

First Nations Development Institute



July 30 – August 5, 2023

FIRST NATIONS
DEVELOPMENT INSTITUTE

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ITINERARY AT A GLANCE

SUNDAY, JULY 30

- 3:00 Arrive at hotel
- 6:00 Welcome Dinner
- 7:15 Indian 101 with Benny Shendo

MONDAY, JULY 31

- 7:00 Breakfast at hotel
- 8:00 Depart hotel
- 8:30 Saad K'idilye
- 10:30 Depart for Albuquerque
- 11:00 Indigenous Women Rising
- 12:00 Lunch
- 1:30 Depart Indigenous Women Rising
- 2:00 IPCC
- 3:45 Depart for hotel
- 5:30 Depart hotel for dinner
- 6:00 Dinner hosted by Marisa Page
- 8:30 Depart for hotel

TUESDAY, AUGUST 1

- 8:00 Breakfast at hotel
- 9:00 Pueblo Bread Making Class
- 9:30 National Indian Youth Leadership
- 10:30 Meet back at Bread Oven
- 11:30 Depart for Cochiti Pueblo
- 12:45 Lunch and tour with KCLC
- 3:00 Depart for hotel
- 5:00 Dinner at Santa Ana Cafe
- 7:00 (Optional) S'mores & Conversation

WEDNESDAY, AUGUST 2

- 7:00 Breakfast at hotel (check out)
- 8:15 Depart hotel
- 9:00 Jemez Pueblo Feast Day
- 12:00 Lunch at the home of Benny Shendo
- 2:30 Load vans
- 3:00 Stop at Jemez Pueblo Visitor Center
- 3:30 Depart for Santa Fe/dinner on-your-own

THURSDAY, AUGUST 3

- 7:00 Breakfast at hotel
- 8:00 Depart hotel
- 9:00 Arrive at Puye Cliff Dwellings
- 11:00 Depart for Tesuque
- 11:30 Lunch at Tesuque Village Market
- 1:30 Depart for Santa Fe
- 2:00 Santa Fe Indian School
- 4:00 IAIA MoCNA
- 5:00 Dinner at The Shed
- 6:00 (Optional: Music on the Plaza)

FRIDAY, AUGUST 4

- 7:00 Breakfast at hotel
- 8:00 Depart hotel
- 8:30 Poeh Cultural Center
- 10:30 Pottery demo with Clarence Cruz
- 12:30 Depart for Santa Fe
- 1:00 Lunch on-your-own and downtime
- 5:30 Meet in lobby
- 6:00 Closing Dinner and Reflection

SATURDAY, AUGUST 5

- 8:00 Breakfast at hotel
- 10:00 Depart for Albuquerque



WELCOME!

We are thrilled to offer this unique opportunity (to only a select few!) to visit several of the American Indian Pueblos of the Southwest as part of First Nations Development Institute's Southwest Sojourn Tour. This trip is a chance for you to see first-hand the amazing work happening at the grassroots level, which is contributing to the preservation and advancement of American Indian tribes and their cultures.

As we travel through the wondrous New Mexico landscape and visit the Pueblos of Jemez, Pojoaque, Santo Clara, Tesuque, and Cochiti, we hope you will discover a deeper understanding of the successes and challenges faced by programs and projects that First Nations is helping support, as well as a deeper understanding of the communities you will visit.

In the itinerary that follows, we have shared background information that will be of interest as you travel. Please feel free to ask many questions of your tour leaders and hosts.

Please let us know if there is anything you need prior to or during the trip. Please contact Jona Charette at jcharette@firstnations.org or by phone at (406) 425-0537. You can reach any of the tour leaders during the trip at the below numbers.

CONTACTS

Jona Charette: (406) 425-0537

Marisa Page: (505) 261-6134

Eileen Egan: (303) 859-1238

Information contained in this packet on the history of the area and Pueblos is from the Indian Pueblo Cultural Center website at indianpueblo.org, the Visit Albuquerque website at www.visitalbuquerque.org, and from individual Pueblo websites: pueblodecochiti.org, jemezpueblo.org, newmexico.org, and pojoaque.org.

We look forward to this trip and we thank you for joining us.

ABOUT FIRST NATIONS DEVELOPMENT INSTITUTE

For 43 years, using a three-pronged strategy of educating grassroots practitioners, advocating for systemic change, and capitalizing Indian communities, First Nations has been working to restore Native American control and culturally compatible stewardship of the assets they own – be they land, human potential, cultural heritage, or natural resources – and to establish new assets for ensuring the long-term vitality of Native American communities. First Nations serves Native American communities throughout the United States.

Our mission is to strengthen American Indian economies to support healthy Native communities. We invest in and create innovative institutions and models that strengthen asset control and support economic development for American Indian people and their communities.

We believe that Native peoples hold the capacity and ingenuity to ensure the sustainable, economic, spiritual, and cultural well-being of their communities.

With the support of individuals, foundations, and corporate and tribal donors, First Nations Development Institute improves economic conditions for Native Americans through technical assistance and training, advocacy and policy, and direct financial grants in multiple key areas:

- Achieving Native Financial Empowerment
- Investing in Native Youth
- Strengthening Tribal and Community Institutions
- Nourishing Native Foods and Health
- Stewarding Native Lands
- California Tribal Fund



MEET YOUR GUIDE AND ESCORTS

GUIDE

Benny Shendo (Jemez Pueblo)

Benny is a member of the Jemez Pueblo Tribe. He is currently serving his 11th year as a New Mexico State Senator for District-22, which includes seven Pueblo Tribes, the Jicarilla Apache Nation, and several Navajo Nation chapters. He is the former Tribal Administrator for the Pueblo of Jemez and New Mexico Cabinet Secretary for the Department of Indian Affairs under Governor Bill Richardson. He was selected as a Fellow by the W.K. Kellogg Foundation's National Leadership Program from 1997-2000, Group XVI. Benny is a graduate of the University of Colorado at Boulder, Leeds School of Business. He has two children and three grandsons, Wequai, Nuhkon, and Sequan. He is still an active farmer and is currently the Chair of First Nations Development Institute.

