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The Final Chapter: 21st Century Navajo-ism

THE KAYENTA TODAY

THE NEWSPAPER OF THE KAYENTA TOWNSHIP AND COMMUNITY

A Free Publication from the Kayenta Township

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Lady Mustangs: Volleyball and Success

December 2010

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Kayenta Rural Alternative Hospital to Begin Construction

By Malcolm Benally

KAYENTA, AZ – Three of the largest development projects in Kayenta today: the Kayenta Alternative Health Care Facility, the Native America Technical Institute for Vocational Education (NATIVE) Campus and the Kayenta Public Safety Building are all at various stages of beginning construction.

Currently, work is underway on the $150 million dollar, 182,000 square feet Kayenta Alternative Health Care Center and is scheduled to take 3-years. The project will include 129 staff housing units for non-local professionals. Although the new facility will be about three times as large as the current facility, it will continue to focus primarily on outpatient care.

During the groundbreaking ceremony, Linda White, Indian Health Services CEO for the Kayenta Service Unit, explained that although the clinic has grown throughout the years, it was never really able to provide quality services to meet the needs and demands of the community, said the CEO. "But, now with the promise of this new state of the art facility, the future is bright. And like a lot of the local leaders, I would really like to encourage the youth to consider a career in the health care profession," she said. The current I.H.S. clinic in Kayenta is now over 50-years old.

Conceptual view of the new Kayenta IHS facility.

Right now, Flintco, Inc. is doing what is called "make ready" work, which is work that must be completed before actual construction on the main hospital can begin. At this time, the construction site has been set up, fenced in, and appropriate safety measures (such as signage asking people to wear safety gear on-site) have been put in place.

To begin the preliminary work for the hospital, the Kayenta Township Commission passed a resolution on August 09, 2010 during its regular monthly meeting approving the release of funds in the amount of $14,210.30 for the phase I underground electrical service along the access road to the Kayenta Health Center. The Phase I project is also necessary to pave the way for infrastructure for future development within Township boundaries.

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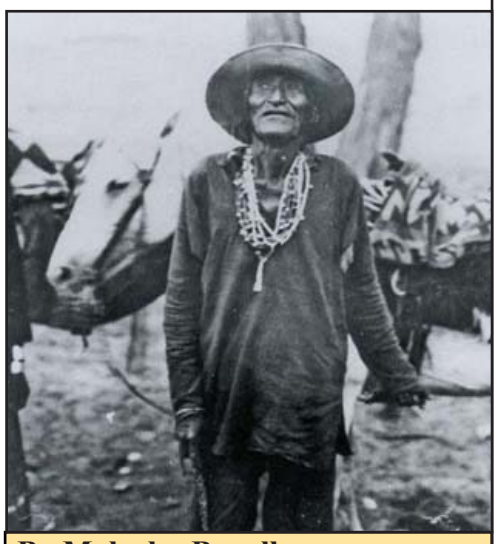
Book Celebrates the Pictorial History of Monument Valley and Kayenta



By Malcolm Benally

KAYENTA, AZ – A book entitled Images of America: Kayenta And Monument Valley celebrating a 100-years of the Kayenta community as the Gateway to Monument Valley recently hit the bookshelves in early October. The book published by Arcadis Publishing, Ltd., is co-authored by Carolyn O'Bagy Davis and Harvey Leake.

The book, probably targeted for European travelers and the tourism industry, is also perfect for the Navajo family who may want to take a look at how photographs and the written word help define the history of a people and their communities. Each photograph, out of a total collection of at least 200 photographs, some maps, and drawings comes with short explanatory narrative of Kayenta set in its time and place. Beginning with a sort of photographic tour of the major monoliths in Monument Valley, Oljato, and Navajo Mountain, we are treated to a three page spread of Rainbow Bridge and its surroundings, which was subsequently declared a National Monument by

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Local Community Organizations Address "Forty Town" Label

By Malcolm Benally

KAYENTA, AZ – Over the phone with Judge Jennifer Benally of the Kayenta District Court, she responds to the most aggressive effort so far to respond to the 40 ounce liquor bottles that are littering the community, as though it were a pandemic. It is definitely an epidemic reservation- wide. "I heard a lot about the trash problem from the public reaction to the photo that was published several months ago in the Navajo Times. So, here at the Kayenta District Court, in partnership with the Probation Office, we decided to do something about it," she says. Since the program's inception, the 40 bottles have noticeably disappeared. To address the problem head on, people who are charged with a criminal misdemeanor at the Kayenta District

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Kayenta Township Commission
P.O. Box 1490
Kayenta, Arizona 86033
Phone (928) 697-8451 Fax (928) 697-8461

ANNOUNCEMENT TO SERVE AS A BUSINESS SITE LEASING COMMITTEE

POSITION: Business Site Leasing Committee Member

OPENING: For One (1) Committee Member

DUE DATE: Open Until Filled (OUF)

ESTABLISHMENT AND COORDINATION OF COMMITTEE:
The Kayenta Township Commission adopted and approved the Business Site Leasing Committee by Resolution No.: KTCM-09-08 (March 15, 2008) to be an oversight and approving entity that will have the authority to approve Kayenta Township Business Site Leases and Related Documents in accordance with Subchapter 2 of Chapter 9 of Township Lease Ordinance, Regulations, Management and Administrative Plans.

The Business Site Leasing Committee will consist of five (5) members as follow:

- Township Town Manager
- Township Director of Finance Department
- Township Director of Community Development Department
- Kayenta Community Members (2)

❖ The BSL Committee by-laws and rule of orders has been established and approved.

DUTIES AND RESPONSIBILITIES:

- Abide by the established Committee by-laws and rule of orders
- Ensure the compliance of BSL Regulations, Administrative, General Management Plans of the Township and the Navajo Nation
- Ensure compliance of Township rules, regulations, ordinances, policies and procedures
- Ensure all appropriate protocol were complied and adhered
- Ensure that fair, reasonable and equitable lease rate was negotiated
- Will review and discuss the resolution to approve or disapprove the business site leases
- Will approve or disapprove the business site leases

QUALIFICATIONS AND KNOWLEDGEMENT:

- Be a Kayenta Chapter and Township registered voters
- Committee member cannot be a public official; elected or appointed office in any governmental body of the Navajo Nation, including grazing committee members
- Must have knowledge in real estates, business, finance, planning, community relations
- Must have knowledge of management and leasing activities
- Must have knowledge of municipal government law, regulations and ordinances
- Must have knowledge and understanding of a small community economic development

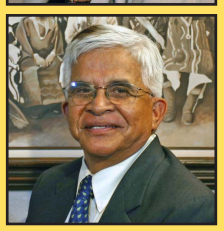
If interest in applying for the BSL Committee Members, contact the Kayenta Township Administration at (928) 697-8451. When applying for the BSL Committee, please submit your letter of interest and resumé. For further and additional information, please contact Mr. Hygi Waetermans, Town Manager or Ed Whitewater, Director of Economic Development Department at the above telephone number.

Kayenta Township Commission

P.O. Box 1490 Kayenta, AZ 86033 Phone (928) 697-8451

Helen Bonnaha, Chairperson
Helen Bonnaha is the Chairperson for the Kayenta Township Commission 2009 to 2012. She is Bit'ahnii, Within His Cover people born for Tsénahabiłnii, Sleeping Rock clan. Her maternal grandparents are Tł'izi Láni, the Many Goats. Kinyaa'aanii, the Towering House people are her paternal grandparents. She has been a life long resident of Kayenta, AZ.

Alyce M. Yazzie, Vice-Chair
Commissioner Alyce M. Yazzie has been a resident of Kayenta, AZ all her life. She is Todichii'nii, Bitter Water born for Dibé Łizhini, Black Sheep. Her maternal grandparents are Tsi'naajini, Black Streaked Wood people and her paternal grandparents are Nanesht'ezhi Tabaaha, the Zuni Water Edge clan. She has been a Commissioner since March 2006.

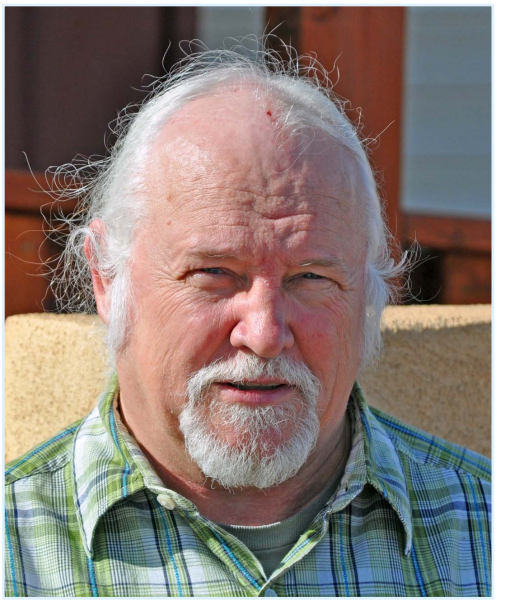


Richard Mike, Secretary
Richard Mike, a native of Kayenta, AZ is serving his third term as Kayenta Township Commissioner. He is Bitter Water born for the Big Water clan. His maternal grandparents are Many Goats and his paternal grandparents are Jemez Coyote Pass.

