

# KAYENTA TODAY

THE NEWSPAPER OF THE KAYENTA TOWNSHIP AND COMMUNITY

JULY 2007

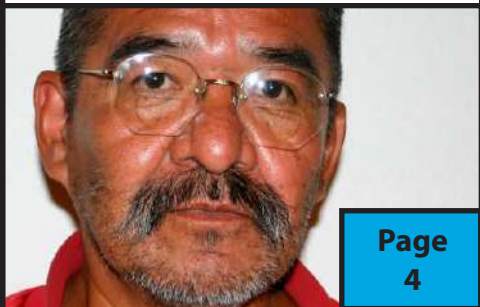
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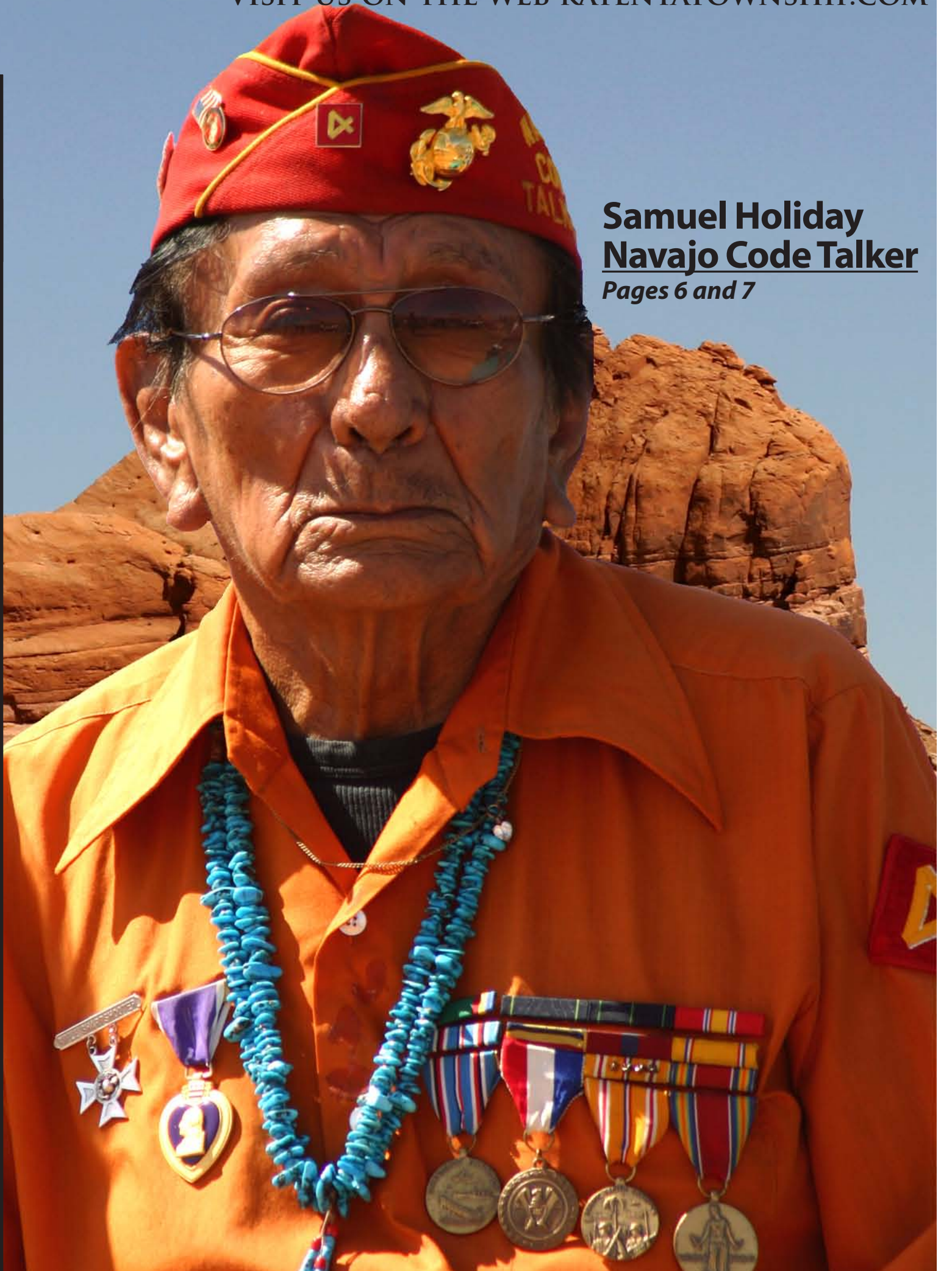
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# TOWN MANAGERS REPORT

By Daniel Peaches

Declaration of Independence and the Constitution of the United States of America are remarkable documents. It expresses the yearning of the 13 American colonies to be free of Great Britain, the mother country. The ideals expressed in these documents demonstrate that every man, every woman and every child want to be free to express themselves and to strive to achieve the opportunities, the sacrifices and rewards of freedom. The U.S. Constitution protects the rights of individuals against government intervention, controls and intrusions and every day people around the World are struggling to be free and even animals who are in cages, in zoos want to be free to roam. That is their nature and it is our nature. Everyday our freedom is challenged and in many instances it is denied for many. Therefore in America, we celebrate our freedom on the 4th of July. Freedom of religion, freedom of speech, freedom of the press, the right of the people to assemble and to petition the government for a redress of grievances is the First Amendment and for every American, it is a basic right.

In establishing Kayenta Township in 1986, the Navajo Nation Government took the first step towards establishing a local government, therefore recognizing that self-determination and self-sufficiency is the right of every Navajo community. In the 21 years, by trials and errors Kayenta Township is now standing on its own as a local municipality. It faces challenges every day.

To be a self-governing entity, the local government must establish policies to guide its administration, ordinances and regulations to establish its local authority and a plan of operation to develop its mission and its vision. It is not an easy task, it requires a good, sound and effective leadership and a capable administration.

A self-governance does not survive on its own. It requires the cooperation and the support of many entities such as the Navajo Nation Government and its various programs as well as partnership with other entities such as NTUA, NHA, BIA, Federal, State, county governments and their service providers. These are its roots and good leadership ensures success.

The vision of Kayenta Township is to reach a level of self-sufficiency using its local resources and its local talents to develop and provide greater opportunities for its people. This requires a multi-task approach.

The mission of Kayenta Township is to develop and expand its economic base to make more goods and services available, including employment and recreation for its residents, thereby improving the quality of life for its citizens.

The purpose of Kayenta Township is to revive the cultural traditions of the Navajo people based on its teachings that self-reliance is the basis of personal freedom and liberty in any society. Freedom ensures opportunity to succeed.

Progress is necessary in order to meet one's goals and objectives and progress requires leadership, team spirit, sacrifices and commitments on the part of all. Progress is only possible where there is unity of efforts and purpose.

It is the responsibility of any society and any government to provide opportunities to its people so they can strive and succeed in their lives.

Kayenta Township provides recreational opportunities for both youth and adults through its recreational programs and activities. The skatepark and small children playground equipment are set up for daily activities. The adults can use the facilities inside the Recreation center with pool tables, basketball court and weight room. To be added later this summer will be the outdoor cook-out facility and baseball park as well as walk path. Physical activities enhance good health.

