Kayenta Town Managers Message

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THE KAYENTA TODAY

THE NEWSPAPER OF THE KAYENTA TOWNSHIP AND COMMUNITY

A Free Publication from the Kayenta Township

Kids and Energy Drinks

Page 4

FEBRUARY 2007 WWW.KAYENTATOWNSHIP.COM

ENTERTAINMENT

BLOOD LAND RELEASED!

By Jarvis Williams

KAYENTA- Recently, native hard rocker Billie Crawley II, sat down with me in his rustic, western restaurant, Golden Sands, for an interview. Before the mouth-watering bacon cheeseburger arrived, I asked Billie if he could answer a few questions about the release of their first full-length album.

The band, Ethnic De Generation, is a heavy metal band with aggressive distorted guitar rhythms that has its roots with the metal bands of the late 80s and early 90s. With its crunchy rhythms that define its era, the band has matured into a hard rocking band that has embraced its culture and continued the legacy of Native heavy metal pioneers such as Dying Tribe and Native Blood.

Continued on page 9

Longtime Business to Close Its Doors

By Jarvis Williams

KAYENTA- For the last 75 years the Kayenta Trading Post has been a common shopping location for local area residents. For some it was a place to shop because it carried items that were unique and that the local Bashas' store didn't carry.

Therefore, it was a shock to hear that the long-time business would be closing its doors one last time. For some it was an emotional response as Melissa Baird recalls, "Some of my long time customers gave me a hug and some even broke down in tears."

"It was really sad, it was something we really didn't want to do."

According to Baird, the decision to close had been building for quite some time and the decision to close was made on Sunday, February 17. "It's tough to make money in the grocery business, you know, we've tried for the last 23 years and it was decision that needed to be made."

"But you won't get rid of me that easily," said Baird jokingly, referring to the closure, "we're hoping to move into a smaller building so that we can move the Radio Shack, the Skateboard stuff, and movie rentals."

She mentioned that if she is able to do that then one of things that they would like to do is to expand the skateboard shop.

With the closing of the Trading Post, 27 jobs will be lost. In response, the owners have offered other positions in nearby Monument Valley to their employees as well as keeping some employees for the Radio Shack.

The public notification of the closing was a shock to many residents as a public outcry resulted in several emails being sent to the Kayenta Township in support of the Trading Post. On the other hand, many other people made trips to the store for some discounted items and other just wanted to express their appreciation and enjoy their last experiences in a store that has provided many smiles over the years.

According to Township officials, "It is unfortunate that we have to lose a long time business that has become like a historic landmark but the Bairds made the decision in the best interests of their finances and we have to respect their decision."

There has been no concrete decisions that have been made in regards to the building itself only that there has been interest in the building.

Hundreds Begin The Longest Walk 2

By Ricardo Tapia

SACRAMENTO, CA – On Tuesday, February 12th, representatives from hundreds of Native American nations participated in a ceremonial and cultural commencement for the Longest Walk 2, the 30-year anniversary of the historic 1978 Longest Walk. More than two hundred participants of the Longest Walk 2 have embarked on a five-month long trans-continental journey on foot from San Francisco. The walk will arrive in Washington, D.C. on July 11, 2008, bringing attention to issues of environmental injustice, protection of sacred sites, cultural survival, youth empowerment, and eroding Native American rights. **Continued on page 3**

THE KAYENTA TODAY

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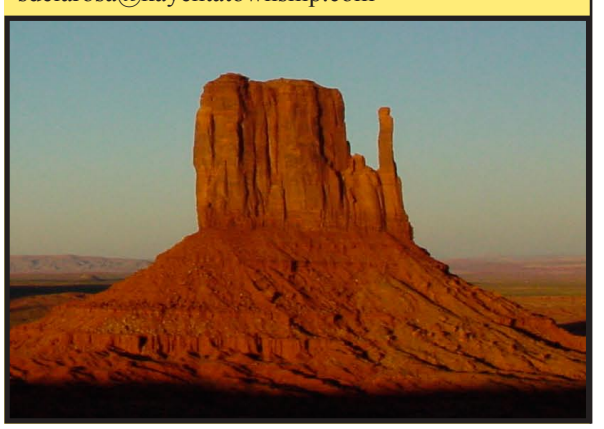


Navajo Nation is in a sea of mud and there are numerous emergencies with stranded families, stuck vehicles and medical emergencies. Many entities from the Navajo Nation emergency offices, Navajo County road crews, chapter crews, Indian Health Service crews, school district crews; but very little progress is being made from all indication. Navajo County supervisor Percy Deal conducted a tour of the stricken areas with county officials. "This problem is too large for just the county or BIA to solve," Deal said. "I was shocked by what I saw today," County Manager Jimmy Jayne stated. "This is a desperate situation," Deal said. According to Deal hundreds of families are stranded and "these families have no way to get out for food and medical supplies," he said. To address the problem as an emergency, Navajo County had declared an emergency and Navajo County Public Works Director, Dusty Person is sending several road crews to assist with the efforts. While most of these roads are on the BIA system, according to Parson, the county crew will improve these roads on behalf of the residents who are county voters. This is called cutting through the red tapes, and Mr. Parson is to be commended for taking this on behalf of the residents, not withstanding the jurisdiction issues involved.

In talking with Walter Begay, Jr. who is a Government Liaison for Peabody Coal Company on Black Mesa, said there is a large demand for gravel, and now Peabody needs to process additional gravel. In order to do this, the Navajo Nation must waive its requirement for a mineral permit. I called the Navajo Nation President's Office and talked with Jim Store, Field Liaison for Western Navajo Agency. Mr. Store said he needs a letter of request to the President to waive the permit requirement. A letter was drafted and faxed to the President that same day, which was February 6, 2008. Since the President has already declared a State of Emergency for the Navajo Nation, I assumed this will be done with a phone call from the President to waive the permit requirements.

However on a phone call to Mr. Begay at Peabody on February 21, 2008, the Navajo County was trucking the gravel that was stock piled three years ago in a similar emergency situation and that the gravel is about depleted. I asked about the request for the waiver and Mr. Begay said that he heard at the Forest Lake Chapter that the Resources Committee will be addressing that at their next meeting on March 13, 2008 and that Kayenta Council Delegate Willie Begay will be offering legislation at that time. I also learned that once the permit requirement is waived, Peabody will start processing new gravel which will take at least three weeks. That will put it around April 3, 2008 when the new gravel will be available. Well, by that time the roads will be dried and the need will no longer exist. This is the nature of the bureaucracy and it has been said before, the government moves at a snail's pace. Road improvement should be year round activities, if we are to have most of the dirt roads on the Navajo Nation made all weather roads.

Here in Kayenta, we have our share of the mud problems. The bus routes on the Wetherill Heights have become impassable. The Township is working with the local school district and the chapter as well as Peabody Coal and Navajo county to fix the bus routes. The Township is requesting the Navajo County for culverts to alleviate the drainage problem on these bus routes. The local school district has the necessary equipment to haul gravel and sand to the site and a grader to repair the road beds. The dirt is available; however, the gravel is contingent upon the Navajo Nation's action on the permit.