Delores Greyeyes, Commissioner
Delores Greyeyes, originally from Black Mesa, AZ, is one of the newly elected Kayenta Township Commissioners. She is Bitter Water born for Near To Water, her maternal grandparents are Ashiihi, the Salt Clan. The Bit'ahnii, Within His Cover people are her maternal grandparents.

Carol Todecheene, Commissioner
Carol Todecheene, a life long resident of Kayenta, AZ, is serving her first term as Kayenta Township Commissioner. She was born in Gouldings, Utah. Carol is Dził Natohnii Tachii'nii, Mountain Tobacco Red Streak Running Into Water clan born for Todichii'nii, the Bitter Water clan. Her maternal grandparents are Bit'ahnii, Within His Cover people. Her paternal grandparents are Kinyaa'aanii, Towering House people.

Town Manager Message



As I am becoming more familiar with the Kayenta Township and its residents, issues and problems, I would like to convey the following message to our readers and their families.

The Township has received numerous telephone calls and letters from local residents complaining about the presence of livestock on or near their properties. Consequently, I would like to remind everybody that home site lessees are to keep their home sites in a clean and sanitary condition.

It is my understanding that when the land withdrawals which created the land base for the future Kayenta Township went into effect, no livestock, such as horses, cows, sheep etc. were to be kept within the Township.

In light of this development, I am appealing to all residents of Kayenta Township to move their livestock to alternate location(s) outside the Township. I realize that the implementation of such a move may take some time; therefore, the residents keeping livestock within the Township shall act promptly making the necessary arrangements to comply with the home site lease agreements.

Please, understand that we all live together within this autonomous geo-political entity and I would like nothing more than for everyone to get along with each other. Particularly, in these tough economic times, it is all the more important that we set aside personal differences and make this Township a better place for adults and children alike.

While the Township has not experienced economic growth at the rate it may have expected, it will be much more attractive to the business community to create new opportunities for the residents, if we present Kayenta Township as a place that is truly ready to bring about vast improvements throughout the community.

Thank you for your understanding and support!

Hygi Waetermans
Kayenta Town Manager

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Also, at the same meeting in August, the Commission passed a supporting resolution for NTUA to "install 1,738 ± feet of Temporary Over-Head Single Phase Power Line" to allow Flintco to start working with temporary power to their staging area. The temporary power line will come down once permanent power is routed to the I.H.S. hospital.

The groundbreaking ceremony for the Kayenta Alternative Health Care Hospital took place in September 2009, and the civilian construction drawings can now be found on-line at http://www.dpsdesign.org/kayenta-health-center and gives an in-depth background of the project. A kick-off celebration to begin construction was also held November 30, 2010 at the Flintco, Inc. staging area.

The official ground work for the new hospital began in the early 1990s, and the Kayenta Hospital was selected for evaluation through a study called I.H.S. Facilities Construction Priority System, which was a study applied to health care programs nationwide. In 2004, the Kayenta Health Center project received priority status for healthcare facilities construction. The report highlighted the fact that the current facility, which is still in use today, is inadequate to "support an accessible modern health care delivery program."

Since 1959 when the clinic was first built, it has gone through two major renovation projects, but it still does not fully meet community needs.

The Kayenta Steering Committee and surrounding communities request the United States Congress, the President of the United States, and I.H.S. to provide construction funding in the amount of $6.0 million and $56.0 million, respectively. Funding for construction of the facility has since become shovel ready.

The hospital entrance will face the east like the entrance of a traditional Navajo Hogan. The entrance to the hospital and main lobby area will feature a wellness center. The hospital departments will also have a day surgery, a 10-bed short stay, a drive-in pharmacy, physical therapy, a CAT scan facility, three birthing units, emergency room, 30-dental chairs, ambulatory surgery suite, diagnostic imaging, behavioral health, and a community outreach office.

According to Ramona Tayah in a conversation over the phone explained, actual hospital construction can begin in the spring, possibly in March 2011. "Most of the fall and winter months will be dedicated to identifying and constructing the underground utilities," she said.

As far as concept design for the site, the website explains: "The design for the building emphasizes a sensitive response to the site which offers outstanding views at the edge of Monument Valley, a rigorous reflection of the building's programmatic requirements, and an integration of the cultural context, both of the Navajo (Diné) culture, as well as the operational culture and values of the staff and administration of the existing facility that will be replaced."

The Final Chapter: 21st Century Navajo-ism

Forward by Shonie De La Rosa

Ken Whitehair was a regular contributor to the Kayenta Today with his 21st Century Navajo-ism articles. His articles were insightful and straight to the point and I enjoyed reading them very much. I was on location out of town shooting a documentary my wife Andee and I had been working on for a number of years when I had gotten the message that Ken had passed away suddenly. My heart immediately began to beat hard and I could feel my throat begin to swell, soon tears filled my eyes. I was so sad and found it extremely hard to believe that my good friend Ken Whitehair was gone.

I had just seen him the other day at the office. He had stopped by like he usually did to visit and talk. Ken was wearing his camouflaged t-shirt that day, I walked right by him totally ignoring him and he looked at me surprised because I didn't say "hi" and talk to him like I normally do. I walked around the corner of the wall and immediately turned around and said, "Oh hi Ken! I didn't see you, must be that camouflaged shirt you're wearing." We both laughed and he said I wasn't the first person to say that to him. We talked and laughed for a minute or two and I went back to work. That was the very last time I would ever get to see and talk to Ken.

Ken was a regular attendee at the Monument Valley film festival that my wife and I coordinate every year. Ken loved all the Native movies that were screened every year and always had great admiration for the people that made the films. He always said that non-Natives have no business telling our stories and that more of us Native Americans need to tell our own stories and that it was our responsibility to do so.

Ken was a big fan of the films my wife and I had made over the years and would ask a million questions about them. How we made them, where we made them, how did you shoot that, where is that, and so much more. His most favorite films from us were "The Last Great Hunt", "Mile Post 398" and most notably "D.C. Navajo" for all the press coverage and controversy it caused with our Navajo Nation President Joe Shirley JR.

When everything about D.C. Navajo was going down in the newspapers papers, I was sitting there wondering if I had gone too far as a film maker, Ken came up to me, shook my hand and patted me on the back for a job well done. As my wife said to me at the time, "You hit the hornet's nest with a stick." Boy did I ever! And Ken loved every minute of it. After the whole ordeal settled down, I gave Ken the original DVD of D.C. Navajo because he loved it so much. I remember him telling me that he was proud of me for making that film. "It's about ****ing time someone showed what Navajo Nation government is really like! I love that film!" he said.

I also gave Ken an advanced copy of Mile Post 398 before its premiere. I wanted to hear what he thought of it. Ken was always honest with me and I knew he'd give me an honest review of the film. Ken came back a few days later and said, "You guys hit the nail right on the head!" He then handed me a floppy disk and said he wrote a review of the film.

Over the years I have published everything Ken has written for the Kayenta Today with the exception of this review of Mile Post 398. I have known Ken ever since I started working here at the Kayenta Township nearly seven years ago. Ken was my friend and I will miss our long talks, teasing and the laughter we shared in these few short years.

God bless you Ken, I will miss you my friend.

- Shonie De La Rosa

21st Century Navajo-ism

By Ken Whitehair

The movie Milepost 398, a production of Sheephead films, is a complete departure from what can only be called the 'status quo', or 'Main Street', or 'mainstream American'. Because it's a departure, all sorts of unexpected things can happen. The actors, actresses, stage hands, sound types, police, truck owners, Chapters, coyote, James & Ernie, the Richard Mikes, the Nina Heflins—each is heartily commended. Each volunteered.

It was the young Navajo people who pulled this off. The young people are fed up with living in a clean environment stained with booze. Along with booze comes empty bottles along roadside, trash, violence, the put downs, seeing what is a waste of life. The young people want a booze-free environment and they mean to have it!

398 is a young people's movie. The age range is 20-30s. The youngest actor, KJ White, is a strapping 10 year old. With the exception of a few seasoned actors (i.e. James & Ernie, Gerald Vandever, and Beau Benally), all are stage rookies in terms of acting.

Is there a comparable movie? I think not. This raises a question of how status quo show Navajos, especially in recent times. Almost invariably the today Navajo is shown as a drunk, sitting down, accomplishing nothing, amid a dump-like setting saying nothing. Well, 398 blows that to smithereens! 398 is involved with something I'm going to call 'self definition'. The 398 group are busy showing their public and some intimate home action of their lives. A part of Navajo living comes alive.

Since the setting is on Navajo, there are certain things one has to know, in order to navigate the Navajo style. There is no bad guy—the bad guy is the good guy. 398 is not a simplistic status quo statement about an outback 'Indian' reservation. Rather, it's a contemporary statement about very limited economic opportunities, and the reasons or causes of a bleak economy with almost no employment opportunities are left unexplored. The Rez life is a marginal existence—no one gets rich here quick; an exception might be companies purchasing natural resources at way below wholesale prices. So, there is a good guy bad guy tension, but it's hidden. Housing usually has a 'married housing' quality seen at university campuses. It's a dump. It's also cheap and needs constant attention. The houses are built by private companies. Which is also to say, Navajo men have lost the art and knowledge of building structures for family use.