Kayenta Township has a transfer station for collection of waste products where they are compacted and hauled to a sanitation landfill. There are pick-up bins placed near major centers and housing areas. In the plans is a recycling facility to collect recyclable items such as newspapers, plastics, aluminum cans and bottles. Recycling requires a lot of work on separating items.

Kayenta Township is working with the Navajo Nation and Navajo Housing Authority for additional housing units to accommodate the growing population.

The Kayenta Township is working with the Indian Health Service to prepare for a new health center including housing units for the expected 200 new employees. The Township and IHS are also undertaking the purchase of a new 1 million gallon water tank to accommodate the new health center.

Kayenta Township is partnering with NTUA to replace old infrastructure with new pipes to upgrade existing facilities as well as a new system for expected growth. Infrastructures are necessary for orderly growth of businesses and homes.

Kayenta Township is partnering with the FFA to upgrade and expand the existing airport to accommodate the expected increasing aviation activities in the near future. Tourism is also expanding and a good airport is a vital necessity.

Kayenta Township is working with the Kayenta Chapter to replace the senior citizen building as well as the headstart facility. Site planning is now going on.

There are other activities such as the Women Shelter, office facilities and other facilities to better address the present and future needs.

Kayenta Township is seeking the support of the Navajo Nation government for amendment to its plan of operation, enactment of its business site lease management plans to keep current with Navajo Nation Business site lease management plans and regulations.

In five years, most of the infrastructures should be upgraded as well as new structures put in place so that more businesses can move on to the site without additional development cost.

The present planning and project management section is understaffed and one additional engineering technician will be added so the workload can be better handled with a manager and two technicians on board.

Economic development section has one staff, therefore an economic development specialist and grant writer will be needed to expedite the economic development section. More private sector development is needed so that goods, services and dollars are kept in the community, thus create more local employment opportunities as well as more growth.

The scenario for the next three years is to concentrate on site surveys, site preparations, and infrastructure development to accommodate more commercial development and these will be followed by greater emphasis on street improvements. Better streets add to the safety and a better quality of life.

The recreational development is ongoing and more emphasis will be placed on improvements of traffic flows, particularly in the intersection. This will be done in close cooperation with Navajo County and the Arizona Department of Transportation. A cooperative joint effort is necessary because of right of ways.

Airport improvement will start later this summer including hangars for air travelers to address increased air traffic anticipated and when the medical center is completed in three or four years, a better airport facility will play a key role.

These plans and these proposed activities require the full support of the Navajo Nation government. There are divisive elements in the community which should be addressed with better understanding, better communication and greater respect for the welfare of the total community membership, not just a few.

If divisive elements are allowed to fester, progress suffers and the people as a whole suffer as well. This is the time to remind each other to respect one another and Kei is more important than getting one's way, that a better understanding and compromise are the glue that hold society together.

- Town Manager has participated in the recent groundbreaking for a new addition or replacement of the Kayenta Community School.

- Attended a meeting with Arizona Environmental Quality at the Township led to identifying some underground tanks that need to be removed.

- The Town Manager attended the Western Navajo Agency Council held at Tolani Lake: Kayenta Today and written reports were distributed to attendees.



# KTC Staff Participate in ADOH Workshop

By Jarvis Williams

KAYENTA- Members of the Kayenta Township staff recently participated in a housing workshop sponsored by the Arizona Department of Housing (ADOH). The workshop consists of a series of two-day workshops lasting six months. Each workshop is conducted by housing consultants hired by ADOH and focuses on certain stages of a housing project. The members of the workshop include Anthony Peterman, Project Manager, Ed Whitewater, Economic Planner, and Jarvis Williams, Community Involvement Coordinator.

As they progress through the program each team updates the entire group on the progress of their particular project as well as receiving insight from the available consultants. In addition, ADOH has invited other housing program liaisons and the members of the Drachman Institute, a Tucson-based architectural firm that assists housing providers such as the teams invited to participate in the workshop.

The workshop teams are selected through an application process evaluated by the Arizona Department of Housing. The application requires a housing project that a group is striving to build



for their respective communities. Some of the members of this year's workshop attendees include Camp Verde, Prescott, Shonto Community Governance, and Tempe.

The Kayenta Township submitted their 20-unit housing project which is expected to be constructed on the northwest quadrant of the Township boundary. The \$2.6 million NAHASDA grant is expected to cover the cost of design and construction of the 20-units.

The housing project was originally awarded to a nearby community however they were not able to proceed with the project and so it was given to the Kayenta Township. Since then, the Kayenta Township has worked to bring the project close to the construction ready phase.

The housing workshop is created to give groups throughout the state of Arizona an in-depth look inside the housing project process beginning from an idea to the finishing stages of the construction process.

The last workshop is scheduled for the late July in which the groups will present the progress of their projects to the group.



# NHA Hosts Cultural Exchange

By Jarvis Williams

KAYENTA- About 80 youth participated in a cultural exchange hosted by the Navajo Housing Authority. Kids came from communities such as Chinle, Ganado, Dilcon, San Carlos, and Kayenta to participate in a series of tours and presentations given by leaders of the Navajo Nation.

The itinerary included a presentation by Miss Navajo Nation, Jocelyn Billy and First Lady, Vikkie Shirley. Commissioner and Business Owner Richard Mike presented his information on self-sufficiency and taxation. The presentation about the Kayenta Township was given by Jarvis Williams, Community Involvement Coordinator.



The itinerary also included a trip to Canyon de Chelly, a tour of the Navajo Nation Museum and Chamber and a tour of Monument Valley. The education site visits and presentations were part of the "Drug-free" message provided through the Navajo Housing Authority Cultural Exchange.

The tour lasted four days beginning in Dilcon and ending in Monument Valley.





# 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.*

I know that what I am going to write of is just plain bad news for some people, for others, a decided switch to autopilot. The significance of law & order is not the visual Navajo police officer with weapon. The significance of law & order lies in a further direction. And that direction is the deliberate engineering of a progressive, intelligent, Navajo society built on respect for laws, regulations, ordinances, and the common standards of communities. Regulations, municipal ordinances, or as I call it--law & order--are necessary. To arrive at an excellent or model society, respect or the behavior to obey the laws to gain order, appears essential. It is the respect Navajo society pays these regulations, ordinances, and how that respect is paid, that is important, if any goal of Navajo society is ever to be fully exploited.

The following are current disrespect for law & order examples.

-Recently, a charge of murder was alleged against a 24 year old Navajo male. The murdered victim was a Navajo of the same age and sex. The allegation shows what can only be an illegality. This is plainly wrong behavior.

-Those individuals who have business leases on Navajo and in some way find non-compliance with lease terms as a remedy, show illegal behavior.

-Clear disrespect for law & order is the dumping of trash, or littering, anywhere on Navajo. This is illegal.

-The destruction of private and public property is a sign of *dii giz* Navajo and non-Navajo. One visible illegality is painting signs or words on other people's property, as well as rocks and hills.