TRIP ESCORTS

Michael Roberts (Tlingit)

President & CEO, First Nations Development Institute

Mike returned to First Nations Development Institute in 2003, and was appointed president by the board in 2005. He previously had served as chief operating officer for the organization until 1997. In the interim, Mike spent five years in private equity, including advising angel investors, working for a \$500 million telecommunications fund and for an early-stage Midwest venture capital firm. Mike serves on the board of First Nations Development Institute and is chairman of the board of First Nations Oweesta Corporation. He is also a Steering Committee member of the Sustainable Agriculture and Food Systems Funders network, and he is on the Investment Committee for the Three Affiliated Tribes. Mike holds an MBA degree from the University of Washington with an emphasis in finance and operations management, and a bachelor's degree in architecture through the environmental design school at the University of Colorado.

Eileen Egan (Hopi)

Advisor, Resource Development, First Nations Development Institute

Eileen joined First Nations as a Senior Program Officer and Associate Director of Development in 2014. She has more than 20 years of experience serving the nonprofit sector, working in higher education and for other nonprofit organizations as well as serving on local and national nonprofit



boards. Her broad experience includes fundraising, board governance, facilitation and strategy. She administers projects focusing on capacity building in Native communities, specifically related to resource development. Eileen is also part of First Nations' Development Team with a focus on individual and planned giving. An enrolled member of the Hopi Tribe, Eileen earned her bachelor of science degree from Emerson College and her master's degree in education from the Harvard University Graduate School of Education.

Jona Charette (Northern Cheyenne/Turtle Mountain Band of Chippewa)

Associate Director of Individual Giving, First Nations Development Institute

Jona joined First Nations' Resource Development team in April 2015 with a strong background in donor relations, prospect research, sponsorships, and donor-database management. She most recently worked at the American Indian College Fund and held prior positions with the Northern Cheyenne Tribal Council, including as president. Jona also held the position of Northern Cheyenne Field Director for the American Tribal Histories Project at the Yellowstone Western Heritage Center. Jona earned her associate's degree from Chief Dull Knife College (Lame Deer, Montana) and her bachelor's degree from Montana State University.

Marisa Page (Pawnee/Ponca/Comanche)

Development Officer

Marisa joined First Nations in 2021 as a Development Officer. In this role, she works with First Nations' supporters and fosters opportunities to engage with the mission of First Nations and invest in Native communities. Prior to this role, Marisa worked as a consultant, fundraiser, and program manager for a variety of organizations, including REZILIENCE Organization, Americans for Indian Opportunity, Campo Band of Kumeyaay, Native Community Development Associates, and the American Indian Science and Engineering Society. She serves on the Marketing and Outreach and Curriculum Committees of Renesan-Institute for Lifelong Learning, and is the chairwoman emeritus of the Native American Democratic Caucus. She has a bachelor of arts degree in anthropology from the University of New Mexico, and a master's degree in legal studies with a concentration on Indigenous peoples law from the University of Oklahoma.



ACCOMODATIONS

Hyatt Regency Tamaya Resort & Spa

Located on 550 acres on the Santa Ana Pueblo between the Sandia Mountains and the Rio Grande River, Tamaya is steeped in over one thousand years of rich history and culture. Please visit <https://www.hyatt.com/en-US/hotel/new-mexico/hyatt-regency-tamaya-resort-and-spa/tamay> for more detailed information on the property.

ADDRESS

1300 Tuyuna Trail
 Santa Ana Pueblo, NM 87004
 (505) 867-1234

FROM THE SANTA FE MUNICIPAL AIRPORT

*Distance from hotel: 42.7 miles

*Drive time: 43 minutes

*Start out going northeast on Aviation Drive toward Airport Road, turn right onto Veterans Memorial Hwy/NM-599. Continue to follow NM-599 (2.8 miles), take ramp onto I-25 (El Camino Real) toward Albuquerque, go for 33.4 miles. Take exit 242 toward Bernalillo onto US-550 (E Highway 550). Keep right toward Tamaya Blvd, continue on Tamaya Blvd, turn right onto Tuyuna Trl.

FROM THE ALBUQUERQUE INTERNATIONAL AIRPORT

*Distance from hotel: 27 miles

*Drive time: 32 minutes

*Head east on Sunport Blvd SE, take ramp on to Sunport Blvd SE toward Downtown/I-25/Santa Fe/Las Cruces/Rental Care Center/University Blvd., take ramp onto I25 N (Historic Route 66) toward Santa Fe (19.9 miles). Take exit 242 onto US-550, keep right toward Tamaya Blvd, continue on Tamaya Blvd, turn right onto Tuyuna Trl.



Old Santa Fe Inn

Old Santa Fe Inn sits at the heart of the city, in Santa Fe's downtown district. Amidst adobe-style buildings, near some of the city's most historic and infamous attractions, and surrounded by rustic, mountainous scenery, guests of Old Santa Fe Inn are not only immersed in New Mexican beauty, but are sure to experience Santa Fe, and all it has to offer, just as the locals do!

ADDRESS

201 Montezuma Ave
 Santa Fe, NM 87501
 (505) 995-0800

FROM THE SANTA FE MUNICIPAL AIRPORT

*Distance from hotel: 13.9 miles

*Drive time: 17 minutes

*Head northeast on Aviation Dr, drive 1.2 miles, turn right onto Airport Rd, go 0.1 mile, turn left onto Veterans Memorial Hwy (NM-599). Go for 10.0 miles. Take ramp onto N St Francis Dr (US-84 S/US-285 S) toward Santa Fe, go for 1.1 miles, keep left onto N Guadalupe St., go for 1.2 miles, turn left onto W Alameda St. Go for 0.2 miles. Turn right onto Galisteo St., continue on Montezuma Ave.

