



Red Rocks Reporter

MARCH 2015

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FROM THE GOVERNORS

GOVERNMENT-TO-GOVERNMENT RELATIONS

Governor Raymond Loretto, DVM, Tribal Administrator Vincent A. Toya, Sr., and Kevin Shendo, Education Department Director and former First Lt. Governor, spent the last week of January in Washington, DC meeting with federal officials on topics of vital importance to the Jemez community.

A key focus of the trip was the Pueblo's proposal to co-manage the Valles Caldera with the US Park Service, which is assuming management from the Valles Caldera National Preserve. The co-management arrangement would recognize the federal government's obligations to respect the Pueblo's continuing aboriginal Indian title under the United Nations Declaration on the Rights of Indigenous Peoples.

A series of meetings were held with Senators Tom Udall (D-NM) and Martin Heinrich (D-NM,) Representatives Ben Ray Lujan and Michelle Grisham as well as Hillary Tompkins, Department of Interior Solicitor, Venus Prince, Indian Affairs Deputy Solicitor, Rob Eaton, National Park Service attorney advisor and other federal officials and staff.

The new park would be held in trust by the United States for the Pueblo, subject to a long-term lease to the United States. The proposed Wavema National Park would be jointly managed by the Pueblo and the Park Service, using a management plan developed in consultation with state and local governments as well as other Pueblos and Indian Tribes.

Creation of the park would resolve the pending title litigation between the Pueblo and the United States, currently on appeal in the Tenth Circuit Court of Appeals. The proposal has gained resolutions of support from the National Congress of American Indians, the All Pueblo Council of Governors and the Southern Pueblos Governors Council.

A critical condition of the proposed agreement is the continuation of the current tribal access policies that protect certain areas of the Preserve and permit access for tribal members to conduct

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Tribal member Margie Creel is assigned to the Assistant Secretary of the Interior's office.



Tribal Administrator Vincent A. Toya, Sr. and Governor Raymond Loretto, DVM, met with representatives from the National Park Service including Hillary Tompkins, Department of Interior Solicitor, and Venus Prince, Indian Affairs Deputy Solicitor.



2015 TRIBAL GOVERNORS

Dr. Raymond Loretto
Governor

Aaron Cajero
First Lt. Governor

Dominic Gachupin
Second Lt. Governor

TRIBAL COUNCIL

Joe Cajero

Paul S. Chinana

Raymond Gachupin

Frank Loretto

J. Leonard Loretto

Raymond Loretto, DVM

José E. Madalena

Joshua Madalena

J. Roger Madalena

José Pecos

David M. Toledo

José Toledo

Michael Toledo, Jr.

Paul Tosa

Vincent A. Toya, Sr.

TRIBAL

ADMINISTRATOR

Vincent A. Toya, Sr.

Red Rocks Reporter
March 2015 Edition

All photos and images are used with permission. Editorial content is intended for informational purposes only. Every effort has been made to ensure that the information in this publication is as current as possible at press time.

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FROM THE GOVERNORS

Government-to-Government Relations, *Continued*

traditional and religious ceremonies and activities. The legislation as passed protects Forest Service funding through the Collaborative Forest Restoration Act; the Pueblo has a contract with the Forest Service for thinning and restoration work. This contract supports Walatowa Timber Industries, a significant source of funding and employment for the Pueblo. The proposal advocates continuing this as a long-term contract.

An additional concern is maintaining the current cattle grazing contract under which Jemez cattle growers can graze livestock on the Valles Caldera, allowing Pueblo lands to rest and recover.

Pueblo leaders stressed that the proposal offers great benefits to the Park Service.

“We can offer critical in-kind services, such as road maintenance, law enforcement, emergency medical services and forest management services that the Park Service is hard pressed to be able to afford otherwise,” Governor Loretto explained. Perhaps more critical, the Pueblo has extensive experience managing multi-million dollar grants.

“We can demonstrate a long history of successfully running programs on grants,” First Lt. Governor Aaron Cajero said. “We have the expertise and the experience. We can get the job done!”

“Diplomacy is critical here,” Governor Loretto said. “We need to be able to gauge their heartbeats and go with where the listeners are at, so we can be properly heard.”

The Governor also met with Jack Stevens, Acting Director of the Department of the Interior Office of Energy and Minerals to discuss geothermal well development, a feasibility study on photovoltaic power at the Espiritu Santo Land Grant, funding needs for economic development, planning and staffing as well as additional equipment and a production facility. Other vital issues under discussion during the visit include housing, utilities rights-of-way settlements, transportation safety and the Highway 4 Bypass.

“Housing remains an extremely critical issue for our community members,” Governor Loretto added. “We need to push more. Our people need homes.”

The Governors are currently completing meetings to assess the current status of tribal departments and programs. “We are determining who is doing what. Who should be doing more? What needs to be done that hasn’t yet been done? How do we get it done so we can all move forward?” Governor Loretto concluded.

The Governors are always available to community members to discuss issues and concerns. Please feel free to stop by their offices.

TRIBAL COUNCIL

TRIBAL COUNCIL REPORT

The Tribal Council Report is published at the direction of the Governors to keep the community well-informed. Governor Raymond Loretto, DVM, First Lt. Governor Aaron Cajero and Second Lt. Governor Dominic Gachupin proposed the following resolutions that Tribal Council approved.

February 13, 2015

Waived Pueblo of Jemez Procurement Policies and Procedures for environmental and water resources consulting services from High Water Mark, LLC, a Native American and woman-owned business, to provide sole source consultation to assist in assessing FEMA-documented damages, determine recovery process implementation needs, provide guidance for flood damage repair and flood hazard mitigation, and ensure compliance with FEMA regulations. Floods in September 2013 damaged the Pueblo’s irrigation system, roads, culverts, water and waste water systems, and residences. The Pueblo has negotiated an agreement with New Mexico Homeland Security and Emergency Management for funds to mitigate these damages.

Continued on page 3

NATURAL RESOURCES

NRD Spring Season Updates

Burn Permits

The NRD is now issuing burn permits. Burn Permits are free. ***You must have a permit to do any burning.***

Although there is some moisture on the ground, all community members must be aware of the importance of reducing fires, fire safety, implementing our Fire Management Plan/Fire Prevention Program and complying with POJ ordinances regarding fires. NRD does stress that the potential for out-of-control fires exists in and around our community. Everyone burning must be cautious, especially with spring winds.

Stop by NRD to obtain your permit.

Field Preparation Services

The Agricultural Program has tractor and implement services available for all Pueblo of Jemez community farmers. Services includes package deals that include plowing, disc, borders, tilling and ripping. Fees are based on acreage. Visit NRD for other offers.

Please exercise care and diligence for all work relating to field preparation, agricultural fields, functioning irrigation systems, rights of way, fencing, livestock and other issues as we prepare for the 2015 growing season.

Big Game Draw Applications

There is an opportunity for off-reservation Big Game Draw Applications through the New Mexico Department of Game and Fish; applications are due March 18 at 5 p.m., in anticipation of the Pueblo of Jemez Tribal Big Game Draw permit system. The drawing includes Barbary sheep, bighorn sheep, deer, elk, ibex, javelina, oryx and pronghorn antelope licenses.

