española Visitor Center</b> – New sign with the Northern New Mexico Regional Art Center (2010).	900	900		
2. <b>Española Farmers Market</b> – <i>Horno</i> construction (traditional earth oven) for use by local farmers for baking bread and to process foods including <i>chicos</i> (dried green corn) (2010).	5,000	5,000		
3. <b>Mesa Prieta Petroglyph Recording Project</b> – Educational partnership with Ohkay Owingeh youth, descendants of Spanish colonists, and private landowners to photograph, draw, and map rock imagery (petroglyphs) originating from many cultures over thousands of years (2009).	1,000	1,000		
4. <b>Española Valley Wine &amp; Arts Festival</b> – Sponsorship of event (2009).	1,000	1,000		
5. <b>Río Arriba County Fair Association</b> – Bull riding competition sponsorship Old Abiquiu Rodeo (2009).	1,000	1,000		
6. <b>Española Chamber of Commerce</b> – Production and printing of Española Valley map.	5,000	5,000		
<b>TOTAL 2009/2010 GRANTS</b>	<b>13,900</b>	<b>13,900</b>	<b>0</b>	<b>0</b>
<b>CUMULATIVE TOTALS – COMMUNITY GRANTS</b>				
	<b>90,301</b>	<b>39,836</b>	<b>43,465</b>	<b>7,000</b>
<b>2009-2011 HERITAGE GRANTS</b>				
1. <b>Land Water People Time</b> – Documentary film featuring National Heritage Area People, places and the cultural ties that bind them together (2009-2010).	36,050			
2. <b>Robert Torrez</b> – Documentation of Northern NM history for website and management plan.	5,000			
<b>TOTAL HERITAGE GRANTS</b>	<b>41,050</b>			
<b>TOTAL GRANTS AWARDED</b>	<b>131,351</b>			