-There are Navajo people who are horse owners without grazing permits, and the standard is only those Navajo people with grazing permits can have horses. Here is an illegality

-A corollary is the status of non-Navajos and their horses—are they allowed to bring horses onto Navajo?

-At the Chapter, there is a grazing committee, and this body represents grazing permittees and is written into Navajo

Nation Code. All the while, contemporaneous Navajo without grazing permits, who are the majority, do not have a standing committee representing their interest at the Chapter nor are they recognized in the Navajo Nation Code. This is discrimination and is an illegality.

-Parents who disregard law & order by display of drinking alcoholic beverages and smoking marijuana in front of their children, show illegality. The effects on the children may be profound. One effect on the children may be to develop the attitude that breaking the law is entirely acceptable behavior in all situations.

-Disrespect for law & order is the continuing alcohol junkie/pusher complex on the Rez. Navajo Nation government and administration is unable to influence the demand/supply curve of the poison industry, and to that extent is culpable, or bear the responsibility for the existence of poisoning among Navajo. This responsibility has yet to answer the question—how many deaths related to alcohol is there all total, beginning with the first plastered Navajo? What is the body count Vietnam-style? Under which Navajo Tribal Chairman did the Bootlegger come into its own, as a supplier of the poison industry? Was it Jones? Nakai? Zah? Even President Shirley? Who? Maybe the answer is the executive offices of state and federal governments, the poison production industry, and non-Navajo interests who desire to gain profit from the dismemberment of Navajo society.

On Navajo it is permitted to Acquire Self Poison (ASP) behavior, or drink booze. The permissive atmosphere means lawlessness for my purposes. There is a permissive atmosphere of the junkie/pusher complex surrounding alcohol which can only be an encouragement to be a law breaker. Law breaking is encouraged by non-punishment when 'busted', or caught by police officers for what is clearly an illegality, and by the obvious cash advantage gained by smuggling. There is no ID check, the Navajo Nation Tax Commission claims no revenue, we have above ground beer gardens. No doubt the environment of poverty, brought about by the law of complete selfishness, is a motivator. This permissive air is noticeable to

every age group. With the junkie/pusher complex is absence of authority, and we see the outlines of nihilism, a viewpoint that traditional values and beliefs are unfounded and that all existence is consequently senseless and useless. One alarming and unavoidable possibility is lawlessness, contempt for ethnicity, can become a breeding ground for radicalism, extremism, to eventually spring into terrorism. Terrorism probably has already been seen, when an intoxicated Navajo uses a motor vehicle as a weapon, causing mortalities. Likewise, the middle East woman, using her body as an artillery platform, after explosion, accomplishes the same results, mortalities. The permissive atmosphere seen with poison over whelms the intent of law enforcement and the obvious result is disrespect for law & order.

So, poison in the Navajo physical environment, acquired self poison behavior leading to turmoil, chaos, and lawlessness, do destabilize Navajo society. And as such, constitute and construct a threat to Navajo society—a 'clear and present' danger to Navajo society.

There is a threat to Navajo society by disregard of law & order. What is taking place is by 'looking the other way' is dumping of poison on and near Navajo. The values of Navajo society are under attack. A traditional aspect of Navajo society that antedates America is being thrown to the wind, causing solidarity to sprout division. Our language, an ancient institution, is endangered. The Navajo physical environment is at stake: its accumulated wealth of existing land mass, water ways, mountains, forests, farm lands, purchased lands, the natural beauty, are very much wanted by non-Navajo interests. One can say the Navajo is inseparable from the physical environment and any encroachment upon either is risk to both.

Disrespect for law & order means disorganization at a variety of levels. For example, horse owners on Navajo do not all practice obedience to existing regulations, due to ignorance, confusion, illiteracy, absurd mitigating circumstances, or outright disobedience. Disorganization is experienced by a person who interfaces with stock authority, and the behavior is predicated on the information received, which is often absent, or inconsistent and varied. Conviction, if it follows, is non-punitive. The disorganized group has attributes, such as inability to align resources to meet a threat, no clear lines of communication, no agreed upon hierarchy or chain of command that depends on

obedience. Disorganized attributes will make Navajo less capable to recognize a threat to its survival. We can surmise, the more disorganized a group, the less able to construct a coordinated defense to ensure survival of the group. Because respect for law & order is observable, measurable, and because obedience is important to organization, respect for law & order is significant.

Kayenta Township is party to the Acquired Self Poison Syndrome (ASPS)—alcoholism's new name; the junkie/pusher complex, as local government and practitioner of democracy. Kayenta Township's existence is grossly undervalued. Nearly one million dollars has been applied toward the planning and construction of the new law enforcement structure. Township's tax revenue is the source of this applied resource. Where Township stands in regard to law & order, well, let action speak for itself. Township's commendable behavior is exercising a responsibility to improve services to Township, Chapter, and District 8 residents.

Kayenta Township subsidizes—gives free money—to Navajo Nation government and administration, by an annual subsidy to Kayenta Chapter. Last year's amount was \$50,000. This year is \$75,000. A fiscal responsibility of Navajo Nation government and administration has been assumed by Kayenta Township. Yet, the recognized, legal Chapter standing—'political subunit'—as defined by Navajo Nation Code, excludes Township from receiving specific Chapter appropriations, like the latest amount, which was \$180,000! Even the current 1.5 Billion dollar royalties gained from Kayenta Chapter coal mine is not enough revenue for Navajo Nation government and administration. If the royalties had been enough, then the recent 1% tax to sales would have been unnecessary. The implication is Navajo Nation government and administration is in a deficit position, meaning little or no money. In less than 6 years from now, ie. 2013, Kayenta Chapter coal mine will close down: the fat years of royalties will become the lean years. What is Navajo Nation government and administration doing now about the future cash flow shortfall, besides hiding the problem? The Nataanii of Township knew of boom towns and ghost towns, and knew that investments, using modern business methods, could produce a stable economy, leading impoverished Navajo to prosperity. The value of Township has yet to be truly realized.



# A NEW FOUNDATION IN EDUCATION

By Melissa Kinlacheeny

June 13, 2007, was the official groundbreaking of the futuristic construction of the new Kayenta Community School, which will be located just behind the already existing school. After 50 years of educating countless students in this building that was constructed in 1957, the Kayenta Community School is anticipating the construction of their new school, which should be completed by 2010.

The Groundbreaking Ceremony occurred at 10 in the morning with many spectators of the community and its supporters; Navajo Nation Vice-President, Ben Shelley, BIA, FMCC Representative Emerson Eskeet (Secretary Kimthorn's representative from Washington D.C), Army Corp of Engineers, Gary Lopez, Kayenta Chapter President, Albert Bailey, School Board Members, WNA Acting ELO, Dr. Jamie Jimenez, students, teachers, faculty, veterans (Navajo Codetalker, Samuel Holiday), Kayenta Township representatives, and community members.



Kayenta Community School students participated in the ground breaking ceremony on June 13, 2007.



Navajo Nation Vice-President Ben Shelly (left) was in attendance at the ground breaking ceremony.