Failure to report harvest results from 2014 hunts and pay any applicable late fees for deer, elk, pronghorn antelope and turkey by this date will result in rejection of all draw applications.

More information is at www.wildlife.state.nm.us/hunting.

If you have any questions, call NRD office at (575) 834-7696.

Tribal Council Report, *Continued*

Approved submission of a Federal Transit Administration Tribal Transit grant application to continue operations of a Tribal Transit line from Bernalillo to the Valles Caldera.

Authorized reinstatement of the Pueblo of Jemez Cultural Committee to meet National Park Service requirements for the Pueblo's Tribal Historic Preservation Office. The Cultural Committee advises the Governor on Jemez cultural, religious and traditional matters and consists of traditional religious society leaders and/or their delegates, War Captains, Fiscales and a Tribal Council representative.

Approved the Pueblo of Jemez Comprehensive Justice Plan to improve the Pueblo's blended traditional and contemporary justice system of peacemaking and law enforcement.

Supported NM State Legislature legislation to adopt American National Standards Institute guidelines for tree care and vegetation management by electric service providers.

February 27, 2015

Endorsed the Pueblo of Jemez Community Library application for the Institute of Museum and Library Services Enhancement Grant for fiscal years 2015-2017. Jemez Pueblo Community Library provides public access to computers and the Internet and keeps current with technology so tribal members have access to the most up-to-date computer and Internet technologies. There were over 15,468 visitors and 13,468 circulation transactions at the Library in 2014, averaging 1,500 patron visits each month. To preserve Towa language and culture, the Library

creates educational materials supporting the language and cultural curriculum, including technological resources to support digital and video archiving of cultural materials. The Library plans to establish and enhance a central archival system to retain sensitive records, materials and information about the Jemez community, language and culture, land and environment; staff will be trained to provide services in archives and records management. The staff promotes STEM (Science, Technology, Engineering, and Math) program initiatives for students, teachers, families and community members. Tribal Government and Tribal Council have designated the Jemez Pueblo Community Library as a critical resource to the community.

Waived the procurement policy for bidding on consulting services and approved the contract with REDW, LLC for financial audit services.

Approved Kathleen Reynolds, Danielle Loretto-Sandia and Michael Sando as incoming Jemez Health Board members and approved the remaining Health Board members. Term expiration dates are: Keith Candelaria, Dec. 2016; Hilario Armijo, Dec. 2016; Ramona Yepa, Dec. 2015; Kathleen Reynolds, Dec. 2017; Danielle Loretto-Sandia, Dec. 2017; Michael Sando, Jan. 2017; David Toledo, Tribal Council Liaison, no term limit.

Approved a petition to the US Secretary of the Interior to amend the federal Charter of Incorporation of Pueblo Insurance Agency, Inc. to remove references to the All Indian Pueblo Council, which has been dissolved.

FROM THE GOVERNORS

Editorial Correction

In the January 2015 issue of the *Red Rocks Reporter*, it was reported that the Tribal Gaming Compact for the Pueblo of Jemez had been approved and signed by Governor Susana Martinez. This was not an accurate statement of the status of the Pueblo's Tribal Gaming Compact.

The corrected statement is that the Pueblo is still negotiating its Compact with the State. On February 28, 2015, Governor Loretto and members of the Jemez Enterprise Committee provided initial testimony before the New Mexico Joint Committee on Compacts. After a lengthy discussion, the Committee approved the Compact. The legislation now has to go to the State House of Representatives, then to Governor Martinez, and finally to the US Department of Interior.

If you have questions, please contact Tribal Administration or the Governors at (575) 834-7359.

Cooking Tour Returns to Jemez

Thursday, March 26

In collaboration with John Hopkins University Center for American Indian Health (JHU-CAIH,) the Public Health Programs will host another evening of fun and great cooking when Pat Santosham, MD, returns to Jemez Pueblo. Join a unique, exciting evening to learn more about nutrition and trying tasty new recipes.

Dr. Pat Santosham is a retired anesthesiologist, an executive film producer and a cooking instructor. Pat has an extensive background in nutrition and healthy cooking based on her Native South Indian culture. She is very passionate about teaching others how to cook healthy, delicious meals. She also shares recipes that have healing benefits. Living in the Baltimore, MD area, she works on projects with John Hopkins University and made a special request to return to Jemez.

For more information, please call Ventura Lovato at JHU Center for American Indian Health at (505) 797-3305 or the Public Health Program at (575) 834-7207.

PUBLIC HEALTH

MoGro Food Club

In partnership with the Jemez Public Health Clinic, MoGro is launching the Jemez Food Club on Monday, March 16. You can get all your favorite MoGro products and healthy fruits and vegetables delivered right to the Public Health Program office every Thursday!

Learn more and sign up at the "Spring Forward – Balancing Success and Fitness" Fun Run/Walk on March 17 and the Disabilities Awareness Conference on March 18.

For more information, please contact JHHS Public Health Program at (575) 834-7207.

FUN RUNS!

SPRING FORWARD FUN RUN/WALK "BALANCING SUCCESS AND FITNESS"

Tuesday, March 17

Plaza

Registration at 4:30 p.m. Run Starts at 5 p.m.

in collaboration with the Jemez Vocational Rehabilitation Program

"CELEBRATE I.R.S."

(INDIANS RUNNING STRONG)

Wednesday, April 15

Pueblo Plaza

Registration at 5:30 p.m. Run starts at 6 p.m.

Free Nutrition Counseling

Every Wednesday and Thursday

Please call for an appointment: (575) 834-7207

AUDIOLOGY SCHEDULE

Patients can visit the audiologist at the Senior Center by appointment:

Friday March 6

Tuesday March 10

Friday March 13

Friday March 20

Hours are from 9:30 a.m. to 3 p.m.

To make an appointment, contact Mildred Baca, CHR/MCH, at the JHHS Public Health Programs, (575) 834-7207, ext. 354.

PUBLIC HEALTH

Kid-Friendly Veggies & Fruits

10 Tips For Making Healthy Foods More Fun For Children

Submitted by Valerie Pecos, Health Advocate, Public Health School Health Program

Smoothie Creations. Blend fat-free or low-fat yogurt or milk with fruit pieces and crushed ice. Use fresh, frozen, canned, and even overripe fruits. Try bananas, berries, peaches, and/or pineapple. If you freeze the fruit first, you can even skip the ice!

Delicious Dippers. Kids love to dip their foods. Whip up a quick dip for veggies with yogurt and seasonings such as herbs or garlic. Serve with raw vegetables like broccoli, carrots, or cauliflower. Fruit chunks go great with a yogurt dip with cinnamon or vanilla.

Caterpillar Kabobs. Assemble chunks of melon, apple, orange, and pear on skewers for a fruity kabob. For a raw veggie version, use vegetables like zucchini, cucumber, squash, sweet peppers, or tomatoes.