The cemetery road will also need gravel, culverts and sand. There are also several offices that need gravel in their parking areas to control the muddy conditions. Also several residents within the Township need gravel and sand for egress and ingress to their houses.

This experience has taught us that preparation for any and all emergent conditions should be made a part of our long range planning, including plans to make our roads and streets all weather to prevent hardship on our people.

Kayenta Township has recently hired a full time civil engineer who will help the Township in planning weatherizing all roads and streets within the Township. A joint effort with other entities within the community is indeed necessary to achieve these objectives.

In these efforts we extend our appreciation to the Navajo county officials, staff and crews as well as the local chapter officials and their staff and most importantly our local, tribal and county officials for making resources available to our communities, all to make life better for our residents throughout the Navajo Nation. We are always thankful for Peabody Coal Company for making its resources available to make roads passable to all residence and residents.

It takes planning, teamwork and team spirit to make these kinds of cooperative efforts possible.

-Daniel Peaches - Kayenta Town Manager

Continued from page 1

Jimbo Simmons, a representative of the International Indian Treaty Council, original walker, and an organizer of the Longest Walk 2 addressed a crowd of more than 200 people from the steps of California's Capitol in Sacramento. "Thirty years ago we marched from this capital and that's what we're going to do today. We are walking for our land and our people."
"As Indigenous Peoples in the United States the environment and our cultural survival are directly correlated and are still imperiled today. This is why we must walk once again."

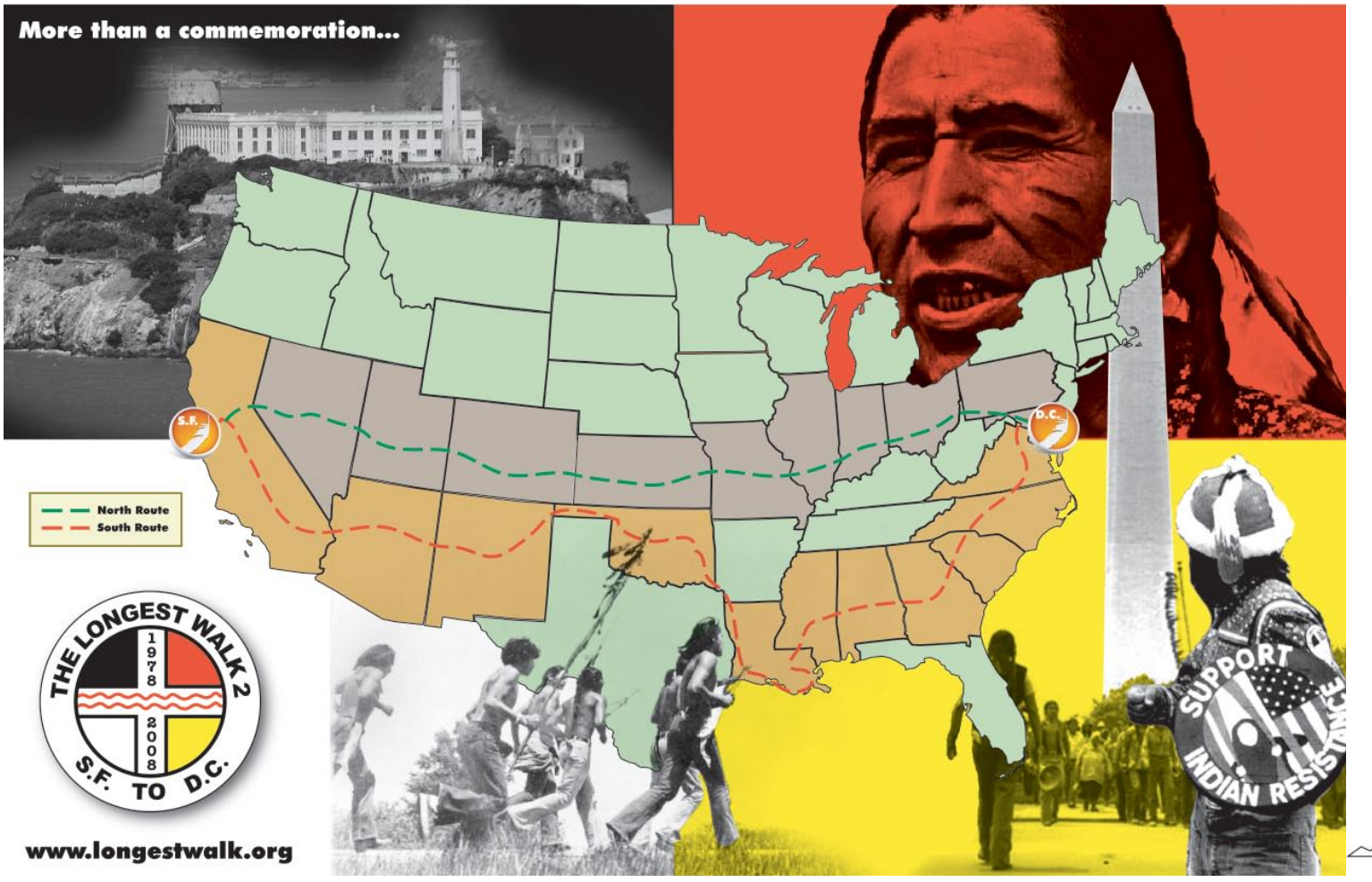
"We started at Alcatraz and went to the University of Berkeley where over 12,000 remains of Indigenous Ancestors are stored in boxes; Oak Grove where tree-sitters are protecting a sacred Ohlone burial site; Glen Cove a very sacred burial site for our people; and Pena Adobe where burials were desecrated for Highway 80 and the ancestors bones put into a mass grave. This is the kind of disrespect we go through. We recognize that all life is sacred!" stated Simmons.

Dennis Banks, co-founder of the American Indian Movement and organizer and participant of the Longest Walk 2 stated, "We will always remember who we are. We will never forget our cultural duties. We won't forget that, America. We will never forget. We are coming to you America and we will have and have always had the answers." "Along both routes we will listen to Native peoples concerns, document and deliver them to US officials in DC, our call of action will have an impact." Banks said.

The Longest Walk 2 comprises two routes that will cover more than 8,000 miles in total through communities all across Turtle Island.

Both the Northern and Southern routes joined together with several hundred people at the Rumsey Band of Wintun Rancheria to take the first steps of the walk. A press conference was later held at the state capitol, which was originally the site of a Maidu village.

THE LONGEST WALK II



Expressing concerns and need for action to protect the environment and Native American rights, Don Ryberg, Chairman of the Tsi-Akim Maidu stated, "Our way of life, ceremonies, songs, our creeks and rivers are left poisoned with mercury and other contaminants. The federal government has a trust responsibility to all the people.

Corrina Gould, a member of the Muwekma Ohlone Nation and co-founder of Indian People Organizing for Change, stated, "We walk to tell the American public and the government that we have a religion and the responsibility and right to care for our ancestors. The prayers are going to be recognized and we will be heard."
"We're not federally recognized but as an Ohlone woman I am still here, we are still here and we know that we exist."