The groundbreaking begin with a mutual message that was shared with all of those participating in this monumental event, which was the great emphasis on education. Kayenta Community School students will have the unique opportunity of obtaining an education in a new environment that will permit the growth of their own education as well as "...better [the] life for [their] children and [their] children's children", but above all obtain an education that will impact their lives as well as the direction they choose to go. Education in our society today is such a necessity and as mentioned by Helen Bonaha, although "we have a new building it is our [personal] job to educate our own children".

In closing of the KCS groundbreaking ceremony, those attending, with gold colored shovels in hand were able to participate in the turning of the soil to begin the official construction of the new Kayenta Community School.



# SAMUEL HOLIDAY, NAVAJO CODETALKER

By: Melissa Kinlacheeny

Fourth of July is a nationally recognized holiday celebrated by all Americans. For many it is a day intended for participating in pleasurable entertainment activities; watching the parade, attending local festivities, barbecuing, watching the display of fireworks, etc. However, sometimes we get caught up in the “worldly” view of what 4th of July really is. Why does our country celebrate 4th of July? Fourth of July is a day set aside to commemorate our independence from Britain and a day to remember all of those individuals who fought and have sacrificed their lives as well as those who are still fighting to this day for our country’s safety. So, when I was asked to write an article for Kayenta Today, the assignment of interviewing and writing about our very own local hero, Samuel Holiday, would be a fitting tribute to the holiday established to celebrate our country’s independence.

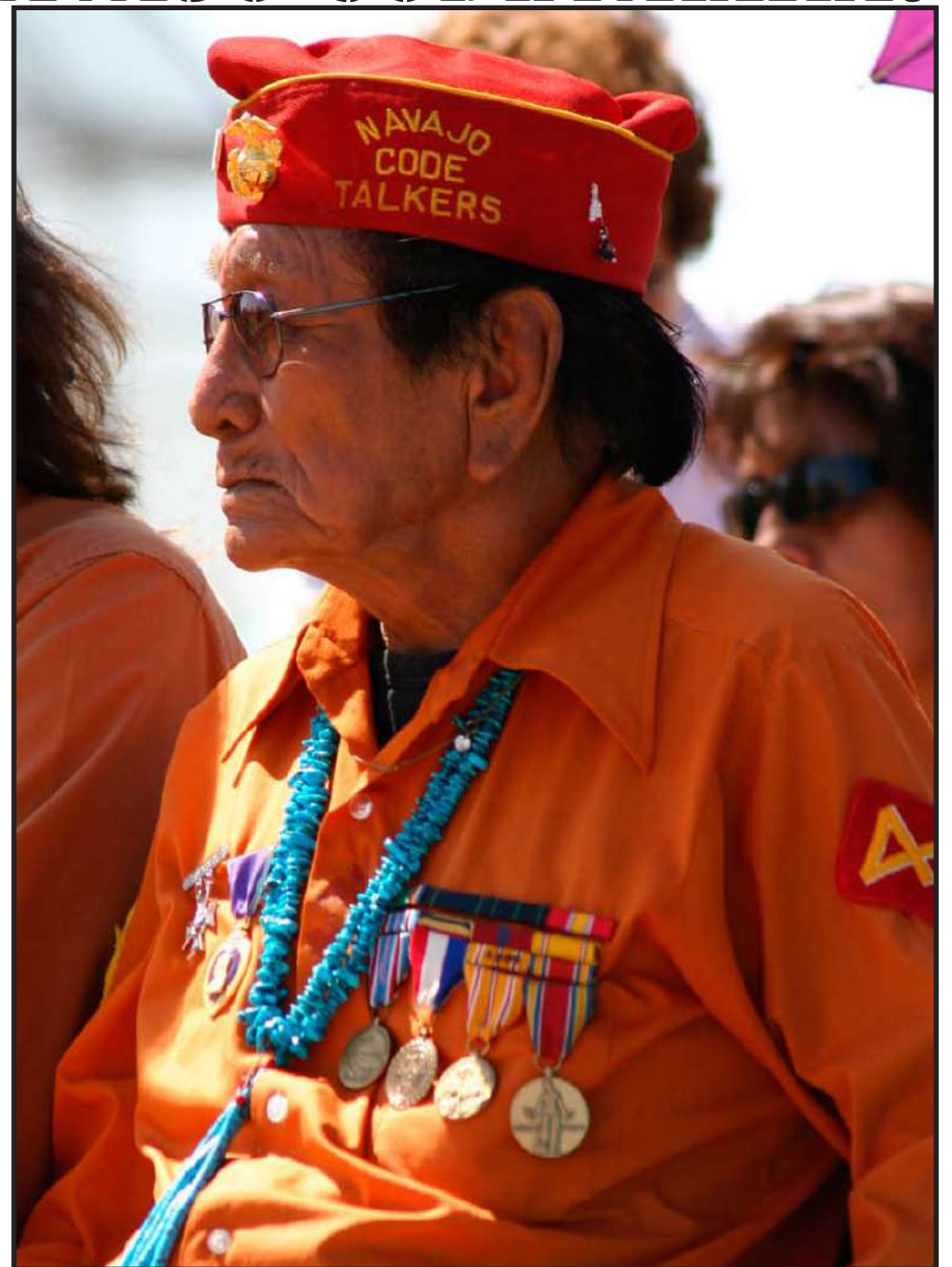
My interviewing session with Samuel Holiday was a unique experience. First of all, to have met a prestigious man who is a Navajo Code Talker and to have the opportunity to be welcomed into his lovely family’s home was an honor, but to ask him about his personal experience during the war was another thing. The following is a bit of historical background that illuminates Mr. Holiday’s story.

Out of the various atrocious acts against the United States in its two hundred and thirty one years of existence, there is one specific day appointed in our history as “a date which will live in infamy”, December 7, 1941. On a quiet Sunday morning (7:50 AM), Japan made an unannounced visit to Pearl Harbor, Hawaii, and awakened thousands of young Americans with the pounding of naval and aircraft strikes to U.S. Naval

ships and military forces. The devastating strikes destroyed seventy-five naval ships, which ultimately resulted in the uncalled lost of lives. This was evidently astonishing to the United States for it was by Japan that the U.S. was deceived and connived into believing the “false statements and expressions of hope for continued peace” (President Roosevelt’s Pearl Harbor Address to the Nation). However, this form of deceit resulted in the reimbursement of “not only defend[ing] ourselves to the uttermost, but [made] it certain that this form of treachery shall never again endanger [the United States].”

During such a time of hostility and uproar in the United States, in which the Navajo reservation was in the midst of, it was as if the reservation was in its own form of an isolated country. The Navajo Reservation, a place of serenity and humility, was home to thousands of Navajo families whom lived day to day and had only minimal distresses compared to the outside world. Their only concerns were of where they would take their sheep that day to graze or how their children developed tactics to avoid government agents seeking to place them in boarding schools. Little to our knowledge did we know that the Navajo culture, specifically our Navajo language, would provide security and safety of not only our reservation life, but also the rest of the United States.