Personalized Pizzas. Set up a pizza-making station in the kitchen. Use whole-wheat English muffins, bagels or pita bread as the crust. Have tomato sauce, low-fat cheese, and cut-up vegetables or fruits for toppings. Let kids choose their own favorites. Then pop the pizzas into the oven to warm.

Fruity Peanut Butterfly. Start with carrot sticks or celery for the body. Attach wings made of thinly sliced apples with peanut butter and decorate with halved grapes or dried fruit.

Frosty Fruits. Frozen treats are bound to be popular in the warm months. Just put fresh fruits such as melon chunks in the freezer (rinse first.) Make "popsicles" by inserting sticks into peeled bananas and freezing.

Bugs on a Log. Use celery, cucumber, or carrot sticks as the log and add peanut butter. Top with dried fruit such as raisins, cranberries or cherries, depending on what bugs you want!

Homemade Trail Mix. Skip the pre-made trail mix and make your own. Use your favorite nuts and dried fruits, such as unsalted peanuts, cashews, walnuts, or sunflower seeds mixed with dried apples, pineapple, cherries, apricots, or raisins. Add whole-grain cereals to the mix, too.

Potato Person. Decorate half a baked potato. Use sliced cherry tomatoes, peas, and low-fat cheese on the potato to make a funny face.

Put Kids In Charge. Ask your children to name new veggie or fruit creations. Let them arrange raw veggies or fruits into fun shapes or designs.

March Is Colorectal Cancer Awareness Month

Submitted by Bob Morgan, RN

Colorectal cancer affects men and women of all racial and ethnic groups, and is most often found in people age 50 and older. In the US, it is the third most common cancer for men and women.

Colorectal cancer is the second leading cause of cancer deaths. Screening and removal of precancerous polyps can reduce advanced staging of this cancer.

Prevention

- Be physically active for at least 30 minute a day, five days a week.
- Maintain a healthy weight.
- Don't smoke. If you do smoke, quit.
- Eat fruits vegetables and whole grains. Eat less red and processed meat.

Early detection tests

- Stool occult blood test – every year
- Stool immunochemical test – every year
- Stool DNA test: ask your provider, this technology is evolving

Primary Detection Tests

- Colonoscopy: every 10 years
- Virtual colonoscopy: every five years
- Flexible sigmoidoscopy: every five years
- Double-contrast barium enema: every five years

Colorectal Cancer Symptoms

- Bleeding from the rectum.
- Change in bowel habits.
- Stools that are more narrow than usual.
- Recurring bloating, fullness or cramps.
- Unexpected weight loss, being tired all the time.
- Diarrhea, constipation or vomiting.

Sources: Prevent Cancer Foundation, and the CDC

VOCATIONAL REHABILITATION

Save the Date! Disabilities Awareness Conference

Wednesday, March 18

9 a.m. to 2 p.m.

Walatowa Youth Center

Disability does not have to mean in-ability.

Mark your calendars for the 17th Annual Jemez Vocational Rehabilitation Program Disabilities Awareness Conference on Thursday, March 18. Since it's beginning in 1998, the conference has grown from a small gathering to an event that brings in 200-300 people each year. Participants gain information on disability and vocational rehabilitation. This year, the conference will focus on disabilities and working together to achieve goals and overcome obstacles.

The guest speakers will include Sara Baca, Executive Director of the New Mexico Autism Society, who will speak about autism and the importance of family and community support systems when working with youth with disabilities. A local parent will share a personal story of disability and the importance of family supports. Then a panel of JVR consumers will speak about their personal journeys from diagnosis with a disability to the process of beginning to pursue their personal goals.



The conference will also offer a presentation about JVR program services and booths from Pueblo of Jemez and state agencies that provide services to people with disabilities and their families. Local artisans from the Pueblos of Jemez, Santa Ana and Zia will display arts and crafts for sale.

There is no cost for the conference, but due to the length and content of the event, participation is limited to people 12 years old and older. Lunch will be provided to all registered attendees.

Conference pre-registration has started. Registration forms are available throughout the communities at the Pueblo of Jemez, Pueblo of Santa Ana and Pueblo of Zia. People can also call the JVR office at (575) 834-0012 to register by phone or send an e-mail to Sarah Michaud, JVR Program Manager, at smichaud@jemezpueblo.us. In addition, the JVR is partnering with Public Health to host the Spring Forward Fun Run/Walk "Balancing Success and Fitness" on March 17 at the Plaza at 4:30 p.m. (See page 5.)

HEALTH & HUMAN SERVICES

Occupational Therapy Clinic Now Open

Occupational therapy services are now available at the Lovelace Jemez Pueblo Outpatient Therapy Clinic, located at the Senior Center. These services are in addition to the Physical Therapy services that have been available at the Senior Center for some time. Patients will need a referral from a provider to obtain services. Services are available by appointment on Tuesdays and Thursdays from 8:30 a.m. to 4 p.m.

Occupational Therapist Stephanie L. Singleton OTD, OTR/L brings more than 25 years of experience to her position at the Clinic. She is highly proficient in providing services to people with a variety of conditions that affect their ability to function normally. People who can benefit from OT include those who have conditions such as strokes (CVA or TIA), traumatic brain injuries (TBI), arthritis, Parkinson's disease, lateral epicondylitis and multiple sclerosis, or those who have orthopedic issues such as rotator cuff injuries, carpal tunnel syndrome, fractures, sprains or other injuries that affect their ability to function as they had before.

"We can't cure arthritis," Stephanie explains. "But we can find ways to teach people how to do the things they need and want to do."

Her services help individuals increase their ability to return to prior levels of functioning in meaningful activities. This can include activities of daily living (ADLs: dressing, bathing, grooming, etc.), homemaking, and leisure activities. She works to improve fine motor coordination, range of motion, strength, executive functioning/problem solving, and pain management issues so patients can again participate in meaningful activities. She is also available to complete home safety evaluations for patients and recommend modifications to make their homes safer and more accessible.

"I'm really happy to be here," Stephanie adds. "I requested this position." Stephanie lives up the valley and is a member of the La Cueva Volunteer Fire Department. "I love helping out."

Stephanie is available to answer your questions about Occupational Therapy services. Please feel free to contact her at the Jemez Pueblo Therapy Clinic on Tuesdays or Thursdays at (575) 834-9168 ext. 385 or at the Enchanted Hills Facility on Wednesdays and Fridays at (505) 727-4950.



OPTOMETRY

Does Your Child Have a Vision Problem?

Vision Problems Can Interfere With School Performance

If your child is not working up to potential in school, there is a strong possibility that he or she might have a vision problem. According to experts, almost 50% of children with learning difficulties have vision disorders. In most cases, these problems can be successfully treated leading to improve learning and grades. The questions below can help you determine whether your child might have a learning-related vision problem.