FROM THE ALBUQUERQUE INTERNATIONAL AIRPORT

*Distance from hotel: 66.5 miles

*Drive time: 59 minutes

*Head east on Sunport Blvd SE. Go for 102 ft., keep left onto Sunport Blvd SE. Go for 0.3 miles, keep right onto Sunport Blvd SE toward Cell Phone Lot/Girard Blvd/Arrivals/Bag Claim, go for 164 ft., keep left onto Sunport Blvd SE toward Buses, Limos, Vans/Cell Phone Waiting Area/Self-Service Long Term Parking, go for 0.2 miles. Continue on Sunport Blvd SE. Go for 0.5 miles, keep left onto Sunport Blvd SE toward Downtown/I-25/Santa Fe/Las Cruces/Rental Car Center/University Blvd., go for 0.9 miles, then 0.90 miles. Take ramp onto I-25 N (Historic Route 66) toward Santa Fe. Go for 60.1 miles. Take exit 282B-A toward St. Francis Dr. onto US-84 N/US-285 N (S St Francis Dr). Go for 1.5 miles, continue on S St Francis Dr (US-84/US-285), go for 2.1 miles, turn right onto Cerrillos Rd (NM-14), go for 0.5 miles, continue on Cerrillos Rd (NM-14), keep right onto Cerrillos Rd (NM-14), continue on Montezuma Ave.



TRAVEL CONSIDERATIONS

WEATHER

August weather in New Mexico can be very beautiful. The average daily temperature in Albuquerque is 91°, with overnight lows around 61°, and Santa Fe 84° F, with overnight lows around 56° F. Temperatures can change rapidly, however, and it is not uncommon for storms to develop in the afternoons.

GEAR LIST

You will want comfortable and functional clothing for a variety of temperature conditions (think layers). August weather in New Mexico will be warm during the day, with the possibility of showers in the afternoons, and cooler in the evenings.

CLOTHING

- Long pants and shorts
- Shirts: long- and short-sleeved (lightweight is great)
- Warm sweater, sweatshirt, or equivalent
- Jacket/windbreaker/rainwear
- Socks, personal items

- Hat with brim
- Bathing suit (Hyatt Regency Tamaya Resort and Spa has fantastic pools and hot tubs)
- Comfortable shoes or boots for walking. We recommend shoes with a sturdy sole for support on rough terrain
- Water shoes or shoes that can get wet and have good solid soles with grip
- Business casual outfit (optional)

EQUIPMENT, FIRST AID, MISC.

- Daypack to carry personal items
- Binoculars (optional)
- Field notebook and pen/pencil for notes
- Sunglasses, sunscreen, and lip balm
- Insect repellent
- Alarm clock
- Phone and electronics chargers
- Toiletries and personal medical supplies
- Extra contact lenses or glasses, as needed
- Prescription drugs and vitamins
- Medications for common ailments (aspirin, antacids, decongestants, etc.)
- First aid items and blister protection



CULTURAL ETIQUETTE GUIDELINES

Pueblo people are traditionally generous and welcoming. However, there are etiquette guidelines that should be followed to avoid misunderstandings or violations of their customs. Here are some guidelines for our group visits to Cochiti, Jemez, and Pojoaque Pueblos.

Photography

- Most Pueblos require a permit to photograph, sketch or paint on location. Some Pueblos prohibit photography at all times.
- Photography is allowed in some of the areas we are visiting. Your guides will let you know where cameras are allowed. If you are unsure, please check with your tribal guides.
- Always ask for permission before taking an individual's photograph.
- Pictures are for private use only and may not be reproduced or sold without written permission.

Cell Phones

- Please avoid the use of your cell phone during our visits to the Pueblos.
- Please silence your ringtone.

General Information

- Many areas within the Pueblos are sacred and restricted for use by Pueblo members only. These areas include, but are not limited to, Pueblo villages, including Kivas, ceremonial rooms, and cemeteries.
- Observe all rules and regulations of the individual Pueblos. Most ceremonial structures and restricted areas are clearly marked with signs within the Pueblo. Obey all signs and do not enter off-limit areas.



- Silence is mandatory during all dances and Pueblo ceremonies. This means no questions about the ceremonies or dances while they are underway, no interviews with the participants, no walking across the dance plaza, and no applause during or after the dance or ceremony.
- On Feast Days and other public observances, enter a Pueblo home as you would any other, by invitation only. It is courteous to accept an invitation to eat, but not to linger at the table, as your host will want to serve numerous guests throughout the day. Thank your host, but a payment or tip is not appropriate.
- Tribal communities do not use the clock to determine our schedule of activities. Start and finish times for ceremonies are determined by nature and by the sequence of events that must take place.
- Please stay with guides at all times.
- Do not pick up, remove or disturb any artifact or objects such as pieces of broken pottery, plants, rocks or animals.
- Littering is strictly prohibited. Please make sure to deposit your trash in appropriate containers.
- Please thank your host(s), but a payment or tip is not appropriate.
- The carrying or use of alcohol and drugs on Pueblos is strictly prohibited.



SUNDAY, JULY 30

3:00 pm	Arrive at hotel
6:00 pm	Welcome Dinner
7:15 pm	Indian 101 with Benny Shendo “Ask Me Anything”

Welcome!

Please meet in the hotel lobby at 5:45 pm. We will depart at 5:55 pm to walk to the Santa Ana Café (located inside the hotel).

We will get acquainted at a special Welcome Dinner as well as go over the week’s agenda. We will also have the opportunity to visit with First Nations Development Institute’s Board Chairman and New Mexico State Senator Benny Shendo in what we call “Indian 101: Ask Me Anything.”



MONDAY, JULY 31

7:00 am	Breakfast at hotel
8:00 am	Depart hotel
8:30 am	Saad K'idilye: Cornfields at Corrales, Storytelling and Food Activity (collection of corn pollen)
10:30 am	Depart for Albuquerque
11:00 am	Indigenous Women Rising
12:00 pm	Lunch with Indigenous Women Rising
1:30 pm	Depart for Indian Pueblo Cultural Center (IPCC)
2:00 pm	Site visit and private tour
3:45 pm	Depart for hotel
4:30 pm	Arrive at hotel
5:30 pm	Depart hotel for dinner
6:00 pm	Dinner hosted by First Nations' Marisa Page
8:30 pm	Depart for hotel

SAAD K'IDILYÉ

The Saad K'idilyé Diné Language Nest aims to provide traditional teachings and services to the urban Diné communities within and around the Albuquerque area.