> *Land: almost no one has rights to land in its complete sense. The land with Navajo is –well-a tourist attraction.*
>
> ***- Ken Whitehair***

There are some tidbits about Navajo style that makes 398 very agreeable. One is the music/people combo. It will be noticed there is no radio station, blasting its Air America propaganda.

One has a choice—one can listen to radio noise, or one can listen to sounds one lives in like the silent treatment, which is medicinal. The music provided in 398 was by four groups. The lead-in is Young Natives from Monument Valley, a CW group. Keddah, a metal group from Phoenix, then performed at the first party scene, to bring the script into current times.

The music is original. The predominant music, performed by Coalition of Tuba City, was also the source of inspiration of 398. Coalition's music is also original. Then, to accompany loss of will or the slide into the drunken state, a local metal group, Ethnic De Generation, performs a loud, means, in your face set. Their music is also original. Each music style coexists with other groups, and each almost has its own distinct dress. It's flexible. No allegiance.

A dominant architecture in 398 is the sky with clouds and the bright starlight. The starlight plays on the black hair and the black almost shows the spectrum of a prism. The constant moving and changing of light are like large living walls. What does this do to a personality?

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"Rez life is a marginal existence–no one gets rich here quick; an exception might be companies purchasing natural resources at way below wholesale prices."

- Ken Whitehair

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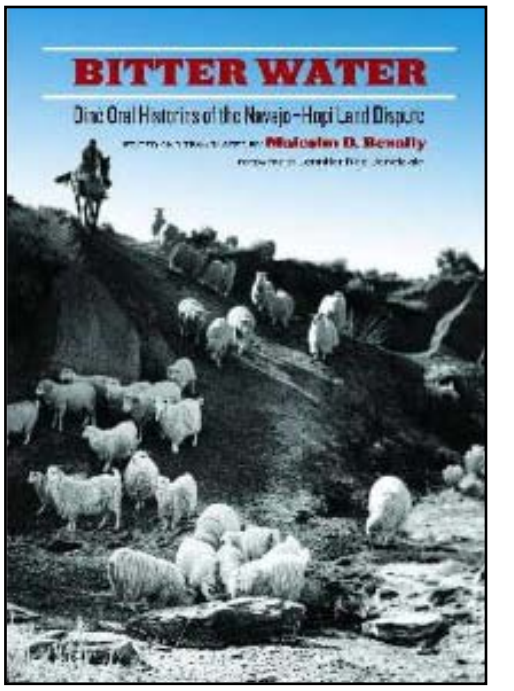
Maybe it leads to mysticism. Of course, the rugged land forms add a dimension that puts 398 in another class, altogether.

398 centers around a merry band of three, we can suppose, were dadless boys. Two for sure lost their dads at a young age. The formative years were spent being sent here and there, to relatives, or to boarding schools. Three near consecutive scenes arrive at denouement. First, a talk with a friend (portrayed by Ernest Tsosie III) at a farm up a canyon shows the aspiration of a wannabee good dad, against the history of being a dadless boy. Meaning, the principal, Cloyd (portrayed by Beau Benally) did not have the psychological tools to become independent of friends and their habits. Second, an intimate scene with wife (portrayed by Kim White) reveals almost her fearful premonition, and insists to her husband to cut ties with his friends. Third, the Auntie scene is most revealing: Auntie (portrayed by Ruth Bradley) says in a nice way what she wants of her nephew's behavior. Essentially to avoid his friends and become totally family oriented. But the demons of his formative years exert their influence. The wannabee good dad does not commit himself to an out loud verbal 'yes'; he only looks on. The psycho logical makeup that motivates an obedient son to his mother's wishes is missing. In due course the final beer party ends.

398, because of site location about Kayenta, its cast of young people, the volunteers of individuals and groups (in the credit list there was not a single right wing bible group, or church), the drug effect—hangover—was the theme, and its obvious generational explosions. This means the drunken dad, beating up on his wife, causes a long lasting terror in the child, that the child is unable to arrive at maturity with all necessary tools, one might say. The child becomes a cripple, psychologically, temperamentally, doesn't quite fit into Navajo society, 'can't fix a flat tire', runs with what looks like an anti-authority squad, and is an accomplished dead beat dad type with clean pampers. These factors combine to place 398 in a class of its own. There is nothing comparable. The young people involved in the production of 398 want an end to the drug problem and that was their motivation. This movie is recommended to Navajo and non-Navajo like. The social comment of this movie is its devastation.

Fortunately not all Navajo have drug problem. The drug-free families are stable, show traditional mores, and are the majority.

Benally Translates a Book Bringing Voice to the Contested Lands of Black Mesa



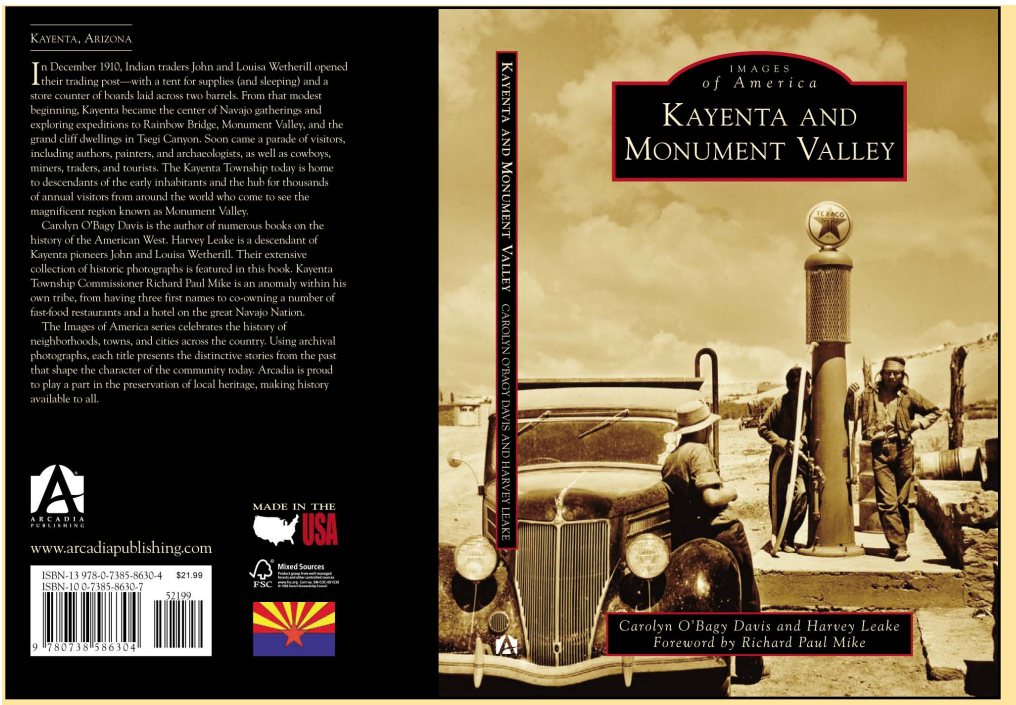
Many know that the removal and relocation of Indigenous peoples from traditional lands is a part of the United States' colonial past, but few know that—in an expansive corner of northeastern Arizona—the saga continues. The 1974 Settlement Act officially divided a reservation established almost a century earlier between the Diné (Navajo) and the Hopi, and legally granted the contested land to the Hopi. To date, the U.S. government has relocated between 12,000 and 14,000 Diné from Hopi Partitioned Lands, and the Diné—both there and elsewhere—continue to live with the legacy of this relocation.

Bitter Water: Diné Oral Histories Of The Navajo Hopi Land Dispute presents the narratives of four Diné women who have resisted removal but who have watched as their communities and lifeways have changed dramatically. The book, based on 25 hours of filmed personal testimony, features the women's candid discussions of their efforts to carry on a traditional way of life in a contemporary world that includes relocation and partitioned lands; encroaching Western values and culture; and devastating mineral extraction and development in the Black Mesa region of Arizona. Though their accounts are framed by insightful writings by both Benally and Diné historian Jennifer Nez Denetdale, Benally lets the stories of the four women elders speak for themselves.

Scholars, media, and other outsiders have all told their versions of this story, but this is the first book that centers on the stories of women who have lived it—in their own words in Navajo as well as the English translation. The result is a living history of a contested cultural landscape and the unique worldview of women determined to maintain their traditions and lifeways, which are so intimately connected to the land. This book is more than a collection of stories, poetry, and prose. It is a chronicle of resistance as spoken from the hearts of those who have lived it.

The book is scheduled to be in stores May 21, 2010. Pre-order your book today at the University of Arizona Press. http://www.uapress.arizona.edu/BOOKS/bid2269.htm

Malcolm Benally studied Navajo and English at Northern Arizona University. He is currently the Community Involvement Coordinator for Kayenta Township in Kayenta, Arizona. He continues his work documenting the stories of Navajo elders and is an advocate for cultural literacy in his community.