1. My child has difficulty concentrating and paying attention.
2. My child requires a lot of time to complete homework.
3. My child complains of blurred vision, or double vision when reading.
4. My child complains of eyestrain or headaches when reading.
5. My child loses his/her place when reading or skips words or lines.
6. My child has difficulty copying from the board.
7. My child has difficulty with handwriting.
8. My child reverses letters, numbers or confuses similar words.
9. My child becomes tired or sleepy after short periods of time or his/her reading comprehension deteriorates with time.
10. My child has struggled in school

Never (1)	Sometimes (2)	Often (3)

Score each question (1, 2 or 3.) Add the total score for the ten questions and compare it to the guidelines below.

- 10 - 12** Your child probably does not have a vision problem interfering with school performance
- 13 - 18** Your child may have a vision problem interfering with school performance.
- 9 - 30** Your child almost certainly has a vision problem interfering with school performance.

Children who have scores higher than 12 should have an evaluation that tests aspects of vision that might be contributing to learning difficulties. If a problem is detected, a vision therapy program may be recommended to eliminate the vision disorders.

To The Jemez Pueblo Community,

The Optometry Department of JHHS is sorry to announce that optometrist Dr. Kazuko Puro retired at the end of February after nine years of providing the best quality eye care exams to the community of Jemez. JHHS staff held a farewell potluck in Dr. Puro's honor on Feb. 25.

"We are all so sad to see her leave. She will be missed," staff said.

JHHS Health Clinic is seeking a full time optometrist for the community. Optometry appointments will temporarily be scheduled at the Albuquerque Service Unit on Wednesdays. Please contact Jemez Optometry at (575) 834-7413, ext. 141 or ext. 174 to arrange an appointment.

Another option would be to use your health insurance (Medicaid, VSP, etc.) at other optical sites. Call the customer service number on the back of your insurance card; they can direct you to providers who will accept your insurance.

After you have had an examination and have a prescription for glasses, you can come back to JHHS to order your glasses.

SOCIAL SERVICES

Women's Wellness Conference
"Break the Cycle of Silence"

Survivor stories from community members.
THURSDAY, MARCH 12 6 TO 8:30 P.M.

Youth Center
For females 14 years and older.
Dinner beginning at 5 p.m.
Child care provided at Social Services.

Domestic Violence, child abuse, elder abuse, stalking and intimate partner violence are crimes in our community.

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

If you are in immediate danger, call 911.



HEAD START LANGUAGE IMMERSION PROGRAM

Submitted by Lana Toya, Early Childhood Program Manager

February was a great month for our children! Children exchanged Valentine cards and had classroom parties on Friday, Feb. 13. Parents generously donated healthy snacks and attended their parties.

On Tuesday, Feb. 17, we celebrated Governors' Day in lieu of President's Day, as we felt that it was more fitting to celebrate our tribal leaders and welcome them to the center. All staff and children wore traditional clothing to school in honor of our special guests. Children performed Butterfly and Feast Day Dances in gratitude for visiting our school. First Lt. Governor Aaron Cajero, Second Lt. Governor Dominic Gachupin, and Tribal Sheriff Joe Steve Fragua attended. We also had a surprise visit from Steven Gachupin, Supreme Councilman. The morning started with First Lt. Governor

Cajero giving the opening prayer. Teachers introduced each governor and gave them an opportunity to speak to the children and staff. Children performed traditional dances between introductions. It was a very exciting day and everyone had a great time. We hope to have Dr. Raymond Loretto, DVM, Governor, as our guest of honor in the near future, as he was on travel that day.

February is Children's Dental Health Month. On Wednesday, Feb. 18, all Head Start children visited the Dental Clinic to receive their second fluoride treatments and to learn about the importance of caring for their teeth. (Thirteen children were absent and we scheduled another visit for those children.) Children also learned the proper way to brush their teeth using a giant teeth model. A good tooth vs. bad tooth demonstration used apples and raisins. Children brush their teeth after breakfast and lunch; parents should reinforce this habit by encouraging them to brush their teeth after dinner or before bedtime.

On Thursday, Feb. 26, Head Start Language Immersion Program hosted a Language Immersion Support Night for Head Start families at the center starting with dinner. Three presenters provided language learning strategies for parents, grandparents and other family members to support their child's language use at home. This event was open to non-Towa speakers, as there are ways they can support their child's language immersion experience. The evening concluded with a reflection session where parents shared suggestions and recommendations for future training needs.

We hope to continue to provide support to our children and families as we strengthen our language immersion program at Walatowa Head Start. If you are interested in volunteering your services or contributing your talents to our young Jemez children, please call us at (575) 834-7366 or visit the center. We look forward to sharing the Walatowa Head Start Language Immersion Program with you and seeing you here!



EDUCATION

SDRCS News

Submitted by Mike Toledo, Teacher

The days seem to be speeding by. Spring and testing are just around the corner, so there is a lot of preparation going on right now. PARCC testing begins in second week in March. Parents, please make sure your children get plenty of rest the night before.

Heart Health at School. SDRCS has committed to the American Heart Association. We want our students to be aware of heart health. In physical education classes, students will jump rope and shoot basketball hoops. Also, we are encouraging the students to give a donation for this worthy cause.

We have completed a successful elementary and middle school basketball season. More to come in the next issue.

K-3 Plus Program. The extended school year will begin June 29 and end July 29, 2015. This year our thematic unit will be corn. SDRCS teachers are planning an exciting cultural experience that will last 25 school days. We will have scheduled guest speakers and learning field trips. Watch for more information. Call Karen Mayhew at (575) 834-7419 to register your child.

Drop 'N Go. Our Drop 'N Go program is doing well. This program was created to boost daily attendance and encourage students to be on time every day. Students are also expected to hand in all assignments on a timely basis. Respectful behavior is another issue when considering who can participate in Drop N Go. The group has gone on several successful trips and our attendance percentages have increased. We should all work together and have students attend Drop N Go.



Students Tour IAIA

Submitted by Jaymes Dudding, WHCS Teacher

On Wednesday, Feb. 18, the Walatowa High Charter School dual-credit junior class toured the Institute of American Indian Arts (IAIA) campus in Santa Fe. In addition to a mind-bending 360° show in the Digital Dome, they sat in on a college computer graphics class and witnessed a demonstration of a laser-cutting machine in the “Fab-Lab.” The campus visit was led by instructors Kristina Kommander, Jaymes Dudding and Elston Yepa. “This is not just a great art school, it is truly a cutting-edge technology school, as well,” art teacher Dudding observed.

NEWS YOU CAN USE

Jemez Valley Public Schools

Upcoming Events

- Wednesday, March 25 Elementary School Family Math Night; 5 – 7 p.m., Middle School Gym
- Friday, March 27 Last Day to Order Yearbooks
- April 2 Spring Break

JVPS School Board

- President:** Sherwin Sando Jemez Pueblo
- Vice President:** Erin Middleton, PhD Jemez Springs, La Cueva
- Secretary:** Michael G. Lucero At-Large
- Members:** Christine (Tina) Trujillo Ponderosa
Anthony Delgarito Zia Pueblo
Peter Madalena District 5

Call for Artists! Sacred Water

In the Jemez Valley, the source of our water supply originates in the Valles Caldera, the nation’s newest National Park. The gallery is celebrating with an invitation to all New Mexico artists to a juried exhibit entitled *Sacred Water*. Artists of all ages are invited to participate; any medium is welcome, with a size limit of 48” x 48”. The work should address the beauty or scarcity of water in our world.