During the press conference, a representative for California Senator Alex Padilla presented the California state Legislature with a proclamation in support of the Longest Walk 2.
The proclamation stated, "Participants will walk for the seventh generation of Native American youth, for peace and justice, and for the healing of our planet, and they will walk for the healing of those in the Native American community who suffer from diabetes, heart conditions, alcoholism, drug addiction, and other diseases…" "The participants of the Longest Walk 2 pledge to prevail in their mission to call attention to the issues which effect the Native American community-at-large."

People from all over the world including Poland, Japan, Russia, England, Mexico, Peru, Israel, Sweden, and Australia have joined the walk with its peaceful and spiritual call to action to protect Mother Earth and defend Human Rights.

Gilberto Perez a Nipponzan Myohoji Monk who has joined the walk stated, "We are one earth, one race. We have to take care of Mother Earth now. There is no time to waste."
Continued on page 5

Above: Dennis Banks

Kayent School District Enforces Wellness Policy

By: Jarvis Williams

KAYENTA- For the last few months, the school district has experienced an increase in the amount of kids consuming energy drinks. It has become an increasing concern as more reports of school custodians finding pools of vomit in the corners with empty cans of energy drinks and other reports of kids bypassing breakfast for an energy drink instead.

These incidents prompted Monument Valley High School Principal Vormittag to take action. In response, she has been in contact with the local businesses, Kayenta Township, and parents to bring forth the effects of kids consuming energy drinks.

The energy drinks are part of a growing trend among the youth across the United States. With over 400 energy drinks in the market today, the effects of energy drinks are beginning to draw more attention, primarily among teens. There are even six types of energy drinks that contain alcohol which can be dangerous mixture considering alcohol is a depressant

There is not a lot of research concerning caffeine and the youth or even the effects of kids drinking energy drinks. However, what is known about these drinks is that the kids are consuming more and more of them without fully understanding the potential harmful effects.

One local business has listened to the concerns and taken action, the Kayenta Bashas' has instituted an in-store policy for kids under the age of 18 to not be allowed to purchase energy drinks unless with a parent/guardian.

When asked about the effectiveness of the policy, Assistant Manager Lawrence Kaibetoney said, "The kids still find a way to purchase the drinks. They just ask their parents to buy it for them."

At the time that I visited the nearby convenience stores, there was no policy concerning energy drinks for the youth. I had even witnessed a parent purchasing an energy drink for their son.

When I emailed the CDC about any reports concerning energy drinks and kids the response was that the studies were ongoing.

After looking at some of the nutrition labels on these energy drinks, regardless of size, the contents of the ingredients was the same. The only thing that changed was the serving size.

It seems other communities are taking a stronger stance against energy drinks like Doherty High School in Colorado Springs. In an article dated February 27, 2007, "a high school banned a caffeine-packed energy drink and 7-Eleven pulled it from Colorado stores after some students said it made them sick and shaky and caused their hearts to race."

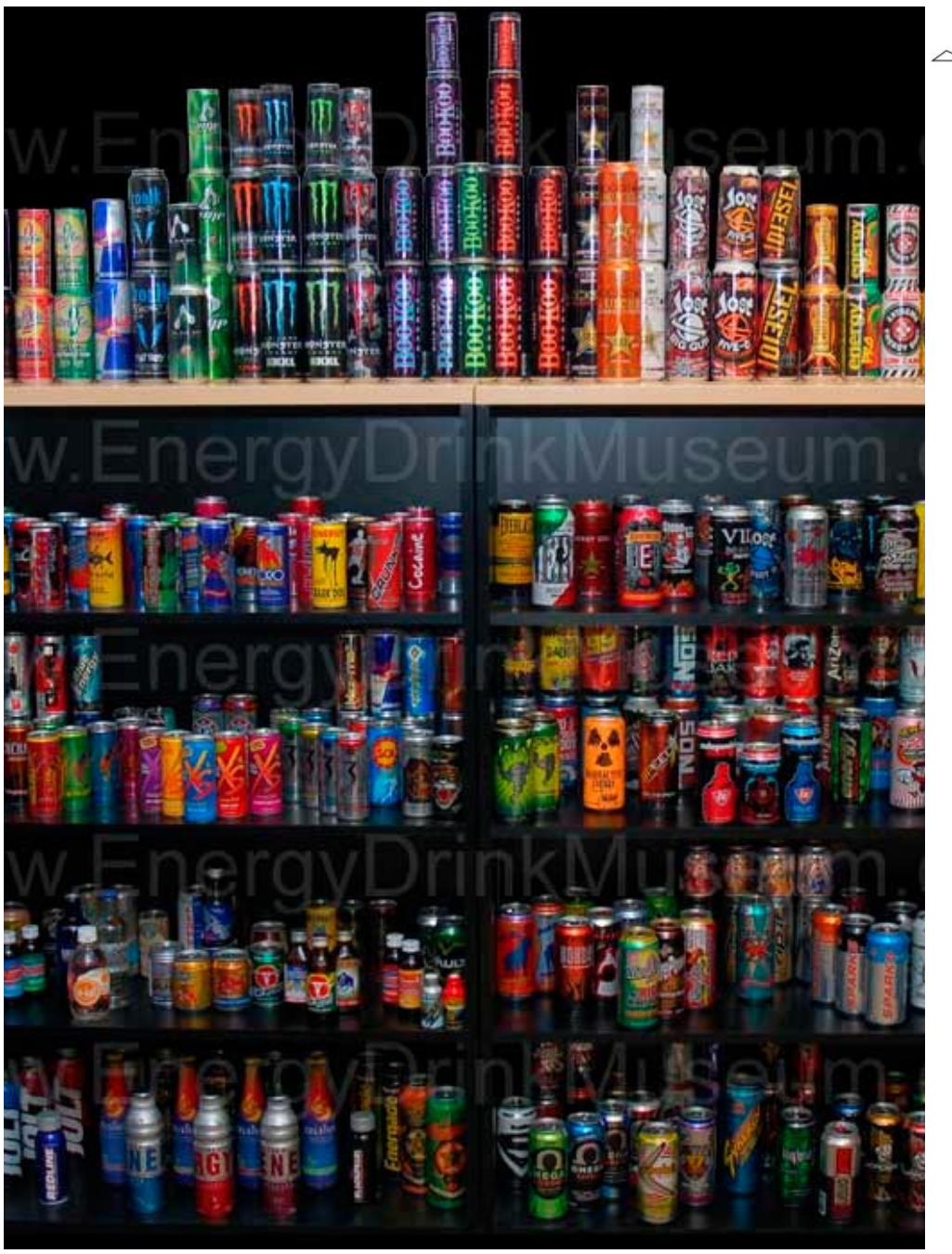
The article highlights the fact that the label says the drink isn't meant for anyone under 18 and even had a label that read "Keep out of reach of children."

The 16 oz. Monster Energy drink supplement facts say that its contents are meant for two servings. Further down the can it reads, "Consume Responsibly-Limit 3 cans per day, Not Recommended for Children, Pregnant Women or People Sensitive to Caffeine."

In addition, 2500mg is listed for Energy Blend, which consists of caf feine, Guarana, Glucose, and others for an 8 oz. serving. So, if someone consumes the entire 16oz. can they will receive 5000 mg of the energy blend.