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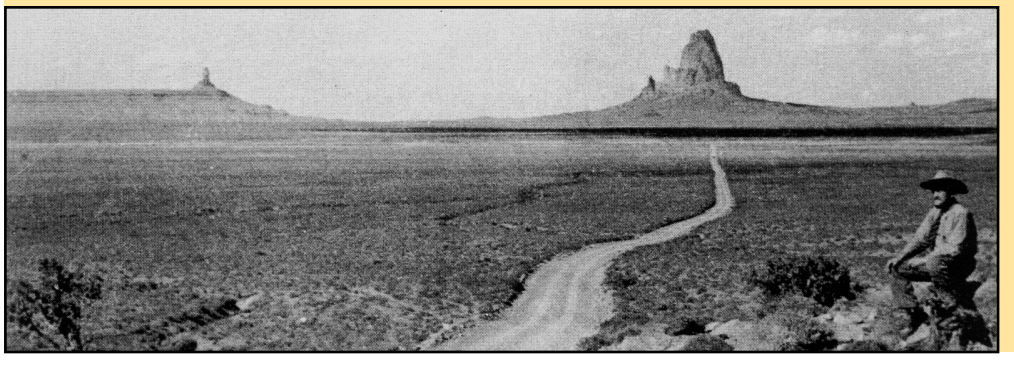
U.S. President Theodore Roosevelt in 1908. Finally, until 1913 after he left office, President Roosevelt finally made his way to stay at the Wetherills in Kayenta and made the expedition to Rainbow Bridge. We see in black and white photographs, the U.S. mail being carried on horseback. Not exactly the trappings of the good life, but beloved country nevertheless for its deep mysteries - and The People being discovered by artists, scientists, and the greater public. The deep mysteries are what intrigued artists the most, and at first came painters, sketch artists, and writers who logged their time staying with the Wetherills each time they visited the rugged homeland.

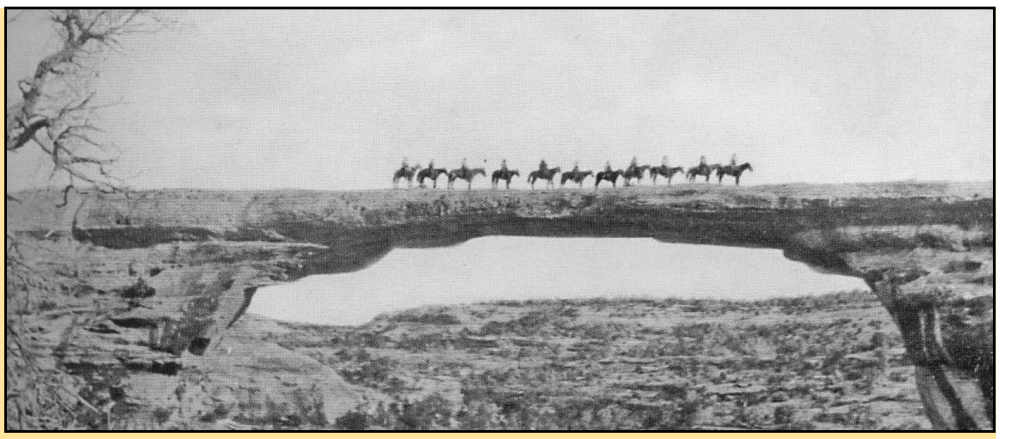
Soon came the works of art, Sunday comics of the desert lands in the Saturday Evening Post – a collage of which you will find throughout the book. Then the Hollywood sets of John Ford in Monument Valley, and Clint Eastwood climbing the Totem Pole in Monument Valley in the move The Eiger Sanctions. We learn that Kayenta's very own prodigal son Bill Crawley has ownership of a significant part of this illustrious history.

For some people, a picture is really worth a thousand words. My auntie Mary Lou has an old Polaroid picture of her out herding sheep in Black Mesa. Her Navajo preacher is kneeling down holding a Bible, and she subtly leans towards the Bible to see the verse. The sheep are grazing around her. It's my favorite picture and I never get tired of looking at it. Of course, the picture is staged, but it represents a lot of positive image of family life, for me. I even retain a copy of it on my iTouch.

One could say that a history enthusiast and someone who appreciates all things K-town, each photo in this book would carry the same weight as history being told in an upper level University history class.

Before the automobile, we see several photographs of a team of horses tied to a wagon navigating the rugged country. One photo's narrative describes a return trip from Gallup, New Mexico (over 200 miles to the north) to the Oljato Trading Post, says in print: "…with the heavily loaded wagons roped together and pulled by teams of 8 to 10 horses. Advancing only 5 miles a day, the journey could take more than a month." The town of Gallup was the closest, most accessible place to the railroad.





Natural bridge exploration.

From December 1910, the Wetherills made the transitional move from Oljato, Utah to Kayenta, Arizona so they could be 30-miles closer to Gallup and also because they did not have to make the inevitable crossing of Laguna Creek, which was often dangerous back in the day due to flash floods and quick sand. From a manual day camp set up near the Toes, to the building of a big house, the Wetherill home became a bed & breakfast, a family home, and a community trading post; thus came to fruition the root beginnings of the community of K-town.

The hardships of isolated country, the obligatory photographs of Navajo women weaving at the loom, a man, woman, or child on horseback, a beautiful but dirty Navajo child with disheveled hair, a Navajo family standing outside the Hogan, or smiling with a flock of sheep, and the proud photos of a Navajo couple standing behind a finished rug entered the imagination of the greater public and definitely become the hallmarks of this photo-essay and book. (My personal favorite in the book is of two guys playing the Ouija board, circa 1930s).

There are the eerie reminders of the deeper history behind those family portraits. If a Navajo Elder studies these photos, what appears asapparitions of the past in the back ground tells a deeper history most readers of this book will not be a party to. A little boy sitting outside the Trading Post, my grandma said, "Look! The Baking Powder! I traded a sheep for one of those canisters once!" The little boy was sitting on a big canister of Calumet Baking Powder from back in the day. Also, what are make-shift wooden doors made from Arbuckle Coffee at the Wetherill homestead in the photos probably serve as the eerie reminders of Arbuckle Coffee boxes that at one point served as baby caskets and adult caskets during the epidemics and pandemics that wiped out thousands of Navajos during tragic episodes in this same period in Navajo history.

For this reason, this book is sure to become a cultural treasure. After 1928, came the first hospital and sanitarium to address tuberculosis patients (where mostly children lived to get well), and the beginnings of what we know today as the Kayenta Service Unit through Indian Health Services, an outpatient clinic. Like the Hollywood insider that they truly were, the lived lives of John and Louisa Wetherills brings us through their family collection of photos the details we enjoy today mostly on Direct TV.

John Wetherill's mule drawn wagon of goods.

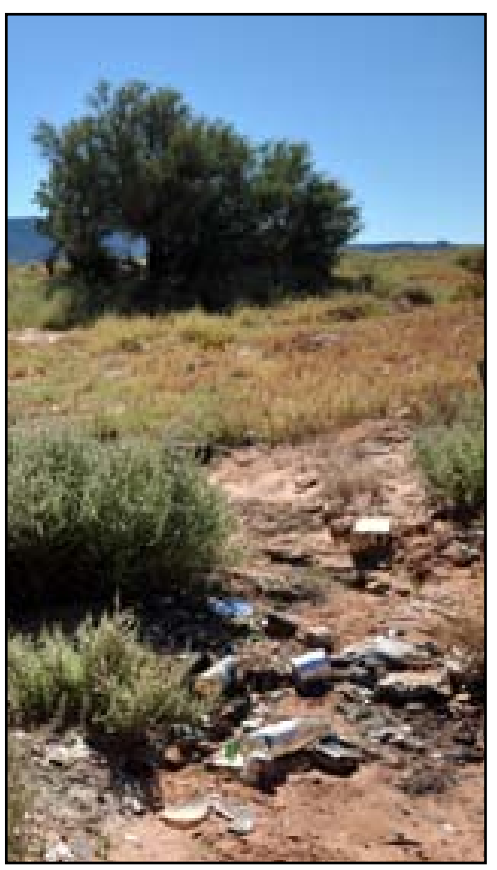
Continued from page 1

Court each week, and cannot afford to pay their fine, can now opt to choose Community Service Work and pick up trash around town, to pay off their fine.

The Public Works Department which is managed by Bill Cly of the Kayenta Township will waive delivery of the 40 bottles if they are brought in - in a plastic bag. Lately, since Community Service Workers have been leaving the trash bags beside the public road ways in town, the Arizona Department of Transportation have been hauling the trash bags to the transfer station for disposal. The Public Works Department also provides sturdy 13-gallon trash bags, which is donated by the Navajo Generating Station in Page, AZ.

"This community service effort to address this problem is not only specific to the community of Kayenta," Judge Benally says. If you are from another community surrounding Kayenta, you can arrange to pick up trash in your community through the Chapter or a local government or non-profit organization. As long as your hours and amount of trash you bring is accounted for and documented, you can work off your fine," she says.