Deadline for submission is April 30; the show runs from May 23 – June 10, with the artists’ reception Sunday, May 24.

Sacred Water will be juried by Ken Nebel, Fuller Lodge Gallery Director, and Amy Bjarke, Fuller Lodge Gallery Manager. Entry fee for adults is \$20 for the first piece, \$10 for the second piece. Youth entry fees are \$10 for the first piece, \$5 for the second piece. The winner of the People’s Choice Award will get a cash prize of \$50 or a one-week exhibit in our south rental gallery. The gallery takes no commission on sales. For more information and entry forms, go to jemezfineart.com.

EDUCATION

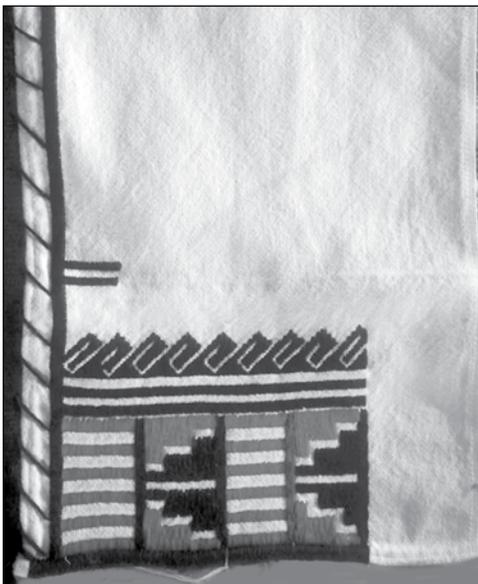
How We Got Our Kilts: Weaving in Pre-Hispanic Mesoamerica

Lorenzo Toya, Walatowa High Charter School Class of 2014, Senior Thesis

Abstract: Kilt weaving is an important part of Mesoamerican history, dating back thousands of years and surviving to this day. It is undergoing a revival, key to our cultural survival, that this author has become part of.

If you are lucky enough to witness a Jemez Pueblo Corn Dance, you will see a large number of our community in the plaza, engaged in a ritual that we have performed for millennia. The men are bare-chested, painted in either turquoise or orange colored earth. But what really strikes the eye are the kilts – embroidered white cotton skirts wound around the waist, rising and falling on the dancer's thighs, as they step to the rhythm of the drums.

While going with my grandfather through pictures of ancient clothing worn by Incas, we noticed that the kilts the Incas wore looked similar to our own. How could that be? Our cultures were in different continents, over four thousand miles apart. One clue to this mystery is what we wear under our own kilts – cotton loincloths. These have been worn by Mesoamericans dating back to the Maya, whose empire was in the middle, between North and South America. It turns out that cotton played a huge role in the socio-economic structure of pre-Hispanic Mesoamerica.



Ancient Cotton Weaving Technology

Cotton grows in subtropical regions around the world. The cotton plant the Maya used is called *Gossypium hirsutum*. The earliest evidence of farming this cotton is found in the Tehuacan Valley of Mexico between 3400 and 2300 BC. (*Maestri*.) The earliest evidence of farming cotton is found there as well. (*Maestri*.)

Cotton is a soft fiber that grows in fluffy balls called *bolls*. Each fiber of cotton fluff is actually a long, tubular cell of durable cellulose, over 1200 times longer than its width. To make textiles from raw cotton, first you have to husk out the seeds. Then the fiber is carded and combed. This is called *plying*.

Next the fiber is spun into yarn or thread that can be woven into a soft and breathable textile. We are able to spin cotton because the fiber is composed of concentric layers. The cuticle layer consists of wax and pectin materials, so it can be separated from the fiber itself.

The earliest Mesoamericans experimented with twirling the fluffy fiber in their fingers to make a very useful product—yarn. Then they twirled it around a stick, which evolved into the type of wooden spindle uncovered by archeologists Michael Smith and Kenneth Hirth in western Morelos, Mexico. These artifacts were found in Aztec ruins around 600 AD. Smith and Hirth also found a ceramic disk or 'whorl' and a small pottery bowl, tools that helped the weaver spin the cotton into thread. (*Smith & Hearth, 1988.*)

Maya Cotton Weavers

Ancient Mesoamerican weaving technology dates back to the Maya culture. The significance of weaving is conveyed in the art of the ancient Maya. Figures of goddesses and elite women

engaged in the process of weaving are found in Maya archeological ruins. The Maya had a goddess of weaving named Ixchel. She is shown weaving with a backstrap loom on a pillar carving in the ancient Maya city of Palenque. The warp strings are attached to a fixed point and around her back for tension.

Murals left by the Mayas in 800 AD show male warriors wearing cotton loincloths. The Maya used weaving as a means of exchange, tribute, payment and gifts. The vibrant murals of the Maya demonstrate the variety of colors in ancient Maya weaving. Traditionally in the Maya culture, women did the weaving. The ancient goddess Ixchel was also the patron of childbirth.

Inca Cotton Weavers

Throughout South America there were trade systems that connected all the great empires. Evidence of farming *Gossypium hirsutum* is found in Central Peru, dating back as far as 2500 BC. The Inca Empire evolved to be the strongest empire in South America. Inca warriors wore colorful cotton kilts into battle to fight for their territory and culture. Inca men wore the loincloths and some wore tunics, the women wore long dresses. Inca warriors wore full kilts with very colorful designs that resemble the same style worn for dances in Jemez. The women had their own style of weaving, making textiles from wool and cotton. (*Smith & Hearth 1988.*)

The first type of cotton was *Gossypium hirsutum*, but later a different type evolved, the *Gossypium barbasence* which has longer strands. The *G. bardasence* emerged from the Pima Indians in Peru, South America. Archeologists say *G. bardansence* have been found in a cotton boll dating back to 4200 BC.

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Weaving in Pre-Hispanic Mesoamerica, *Continued*

The Incas left behind artifacts, such as their weaving tools and murals, that show weaving techniques and how the Incas had a style similar to the Pueblo Natives who used similar tools. Inca women wore long dresses, as did the Pueblo women; that is still a dress code used for ceremonies today.

Aztec Cotton Weavers

By 1325 AD, the Aztecs had created a powerful empire, whose economy relied on cotton textiles. Exchange through trade with Mayas may be how the Aztec's Nauha ancestors learned weaving technology. By examining Aztec art, one sees that soldiers are dressed in cotton loincloths, and nobility in finely-woven, colorful cotton robes. The common people also wore loincloths, as did slaves. The Aztecs conquered outlying areas around their grand city, Teotihuacan, and demanded that their subjects give them enormous quantities of textiles.

We know this because the Aztecs made picture books of their daily lives called Codexes. Historian Susan Strawn studied the famous Codex Mendoza to learn about the importance of weaving to the Aztec culture. It shows little boys learning many skills, but little girls' sole education is in the art of weaving.