KUSD Wellness Policy encourages healthy eating habits and practicing good nutrition so that students are able to maximize their potential. MVHS Health teachers are including the latest health effects from energy drinks into their lesson plans for the kids but the increased usage of energy drinks is still going strong.

What to do about curbing the use of energy drinks among teens and kids is among the questions that are left unanswered considering it is a money maker for businesses and potential health threat for consumers. Until those questions are answered, kids will continue to consume energy drinks.



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Tawna Sanchez, who is Shoshone Bannock and Ute, stated, "How do we present ourselves as caretakers of Mother Earth on the reservations or anywhere in urban areas if we don't hold ourselves accountable for the same things that are holding others accountable to? We want to hold big industry accountable for quality air control, we want them not to log, not to clear-cut, but to a certain degree we are doing that to ourselves. We are not holding our own tribal governments accountable. We are not holding our own tribal people accountable for protecting the earth. And we need to do that."
Sanchez, who was 16 on the original walk of 1978 also encouraged the young walkers, "You're making a sacred journey, from the very beginning. The ceremony starts from Alcatraz and you're in ceremony for 5 months."

Bill Camp, Executive Secretary, Sacramento Central Labor Council stated, "160,000 AFL & CIO families in the Sacramento area support your strength and vision because you are the future of this land. We stand in solidarity with you against the unrestrained pursuit of greed that is killing our mother the earth. Working people across this land support you."

A statement supporting the Longest Walk 2 was made on behalf of DQ University, which is recognized as the home of the original Longest Walk. A presentation of the original DQ flag was also given to walkers.

During the 1978 Longest Walk, thousands converged on California's capitol to begin the effort that defeated 11 pieces of legislation in Congress that would have abrogated Native American Treaties. As a result of the 1978 Walk, the American Indian Religious Freedom Act (1978) was passed.

Tony Gonzales, member of the American Indian Movement and International Indigenous Activist, stated, "This is one of the five countries in the world that voted against the United Nations Declaration on the Rights of Indigenous Peoples out of 190 countries that supported it. By refusing to sign this declaration they are denying the holocaust, the genocide of Indian people. It stands as testament to the United States current attitude towards Native Americans and Indigenous Peoples throughout the world. We want the US to sign the declaration."

The Longest Walk is an Indigenous Peoples walk and is open to people of all nations and cultures. Everyone is invited to join in and participate in the walk at any point in time on either route, for any length of the route.
For complete route itinerary and additional information, please visit: www.longestwalk.org.

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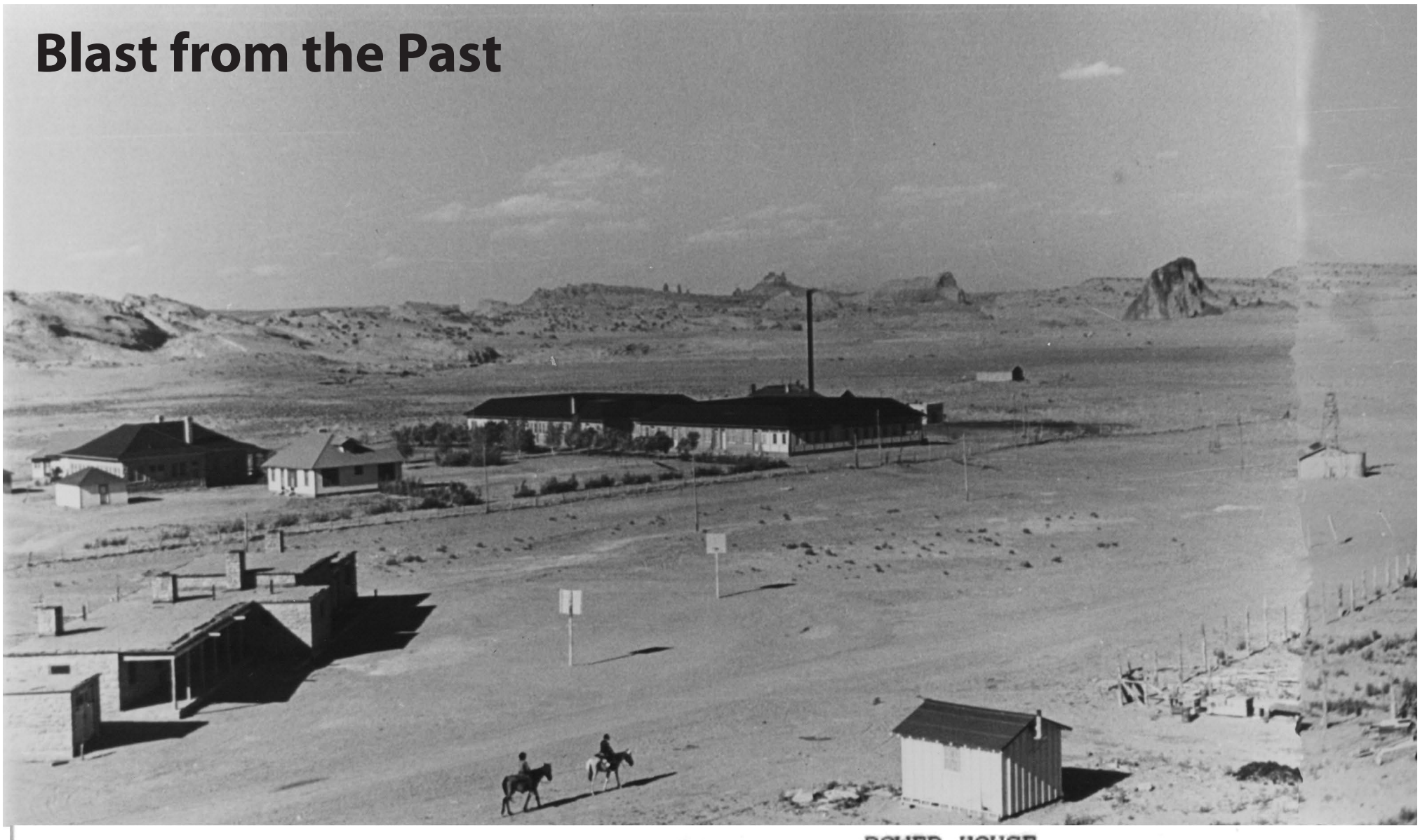
Blast from the Past