The Probation Office oversees the Community Service Workers once sentencing takes place. Sentencing takes place each week, but the number of people who opt for community service varies, some



times 4 to 5 in a given week come in to the probation office, sometimes none for the week. Probation Officer Genevieve Brady explains that if a person chooses to do community service, the value of the work is measured at $7.25 an hour. Two thirteen gallon bags usually fills up with 18 malt liquor bottles and is worth 10 hours of work. Eight bags of trash equals a 40-hour work week or $290.00 in paid off fines.

One community service worker, whose name is withheld for confidentiality reasons, holds the record at 112 bags of trash. That would be equal to fourteen 40-hour work weeks of community service or $4060.00 in paid off fines.

There are several glitches in the trash pick-up program that would require strengthening the existing partnership between ADOT, Probation Office, Public Works, and the Kayenta District Courts. Due to the need for supervision of the community service workers, the work focuses on local roadways in town.

However, if you take a drive in the scenic Dry Lake roads towards diversion dam, one quickly learns that it is a sight for sore eyes. Strewn in between the picturesque tamarisk bushes and turquoise greasewood bushels are bags of trash torn open by feral dogs. Diapers, forty bottles, and even kitchen appliances makes the tourist wonderland into a wasteland reminiscent of the movie Blade Runner.

In one particularly dense forest of tamarisks, home furniture that was thrown away as trash are standing upright, and makeshift couches, boxes, and large rocks served as an outback living room for vagrant parties. A mattress lay to the side as if the place also had a bedroom. There is even a fireplace. It looked like a hoarder's paradise with trash and beer bottles strewn about everywhere. Not too far down the road from this area looked like a place people come to dump their waste oil from their oil changes. It is a sight that would make Exxon suits cringe. One of the biggest dreams of local leaders is to restore the canals to Dry Lake and revive the surrounding farmlands near Diversion Dam by restoring the reservoir lake. But, with the trash problem in its present state, it is a fantasy. In order for the lake to be useful as drinking water for livestock and farmlands, it is obvious and a looming reality that a massive effort must be made to clean up Dry Lakes.

This brings us back to the positive community programs within the Kayenta community. The Public Works Department recently completed public hearings, and at its November 08, 2010 Kayenta Township Town Hall meeting addressed the issue of raising prices at the Transfer Station. Bill Cly, Public Works Director testified before the Kayenta Township Commission and his demeanor and positive outlook was affecting as he talked about the improvements that can be made with the increase in prices at the Transfer Station.

For one, with an increase in prices, the Public Works Department will be able to upgrade its fleet management, to meet t he demand of hauling waste to White Mesa Landfill just past Bluff, Utah, over 70-miles to the north. All the used tires that are thrown away are also hauled away to Holbrook, Arizona. According to one of his monthly reports, the costs over time for a fleet management upgrade is scheduled to cost $158,238.00.

A recycling program for the community of Kayenta is a long time coming. With a larger progressive crowd migrating into town with the new detention facility, alternative hospital, and a vocational college, the demand for a recycling program is sure to become a major issue, if it is not addressed right away. The placement of recycling bins around town will reduce the waste stream and possibly bring in revenue. The price tag to start this program: $57,000.00. Placing recycling bins at strategic places like the hospital, schools, businesses, and local agencies will cost an additional $25,000.00.

Purchasing a weight scale to weigh all waste that comes into the transfer station will make the point of sale for trash dumping accurate. The weight scale will eliminate monetary exchange, and people who dump trash at the Transfer Station will become card carrying members who can pay a weekly or monthly fee at the Kayenta Township. Such a program will strengthen the internal controls for taxpayer money. Estimated cost: $45,000.00.

The trash problem in Kayenta is becoming more of an opportunity. As local programs partner and find innovative ways to address the problem, the community becomes pro-active. Because most of these partnerships are among government programs, the need for documentation also presents another opportunity: grant writing. When documentation of a community's efforts are in place, it can become an immediate resource for future planning.

Uranium Compensation Program Seeks Claimants

By Malcolm Benally

From 1942 to 1971, the United States financed the thriving uranium industry, buying ore from an estimated 1,200 mines on Navajo land. Though this was a large source of jobs on and around the reservation, employees in the uranium industry, including the many Navajo miners, millers and ore transporters, never understood the lasting effects that their workplace exposure would have on their health. Many Navajo miners reported that they were not educated about the hazards of uranium mining. They worked in poorly ventilated areas without fresh water, protective clothing, or respiratory protection, greatly increasing their chances of contracting diseases.

After the Cold War ended, class action lawsuits were filed, but later dismissed. In response, however, Congress established the Radiation Exposure Compensation Act ("RECA") for uranium miners, millers, and ore transporters who had become ill with specified diseases related to exposure to uranium. Later, Congress amended the Act to include people who developed certain specified cancers as a result of living downwind of atmospheric nuclear testing during the Cold War.

This Act, which was established in 1990, is administered by the Department of Justice and it offers an official apology, explaining that monetary compensation should be given to individuals who developed certain cancers and other serious diseases due to their exposure to radiation from above-ground atmospheric nuclear weapons tests, or exposure from employment in the uranium industry.

With countless potential claimants remaining, Assistant Attorney General Tony West developed a two-week training program, aimed to instruct college students from the Four Corners Region to participate in outreach work among their community and surrounding areas. Denise Begaye and Julie Holiday of Kayenta Arizona were 2 of the 15 interns selected to travel to Washington D.C., to become acquainted with the filing process.

Currently, the Radiation Exposure Compensation Act Program is looking for individuals who may qualify for a claim. If you would like further information, or need assistance filing a claim, please contact Denise Begaye (928-225-3477), or Julie Holiday (435-444-0171).

RECA has given over $1.5 billion to those affected by uranium exposure. Ten percent of those claims were filed within Native American communities; however, there are many more that need to be found. RECA's main outreach goal is to contact eligible people and their families to educate them about possible compensation.

You can also visit www.justice.gov/civil/torts/const/reca/ for more information.

Uranium miners in Cameron, AZ 1956

Kayenta Township Commissioner Alyce Mae Yazzie

Outgoing Commissioner Reflects on the Kayenta Township

By Malcolm Benally

Alyce is Todichii'nii, Bitter Water born for Dibé Łizhini, Black Sheep. Her maternal grandparents are Tsi'naajini, Black Streaked Wood people and her paternal grandparents are Nanesht'ezhi Tabaaha, the Zuni Water Edge clan. She graduated from Monument Valley High School in 1966. Commissioner Yazzie has also been active in her community as the Kayenta Chapter Vice-President in 2000 to 2006.

She is a graduate of Lansing Business College in Phoenx, AZ with a major in Secretarial Science. She is also a graduate from the Northern Arizona Institute of Technology from Flagstaff, AZ. She is a three time honor student at the Institute.

In her professional life, she worked as a Media Specialist for the Kayenta Unified School District. She was also a dorm attendant for 5 years for the Kayenta Community School. Later, she took care of payroll for Peabody Western Coal Company for 9 years. Then she worked for the Office of Environmental Health as a Secretary to the Engineering and Sanitation Department until her retirement in 1991. For about 3 years, she worked as an intake specialist for the Navajo Housing Authority.

"I became more interested in becoming a Commissioner because I saw that more jobs would be coming to Kayenta. As a Commissioner, I thought I would support bringing business and economic development to the community," she says. "Although we only have 5-acres, I think we can do a lot with that if we implement the Kayenta Township Master Plan. Most of the work I do on behalf of the community is so that our youth can return here and have employment." Probably the granting of home-rule authority by the Navajo Nation to the Kayenta Township, which allowed the organization to approve business site leases, is the biggest milestone during her term. The Business Site Leasing Committee recently send its year- end report to the Navajo Nation Economic Development Committee for review.

She is still a big supporter of the Native American Technical Institute for Vocational Education (NATIVE), the Headstart school, and the Detention Facility - all capital improvement projects she enjoys seeing come to fruition. She says she will continue to support it. "I also want tourism attraction to be improved upon within our Township boundaries. With the Public Works department consistently working on and improving on the Transfer Station makes me proud of my community and the Township," Alyce says. You might see Alyce campaigning again for Commissioner in 2016. Until then, as she always is, she will continue to be visible in the community.

Local Teacher and Counselor to do a Dissertation Study about the Lady Mustangs Volleyball and Success

By Malcolm Benally

The Monument Valley High School Lady Mustangs Varsity Volleyball team has chalked up a winning four year season, and won three back-to-back AAA State Tournament Championships at the Toyota Center in Prescott, Arizona. Long time coach, Lucinda Nash, has won accolades and honorable mentions in local media and beyond for her success at Monument Valley throughout the years.

As a study of women's sports, she has addressed the stigma of underpaid women coaches, as well as a sort of an institutional "ho-hum" attitude towards women's sports throughout the years. Yet, people learn that reservation-sports are much different. Every time the Mustangs make a trip to State Tournaments, in any sport, we see the whole town become empty as the whole town makes a bee-line for the Glendale Arena or the Prescott Center in Prescott, AZ.