The Navajo language first became exposed by an Anglo man, Phillip Johnston, a local to the Navajo reservation and fluent speaker of the language as a result of his parent’s decision to relocate the family from Topeka, Kansas to pursue their life of missionary work. He learned the Navajo language through his



exposure of playing with Navajo children during his early childhood. Later in Johnston’s life he left the reservation to continue his education at the Northern Arizona Normal School (known today as Northern Arizona University) to obtain a degree in academic’s. Once obtaining his degree he enlisted in the U.S. Army’s 319th Engineer’s in March of 1918, where it is believed that he was exposed to the U.S. Army’s use of the Comanche language in transmitting field communications during WWI. After returning home and being stationed in France he then again reenrolled into college, the University of Southern California, where he completed his education and earned his graduate degree in civil engineering in 1925.

He was then living his civilian life in Los Angeles, California while employed at the city’s Water Department when he learned of the attacks on Pearl Harbor. Phillip Johnston then devised a proposal to the United States Marine Corps that the Navajo language could be used the

same way the U.S. Army had used the Comanche language in WWI. In order for him to be successful in his presentation, Johnston recruited four local Navajo’s who were employed at the local shipyards to assist in his presentation.

Upon their arrival they met the Marine Corp Communications Officer, Amphibious Force, Fleet Marine Major James E. Jone and Major General Clayton B. Vogel, Commanding General of the Amphibious Corps and Pacific Fleet at Camp Elliot in San Diego. It was then revealed that the Navajo language was one of the worlds most extreme, complex, hidden languages for it was not in written form, there were no alphabets or other symbols, it varied in tone and dialect, and was spoken exclusively by Navajos. With some modifications to the common military expressions that were to assist in transmitting messages, such as “us[ing] the letter and word substitution methods to encrypt Navajo” (Phillip Johnston’s Webpage) the Navajo Language was adjusted to fit a new military code.

**Continued on page 7**

## NAMES OF AIRPLANES

Planes	Wo-tah-de-ne-ih	Air Force
Dive Bomber	Gini	Chicken Hawk
Torpedo Plane	Tas-chizzie	Swallow
OBS Plane	Ne-as-jah	Owl
Fighter Plane	Da-he-tih-hi	Humming bird
Bomber Plane	Jay-sho	Buzzard
Patrol Plane	Ga-gih	Crow
Transport	Atsah	Eagle



**Continued from page 6**

It was then after that Major General Clayton B. Vogel and Major James E. Jone were convinced that the Navajo language was an influential language that could provide them with the certainty “that this form of treachery shall never again endanger [the United States]” and began their recruitment in Window Rock, Arizona for the first group of Navajo Codetalkers.

June 2, 1924, an infant that had yet to know his fate and the role he would play in history was born in Monument Valley, Utah, as Samuel Tom Holiday to the proud parents of Billy Holiday and Betsy Yellow. As a child, Samuel Holiday was raised as any typical Navajo child during those times was raised; herding sheep, planting corn and melons, listening to stories and teachings of preserving and respecting “mother earth”, etc. Living in a form of isolation and shelter from the world, Samuel saw his first “white person” until the age of 12 years old. He described how “We were scared of the white man; I guess it would be like being scared of aliens now”, but ultimately he was frightened of the “white man” because he was told that they took the children away from their parents. After being told such things and also living during the time of government agents who were on the quest of seeking children to send to boarding school he recalls hiding from them. However the hiding ended when an unfortunate sheepherding accident that had occurred at Laguna Creek, when the water was prosperous that he had injured his knee, “you could see all the way to my knee cap” and he was “caught”.

He was sent to the hospital in Tuba City to heal his injury when government agents showed up at his bedside eager to enroll him in Tuba City Boarding School. While in attendance at the Tuba City Boarding School, Samuel Holiday was forbidden to speak the Navajo language and instead was told that he needed to speak English. Since Navajo was his first and only language he had a difficult time grasping the English language as he recalls “One of the hardest times I had was learning to talk the English. I would hide cookies and apples in my pockets to pay the older boys to teach me English”, but “Whenever they (the school instructors) found out I had talked Navajo, they made me scrub floor, scrub wall. I spent much of the first year scrubbing the wall.” Samuel attended Tuba City Boarding School for a couple of years then he transferred and briefly attended a vocational school in Provo, Utah. He also mentioned that other Navajos attended the same vocational school; they were enrolled in such programs as welding, engineering, and carpentry.



As Samuel recalls his arrival home, “A Navajo and a white recruiter came. They told me if I volunteer, they’re going to take care of my mother. They told me they’d pay to buy me a house like the white man’s, with running water-which I never got”. Then as a naïve, nineteen-year old Samuel Holiday got on a bus in Phoenix, Arizona, that then took him to San Diego, California, where he attended boot camp. He recalls hearing people crying at night because the training was hard, but “We Navajos were used to hard times because we live out on the reservation, so it didn’t seem so hard to us.”

Upon completing boot camp in San Diego he was transferred to Camp Pendleton in Oceanside, where he would begin his training as a Navajo Code Talker. Samuel Holiday was required to memorize thirteen pages of the “Navajo Code Talkers’ Dictionary”. There were four hundred codes in total and since they were sworn to secrecy by their instructor, taking the book out of the classroom was out of the question. With dedication Samuel memorized all four hundred codes within two months with the only explanation of being “told the reason we had to learn the Navajo code was that the Japanese had bombed Pearl Harbor.”

With his codes memorized, Holiday was then sent to Saipan, where he put his new skills to work. It was there that he participated in his first transmitted coded message “that led to the destruction of an entire Japanese convoy”, in which he was told “two days later that the entire convoy was wiped out, by using the Navajo code. That’s how dangerous the Navajo code was”. Of course the news of any destruction of any Japanese convoy was disheartening for Samuel because “they looked like Navajos”. He had his own experiences of being mistaken as Japanese himself. Samuel

recalls being told “The Japanese [are] sneaky, and they were coming in our lines dressed in our uniforms.” Holiday was incarcerated by his own fellow U.S. forces twice when he removed his uniform to bathe, it took individuals from his own group to identify and verify he was their own, “I look Japanese with no clothes on”. Although his fellow Marines had their own form of identifying him from their adversaries; they called him either “chief” or “Geronimo”.

Samuel faced opposition of varying levels of difficulties while being a Navajo Code Talker stationed in the Pacific; Iwo Jima, the Marshall Islands, and Tinian. Of those oppositions he faced during the war there is one that still greatly affects him today. He recalls of an experience waking up to a “numb feeling and dirt everywhere”. In one of the combat missions he was appointed to, a bomb exploded near him, which luckily resulted in only a permanently loss of hearing in his left ear.

However during my interview with Samuel Holiday he did not only share the negative aspects of WWII, but he also shared one specific positive and quite amusing story that a majority of Native American children can identify with. As a young child, Samuel was quite talented in the arts of using his slingshot. He would work on the development of his slingshot skills while herding sheep, this ultimately came in handy for Samuel and his fellow Marines when they were traveling from location to location eating the same food for quite sometime. They had just arrived in the area of Tinian when he noticed roaming chicken, with a rumbling stomach he acquired a slingshot and using the skills he had developed back home he shot a chicken! For the first time in several months he as well as others in his platoon lined up and ate freshly, cooked chicken.