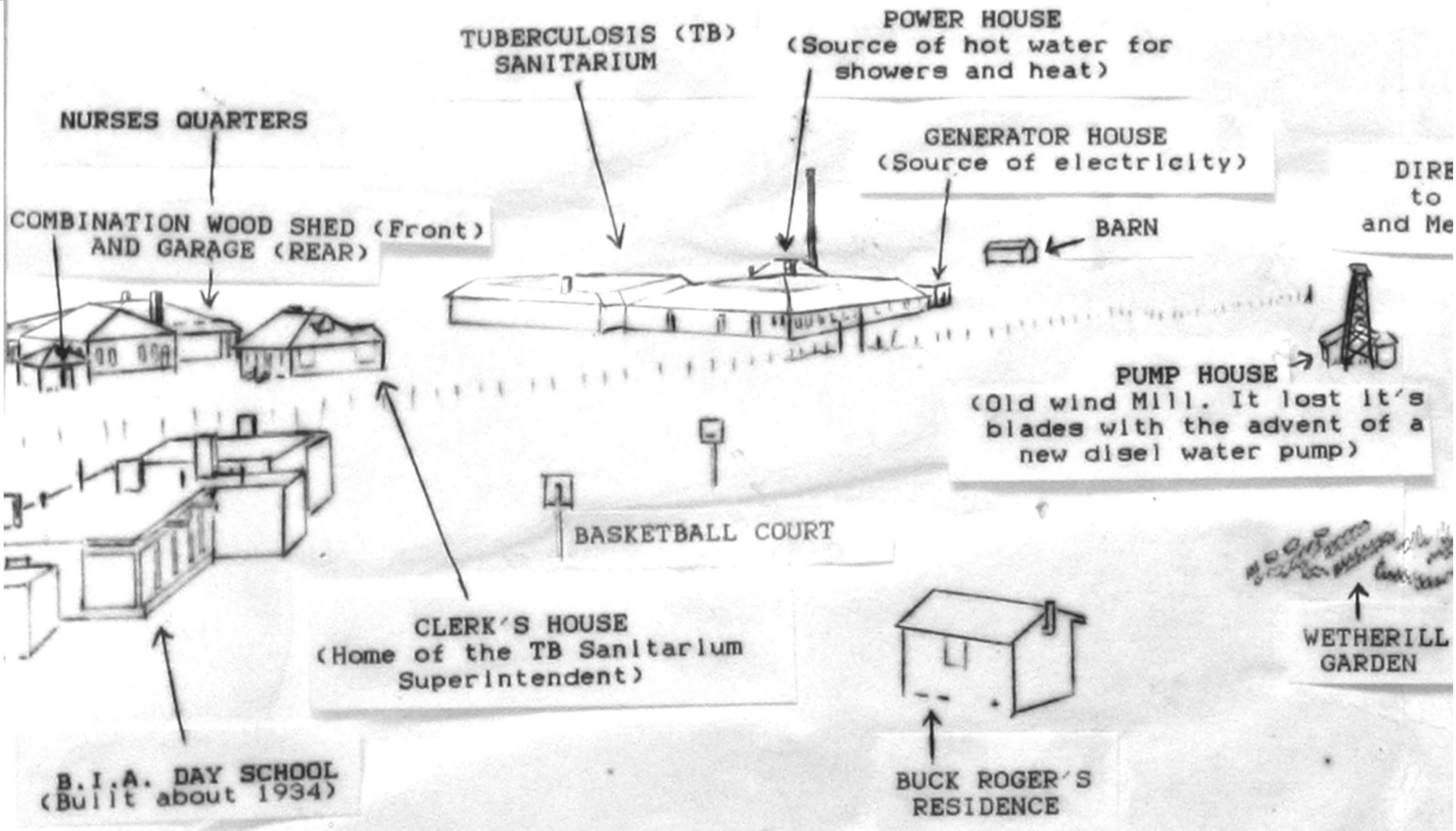
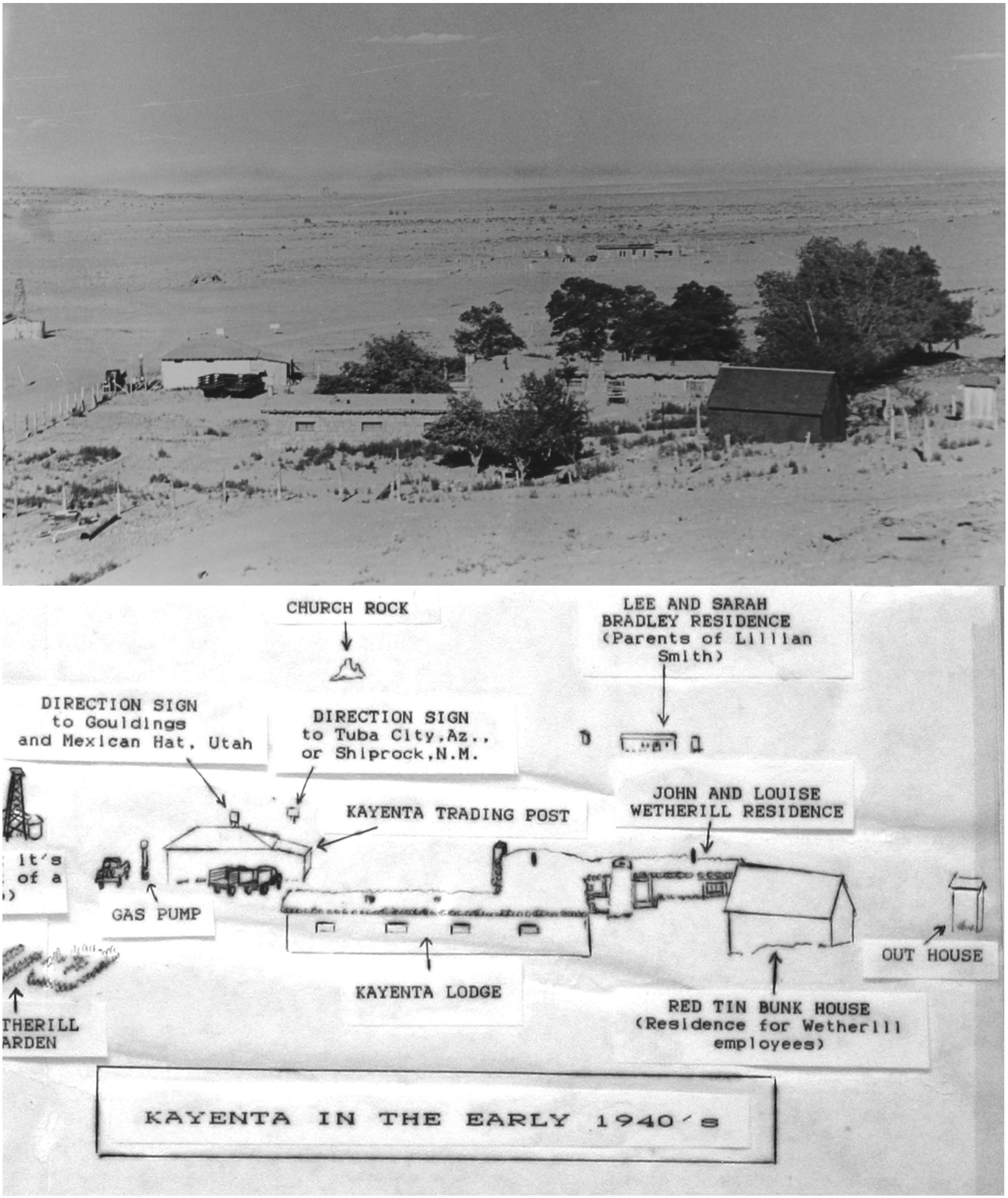


Photo and Map Courtesy of Richard Mike


CHURCH ROCK
LEE AND SARAH BRADLEY RESIDENCE (Parents of Lillian Smith)
DIRECTION SIGN to Goulding and Mexican Hat, Utah
DIRECTION SIGN to Tuba City,Az., or Shiprock,N.M.
KAYENTA TRADING POST
JOHN AND LOUISE WETHERILL RESIDENCE
GAS PUMP
KAYENTA LODGE
OUT HOUSE
RED TIN BUNK HOUSE (Residence for Wetherill employees)
KAYENTA IN THE EARLY 1940's

Bald eagles under careful watch during breeding season

Nestwatch program celebrates 30 years of protecting Arizona's eagles

Lynda Lambert - Arizona Game and Fish Department

PHOENIX - While you are lying in your bed at night, 20 people are sleeping in tents so they can wake up at the crack of dawn to help protect our state's bald eagles.