Now, we have Treva Gilmore, a Student Counselor and Teacher at Monument Valley High School who is working on a dissertation in Education. Her study of high school athletes and their eventual success in the "real world" are success stories vital, and in this case innovative, to community development. On November 08, 2010, she presented her dissertation study during the call-to-public portion of the Town Hall meeting at the Kayenta Township Commission's monthly meeting on the second Monday of each month. Although the call-to-public only allows three minutes for presentations, Treva spent about 15-minutes as the people attending the meeting picked her brain with questions that went so far as asking her about her definition of "success" for the study!

Women's studies, their lived lives, personal histories, and support systems have become an institution unto itself. And more and more women in society are climbing the corporate ladder, chalking up their stats in Forbes magazine, and sports stars are becoming household names. Gilmore's study will document a milestone, in the span of 10 years, she says, of success in interscholastic sports on the Navajo reservation. This story begins with the Lady Mustangs.

Navajo Female Participation in Volleyball: Its Impact on Success in Higher Education

ByTreva Gilmore

Volleyball at Monument Valley High School is one of the most reputable and respected programs in the state of Arizona. Lucinda Nash, head coach of the MVHS Mustangs, says the number of female student-athletes she has coached since her career commenced in 1974 numbers well into the thousands. The program, according to Nash, was not always successful. She remembers a time when MVHS was not invited to the Farmington Invitational because tournament sponsors felt that MVHS was not competent enough. This experience and others like it prompted Nash to strengthen her program, to prove naysayers wrong, and to win. Nash's desire to win, dedication to the sport, ability to lead, and love of volleyball all birthed solidity and success with her volleyball program. The model for success is a path that female student-athletes apply to their own lives; therefore, mimicking the same success Nash executes in Mustang Volleyball.

Dissertation topic

The purpose of this research is to identify, describe, and analyze Navajo female participation in high school volleyball and the impact/correlation it has on the success in higher education. The research would be an opportunity to gain an in-depth understanding of the impact athletics, Diné culture, coaching/mentoring of student-athletes, and the community has on the lives of Navajo female student-athletes in their post-secondary success.

What do you want to know about it?

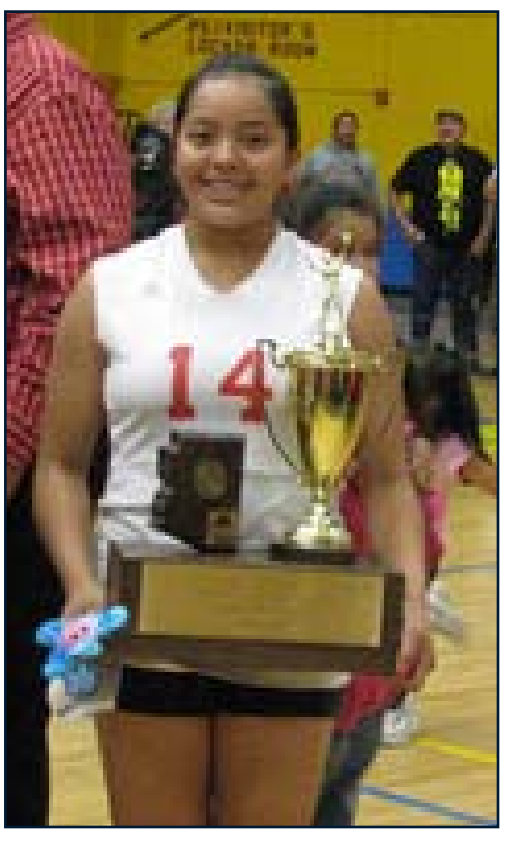
The research would be a replication study of Traci Nemechek's "Navajo Hoops & Higher Learning: A Study of Female School Basketball Players and Their Post-Secondary Academic Success" (1997). In this fifteen year old qualitative study, Nemechek used a total sample of 18 former basketball players, former non-athletes, family members, high school teachers and staff whose identity and exact location of school and community name were kept confidential. Nemechek formulated two main hypotheses: female Navajo participation in high school basketball does contribute to future post-secondary academic success and that the basketball players' support system played a significant role in the student-athletes future academic or athletic success.

The study by Nemechek was written in 1997 and was based on a high school in Arizona. The data was collected from a sample size of 18 and kept at a low number because the author felt that a 'smaller sample size would be easier to contact and interview' and that the sample size would allow the interviewing process to facilitate 'common experiences' with an 'established relationship of trust' and finally, Nemechek focused on Navajo females because it provided a 'solid data base' for the future (Nemechek, 1997).

The replication of this study would compare the results of her fifteen year old study to results gathered with the current results collected from former volleyball players. The replication would also allow for elaboration on previous research with current data and literature. The data compiled, as a result of a bigger sample size, would also allow for additional in depth analysis of established veterans coaches with solid programs and how the solidity of such programs has any influence on the success of the athletes. Another area that will be explored is how the role of athletics shapes and molds student-athletes' leadership abilities. The study, inessence, would describe how Navajo female participation in high school volleyball paves way for post-secondary academic success; it would also analyze the coaches' and other mentor's role in the molding of the student-athlete's character; and finally, the study would identify key elements of Diné cultural beliefs, teachings and values that contribute to overall student-athlete academic success.

To paint a quantitative picture of the sample, part of the data compiled would be demographical (i.e. age, year of graduation, years of college, highest degree attained, college/university or training attended, current occupation, current address, etc.). Student-athletes would be asked to provide transcripts from high school and post-secondary education. Most of the data collected will be qualitative and collected by way of the interview process. The sample size will consist of former participants of Mustang Volleyball, current student-athletes at MVHS, and former and current coaching staff of MVHS Volleyball from 2001-2010 seasons. The study by Nemechek used a sample of 18, but the current study would include a larger sample size with 25-30 participants.

Previous research by Nemechek has allowed a formulation of questions and assumptions, and also a continuance and an elaboration of previous questions and assumptions made during the 1997 study. Participants of the research will be asked questions that fall under one of the following headings: self image/self efficacy of female student-athletes; cultural influences on female student-athlete's participation in sports and higher education acquisition; leadership skills and implement in female student-athlete's life, athletic career; and female student-athlete's value of education.



Three Northeastern Arizona Chapters Partner With Utah Chapters for a Major Water Study

By Malcolm Benally

KAYENTA, AZ – The result of a November 04, 2010 meeting between Kayenta Chapter, the Kayenta Chapter, and Rough Rock Chapter officials, an water study agreement is forthcoming from a long awaited seven month water master study that has been in the planning stages and will be implemented through a partnership between southeast Utah Chapters and the three northeastern Arizona Chapters.

The study will analyze the costs and implications of taking water from the San Juan River to the state line Arizona-Utah border just east of Monument Valley-Gouldings, Utah. Mark Maryboy says initial funding for the study was made possible by the "37.5 oil royalties and severance tax" that is available to southeast Utah Navajos.

On Tuesday morning, November 16, 2010 the Kayenta Township first met with Mark Maryboy, Consultant and liaison with Brown and Caldwell (BC), and Michael Benson from the Navajo Nation Water Management Office, to provide some background on the study that will eventually result in a 30 to 40 year a water distribution system master plan with delivery of water from the San Juan River through proposed treatment facilities and transmission pipelines. Brown and Caldwell, who is spearheading the project, is an environmental engineering, consulting, and construction management firm for community and economic development projects. According to its brochure, in 2010, Engineering News Record ranked Brown and Caldwell 53rd among the top 500 Engineering Firms and 34th among the Top 200 Environmental Firms in the United States.

Mr. Maryboy, a former Council Delegate from the Aneth Chapter, represented Aneth, Red Mesa, and Mexican Water for over 16-years. During that time, he chaired both the Navajo Nation Budget and Finance Committee and the Transportation and Community Development Committee during his term. As the first Native American to be voted for office in the state of Utah, he also served as the San Juan County Commissioner for 16-years. During the 2002 Winter Olympics in Salt Lake City, Utah he was elected Mayor of the Olympic Village, and under his tutelage, set a milestone with the "2002 Discover Navajo: People of the Fourth World" cultural exhibit. Now, sitting in a meeting with the Kayenta Chapter and Township, he played the role of ambassador for the Navajo Utah Chapters Regional Water Water Plans and Analysis of the Existing Public Water System Project.

"What we need from each Chapter is a Memorandum of Understanding, a support resolution, and a cost-sharing payment of $109,000 (from each of three areas) to do a detailed water study for each of the Arizona Chapters," Maryboy said at the meeting at Kayenta Chapter, as representatives from the Township, Kayenta Chapter, and Rough Rock Chapter listened in.

Michael Benson from the Water Management Office, who will handle the Request for Proposals once the monies are secured, chipped in, "Things begin to happen when you have a plan. Along with Mr. Maryboy, I will be working with you every step of the way." Recently, the Navajo Nation Council convened for a special session on November 04, 2010 and approved the Northeastern Arizona Indian Water Rights Settlement on a vote of 51-24. As of November 18, 2010, Navajo Nation President Joe Shirley, Jr. signed the water rights settlement on behalf of the Navajo Nation stating to the Arizona Republic that he had "confidence in those who negotiated the settlement." The Council voting to approve the settlement is the first step towards securing the Navajo Nation's water rights to the Lower Basin of the Colorado River and Little Colorado River.