Our very own local Navajo Code Talker then returned home after several years of service and returned back to civilian life not revealing to anyone the huge role he had in World War II. Samuel continued on with life and married his wife Lupita Holiday, in which they have 8 children; Helena, Herman, Carol, Lisa, Basha, Mabel, Cory, and Samantha. He obtained occupations with various employers; working with the railroad company, working as a police officer, working as a ranger for Monument Valley, and lastly working with Peabody Coal Company. For 23 years of living his life as one who served in WWII, he was able to finally reveal to his family in 1968, when the government declassified the Code Talker operation, his historical role he had in the United States history. Although it was till 1982 that the Navajo Code Talkers were given Recognition by President Ronald Reagan, who named the exclusive day, August 14th, as “National Code Talkers Day”. Since then the remaining Code Talkers have received numerous forms of recognition; a statue was created for them in Washington D.C., they were awarded the Purple Heart, received the Congressional Silver Honor, they have traveled throughout the world being recognized for their role, a movie was based on the Code Talkers and their role in the war, “Windtalkers”, and just the simple fact that they ensured the security of their own people and country on and off the Navajo reservation with our Navajo language is astounding.

Samuel Holiday’s monumental role in WWII could easily permit him to feel superior to others; however he is quite the opposite, he is a man of modesty and integrity, for he kept his secret of being a Navajo Code Talker confidential until he was authorized formally he could share his experience with his family as well as the nation. Even after years of being nationally recognized he still maintains his charisma of being a humble person. To permit a young adult, like me, whom he has never met before and to interview him and ask him personal questions about his life shows he is a person of good character. I greatly did appreciate this opportunity of interviewing Samuel Holiday and writing this article, it will remain a memorable experience for the rest of my life.





# LIFT OFF/NATIVE FILM REVIEW

By Ken Whitehair

Well, it has to be said. Out here, at Toh di Nash Zhe, how Navajo pass the time has changed. It used to be farm work, orchard work up the canyon. Now it's a 'critical appraisal' of visual art forms made by Native directors of movies and cinema.

The Monument Valley Film Festival, held here, was different and a FIRST! The DVD visual art showing was 3 days long. I attended one day, held 6,7, and 8th of July. Cinema can be an art form; it can also be propaganda. Watching a 'tribe' of movies about Natives was seeing ourselves in many shapes, colors, places, and at that time.

Watching visual artwork is actually real interesting. What I found of interest and surprise was the variety of subject matter Native directors found worth presenting. There were puppets like a leggo toy set, that 'acted', with voice dubbed in, and a plot involving the bad guys who would not release Geronimo's skull. Ok, payback time. This animation was satirical and comical. Cf Crazy INDN.

There was an intriguing Who-Dun-It. A Lakota female lawyer returns home for an emergency. At home, the strong female lawyer is haunted, vilified by being labeled 'apple', is helped and advised by a holy man. She begins to witness strange ghostly visions, and escapes through sheer intelligence, courage, and strength. Eventually the boy friend—a bilagaana (white man) who is possessive—shows his true colors. From the Skin world, everyone knows that what it looks like is not what it is. (Skin is from Red Skin) This work was in the 'what will happen next' category: suspenseful! This is a must see to appreciate. Cf Imprint. The horse, buffalo, and wolf were majestic!

Another work had as its theme, a romantic relationship gone sour, due to clan relationship. In this case the handsome couple—clan wise—were brother and sister—like having the same mother. The incestuous relationship was titillating but bound for disaster. Finally, the admission: We're the same Clan! The worse scene was where the beautiful young lady was dumped along a roadside, there to fend for herself. There was breakup. Navajo style: there is talk about clans on approach to marriage, and only different clans will do, which means no blood relationship, no consanguinity. I think what was raised was honesty in a personal relationship. Cf 5th World. Great scenery—didn't need Hollywood for this one!



Ever wonder what you do when you're asleep? This spooky movie was about a lost person, unable to talk, who still did grass dance when asleep. Another Skindian comes to the rescue. After the main character resolves a debilitating emotional trauma, he is standing by a window, while friend and brother look on: he looks toward friend and brother, knowing he is being watched, and says—WHAT?—like nothing unusual happened! Typical. This work says much about the emotional trauma experienced by many Natives. See it. Cf Sleep Dancer. Omaha Grass dance and singing was exemplar!

Of course, missionaries are a limited part of the Native experience, and a short work reflects such experience. A Navajo man and his way of life is insulted to the point of being accused of murder—a most serious charge! It literally floors the man. Daughters are helpless. The granddaughter recovers a picture of a longhaired bilagaana, Jesus Christ supposedly. I think the little girl was attracted by the guy's hairdo. How many times have Navajos seen and heard this? (and no charge of murder.) cf Conversion. The Navajo style was crème de la crème!

Then, a comment about drug abuse on a contemporary Rez. A member of the merry band of three, looking for self-identification as a good husband, resolves itself in tragedy. The lead-in scene is violent: it's a fight between jealous Navajo wife and drunk Navajo husband, with child looking on, terrified. A trauma occurs. This work is difficult to withstand; it's gritty. But its story is true many times over. One viewing is not enough to see the intricacies. Which side of the booze question are you? For it or against it? I'm against it. A must see movie. Cf Milepost 398. All Navajo cast with English subtitles—yummy fry bread!

A short comment was made about a Native woman who was a panhandler (beggar). The spare change woman runs into an IRS employee, who have in common what appears to be turquoise. The symbol of plenty—a cornucopia filled with commodities—is given to the woman. Events show she loses everything, except her sign and shopping cart. Her poverty is blatant as she picks up thrown away cigarettes. To her, tobacco or smoke or the act of smoking is also prayer, and she duly prays on the street of Austin Texas: she owes her existence to the Great Spirit. A thoughtful, reflective work: Splendid! Cf Share the Wealth.

The first film fest ended toward evening. It's a good feeling knowing there are Natives wondering how to show Native perspective, across income levels, across rural urban, young to old, sick to normal, beggar to ok, from sea to shining sea, and it seems always to come back to the mystical 'indian'. What I saw was what was called 'pan Indianism'. A unified effort to portray what is truth. And hard work it is. It's a new field. No rules—a sort of gold rush. All these works, their directors, actors, time, deserve our esteem. They have brought us another sign language!



# Hilfiger Donates To Recreation Center

**By: Melissa Kinlacheeny**

Having access to some of the world's most beautiful places, Tommy Hilfiger, a renowned designer known for his artistic creations of trendy and timeless ensembles for the most illustrious individuals of the entertainment industry to the conventional populations of the world, selected our very own Monument Valley to be used for the backdrop of his clothing line. Tommy Hilfiger selected the "seductive surroundings [and] intensely rich colors of Monument Valley..." to launch his "clean and classic collection" of his Spring '07 campaign.

As stated on his webpage as to why he chose Monument Valley, it was for the sole purpose of "The seductive surroundings [that] provide[d] the campaign with an air of warmth and intrigue. The intensely rich colors of Monument Valley allow our clean and classic collection to stand out against the alluring backdrop. It is truly captivating".

So, in order for Tommy Hilfiger to permit his "clean and classic collection to stand out against the alluring backdrop", on October 4, 2006, the clothing line asked the Kayenta Township for their permission in renting the Kayenta Recreation Center to store their countless rows of clothes and shoes that had yet to hit stores.