"It's part of a program that has saved the lives of over 50 eagle nestlings since it began in 1978," says Kenneth Jacobson, head of the Arizona Game and Fish Department Bald Eagle Management Program. "That's equal to 10 percent of all the eagles that have lived to fly on their own in Arizona since the program started."

This year's nestwatchers began their four-month tour of duty on Feb. 1. They will watch 11 breeding areas, most along the Salt and Verde rivers in national forests, on Native American lands, and in Maricopa County parks. The contractors will observe from dawn to dusk, collecting data about the eagles' behavior, educating the public, and notifying rescuers of any life-threatening situations for the birds.

The Arizona Bald Eagle Nestwatch Program celebrates its 30th anniversary this year. The program began as a weekend volunteer effort by the U.S.D.A. Forest Service and Maricopa Audubon to help ensure the continued success of bald eagle breeding. Now 23 agencies are involved with the program to monitor bald eagle breeding areas that are under heavy pressure from human recreational activities.

A recent winter count survey shows at least one nestling has hatched, 26 pairs of bald eagles have laid eggs for the year, and a total of 37 breeding areas are occupied by breeding adults. Biologists expect as many as 48 pairs of bald eagles to breed in Arizona this year.

Thomas Walker presents health priorities at the FY 2010 National Budget Formulation work session in Anaheim

By Joshua Lavar Butler

ANAHEIM, Calif. - Thomas Walker, Jr., Chair of the Health & Social Services Committee of the Navajo Nation Council, along with staff from the Department of Health and the Navajo Area Indian Health Service presented the Navajo Area budget and health priorities for fiscal year 2010 to tribal leaders, Indian health advocates, and Indian Health Service representatives on Wednesday, Feb. 13 at the FY 2010 National Budget Formulation work session.

Mr. Walker (Birdsprings/Leupp/Tolani Lake) explained how the Navajo Area Indian Health Service (NAIHS) developed its priorities and recommended support and advocacy for increased federal funding for the Indian Health Service (IHS) in fiscal year 2010.

Walker has consistently ranked healthcare facility and sanitation facility construction as its top two priorities in the past five years - this is due to the overwhelming needs throughout the Navajo Nation.

"Without new state-of-the-art healthcare facilities, the 238,000 users of the Navajo Area healthcare system will continue to place a burden on the existing facilities across the Navajo Nation," Walker said in referring to the current facilities that include six hospitals, eight health centers, nine health stations, and 20 dental clinics. "Without healthcare facilities, the health status of our people will not improve at the rates that we wish for, especially those who do not have electricity and running water in their homes."

Walker also advocated for the funding needs for Native Americans for Community Action, the only urban center in the Navajo Area, located in Flagstaff, Ariz. This advocacy comes after the current federal administration proposed to eliminate funding for 34 urban programs that serve American Indians and Alaskan Natives.

Walker said that the Navajo Area's recommendations for fiscal year 2010 includes funding request for healthcare facility construction, sanitation facility construction, injury prevention, diabetes programs, heart disease, behavioral health services, mental health services, dental, cancer, and infectious diseases.

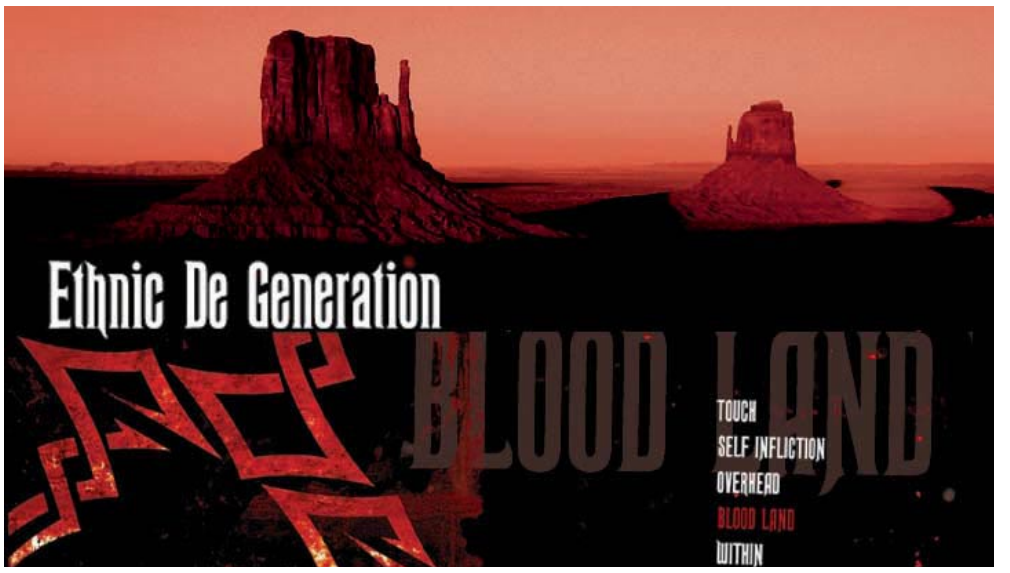
According to a recent report to the Navajo Nation Council by the NAIHS, there are approximately 24,000 diabetes cases on the Navajo Nation. There has been a dramatic increase since 1998, when the tally was at 14,000 people.

It was also reported by the NAIHS that approximately 30 percent - one out of three people - over the age of 40 has a diagnosis of diabetes. It was also explained that if we were to include all those individuals 20 years or older, it is almost 20 percent or one out of five people that have diabetes.

Mr. Walker stressed the importance of maintaining "one voice, one budget" in the advocacy for the Indian Health Service budget when tribal leaders and national organizations advocate to congressional members and to the Health & Social Services Department.

Walker explained that advocacy is very crucial and that we need to emphasize the needs of tribal communities, because they are the ones that need adequate healthcare service for their children and the elderly.

The annual national meeting for the IHS gives tribal leaders and representatives from the twelve service areas a chance to present their respective budget needs and their challenges. This meeting provides a venue for discussion, comparison, and consolidations of recommendations in creating one national budget for the IHS.



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Since 1998, the EDG, as they are commonly called, have been performing all over the Indian Country, as well as, other areas in the western continental U.S. and Canada. With an increasing number of fans with a hope that the EDG would release an album, EDG have worked very hard to create their first full-length album.

On February 8, after months of work, "Blood Land" had arrived. The CD cover artwork was completed by Keith Groesbeck and the photographs by Larry Price. The lyrics were completed in coordination with all the band members.

But how does the album sound? Does it meet the standards of the band? The fans? The album sticks to its roots with hints of 80's heavy metal and the influences of 90's grunge rock. The re-release of the ballad "Within" should have fans applauding.