Saad K'idilyé is a grassroots organization working to address the need for urban access to the Diné language and culture. The Foundations of Saad K'idilye (FOSK) family program welcomes prenatal families to participate in a long-term five-part program developed to support holistic wellness practices rooted in Diné cultural teachings.

Diné families in the program are supported throughout the journey into parenthood: from preparing to conceive, pregnancy, birth, postpartum, infancy, and early childhood development. Families can expect culturally guided support for their baby's journey from pre-conception into



grade school provided by Saad K'idilyé Caretakers at the Diné Language Nest. Saad K'idilyé has plans to expand this program to continue to support children into high school and on.

The Family program focuses on five essential pillars to support a new family's development: Diné language development and support; traditional child development and rearing training (TCDR); monthly family meetings; ceremonial guidance, support and professional development; and traditional birthing program in collaboration with the Changing Woman Initiative (CWI).

INDIGENOUS WOMEN RISING

Indigenous Women Rising is committed to honoring Native and Indigenous People's inherent right to equitable and culturally safe health options through accessible health education, resources and advocacy.

Indigenous Women Rising is an Indigenous-led full-spectrum reproductive justice organization.

INDIAN PUEBLO CULTURAL CENTER

Indian Pueblo Cultural Center (IPCC) is the gateway to the 19 pueblos of New Mexico. Learn about Pueblo culture from ancient times to the present in the museum and exhibition galleries, tour the collection of murals by Pueblo artists for an inspiring and personal experience.

IPCC also houses the Indian Pueblo Kitchen, an innovative teaching kitchen and restaurant centered around Indigenous foodways, education and exploration, and the Indian Pueblo Store for traditional and contemporary jewelry, pottery, rugs, and more from award-winning, internationally renowned artists as well as emerging talents. Visitors can also shop for authentic Native American art directly from many talented artists in the IPCC courtyard.

DINNER AT THE HOME OF FIRST NATIONS'

MARISA PAGE

Indian Tacos

Variety of Drinks

Dessert



TUESDAY, AUGUST 1

8:00 am	Breakfast at hotel
9:00 am	Pueblo Bread Making Class at hotel
9:30 am	Meet with National Indian Youth Leadership Project
10:30 am	Meet back at Bread Oven
11:30 am	Depart for Cochiti Pueblo
12:30 pm	Arrive at Keres Children's Learning Center (KCLC)
12:45 pm	Lunch with KCLC
1:45 pm	Meet and tour KCLC
3:00 pm	Depart for hotel
4:00 pm	Arrive at hotel
5:00 pm	Dinner at hotel: Santa Ana Cafe
7:00 pm	(Optional) S'mores and Conversation by the Fire – "Ask Me Anything with First Nations' Team"

PUEBLO BREAD MAKING CLASS

Work side by side with a Santa Ana Pueblo tribal member, and learn the recipes and techniques used in making traditional oven bread. Pueblo bakers dressed in their traditional attire lead the class. You will have fun kneading, rolling and shaping the traditional oven bread dough. The loaves are then baked in the resort's Huruna (oven). The hot, fresh bread is pulled from the oven for you to enjoy and take with you, along with a variety of butters and preserves. You will also receive a recipe for making pueblo oven bread in a conventional oven.

KERES CHILDREN'S LEARNING CENTER

Keres Children's Learning Center (KCLC) is a preschool using Montessori pedagogy in a Keres-language-immersion setting. It serves Cochiti children between the ages of 2.5 and 6, providing a high-quality education while supporting them in learning their Native language while they are in the period best suited to language acquisition. A component of KCLC is to also serve the children's parents and extended families, supporting families and extended families with weekly seminars,



materials and techniques to assist in the intergenerational transmission of Cochiti Keres. On a broader stage, this seminar is also used as a tool to explore the notion of what it means to reclaim the education of their children. The larger community of Pueblo de Cochiti is also served because the health of the Cochiti Keres language has been a concern among tribal members for more than 20 years. Young parents who are the future leaders of the community will not be able to perpetuate Cochiti traditions and beliefs without the language. Therefore, in helping to sustain Cochiti Keres, the whole tribe is being served.

THE PUEBLO de COCHITI

("Coh-chee-tee")

The Pueblo de Cochiti is located 55 miles north of Albuquerque, New Mexico, and is contained within 53,779 acres of reservation land that sustains 1,175 Pueblo members, according to the 1990 BIA census. Cochiti, the northernmost Keresan Pueblo in New Mexico, is located in Sandoval and Santa Fe Counties, approximately 13 miles northwest of Interstate 25 and 35 miles southwest of Santa Fe.

The topographic elevation varies from 5,300 to 6,800 feet above sea level and is characterized by the Rio Grande, which flows through reservation lands. The principal land use includes farming, livestock, recreational, economic development, and agricultural and Pueblo home/residential construction purposes.

The demographic breakdown includes 880 acres for agricultural; 4,443 acres of lake areas and wild river Bosque/wetlands; 7,042 acres dedicated to economic development consisting of residential and commercial lease properties and a golf course; and 41,424 acres of rangeland, piñon/juniper woodlands and Pueblo and residential use lands.

Historically, Cochiti has had no private employers or economic enterprises. This was changed with the Pueblo's acquisition of the Town of Cochiti Lake and the creation of Cochiti Community Development Corporation (CCDC) in 1995. The Town of Cochiti Lake was established under a 99-year lease agreement with private investors to establish residential housing units under a strict building code and relative covenants.



The property has been under the direct management of Cochiti since the early 1980s and has been a primary revenue source for the community.

Of primary importance to the Pueblo de Cochiti are the land, air and water on and adjacent to the reservation, which is the lifeline of Pueblo traditions and culture. The Pueblo is located in the heart of the traditional homeland and it would be impossible to retain people and culture if the environment is impacted to the point where the Cochiti decide the land is dangerous to utilize for habitat, farming, fishing, hunting, and maintaining cultural tradition.