For eleven days straight the staff of Tommy Hilfiger and Industry Productions worked promptly in their short amount of time to produce breathtaking photos of models specifically flown in for their photo shoot.

Working primarily during the early mornings and evenings to capture the distinct light that radiated the rich colored rocks, "Four to five people stayed [at the Recreation Center]", as shared by



Pam Parrish, whom assisted in maintaining organization at the Recreation Center in the midst of the chaos.

From what she witnessed those who were assigned to stay assisted in putting the outfits together, supervising the clothing, and preparing food for the crew (mainly side dishes, they had a catering service parked outside the Recreation Center cooking their main dishes; steaks, hot dogs, chicken).

As an added bonus for the Kayenta Township, the rental of the Recreation Center resulted in a donation of \$20,000 to the Kayenta Recreation Center. With such a generous donation as shared by Jarvis Williams, the Community Involvement Coordinator, the Kayenta Recreation Center has used \$15,000 for the purpose of purchasing new fitness equipment; two treadmills, two spin bikes, a Four Station Jungle Gym, and a newly improved dumbbell set.



In addition to the \$15,000 purchase, they used the remaining amount of \$5,000 for renovation that includes the painting of the exterior and interior of the Recreation Center.

The renovation is underway with the group effort of the Construction crew of the Kayenta Township, volunteers of Holiday Inn, Ricky Gray and family, Jarvis Williams, Marcy Smith, Joann Begay, Jeff Greyeyes, and the youth of the recreation center.

If you would like to see the pictures of the Spring '07 Tommy Hilfiger campaign visit the website <http://usa.tommy.com/opencms/opencms/advertising/globalcampaign/> to see the "breathtaking beauty and grandeur of the great outdoors", our very own Monument Valley!



# KAYENTA 4TH OF JULY RODEO RESULTS

**LONG-GO RESULTS**

BREAKAWAY ROPING	PLACE	CONTESTANT	TIME	\$ WON
1	April Willie	2.98	\$ 523	
2	Devyn Dennison	3.01	\$ 433.00	
3	Roqi Lee	3.4	\$ 343.00	
4	Kelley Fowler	3.81	\$ 253.00	
5	Kimberly Begay	4.02	\$ 162.00	
6	Kassidy Dennison	4.19	\$ 90.00	

STEER WRESTLING	PLACE	CONTESTANT	TIME	\$ WON
1	Kyle Smith	4.43	\$ 501.00	
2	Donovan Yazzie	7.05	\$ 415.00	
3	Jacob Antone	8.39	\$ 328.00	
4	Lyle Charlie	11	\$ 242.00	
5	Chuck Dixon	14.39	\$ 156.00	
6	Randy Claw	15.27	\$ 86.00	

TEAM ROPING	PLACE	CONTESTANT	TIME	\$ WON
1	Derrick Begay Rudy Yazzie	6.52	#####	
2	Victor Begay Aeron Tsinjinjinie	6.96	#####	
3	Cody Hunter O.J. Williams	6.99	#####	

BARE BACK	PLACE	CONTESTANT	SCORE	\$ WON
1	Jacob Etsitty	76	\$ 331.00	
2	Benny Begay	73	\$ 248.00	
3	Wilfred Kaye	72	\$ 165.00	
4	Philbert Betory	70	\$ 83.00	

BULL RIDING	PLACE	CONTESTANT	SCORE	\$ WON
1	Ryan Bitsui	87	\$ 709.00	
2	Rico Rocardo	82	\$ 586.00	
3	Tyrell Harvey	81	\$ 464.00	

**Short-Go Results**

BREAKAWAY ROPING	PLACE	CONTESTANT	TIME	\$ WON
1	Yolanda Nez	2.79	\$ 262.00	
2	Roqi Lee	4.26	\$ 216.00	
3	April Willie	4.42	\$ 171.00	
4	Kimberly Begay	4.62	\$ 126.00	
5	Vannessa Paul	5.73	\$ 81.00	

STEER WRESTLING	PLACE	CONTESTANT	TIME	\$ WON
1	Donovan Yazzie	3.94	\$ 251.00	
2	Lyman Succo	6.02	\$ 209.00	
3	Kyle Smith	6.42	\$ 164.00	
4	Randy Claw	9.86	\$ 121.00	

TEAM ROPING	PLACE	CONTESTANT	TIME	\$ WON
1	Andre Beard Brian Lucero	7.03	\$ 916.00	
2	Derrick Begay Rudy Yazzie	7.17	\$ 758.00	
3	Gary Monroe Art Sells	8.58	\$ 600.00	

BARE BACK	PLACE	CONTESTANT	SCORE	\$ WON
1	Benny Begay	76	\$ 165.00	
2	Nelson Tsosie	73	\$ 124.00	
#####	Wilfred Kaye	69	\$ 82.00	
#####	Jacob Etsitty	69	\$ 82.00	

BULL RIDING	PLACE	CONTESTANT	SCORE	\$ WON
1	Ryan Bitsui	82	\$ 354.00	

**AVERAGE**

BREAKAWAY ROPING	PLACE	CONTESTANT	TIME	\$ WON
1	Yolanda Nez	7	\$ 523.00	
2	April Willie	7.4	\$ 433.00	
3	Roqi Lee	7.66	\$ 343.00	
4	Kimberly Begay	8.64	\$ 253.00	
5	Vannessa Paul	10.47	\$ 162.00	

STEER WRESTLING	PLACE	CONTESTANT	TIME	\$ WON
1	Kyle Smith	10.85	\$ 501.00	
2	Donovan Yazzie	10.99	\$ 415.00	
3	Lyman Succo	21.57	\$ 328.00	
4	Randy Claw	25.13	\$ 242.00	

TEAM ROPING	PLACE	CONTESTANT	TIME	\$ WON
1	Derrick Begay Rudy Yazzie	13.69	#####	
2	Cody Hunter O.J. Williams	15.77	#####	

TEAM ROPING	PLACE	CONTESTANT	TIME	\$ WON
1	Derrick Begay Rudy Yazzie	13.69	#####	
2	Cody Hunter O.J. Williams	15.77	#####	
3	Art Sells Gary Monroe	16.19	#####	

BARE BACK	PLACE	CONTESTANT	SCORE	\$ WON
1	Benny Begay	149	\$ 331.00	
2	Jacob Etsitty	145	\$ 248.00	
3	Wilfred Kaye	141	\$ 165.00	
4	Nelson Tsosie	139	\$ 83.00	

BULL RIDING	PLACE	CONTESTANT	SCORE	\$ WON
1	Ryan Bitsui	169	\$ 709	

Short-Go Bull Riding Contestants Received Ground Monies for the Short and Average of \$206.00 Total Amount