Terrill Redhousel - Bass

Billy Crawley II - Guitar

"The song "Within" is big favorite for our fans, every show that we do the fans let us know that they want to hear the song," says Billy Crawley II, "That song has been with us since the beginning."

The song was just that, a song (with no lyrics), that Crawley and former member, Terrance Hunter, created. It was created at a time when Crawley's grandfather passed on and Billy was feeling sad and alone, so there is an emotional connection for Crawley. But he says that giving the meaning of a song can spoil the song for listeners but can also be inspirational.

The album "Blood Land" is a collection of songs that is intended to empower and is not the dark and evil substances that are normally associated with the genre of heavy metal music.

According to Crawley and Terrill Redhouse, the album displays the maturity of the band musically as well as the individual band members. "With all that's happened in the past the album serves as a proud product coming from the trials and tribulations that the band has gone through over the years." Said Billy.

In the beginning, it was the early hard rockin' Native bands that drew their attention, specifically Dying Tribe and Native Blood, as Crawley recalls, "They were really the pioneers of Native metal music. They gave us the inspiration to be the next one. I remember playing their cassettes. I even stole a Native Blood cassette because I thought it was the baddest thing."(laughing)

Terrill adds, "It was the motivating factor to get us off our butts and get a band together. I learned how to play bass because everyone was playing the guitar. I wanted to be different. I started playing Danzig, Metallica…"

Before that though, for Billie and Terrill, it was the early musical influences of their relatives when they were young children growing up on the Navajo Nation. "I remember watching ETC (Earl Thomas Conley) at the Kayenta Field House," said Crawley. Jumping into the conversation, bass guitarist and cousin to Crawley, Terrill "Yeah, painting posters, playing drums, and listening to the Nava-tones,"

What about the music now? Billie responded, "The music has changed a lot since we started. We were influenced by the time…old school metal. We want to stick with our sound. Straight forward, not too complicated."

"Blood Land is about life, the struggles. It identifies where we come from, the connection with the culture and what we should know as a Navajo person. The album has substance behind it, it's not watered down."

One thing seems to be sure as they have picked the right genre of music because they continue to gain fans from all over and with the release of their first full length album things seem to be going in the right direction.

So where can you purchase the album? Try J&C Music in Gallup, Hastings in Farmington, and Golden Sands Café here in Kayenta. For all the savvy internet users, you can visit www.edgbloodland.com to order your copy of the album.

EDG's next performance is scheduled for March 1st at the Kayenta Recreation Center with the KISS tribute band "Gods of Thunder", one of the best KISS tribute bands in North America. This event is the official CD release celebration for Blood Land.

"We wanted to go all out on our CD release celebration, so we brought in "Gods of Thunder". We are huge KISS fans, and what better way is there to celebrate our CD release other than bringing in KISS? It's going to be an awesome show!" said Billy.

Also performing is Mankind Obsolete. Tickets for the CD release celebration are $15.00 and are available at Golden Sands Café in Kayenta. Tickets are also available at the door the day of the show. It is suggested that, if you plan to go, purchase your tickets early, because this show is sure to sell out. Doors open at 5:30 pm.

Recording Blood Land in EDG's studio in Kayenta.

21ST CENTURY NAVAJO-ISM

By Ken Whitehair

Opinions herein do not necessarily reflect the views and opinions of the Kayenta Township, it's employees and Commissioners.

No matter where global Navajo goes, the past is sure to follow. The Navajo past—some say—is loaded with contradictions, doesn't exist, goes against the grain of accepted dogma put onto Navajo from the usual directions, and the past has been presented in a manner to placate the unsuspecting Navajo. Yet, for many, Navajo past is a source of inspiration.

When Navajo sees history of itself, the past is talked of as part of one's family. The location of a past event, when talked of, is part and parcel of family, like knowing where grandparents' umbilical cords were placed. The placing of the umbilical cord is more than symbolic tie to land; it's a declarative statement of ownership, having the same force of law as title or deed. So, the past has starlight quality:its always present, very penetrating, and imbues future action.

When that historic time and place is mentioned, one thinks that happened just a few stone throws away. But that turns out not to be so. In point of fact, those events happened far away from here. A sense of that distance—that vast distance—is rightly expressed by 'migration through worlds', from second world to third world, for instance. In the sense of Navajo past, its obvious Navajo are global sojourners. The past time merges with the present and questions begin.

Invariably the topic of how many Navajo lived there, or at that area, comes up. A measure of families is wanted. The answers are usually non-numerical. 'There were many farms'. One gets the clear message that the area had many families, many Navajo settlements.

Navajo is always stuck with this unanswered question: What exactly was the extent of Navajo settlements? After 1868 USA interests placed Navajo 'indian' Reservation at 3.5 million acres astride what became Arizona and New Mexico.Land acres of different amounts were added. Each became smaller and smaller, till ZERO was reached, and most was trivial and might be called wasteland. Were the additions equal to the true settlements of NavajoLand existing in the mid-1800s? NO. For instance, I am aware of Ramah Navajo borders should extend further south because of hoghan structures, and there is evidence that north Navajo should extend northward again due to the same findings. (It's reasonable to suspect that any evidence of prior occupation was probably destroyed.) So, I think it's enough for now to say that NavajoLand was actually much larger than the present Navajo 'indian' Reservation.

Navajo settlements were dispersed over a larger area than the present Navajo 'indian' Reservation, when armed conflict began in mid-1800. The conflict began in the east then spread westward. The exact operations may be found in existing US Army records, which I hope is in someone's possession, if they exist at all. The US Army was posted to confront Navajo about 1863. But word of mouth among Navajo spread quicker and further. Navajo west and north of Chinle Ganado north south line, heard of the armed conflict, and decided retreat was the better tactic. The retreat tactic was led by war commanders and was successful. The direction of the retreat was northwest. One definite result was some Navajo did not experience imprisonment at Ft Sumner. Under very trying circumstances, possibly on pain of death if caught, the 1800s Navajo, in spite of all, gained independence—political and economic. Some items are glossed over which are significant. The US Army no doubt spied upon Navajo before 1863. There is always the consideration that armed conflict was staged rather than a reality, much like the alleged Gulf of Tonkin incident during Vietnam. Armed conflict was necessary in order for USA to claim 'right of military conquest'. A dubious right if ever there was one. Navajo's war group recognized immediately the superiority of USA weapons: killing people at a range was effective compared with lances, atlatl, slings, bows, arrows, shield, body amour, and obsidian knife. To be successful retreat had to be done by small groups, rather than one large mass. One large mass would easily come under detection. Success of small groups retreating would be measured after hostilities, by 'who was left standing'.