Seven Utah Chapters: Navajo Mountain, Oljato, Aneth, Mexican Water, Dennehotso, Teec Nos Pos, and Red Mesa are scheduled to partner with Kayenta Chapter, Kayenta Township, Chilchinbeto, and Rough Rock Chapters in northeastern Arizona for the Project study. As a part of the study, individual Chapter water plans and systems will be developed and defined.

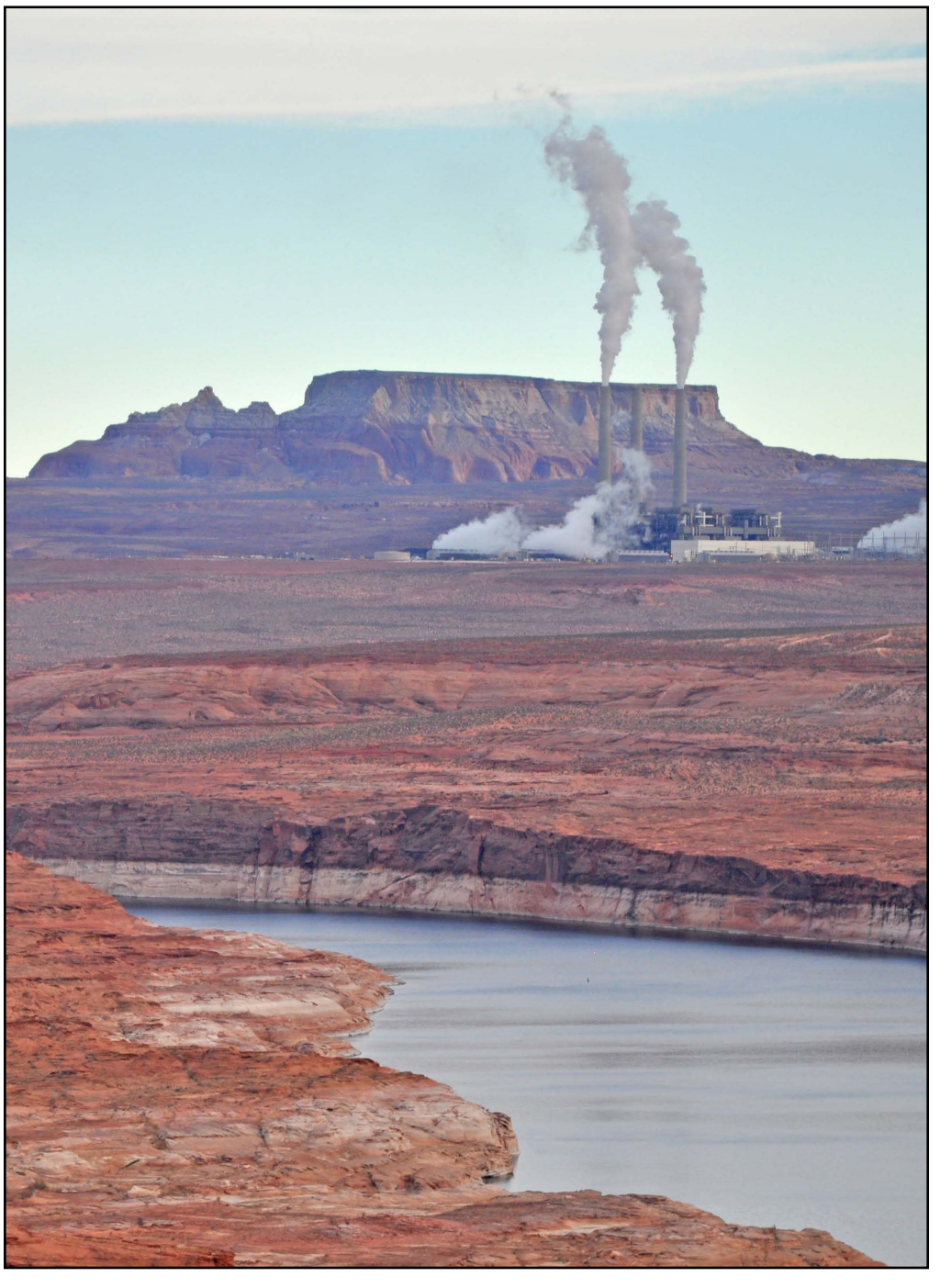
According to the water settlement, the Navajo Nation secures 31,000 acre feet per year of water from the main stem of the Lower Basin of the Colorado, un-appropriated water flows from the Little Colorado River and a nearly unlimited supply of ground water from the Coconino and Navajo aquifers are both located under Navajo lands. Mr. Maryboy said the study will be based on this recently passed water settlement combined with the 1948 Navajo Nation water settlement (20,000 acre feet per year of water) which gives water rights equal to 51,000 acre feet per year that Navajos have access to today. "This study will be based on science," said Mr. Benson, "so it will be a test of the water settlement. Do we have the capacity to support the next 40 years of growth on Navajo lands?" he asked.

Some of the cost-effective benefits of this water study is that Kayenta, Chilchinbeto, and Rough Rock Chapters are already on the NTUA water system, so a lot of the technical questions of operational maintenance, which stumbles most water projects, will already have answers. Michael Benson will also walk the water study proposal for approval through the Navajo Nation SAS approval process.

"I've been aware of this water study for some time now," said Delores Greyeyes. "I attended the Kayenta Chapter meeting when you passed the resolution for the water study and discussed the Memorandum of Understanding. I've had several opportunities to hear the concerns of the community and I understand it. And as time passed, I began to wonder what happened to the water study? Since it is a tool that will not only benefit the Kayenta Township and the Kayenta Chapter, I see this water project as a way to show other communities what we are capable of doing," she said, "So, let's take a look at our budget and find the monies that are needed so we can get this project underway." In the Kayenta community, a water study has been an issue because three major projects are now shovel ready: the Kayenta Alternative Hospital, the Kayenta Detention facility, and the Native American Technical Institute for Vocational Education campus.

After some discussion with Chapter officials and comments from the Kayenta Township Commission, Stanley Clitso, Kayenta Chapter President expressed the importance of a water study. "It is true. We would like some cooperation. The lack of communication we've had between the Chapter and Township really hinders progress. But, I have faith that we can work together," he said.

The goal of the project is to have access to clean, safe water. So, the study will evaluate water resources, water quality, water needs, and water distribution. At this time, not everyone is served in the said communities, so, according to Bureau of Land Management water use rates are low with up to 82% water loss from each of the participant communities each year.



A John Wetherill Monument with Depiction

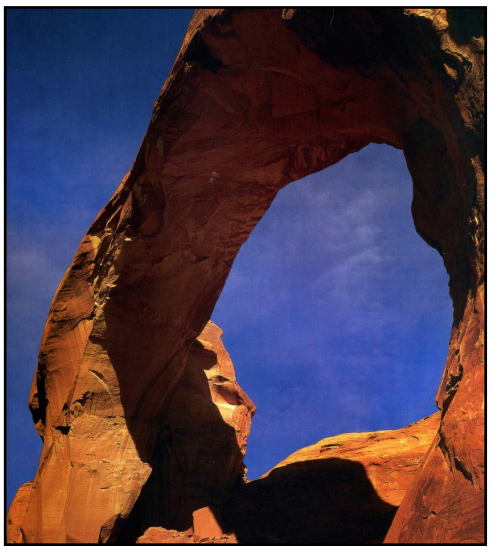
By Richard Mike

There should be a monument arranged at the Wetherill Gravesite depicting the contributions of John Wetherill and a separate one for his wife Louisa Wetherill. Presently, the Wetherill gravesite has been cleaned up and a new fence has been erected protecting the graves. Still, as things stand, it is just a gravesite. K-Town should honor its first citizens and founders with a description of their accomplishments.

It is ironic that such a famous explorer is buried here in Kayenta yet most of the Kayenta Town's people are unaware of the gravesite. A monument would tell the story of both John Wetherill and his wife Louisa and could be a tourist stop here in Kayenta. John Wetherill is probably laughing at us right now from the other side of life's curtain. Laughing? Why? Because he was renowned for letting you find things and letting you get the credit even though he had discovered it years prior to your discovery. A case in point would be the Clara Bernheimer Arch.

This Natural Arch is located approximately 15 miles east of Kayenta along the road to Cane Valley which parallels Comb Ridge. Less than 100 people have visited Clara Arch and most of the Kayenta citizenry are totally unaware of its existence. It is probably the second largest Arch on the Navajo Nation after the largest Natural Arch - Rainbow Bridge.