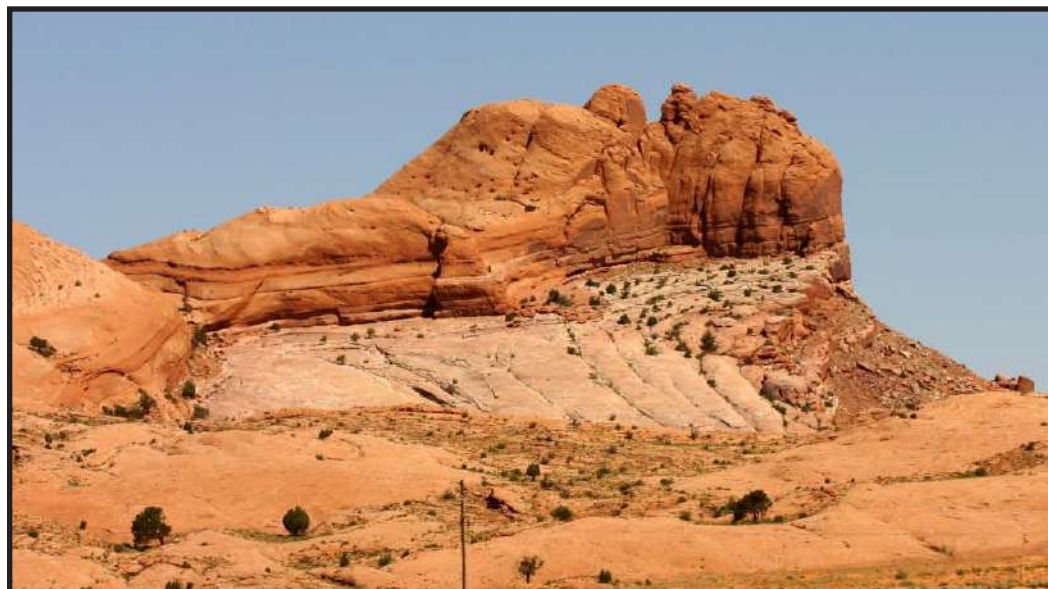
**KAYENTA TODAY**

**ALL AROUND COWBOY  
DONOVAN YAZZIE**

**RODEO OFFICIALS**

JUDGE - DENNIS CLAW  
 JUDGE - HERMAN SPENCER  
 TIMER - JULIANA GEORGE  
 TIMER - ARLENE FRANCIS  
 ARENA DIRECTOR - LOU ANTONE SR.  
 RODEO COORDINATOR - JJ YOUNG  
 RODEO SECRETARY - BRENDA HARVEY

*Submitted and prepared by Brenda Harvey  
 NNRC Secretary/Treasure and Alternate*



## KAYENTA'S 2007 4TH OF JULY RODEO A HUGE SUCCESS

This year we had 390 rodeo contestants participate in this year's Kayenta 4th of July Rodeo. It was the second largest entry this rodeo has ever had. Each year, the Kayenta 4th of July Rodeo continues to grow each year. We had over 6000 rodeo spectators and two huge fireworks. The spectators loved the rodeo and fireworks. The Kayenta 4th of July Rodeo has become one of the largest rodeo on the Navajo Nation. The rodeo contestants loved the rodeo. The awards are great. Event champions receive a saddle and the All Around Champion received a Three Horse Slant Trailer. The rodeo fans and rodeo sponsors make the rodeo a success.

The Kayenta Township and Kayenta Chapter are to two biggest sponsors of the Kayenta Forth of July Rodeo. The rodeo sponsors such as Kayenta Wells Fargo, Kayenta Family Chiropractic, Kayenta Holiday Inn, Kayenta Burger King, Kayenta Hampton Inn, Kayenta Community School, and Arizona Department of Transportation make this rodeo a huge success. The rodeo sponsors continue to support this rodeo annually.

Mr. Donovan Yazzie won the All-Around Trailer, won the Calf Roping Championship, and he was runner up in the steer wrestling event. Mr. Yazzie's total prize money and award equaled \$13,400.00.

We had a stand room crowd on July 4th, 2007. The event champions told the spectators that Kayenta was the rodeo to attend during the 4th. The crowd support was great and the rodeo was well organized and coordinated.

Next year, the Kayenta 4th of July Rodeo will be held on July 02-05, 2008. The junior rodeo will be held on July 02, 2008 and the All Indian Rodeo will be held on July 03, 2008 to July 06, 2008. The Kayenta 4th of July Rodeo has been awarded Rodeo of the Year for the past four years, and it looks like they will be awarded the Rodeo of Year award for the 5th time in 7 years. This rodeo has been a community event and the community continues to support this rodeo annually.

This 4th of July event in Kayenta continues to grow. For example, we have a Parade, Pow-Wow, Song and Dance, Free BBQ, and golf tournament.

See you all at the 2008 Kayenta 4th of July Rodeo.

Sincerely,  
**Frank Charley, President**



# KAYENTA 4TH OF JULY FESTIVITIES





# Film Festival is highlight of 4th of July Festivities

By Jarvis Williams

KAYENTA- "This is just the first year and we want to do it again next year" remarked Shonie Delarosa to the audience as he closed the 1st Annual Monument Valley Film Festival on Sunday evening, July 8. With the other events taking place during the 4th of July weekend, the Monument Valley Film Festival proved to be the highlight of the festivities in Kayenta. With films running all day, the film festival brought in over 500 people for the weekend.

The film festival was created to display and promote the cinematic talents of Native Americans, both local and regional. Film festivals are normally organized to launch the films of actors and directors for film fans, movie buffs, and other movie professionals.

The films were sent in to the festival organizers, Shonie and Andee Delarosa. Mr. and Mrs. Delarosa, who are most noted for their recent film, Milepost 398, which debuted earlier this year, have in the past put together film festivals for other organizations so their past experience made this year's film a successful one.

Some films made their debut at the film festival such as "Horse You See", which was a 7-minute short film about a Navajo-speaking horse named "Ross" (a great film for the youth). Director Melissa Henry was on hand with her family to discuss the film with the audience which was a great experience for the crowd.

The festival did not fall short of content as the many of the movies touched on a wide range of topics, such as a humorous look at the romanticized Indian or modern perception of clan relationships and Indian self-identity in the modern world. Some were short films such as, "The Last Great Hunt" (10 minutes) and "Share the Wealth" (7 minutes) to full length films such as "Imprint" (88 minutes) and "Mile Post 398" (110 minutes).

The films were a treat for the local crowds as it was offered freely as a part of the 4th of July Activities. Many film festivals that focus primarily on Native American issues or directors are not found in this area so this film festival is very unique for Kayenta and the surrounding communities.

In terms of content films such as, "Fifth World" directed by Blackhorse Lowe exposed the tension and conflict of clan relationships in a contemporary setting on a personal and social level. Other films such as, "Crazy INDN" directed by Ian Skorodin displayed an animated action-comedy of a Native American's personal attempt to retrieve the skull of Geronimo from the hands of the federal government.

As Mr. Delarosa stated, "We wanted the films to create discussion among the viewers" in regards the content of the films.

Overall, the film festival was great addition to the 4th of July activities and allows for visitors to gain a better sense of filmmaking and filmmakers. The hope of Mr. and Mrs. Delarosa is that the film festival will grow larger in audience and film participation.



Many of the film makers were on hand to answer questions and hear comments about their films at the Monument Valley Film Festival during the 4th of July weekend.



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