Folio 57 shows a ceremony for the birth of a baby girl, and the midwife is presenting spinning tools. Another page shows the girl at age four. Her mother is "talking to her about the spindle with its bright red whorl, cotton fiber, spinning bowl and the workbasket." (*Strawn.*) When the daughter reaches age five, the mother shows her how to hold the spindle. At age six, the little girl has her hands on the spindle. At seven, she begins to spin, creating a short length of yarn. By age 14, the girl moves from making yarn to actually learning how to weave on the backstrap loom. Now she is ready for marriage. Like the Maya, the Aztec associated weaving with fertility.

The Codexes show that noblewomen also spun, but the poor women had to give away fine textiles as a sort of tax. (*Strawn.*) The soft cotton the nobility liked did not grow near Teotihuacan, so the Aztecs most likely conquered semitropical regions at a lower elevation, and forced the people to pay tribute with cotton.

The Codex describes what one town had to give their Aztec overlords:

- Eight hundred loads of cloaks, richly worked in red and white, with their green, yellow, red, and blue borders;
- Four hundred loads of loincloth;
- Four hundred loads of large white cloaks, each cloak four brazes [in length] — all of which they gave in tribute every six months;
- Tribute on 1,200 bales of cotton, once a year.

The quantity of clothing demanded by the nobility explains why a girl's only occupation was spinning and weaving. "For commoners," Strawn concludes, "especially in the conquered towns, the ability not only to grow, but to process, spin and weave cotton for tribute could spell survival under the demands

of Aztec lords of Mexico."

Pre-Hispanic Pueblo Weavers

Mesoamerican '*pochteca*' traders traveled north to trade, most likely bringing textiles and weaving technology to the American Southwestern tribes. The textile arts have been an essential component of prehistoric southwestern cultures, with artistic, economic, social and religious importance. Only about 3,000 examples of southwestern prehistoric fabrics, most fragmentary, have survived in archaeological sites. Cotton weavings of the Hohokam and Mogollon have been found that date back as early as 1 AD. (*Kate P. Kent.*)

The fabrics were made by a number of non-loom processes, of yarn spun or twisted from wild plants fibers, human hair, and the hair and wool of a number of wild animals and domestic dogs. The earliest Ancestral Puebloan (Anasazi) weaving dates to the Basketmaker Period (300-900 AD.) The development of loom weaving in the Southwest coincided with the introduction of domesticated cotton. By 770 BC, the Ancestral Puebloan people were growing cotton in New Mexico.

Cotton yarn quickly displaced the indigenous fiber and animals, but human hair was still used where durable or warm yarns were desired. Most cotton fabrics were woven on a loom, including blankets, shirts, kilts breechcloths, sashes, belts and bags. Certain non-loom processes survived from earlier times.

In the Southwest, the most common loom the early Pueblo and Navajo people used was the same backstrap loom the Aztecs used to make sashes and belts. An upright loom was more commonly used by the Hopi. The upright loom hangs from ceiling beam. The loom poles are six to eight feet long and three inches thick. Vertical looms were used for large fabrics, such as blankets, ponchos and cloth for dresses and shirts.

Spider Women

As with the Maya, the important act of weaving became sacred to some Pueblos. I am part Laguna and Spider Woman is a mythical being from Laguna Pueblo who plays a big role in the novel *Ceremony*, by Leslie Maron Silko (1977.) The web-weaving Spider Woman is also Thought-Woman, known as the creator and helper of Laguna Pueblo. Her weaving techniques were help to her people. She showed them the ways of weaving and helped them survive in all different ways she could to keep her people safe and well.

Weaving in the Spanish Era

Documents from the Coronado expedition of 1540-42 say that cotton agriculture and textile-making went on at all Pueblos. Our weaving was made with cotton until the Spanish arrived, when sheep's wool became available. Originally, Pueblo weavers worked with natural dyes, white, tans and brown wool and indigo dyes. Later, wool yarn was introduced by Anglo traders, as well as new artificial colors.

EDUCATION

Weaving in Pre-Hispanic Mesoamerica, *Continued*

Under the *encomienda* system, Pueblo men were diverted immediately to Spanish agricultural and construction projects. They had no choice but to work for the Spanish, leaving their families behind. Native women took over the weaving and were forced to give most of it to the Spanish. The earliest evidence known from pueblo artifacts was found by the Spanish in the mid-sixteenth century, in the context of ceremonial costumes among the Pueblo peoples.

Weaving Today

Today, in the Pueblo tribes among the Rio Grande area, the women are still the principal weavers, embroiderers and seamstresses, although a few men still have the knowledge of weaving and practice these activities.

In the village of Hopi, the men continued to be involved in all aspects of textile production into modern times, just as they did in prehistory. The relaxation of gender roles in the production of ritual textiles is one of the most important factors of the survival of the craft. (Louie Garcia)

Embroidery

Embroidery is part of the kilt-making techniques; after the weaving comes the embroidery that the Pueblo Indians use for ceremonial decoration. Pueblo men and women are both involved with embroidery for ceremonial clothing. Pueblo people highly value the meaning of the embroidery, keeping the tradition going through the younger generation.

Pueblo Kilts

Today, Pueblo kilts still play a big role in the tribal rituals and social identity between Pueblo communities. Pueblo loom weaving was once mostly a male activity, with men weaving most if not all of the cotton textiles used in Pueblo rituals. Now Puebloan kilts are hand made by males or females, depending on tribal culture.

There are two men who are pursuing weaving and embroidery in the old way to keep the tradition moving forward. One is Aric Chopito, a weaver from Zuni Pueblo in western New Mexico. He is one of the active weavers in his community. According to Aric, "Weaving is my footprint, impressions I leave for my Native people to follow. I am a self-taught weaver, learning from the footsteps my forefathers left for me." Aric was a formerly an Indian Art Research Center intern, where he completed an internship in pueblo textiles.

Louie Garcia was raised in Hopi Pueblo, learning as a young man, listening to his grandfather who taught him everything about weaving and how their culture keeps the weaving going. Mr. Garcia is teaching his skills to other tribes and keeping the weaving techniques going through native people.

In Jemez, both men and women make kilts. The kilts are used only for ceremonies today, but in pre-Hispanic times they were used as normal and ceremonial wear. My family still has a loom that was used by my grandmothers, going back many

generations.

The experiences I have had, learning how the looms work, how to make one, and learning how to weave were unbelievable. I never thought I would be able to accomplish something my ancestors had practiced and left behind for us to learn and teach. I feel I am helping the tradition stay alive and keep going through the younger generation, not only through weaving I have tried, but also handmade kilt embroidery.

The meaning of the colors and designs embroidered on out kilts are related to the four directions, according to the ceremonial costume of the Pueblo Indians: Yellow is for the north, blue is the west, red is to the south, white to the east. Jemez Pueblo has the same meaning to the colors, but we include everything within the earth. Turquoise is for the sky and green is the meaning of life. The designs on the kilt are simple, but have great meaning; the designs are hard to explain, but represent a way life, the land and plants.