The people of Cochiti continue to retain their Native language of Keres. They maintain their culture practices and have instituted programs dedicated to teaching and educating they younger generation. Pueblo traditions and cultural practices emphasizing the Native language.

WEDNESDAY, AUGUST 2

7:00 am	Breakfast at hotel (pack bags and check out)
8:15 am	Depart hotel
9:00 am	Jemez Pueblo Feast Day
12:00 pm	Lunch at the home of Benny Shendo
2:30 pm	Load vans
3:00 pm	Stop at Jemez Pueblo Visitor Center
3:30 pm	Depart for Santa Fe
5:00 pm	Arrive at hotel/Dinner on-your-own

JEMEZ PUEBLO FEAST DAY

When the Spanish came to New Mexico in the 1500s, they brought with them their Roman Catholic religion. Missionaries traveled to this new territory to bring their faith to the Native American peoples living there, converting many. However, Native beliefs and customs persevered and became intertwined with those brought by the Spanish colonists.



Today, feast days are as much celebrations of ancient Native American traditions and heritage as they are commemorations of Catholic saints. Feast days include traditional dances, cultural activities, food, and arts and crafts vendors. Each dance tells a different story and serves a different purpose. Every dance is considered a prayer, not a performance. And as such, outsiders are privileged to observe them. Drums beat with an insistent cadence and the air is filled with the fragrance of piñon smoke.

ATTENDING A FEAST DAY

Native American feast days allow tribal members to come together in a renewal of their language, culture, and religion. On these days, the communities celebrating are open to the public, and members of the tribe will prepare a variety of bountiful meals to share with their visiting guests.

Visitors are often fascinated to see that Pueblo life is a window to another world. Not relegated to history books or museums, this is a living culture that carries on the centuries-old traditions of their ancestors.

THURSDAY, AUGUST 3

7:00 am	Breakfast at hotel
8:00 am	Depart hotel
9:00 am	Arrive at Puye Cliff Dwellings: Private Tour
11:00 am	Depart for Tesuque
11:30 am	Lunch at Tesuque Village Market
1:30 pm	Depart for Santa Fe
2:00 pm	Leadership Institute at Santa Fe Indian School
3:45 pm	Depart for the IAIA Museum of Contemporary Native Arts (MoCNA)
4:00 pm	Private Tour of MoCNA
5:00 pm	Dinner at The Shed
6:00 pm	(Optional: Music on the Plaza)



PUYE CLIFF DWELLINGS

Puye Cliff Dwellings were home to 1,500 Pueblo Indians who lived, farmed and hunted game there from the 900s to 1580 A.D.

Inhabitants of Puye Cliff Dwellings then moved into the Rio Grande River Valley. They became ancestors of today's Santa Clara people, who now live at Santa Clara Pueblo, 10 miles east of Puye Cliff Dwellings.

Puye Cliffs comprise two levels of cliff and cave dwellings cut into the cliff face, as well as dwellings on the mesa top. Over one mile long, the first level runs the length of the base of the mesa. The second level is about 2,100 feet long. Paths and stairways were cut into the face of the rock to connect the two levels and allow people to climb to the top of the mesa.

Representing early Pueblo architecture, cave dwellings on the mesa top were part of a single, multi-storied complex built around a large, central plaza. While the total number of rooms is unknown, the south part of the complex had 173 on the ground floor and multiple stories in various places, similar to modern-day Taos Pueblo.

The largest of all settlements in the Pajarito Plateau, Puye Cliffs was excavated in summer 1907 by Edgar Hewitt in cooperation with the Southwest Society of the Archeological Institute of America. Puye Cliff Dwellings were the first of the ancient pueblos of the Rio Grande Valley to be systematically excavated. They were named a National Historic Landmark in 1966.

SANTA FE INDIAN SCHOOL- LEADERSHIP INSTITUTE

As part of the Santa Fe Indian School Leadership Institute, the Summer Policy Academy (SPA) is designed for New Mexico high school juniors and rising seniors. SPA convenes students for intensive sessions that focus on leadership, public policy and community issues. The training that SPA students receive equips youth to become advisors of policy within their respective communities. There are four sections to the SPA program and students are encouraged to participate in all four years. They include:



- SPA I: Four-week program that focuses on Indigenous issues at the tribal, state, national and international levels. Two weeks are spent on the Santa Fe Indian School campus and two weeks are spent implementing community service projects in their respective communities.
- SPA II: Second-year students spend up to two weeks at the Woodrow Wilson School of Public and International Affairs at Princeton University, studying policy issues related to education, language, environment and health. Students then travel to Washington, D.C. to deliver their position papers to their congressional delegation.
- SPA III: Staff of the Summer Policy Academy assist students who have completed year II by placing them in internships in our local communities and with our program partners.
- SPA IV: This program is currently under development. It will be set up to work with a select group of SPA graduates and expose them to international communities through community-based learning experiences, cultural exchanges, conferences, and community service initiatives.

The short- and long-term outcomes of SPA include the following:

- Increased knowledge of tribal community issues
- Increased knowledge of public policy (federal and state)
- Knowledge of the structure of tribal, state, federal and local governments
- Student/peer group networking
- Intergenerational networking
- Exposure to role models/professional mentors
- Increased youth participation in school governments
- Increased participation in tribal/community leadership and/or community service organizations
- Increased youth participation in off-reservation leadership organizations
- Increased skill-based competencies (writing, reading, critical thinking, public speaking).

IAIA MUSEUM OF CONTEMPORARY NATIVE ARTS

The IAIA (Institute of American Indian Arts) Museum of Contemporary Native Arts (MoCNA) is dedicated to increasing public understanding and appreciation of contemporary Native art, history and culture through presentation, collection and acquisition, preservation, and interpretation.



MoCNA is recognized as the preeminent organizer of exhibitions devoted exclusively to the display of dynamic and diverse arts practices representative of Native North America.