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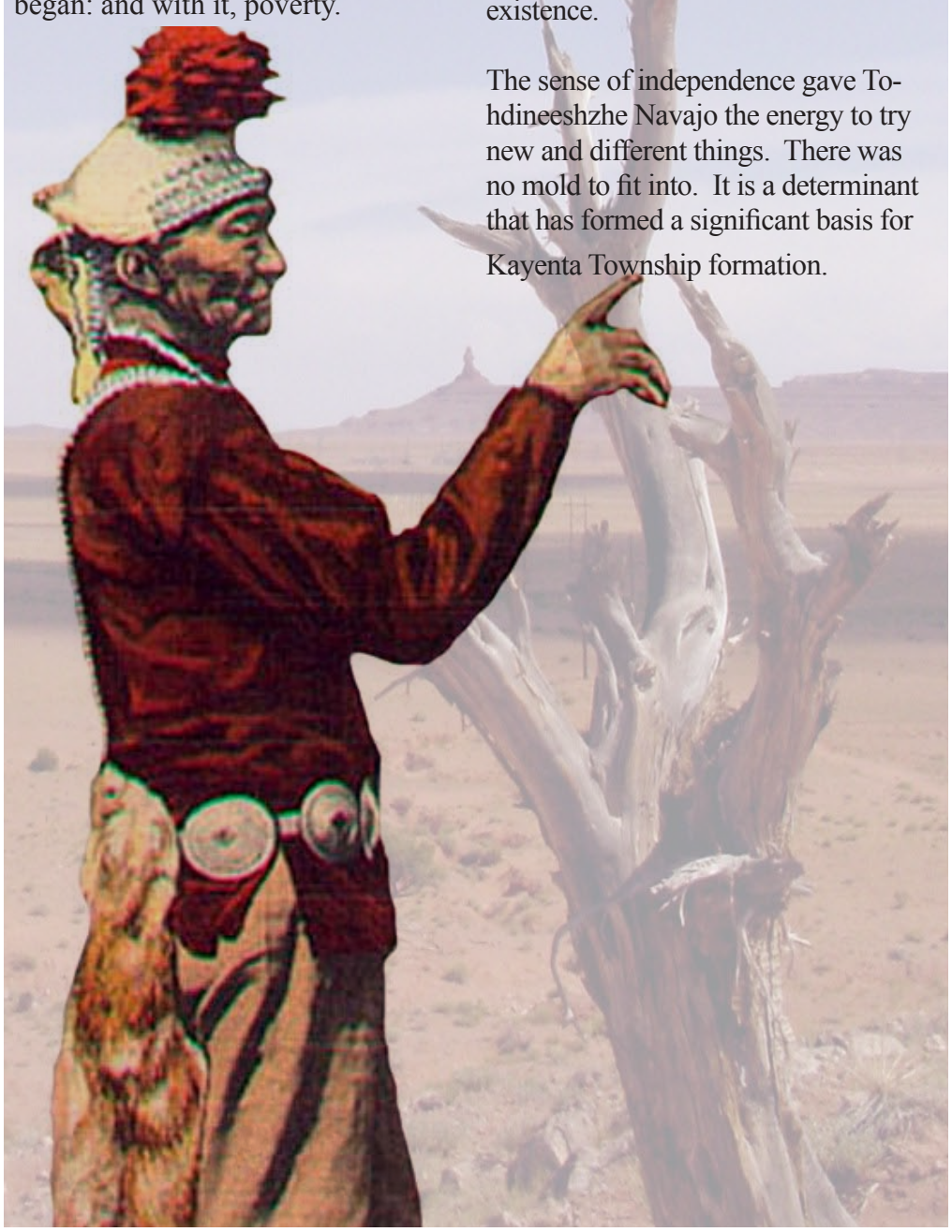
It will be recalled Navajo had by this time practiced domestication of sheep, goats, horses, donkey, and cattle, for at least 100 years, maybe 200 years. Unimpeded competition aided growth of livestock populations. Livestock necessitated rangelands adequate for such production. Flocked numbered in excess of two thousand for a family was known. Most likely Navajo experienced population increase as well. Political independence was Naachid form of government, or what remained of it. The economics of Navajo structure at that time was founded on agriculture, livestock, with woven products industry in early development, beginning metallurgy by silver and gold smiths with jewelry production, and extensive travel, conducting commerce with many Native groups, including what is now Mexico. The independence experienced in economic and political organization, was essentially abolished, and by 1868, with the treaty, reservation life began: and with it, poverty.

In the time period 1863 to about 1868, at least two atrocities are remembered. One possible site was Long House Valley; another was the canyon approach to Keet Seel. The victims were mostly elders, and possibly young children. How many there were remains unknown. It is unknown if the action was provoked.

From such experiences a sense of independence was determinant in Tohdineeshzhe and other settlements' behavior. There is an underlying sense of 'we were not prisoners of war'. 'We have every right to question everything'. 'We have a right to decide our future, and that means if we should want to live like our grandparents, we will do so; if we want to change our living style, we shall do so'. 'Our land is our land, everything in it, on it, right up to the stratosphere'. There is no one from whom to get permission, like when kidnapped Navajo children attended BIA boarding schools in other states, had to ask permission to do just about everything. Those unfortunate kidnapped children led a regimented existence.

The sense of independence gave Tohdineeshzhe Navajo the energy to try new and different things. There was no mold to fit into. It is a determinant that has formed a significant basis for Kayenta Township formation.



Township Commissioner Richard Mike made the following observation: Many families from here did not go on the Long Walk. Many families meant families residing about Tohdineeshzhe and nearby areas. Of course Ft Sumner equals Long Walk. The true extent of Navajo settlements that did not share in the Long Walk is unknown.

There is proof that not all Navajo walked to Ft Sumner. The evidence is based on small population genetics. [American Journal of Medical Genetics, Vol 101 (3)]. The suggestion is a physiological finding, metachromatic leukodystrophy (MDL), found expression among apparently isolated Navajo population or populations. The approximate time is given as mid-1800s. The cause of small populations was armed conflict. The study included a recall method to verify small populations events. The same study alludes to other works and their findings of genetic expressions. Nonetheless the findings are interesting.

Because many Navajo families did not go on the Long Walk, or capitulate, of have their leaders represent their interest during the making of the treaty, the current Navajo Nation government & administration cannot say they are the government of Navajo society. They can only say they are a government of the War Department of the 1800s. So, many Navajo families can dispute, disregard, even disagree with imposed regulations and rules issued by Navajo Nation government & administration.

Then, the remark by Township Commissioner has serious consequences when seen by political activism.

I must not forget to mention that Navajo can take extreme pride in the accomplishments of Navajo Nation government, BIA, Department of Interior—the Triumvirate. Navajo has experienced an uninterrupted RECESSION for at least 80 years—WOW—truly a record! Navajo is also the largest WELFARE STATE of Native Americas. The welfare money includes TANF, General Assistance, WIC, State programs, any other fixed income, and when summed, has to be a tidy number, worth of recognition. The achievement of DEINDUSTRIALIZATION has to be mentioned. The depletion of natural resources is leading Navajo into bankruptcy. The cash poor position as shown by attempted bank loan from JP Morgan Chase, sales tax rate increase, utilities price increase made by NTUA, should lead one to conclude the tendency toward bankruptcy.
These negative examples are products of Triumvirate policies.

Fortunately Township was built to progress toward the value added concept, is the application of knowledge economy, its future founded on the past. Township is a method that is built to have opposite effects made by the Triumvirate. The connotations of Township are accessing opportunities, growth, sophistication, to better the standard of living.

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