Conclusion

The Puebloan cotton kilts are an important part of our history that has survived through the ages. The cotton farming weaving technology dates all the way back to the Mayans of 400 AD. Kilts were once used in everyday Jemez life, until the Spanish, machines and schools arrived. Now our traditional kilts are only used for our ceremonial rituals. But the ancient technology and artistry still lives on through a few people, who are slowly getting back into learning and teaching the younger generation to ensure the survival of the craft.

The experiences I have had teaching myself weaving, with what little information my family members could offer, has been priceless. Learning what my ancestors accomplished, seeing with my own eyes how they turned raw cotton into thread, then whole cloth, and applying their artistry to making these amazing kilts that survive through so many years and hardship, has given me deeper insight into who we are. Our Ancestors have left behind a history that our Pueblos have adopted and applied to our culture today.

Editor's Note: *An extensive bibliography was included in the original document, but was omitted from this publication due to space considerations. Contact the Walatowa High Charter School for more information.*

EDUCATION

Youth Leader Serves on UNITY Executive Committee

“Growing up, I never thought I would be representing youth across Native country at a national level, a shy, quiet guy becoming a voice for Native youth and speaking to crowds of over 1,000,” says Alexander R. Toledo, who is now a student at Redstone College studying aircraft technology.

Elected to the UNITY (United National Indian Tribal Youth) Executive Committee in 2013, Alex recently attended the UNITY Mid-Year Conference in Washington, DC. Two members of the committee are helping the White House plan the Tribal Youth Summit in July, expected to be the largest gathering of Native youth ever held.

In December 2014, President Obama hosted the White House’s 6th Annual Tribal Nations Conference to improve the relationship between the federal and tribal governments. At that time, President Obama announced the creation of the White House Tribal Youth Gathering Steering Committee and his intention to host the first Tribal Youth Summit in 2015.

UNITY is the nation’s largest non-profit Native American organization. Their mission is to foster the spiritual, mental, physical and social development of American Indian and Alaska Native youth and to help build a strong, unified and self-reliant Native America through greater youth involvement. “UNITY has given me the skills for becoming a voice for Native youth,” Alex says.

The conference focused on culturally relevant leadership development, team building, financial literacy, and community service projects. The conference unanimously passed the organization’s Suicide Prevention Resolution, designed to address the tragically high rate of suicide among Native youth ages 10 to 24, which is more than double the rate of other ethnic groups in the US. The White House joined conference attendees to launch the Generation Indigenous (Gen-I) Native Youth Challenge, providing opportunities for Native youth to use digital platforms to tell their stories and share the contributions they are making in their communities.

The conference also featured presentations by participants in Today’s Native Leaders (TNL) Community Service Academies, sponsored by UNITY and the Department of Justice, Office of Juvenile Justice and Delinquency Prevention. TNL academies are designed to increase positive outcomes in schools, communities and family environments.

Alex also traveled to Taiwan to represent Native country and met with



Kao Yang-sheng, Deputy Minister of the Council of Indigenous Peoples of Taiwan, to explain how UNITY’s youth council network operates.

“All of these opportunities wouldn’t be possible if it wasn’t for Kevin Shendo and the Native American Youth Empowerment (NAYE) group he started over 20 years ago,” Alex says. “I’m grateful to Vincent Toya, Jr. for pushing me to run for the Executive Committee. My parents are always there for me. My dad told me to never be afraid of trying, always do your best at what you want to do. That encouragement made me become the person I am today.”

In addition to his college studies, Alex holds a part time job and works with a youth group in Denver.

“I don’t see myself as being better than any of you,” he adds. “I want you to know that you can have these same opportunities. Don’t be afraid to try, do what makes you happy in a positive way. Go out and explore, and remember our home Walatowa will always be here. Just believe in yourself.”



(From top, left to right)

Alex with UNITY representatives in Taiwan.

Alex met with Senator Tom Udall.

Alex with Kao Yang-sheng, Deputy Minister of the Council of Indigenous Peoples of Taiwan.

Youth leaders in Washington, DC.



JEMEZ HISTORIC SITE

Native American Easel Art at Coronado Historic Site

Annie Campagna, Ranger, Coronado Historic Site and Matthew J. Barbour, Manager, Jemez Historic Site

In the early twentieth century, a group of Native American artists gained recognition for producing portable paintings depicting traditional cultural practices and life experiences. Known as “easel paintings,” these works reflected a new form of artistic expression for Native Americans in New Mexico. The paintings were composed in a distinct, two-dimensional graphic style, primarily using opaque water colors.

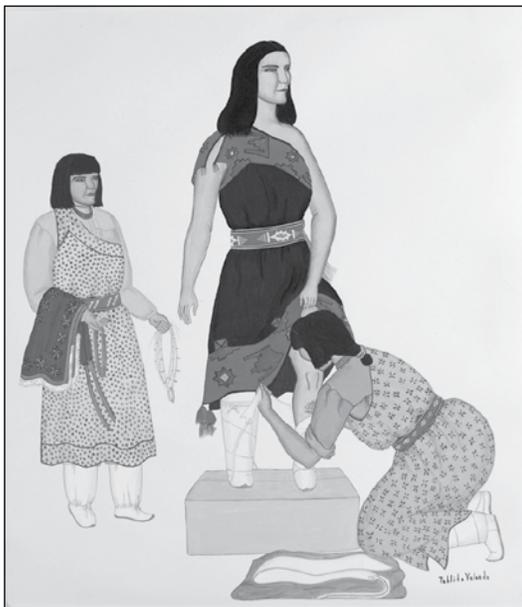
The early self-taught artists who gained recognition for easel paintings included Alfonso Roybal of San Ildefonso Pueblo. Later, the art form was promoted and popularized at the Santa Fe Indian School, first under the direction of the DeHuff family in 1916 and later Dorothy Dunn in 1932. They believed art education to be a great motivator as well as a realistic and rewarding vocational choice for their students. Many notable Native American artists picked up this distinctive form of artistic expression under the tutelage of Dunn and the DeHuffs. Among these artists were Fred Kabotie (Hopi,) Velino Shije Herrera (Zia,) Pablita Velarde (Santa Clara,) Eva Mirabel (Taos,) Allan Houser (Chiricahua,) and Ben Quintana Harrison Begay (Navajo.)

Some critics denounced the easel paintings as “pagan,” due to their depictions of non-Christian symbols and activities. This led some to question its artistic merit. Yet others, such as Edgar L. Hewett of the Museum of New Mexico, embraced the new art form for these very reasons. Many of the easel paintings were seen to encompass very real and very vivid depictions of indigenous life in New Mexico.

Today, early twentieth century easel paintings are highly acclaimed by both critics and collectors. The public can explore

this art form at a new exhibit entitled “Native American Easel Art” at Coronado Historic Site. This exhibit features works from the Dorothy Dunn Collection, curated at the Museum of Indian Arts and Culture/Laboratory of Anthropology. It includes pieces by many notable artists such as Vidal Casiquito, Jr. of Jemez and Gilbert Atencio of San Ildefonso. While there, compare and contrast these modern expressions with the works of their prehistoric ancestors when you visit the painted kiva.