MoCNA encourages creative expression across the fields of arts and culture as an opportunity to engage, establish, foster, and cultivate in cross-cultural dialogue with communities at the local, national, and global level.

MoCNA's exhibitions, programs and its collection of contemporary Native arts are integral to nurturing and growth of the Institute of American Indian Arts legacy, college community, and curriculum across academic and artistic disciplines.

FRIDAY, AUGUST 4

7:00 am	Breakfast at hotel
8:00 am	Depart hotel
8:30 am	Poeh Cultural Center Meet and Tour Meeting with Pueblo of Pojoaque Governor Janelle Roybal and Sam Villarreal Catanah, Director of Tewa Language Program
10:30 am	Hands-on pottery demonstration with Clarence Cruz
12:30 pm	Depart for Santa Fe
1:00 pm	Lunch on-your-own and downtime
5:30 pm	Meet in hotel lobby for departure for dinner
6:00 pm	Closing Dinner and Reflection at Gabriel's

POEH CULTURAL CENTER

Founded in 1988 by tribal council resolution, the Poeh Cultural Center is a unique hub of Pueblo culture that serves Native and non-Native peoples alike. The Poeh Cultural Center strives to promote cultural preservation through curation, exhibition and interaction with all Pueblos. As a key resource for the promotion and preservation of Native American Pueblo art and culture, the Poeh Cultural Center is a unique treasure in American history. With a primary focus on the artists of the six Tewa-speaking Pueblos of northern New Mexico, its programs focus on the preservation



of traditional and contemporary Pueblo art and culture. Its rapidly growing collections include contemporary, historical and archaeological works, which are invaluable resources to artists and researchers from both within and outside the Pueblo community.

Like all Tewa Pueblos of northern New Mexico, the Pueblo of Pojoaque was systematically stripped of its heritage, culture and traditions by European contact in the 16th century. The Pueblo of Pojoaque is revitalizing its traditions in part through the efforts of the Poeh Center's mission to teach Native language, traditional song and dance, and material culture.

Tewa is the traditional language and the culture of six of New Mexico's eight northern Pueblos. In Tewa, "Poeh" means pathway. The Poeh Cultural Center is a living pathway where tradition travels between the past and the present and leads into the future, ensuring further creativity. In this role, the Poeh Cultural Center embodies the essence of what it means to be Tewa — to be Pueblo — in a context of cultural continuity.

The Poeh Arts Program is in its 17th year of providing art education to Native Americans and especially Tewa, Tiwa and other Pueblo Indians. The art education comprises both traditional and vocational arts and complements the overall goals of the Poeh Cultural Center, which are, among others, to be a resource for Pueblo tradition and teaching the arts.

Traditional art classes are offered on a seasonal basis and include basketry, embroidery, hide tanning and moccasin making, among other media. Vocational art classes include computer (autoCAD, ARCVIEW, Photoshop), jewelry, pottery, stone sculpture, and woodworking. Since its inception, the center's mission has been to support the future of Pueblo people by teaching the arts, collecting great works of art, and promoting public understanding of and respect for Pueblo history and culture. After 12 years, the center, its educational initiative, Poeh Arts, and its museum have taken that mission to heart and evolved into successful vehicles for artistic expression, both Native American and public education, and successful economic development strategies.

PUEBLO OF POJOAQUE

("Po-wock-ee")

Pojoaque Pueblo is one of the six Northern Tewa-speaking Rio Grande Pueblos. Archeological studies of the area have dated inhabitation of the historic Pojoaque Pueblo area as early as 500



A.D. with a large prehistoric population in the late 15th and early 16th centuries. Pojoaque has always maintained a strong cultural identity and was known by its Tewa-speaking neighbors as “Po-suwae-geh” – the water drinking or gathering place.

In the early 1600s the first Spanish mission, San Francisco de Pojoaque, was founded. During the Pueblo Revolt of 1680 and pre-Reconquest period, the Pueblo of Pojoaque was ravaged by external pressures and scattered to neighboring tribes. At the time of the Reconquest of New Mexico by Don Diego de Vargas, the Pueblo of Pojoaque was completely deserted.

In 1706 Pojoaque Pueblo was resettled by five families, and by 1712 the population reached 79. By the 1800s the land base was being encroached upon by non-Indians and an official land grant was patented by Abraham Lincoln with the presentation of a silver cane of authority to the governor of Pojoaque. The Pueblo was further devastated by a smallpox epidemic, lack of water, and a lack of arable land base for agriculture. Circa 1900, the last Cacique died and Governor Jose Antonio Tapia left the reservation for outside employment. The Pueblo of Pojoaque was once again abandoned, its people migrating to other villages in the region.

In 1934, the commissioner of Indian affairs issued a call for all tribal members to return to the area. Under the Indian Reorganization Act, 14 members of the Tapia, Villarial, Romero, and later the Gutierrez/Montoya families were awarded land grants in the Pueblo land base. The Pueblo of Pojoaque became a federally recognized tribal reservation in 1936. Currently, tribal enrollment is at 263 members.

Pojoaque is currently undergoing an economic renaissance due to tribal economic development efforts in the Pojoaque basin area. These projects include the Pueblo’s Cities of Gold Casino, tribal and non-tribal businesses, the Poeh Cultural Center and Museum, and The Downs Racetrack in Santa Fe.



LUCE INDIGENOUS KNOWLEDGE FELLOW: CLARENCE CRUZ

Clarence Cruz (Ohkay Owingeh and Tewa) is among the first cohort of Luce Indigenous Knowledge fellows. He is an elder, former elected tribal war chief, and traditional potter and educator from Ohkay Owingeh Pueblo in New Mexico. Cruz is also an award-winning artist and tenure-track professor at the University of New Mexico (UNM).



Cruz began his academic journey at UNM, where he received a bachelor's and master's degree in studio arts. After graduation, the late Acoma Pueblo potter Mary Lewis Garcia, the daughter of legendary pottery matriarch Lucy Lewis, designated him as her successor in the art of traditional Pueblo pottery.