Even Rainbow Bridge was renowned for the question of who discovered the bridge? Byron Cummings, a University of Utah archaeologist rivaled a U.S. Government Surveyor, William Boone Douglass even though John Wetherill was the guide who took both men on their first trip to Rainbow Bridge. There were so many inconsistencies, bickering's and controversy surrounding the question as to who actually discovered Rainbow Bridge that the U.S. Park Service finally credited the two Indian guides who took John Wetherill and the "Douglass/ Cummings Party" to the great arch: Jim Mike, a Ute Indian and a Paiute Indian, Nasja Begay.



Clara Bernheimer Arch

An example of John Wetherill's characteristic behavior of letting others take credit for one of his discoveries would be the Clara Bernheimer Arch. Harvey Leake, the Great-grandson of John Wetherill is reported to have said about his Great Grandfather:

"Zeke Johnson of Blanding, Utah and I (John Wetherill) were with Charles Bernheimer that summer of 1927. We knew he wanted to discover a bridge, so we decided to arrange it. We knew there was a bridge out there and we thought it would be nice for him to discover it. We took him to it, and he thought he was the first white man to see it. Hell, Zeke and I knew it was there all along" - John Wetherill

Indeed, Harry Gouldings in his book, Tall Sheep talks about the Clara Bernheimer Arch. "When we were in the tents (1925 – 1927, before Gouldings Trading Post was constructed), there was a Navajo who told us where there was quite a big arch, a natural rock arch. … Mr. Wetherill had been in there; he took Charles Bernheimer, the geologist, in. There was an old Prince Albert can in there with the date that they went in with Mr. Wetherill. Wetherill called it Bernheimer Arch. If you'd ask him about it, he'd say, 'Well, we were just going along and Mr. Bernheimer was there, and he happened to see it first'. Something like that."

John Wetherill died in Ash Fork, Arizona on his way to Needles, Arizona. His body was transferred back to Kayenta for burial. Lousia Wetherill and her son Ben died in Prescott, Arizona about six months apart in time. Both of their bodies were shipped back to Kayenta for burial. Recently, the Kayenta Township Commission tore down the old fence erected in September 1969 and replaced it with a new one made of cinder-block pillars and chain-link fencing. The original graves remain untouched.

JOHN WETHERILL "HOSTEEN JOHN" 1866 – 1944

John Wetherill and his brothers discovered the ancient cities of Mesa Verde. This simply kindled his interest in searching out more ruins. He discovered Betatakin and Inscription House. He also discovered and researched many other smaller sites like the ancient remenants of the Lakes of Tsegi. He has also been credited for being the first white man to discover Rainbow Bridge although he said that many prospectors had been there first as they left their initials carved into the great arch. In addition, he relayed the fact that most Navajos didn't know about Rainbow Bridge and the Indian guides who took him there; one was a member of the Ute Tribe – Jim Mike and the other, a Paiute Indian by the name of Nasja Begay. John Wetherill didn't care much for bargaining in a trading post. He preferred to be out on the trail for a scientific or archeological exploration of ancient sites. He turned over the business details to Clyde Colville and wanted his wife Louisa to manage the Kayenta Lodge. His health began to fail in 1942 so he went to stay at Long Beach, California for the summer with his brother-in-law, Jim Wade. The next summer, John set out for a lower altitude again, this time he planned to stay with his grand-daughter, Juanita Louise Minkler at her home in Needles, California. He never reached Needles as he died aboard the train at Ash Fork, Arizona on November 30, 1944. John Wetherill was 78 years of age at the time of his death.

LOUISA WADE WETHERILL 1877 – 1945

Louisa Wade Wetherill was born Mary Louise Wade on September 2, 1877. At eighteen years of age, she married John Wetherill, age thirty on March 17, 1896. In 1900, she and her husband took over the management of one of Richard Wetherill's Trading Post at Ojo Alamo, located 15 miles north of the Pueblo Bonito ruins. It was at Ojo Alamo where her son Ben lost his eye and her brother John Wade nearly died from pneumonia. Because of the isolation of the reservation, she vowed to learn the Navajo language, the uses of native herbs and understand the Navajo way of life. The Navajo people called her "Slim Woman" ('Asdzaa ts'osi) and she recorded the legends and folk tales as told to her by Wolfkiller. Many Navajos were astounded that a white person could understand and speak their language so well. Louisa had two of her own children, Ben and Georgia Ida. Georgia Ida Wetherill was nicknamed "Sister" and Sister died after being hit by a drunk driver at a 4th of July parade in 1935 in Mesa, Arizona. When her own children left home, John and Louisa "adopted" 3 Indian girls out of the Tuba City Boarding School. The first, Ester had TB and she died from the flu in 1921. The second, was named Frances Virginia and became "Fannie Wetherill". The third child was a sickly child when adopted but soon became a healthy child and became known as "Betty Zane Wetherill". Both Fannie and Betty received their 8th grade diplomas in Kayenta on May 19, 1933 and went to live with "Sister" and attend Mesa High School. Fanny married Lutey Mahan, a construction manager and they moved from place to place all over the world. Betty went back to Kayenta and met Cecil Howard "Buck" Rodgers. They got married and opened a trading post at Cameron, Arizona. Buck Rodgers passed away in 1975 and Betty recently died at age 94, Saturday, August 7, 2010 in Page, Arizona.

Louisa was renown for her study of Navajo ceremonialism (sand paintings) and her collection of legends and herbs. Louisa was left lonely and rudderless after the deaths of husband John and partner Clyde Colville within 6 months of each other. She sold Kayenta Trading Post and moved to her small ranch in Skull Valley, 25 miles from Prescott, Arizona. There she sought solace with her son, however, Ben turned out to be of no help as he was rooted to alcohol. Suffering from uremia and high blood pressure, Louisa Wetherill was admitted to the Community Hospital in Prescott, Arizona. She died the next day on September 18, 1945, at the age of 68, less than one year after her husband.

BEN WETHERILL Dec 28, 1896 – July 15, 1946

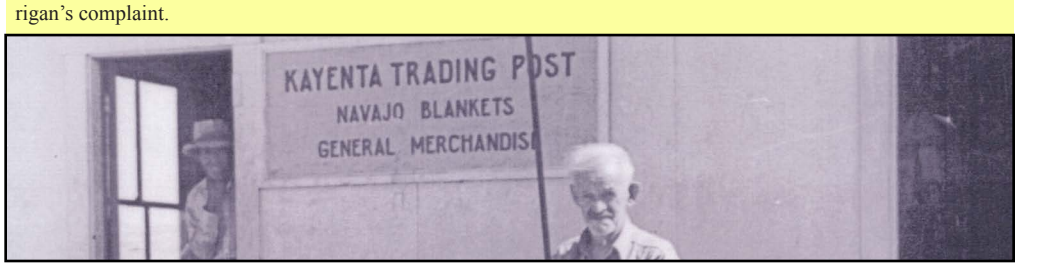
Benjamin Wetherill was the only son of John and Louisa Wetherill. Ben lost his right eye at six years of age after being kicked by a horse. His family was en route from Chavis to Pueblo Bonito when they frantically returned to the railroad at Thoreau. Ben's right eye was removed in Albuquerque, New Mexico Territory. He tried to enter the military service in WWI but was turned down. He married a Kayenta schoolteacher Myrle Jeanette Davis in 1923 and they had four sons. In 1941, Myrle Davis Wetherill divorced Ben taking the four boys with her. On a job assignment in Alaska, Ben lost one leg and turned to drinking. He became quite despondent after the deaths of both of his parents and Clyde Colville within the previous year. At age 50, he died of alcoholism and loneliness in a Winslow hospital on July 16, 1946.

CLYDE COLVILLE Sept 1881 – Mar 1, 1945

Clyde Colville never married and lived with both John and Louisa Wetherill joining them at Ojo Alamo in 1902. He accompanied the Wetherills to Oljato in 1906, then Kayenta in 1910. Clyde Colville was a better trader than John Wetherill as he kept the books and handled the business details. He was the Post Master at the Kayenta Trading Post and did the water coloring for Louisa Wetherill of the intricate sand paintings she collected. He also decorated the Wetherill home with colorful murals using many of these same sand painting motifs. Mr. Colville was also Kayenta's only notary public for many years to come. After John Wetherill's death, both Louisa Wetherill and Colville being in poor health, decided to sell the trading post and lodge. Before any deal was consummated, Colville died on March 1, 1945, at the age of 63.

FREDERICK F. CORRIGAN KANSAS CPL US MARINE CORPS
WORLD WAR I July 4, 1898 – Aug 9, 1945

Fletcher Corrigan was the son of Ethel Corrigan, who was the sister to Clyde Colville, general business partner to the Wetherills. Fletcher visited his uncle a number of times and at his request, was buried beside his uncle after his death on August 9, 1954. Clyde Colville died six months after John Wetherill's death leaving $24,000.00 accrued to a mutual trust known as Wetherill and Colville. Mrs. Ethel Corrigan (Clyde Colville's sister) of Hutchison, Kansas claimed to be her brother's sole heir. Clyde Colville however, left a will dated December 27, 1944 (a month after John Wetherill's death) turning over his entire estate to Louisa Wetherill so the court refused to consider Ethel Corrigan's complaint.



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MVHS SAC

Kayenta, AZ

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or

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