Coronado Historic Site is located on US 550 in Bernalillo. It is open daily except Tuesdays, from 8:30 a.m. to 5 p.m. Admission is \$3.00 for adults; there is never a charge for children. Coronado Historic Site is free to New Mexico seniors on Wednesdays and all New Mexico residents on Sunday. For more information call (505) 867-5351 or go to www.nmhistoricsites.org.



Clockwise from top:
Two Pueblo Women, Vidal Casiquito Jr. of Jemez Pueblo
Pueblo Dancers, Gilbert Atencio of San Ildefonso Pueblo
Woman Dancer, Pablita Velarde of Santa Clara Pueblo

NEWS YOU CAN USE

ALL-HANDS WORKSHOP**Southwest Jemez Mountain Collaborative Forest Landscape Restoration Project****Thursday and Friday, March 12 - 13 Santa Fe Community College (Jemez Rooms)**

The Southwest Jemez Mountains Restoration is a long-term collaborative effort to restore sustainable ecological forest conditions on approximately 210,000 acres in the southwest Jemez Mountains. The area comprises primarily the entire upper Jemez River watershed, including the nearly 86,000 acre Valles Caldera National Preserve, a portion of the Santa Fe National Forest (110,000 acres), and some state, private and tribal lands, including Jemez Pueblo lands. The project involves several phases, including strategic planning, project planning, implementation and monitoring.

The theme of this two-day public workshop is: *Are we achieving our landscape restoration goals?*

Hear presentations on forest thinning, fire and riparian restoration and how completed activities address landscape restoration goals and objectives. The second day will focus on discussing and prioritizing 2016 implementation projects.

Implementation overviews of projects completed through 2014 will include *Climate Update: Context for Restoration* and monitoring results of forest thinning projects with regard to vegetation, wildlife, cultural resources, socio-economic impacts and education program results.

The wildland fire management portion will present monitoring activities for vegetation/fuel loads, terrestrial wildlife, stream habitats and fish. The afternoon session will cover project goals, objectives and overview, riparian zone restoration, vegetation, water quality, post-fire responses and invasive species (weeds.) Road work, decommissioning, road closures and restoration will also be discussed.

This workshop is free and open to the public. For more information, contact Anne Janik, Southwest Jemez Partnership Coordinator, Santa Fe National Forest at (505) 438-5431 or by e-mail to ajanik@fs.fed.us

*In Loving Memory of Mabel Aragon Sando**(Oct. 12, 1922 – Feb. 17, 2015)*

Submitted by Alex A. Sando

"As gentle snowflakes floated like eagle down from the winter sky, Frank Isaac Sando and Mabel Aragon Sando walked from the San Diego Mission Chapel to the Jemez village. That snowy day was Dec. 26, 1946, only seven months after Frank returned from Italy where he served in the US Air Corps in War World II as a gunner on a Boeing B-17 bomber. Joe A. Sando and Helen Mora Sando were witnesses for Frank and Mabel. They, along with Joe Simon Sando (Frank's younger brother and Pueblo Historian), were the only people present for the nuptial ceremony. The wedding was celebrated at Abel Sando's home with a special meal of red chile bone stew, oven bread and some desserts. There was no wedding cake for the traditional wedding ceremony. Perhaps at that time it was not the norm to have a wedding cake. That winter in 1946, Manuel and Lucy Loretto hosted the infant Jesus at their home where the late Napoleon Loretto lived. Moses Loretto (Napoleon's brother) prepared a special place for the newlyweds to sit. Frank and Mabel were treated as guests of honor. Napoleon and Moses also served in the military in WWII."

This memory was recently shared by Mabel with her son Alex. Although she was born in Paguante, one of the six villages of Laguna Pueblo, she was always grateful to not only have joined the Sando family, but also the community of Jemez Pueblo where she and Frank raised their six children. After graduating from Albuquerque Indian School and her marriage to Frank, Mabel enjoyed years of employment as a Head Start

cook, serving many Jemez children who still recall her friendly smile and joyful laughter.

After 67 years in Jemez Pueblo, Mabel Aragon Sando joined our Spiritual Creator on Feb. 17, 2015 at 92 years of age. She was preceded into the spirit world by her husband Frank, children Frances Toya and Wilfred Sando, grandson Tyron Sando, and her sister Mary Margaret Louis. She is survived by her children, Alex (Tucson, AZ), Michael, Albert and Jennifer; 16 grandchildren: Summer and Dawna Sando; Sheila, Isaac, Juanito and Mary Lupita Toya; Kenny, Audrey and Rebecca Sando; Arlan and Alberta Sando; Claudia Casiquito; Wilfred Sando, Jr. and Ramone Thomas; 30 great-grandchildren; 9 great-great children; and many nieces and nephews from both Jemez Pueblo and Laguna Pueblo.

On the behalf her family, we thank the community of Jemez Pueblo for your love, compassion and support during this difficult time. We are extremely appreciative of the beautiful words and memories you shared of the impact our mother/grandmother had on your lives and ours. We know her spirit will be with us always.

With extreme gratitude,
Alex, Michael, Albert, and Jennifer Sando





Pueblo of Jemez
4417 Highway 4
Box 100
Jemez Pueblo, NM 87024

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Community Notices

Fire Station Construction

CAUTION! Due to the on-going construction between the EMS Building and the Fitness Center, yellow flags have been installed to remind everyone that this is a construction area and it is not to be entered. Please do not park or walk near the construction area.

The new access for the EMS Building will be through the north door. You can park on the street and walk up the steps to come in. This door will be open only during business hours, 8 a.m. to 5 p.m. After hours, the door will be locked to secure the station. For office information, call (575) 834-7628.

**IF YOU NEED EMERGENCY SERVICES
ALWAYS CALL 911!**

Alcohol is PROHIBITED on all Tribal Lands

The Governors and Tribal Sheriff remind the Jemez community that alcohol is strictly prohibited on tribal lands. This ban includes private homes, vehicles, unimproved areas and farm lands. Tribal officials and police officers continue to apprehend tribal members and guests who are violating this ordinance. Offenders will face prosecution, fines and jail.

Discharging Firearms Prohibited

There have been several recent reports of gun shots heard near village residences. Discharging firearms within the village is strictly prohibited. Do not endanger our community, livestock and pets by reckless use of weapons. Violators will be prosecuted when caught.

Traffic Issues

Stop signs and speed limit signs have been installed throughout the village. You must obey these posted signs. Police officers are issuing tickets to violators. Keep our community safe and obey posted speed limits and stop signs.

It is against the law – as well as extremely dangerous! – to text while driving. Drivers have been observed texting and using their cell phones when driving in the village. Again, violators will be ticketed and fined.

Livestock

Roaming cattle and horses remain a problem in some areas. Keep your animals penned securely! Owners will be fined if stray animals must be penned by tribal officials; the animals are also subject to sale.

ATTENTION MALE TRIBAL MEMBERS: DITCH WORK MARCH 21 - 22

Morning prayers will be held at the headgates before reporting to your sections. All able-bodied men age 18 and over are required to participate in this community obligation, whether or not they or their families engage in agricultural activities.