To pay it forward, Cruz began teaching the art of pottery-making worldwide through numerous classes, workshops, and speaking engagements. "I was given a gift," says Cruz. "My mentors always told me that they were sharing a gift with me and at some point in my life, it would be my responsibility to teach and share this gift with others."

Supporting Indigenous knowledge makers engaged in the creation and dissemination of Indigenous knowledge is core to the Luce Indigenous Knowledge Fellowship. In 2020, Cruz applied for the Luce Fellowship to help him share his artistic gift with people and communities, both Indigenous and non-Indigenous artists committed to sustaining the craft.

During the fellowship period, Cruz worked on a book titled, "Past and Present Potters of Ohkay Owingeh," about the art of traditional Pueblo pottery. Additionally, he completed a video on Pueblo pottery making, which will be distributed to New Mexico schools, libraries, and museums.

Additionally, in 2018-2019, Cruz along with potters from six of the Tewa-speaking Pueblos began working on an exhibit to honor and celebrate past Pueblo potters from their communities. The permanent exhibition is titled "Di Wea Powa: Return of Historic Tewa Pottery." This project was



made possible by the Poeh Culture Center, Pueblo of Pojoaque, and the Smithsonian National Museum of the American Indian.

“There are a number of walls and barriers that hinder Indigenous people and the development of Indigenous knowledge,” says Cruz. “This fellowship provides us with tools and resources to achieve a better place for our people.”

Cruz carries the Pueblo name Khaayay. He was born and raised in Ohkay Owingeh Pueblo located at the confluence of the Rio Grande and Chama rivers. The Pueblo is approximately 25 miles north of Santa Fe, New Mexico.

In 1856, Spanish conquistadores renamed Ohkay Owingeh to San Juan Pueblo. More than 400 years later, the Pueblo’s tribal council restored their pre-Spanish name Ohkay Owinge, which means “the Place of the Strong People.”

Ohkay Owingeh is one of the largest Tewa-speaking pueblos in New Mexico. It is currently the headquarters of the Eight Northern Indian Pueblos Council, a consortium of tribal governments committed to promoting Pueblo wellness through a variety of economic, educational, and social service programs.

Traditionally, pottery has been (and still is) culturally, historically, and economically important to Pueblo people. The main art focus in Ohkay Owingeh is redware pottery, weaving, and painting. Pottery techniques are often passed down through Pueblo families. Cruz learned pottery-making “from his godmother and great aunt Felicita Garcia, whose mother, Tomasita Montoya, along with seven other potters helped revive the historic San Juan pottery style in the 1930s.”

According to Cruz, Garcia taught him that “it is our duty to pass along our knowledge to future generations [similar to our] ancestors before us.” He observes: “Our ancestors fought so hard to have what we have, and gave so much. Now it’s our generations time to step up to the plate. This fellowship allows us to do that.”

Cruz has devoted his life to learning and understanding the past and present significance of Pueblo pottery. As a traditional Pueblo potter, Cruz gathers and processes all the raw materials (e.g, clay,



mineral pigments) by hand. He coil hand-builds each pot and then sands, water washes, slips, stone polishes, paints, and fires each pot outdoors.

As an artist, Cruz says that he marries both traditional and western techniques, and enjoys sharing his knowledge worldwide. To merge both traditional and western techniques, Cruz says he experiments with different applique patterns and clay processing techniques.

“I have taught hundreds of Native and non-Native students around the world,” says Cruz. “I believe with teaching, I bring students from different cultural backgrounds together. I try to emphasize who we are as a people and that we share something in common through clay.”

In addition to teaching students at the UNM, Cruz has taught ceramics and pottery-making at a number of other local colleges and universities. He has also taught at universities outside New Mexico and was invited to participate in an international visiting artist symposium in China at the Jingdezhen Ceramic Institute with the National Council for the Ceramic Arts (NCECA).

In 2012, The Southwestern Association for Indian Arts honored Cruz with the Allan Houser Legacy Award for perpetuating the tradition of Pueblo pottery. He says: “My life-long work is to protect and preserve traditional Puebloan art, culture, and language through teaching and sharing traditional pottery knowledge. My hope has always been to give back to communities that are seeking knowledge.”

During the fellowship period, Cruz began finalizing his manuscript, “Past and Present Potters of Ohkay Owingeh,” focusing on Pueblo potters and the Pueblo pottery revival movement. The manuscript will be published in spring 2022 and distributed to New Mexico schools, libraries, and museums so that Cruz can share his knowledge of Pueblo pottery art and history with a broader audience.

Like many of the fellows, Cruz’s fellowship plans changed following the Covid-19 pandemic. For instance, he was not able to interview Pueblo potters for his new videos on Pueblo potters. Many Pueblos and museums have been closed over the past year to curb the spread of the virus. In fact, Cruz was even unable to access his own studio, as the UNM campus was largely closed last year, even to most faculty, staff, and students.

As New Mexico slowly begins to re-open, Cruz hopes to resume working on this project later this summer.



According to Cruz, the Luce Indigenous Knowledge Fellowship has been a “mind-blowing experience.” He says he has appreciated the opportunity to network and share with other Indigenous knowledge holders and knowledge makers around the country.

“This fellowship makes it possible for us to achieve the dreams we’ve always had for our communities,” says Cruz. “Not just our individual communities, but even more broadly among other Indigenous communities.”

Cruz believes the Luce Indigenous Knowledge Fellowship will have a significant and long-lasting impact on Indigenous communities. He observes: “This fellowship holds us to high standards – the same high standards our ancestors set for us. I believe it will help sustain our cultures and languages, and help us better understand who we are as Native people.”

FAREWELL DINNER

We will dine at the Gabriel’s Restaurant for our final evening together. Benny Shendo, New Mexico State Senator and Chairman of the First Nations Board, will be joining us as we reflect on the week’s adventures and newfound knowledge.

SATURDAY, AUGUST 5

8:00 am	Breakfast at hotel
10:00 am	Depart for Albuquerque



ABOUT THE SETTING

ALBUQUERQUE

As one of the oldest cities in the United States, Albuquerque boasts a unique multicultural history and heritage. Native American, Hispanic & Latino cultural influences are a part of everyday life. You will always know you're someplace special, whether you're eating at one of the many traditional New Mexican restaurants, shopping at one of the thousands of shops and galleries around town, enjoying world-class visual and performing arts, or playing on the best golf courses in the Southwest. Nowhere is the confluence of past and present more dramatic than in Albuquerque, where the modern city skyline is set against a backdrop of the stunning Sandia Mountains and an endless, timeless blue sky.

SANTA FE

Santa Fe is the capital of New Mexico and is located at the base of the Sangre de Cristo (Blood of Christ) Mountains at an elevation of about 7,000 feet. Including the "greater area," the population is around 145,000 people.

Santa Fe is a town that includes a multi-cultural heritage – American Indians, Spanish, Mexican, Anglo, French, Jewish and African-American. With its adobe houses, old and new, narrow and winding streets, it is very different from most Western American cities. Santa Fe today relies on tourism, and has an interesting array of historic landmarks, many galleries and shops, and excellent museums. The city has long been regarded as a dynamic and interesting artist and writer community.

HISTORY

Around 400 years ago, Pueblo Indians used this site as a seasonal residence, and after the arrival of the Spanish in the late 1500s, it became an important commercial center located at the terminus of the Santa Fe Trail. In the 1600s the Spanish, under the rule of Juan de Onate, cruelly dominated Santa Fe. After an uprising at Acoma Pueblo, when the Spanish demanded supplies, the Spanish declared a "holy war" on the Acoma Pueblo people, based on the assumption that there could be no peace in New Mexico until the Indians were either subdued or destroyed. The Pueblo Indians suffered great injustices and cruelty under the rule of the Spanish, and though they all did



not speak a common language, the Indians agreed to join forces to drive the Spanish invaders out. On August 9, 1680, runners with knotted ropes signifying the exact day of the revolt went from Pueblo to Pueblo, telling the people that the time had come. The Indians lived for 12 years without Spanish rule, making every effort to obliterate all traces of the Spanish, but all Pueblos were conquered again by 1696. In 1880, when the Atchison, Topeka and Santa Fe Railroad arrived in Santa Fe, travel along the Santa Fe Trail died. This was the beginning of the influx of miners and traders from American settlements in the mid-plains region, which opened the area to American influence and eventual statehood in 1912.

MUSEUMS AND GALLERIES IN SANTA FE

DOWNTOWN AREA

Georgia O’Keeffe Museum
 Institute of American Indian Arts
 Museum of Fine Arts
 The Palace of the Governors

MUSEUM HILL

Museum of Indian Arts and Culture
 Museum of International Folk Art
 Museum of Spanish Colonial Art
 Wheelright Museum of the American Indian

GALLERIES OF NOTE

Allan Houser Gallery
 Amado Pena Gallery
 Blue Rain Gallery
 Doug Hyde Gallery
 Gerald Peters Gallery
 Nedra Matteucci Gallery
 Niman Fine Arts Gallery
 Thomas Moxley Gallery



CULTURAL ATTRACTIONS

Loretto Chapel

St. Francis Cathedral

San Miguel Mission Church

SHOPPING IN SANTA FE

Strolling in town and window-shopping is great fun! One stop you cannot miss is The Indian Sidewalk Market at the Palace of Governors. All vendors must meet certain strict criteria, ensuring authentic American Indian crafts, directly from the artist.

RESTAURANTS

Café Pasqual's

La Choza

Coyote Café

Pantry Restaurant

LaBoca Feliz

Tomasita's

Café Fina

El Chile Toreado

The Shed

LaChora

Casa Chimay*

Tecolote Café*

Tune-Up Café*

*Featured on the Food Network show Diners, Drive-ins and Dives



MAP OF DOWNTOWN SANTA FE

*See key on the following page



LEGEND (P) City of Santa Fe Parking (P) Public Parking (X) Public Restrooms (V) Visitor Information



DOWNTOWN SANTA FE MAP KEY

- | | |
|---|---|
| 1 Bataan Memorial | 23 Museum Hill -- Indian Arts & Culture, Folk Art, Spanish Colonial Art, Wheelwright Museum |
| 2 Bataan Museum | 24 New Mexico Museum of Art |
| 3 Cathedral Basilica of St. Francis of Assisi | 25 New Mexico Tourism Department |
| 4 Center for Contemporary Arts | 26 Oldest House |
| 5 Chamber of Commerce/Santa Fe Outlets | 27 Palace of the Governors/New Mexico History Museum |
| 6 Children's Museum | 28 Public Library |
| 7 Christus St. Vincent's Hospital | 29 Rodeo Grounds |
| 8 City Bus Station | 30 San Miguel Mission |
| 9 City Hall | 31 Santa Fe Community College |
| 10 Cristo Rey Church | 32 Santa Fe Community Convention Center |
| 11 Cross of the Martyrs | 33 Santa Fe Country Club |
| 12 De Vargas Center Mall | 34 Santa Fe Outlets |
| 13 Dog park | 35 Santa Fe Place Mall |
| 14 Farmers' Market | 36 Santa Fe University of Art & Design |
| 15 Federal Courthouse | 37 Santa Fe Visitor Center/Santa Fe Southern Railway/New Mexico RailRunner |
| 16 Federal Post Office | 38 Santuario de Guadalupe |
| 17 Fort Marcy Complex | 39 SITE Santa Fe |
| 18 Genoveva Chavez Community Center | 40 St. John's College |
| 19 Georgia O'Keeffe Museum | 41 State Capitol |
| 20 Lensic Performing Arts Center | |
| 21 Loretto Chapel | |
| 22 Museum of Contemporary Native Arts | |



SUGGESTED READING

Benjamin, Rebecca, Regis Pecos, and Mary Eunice Romeo. "Language revitalization efforts in the Pueblo de Cochiti: Becoming "literate" in an oral society." *Indigenous Literacies in the Americas: Language Planning from the Bottom Up*. Ed. In Nancy H. Hornberger. Berlin: De Gruyter Mouton, 1996. 114-136.

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