

*transcripts from a*  
**FORUM on BLACK MESA**



JULY 10, 2005 AT THE HIVE  
FLAGSTAFF, ARIZONA

## **FORUM on BLACK MESA:**

“Corporate Globalization’s Impact on Indigenous Cultural Survival”

On July 10, 2005 Black Mesa Indigenous Support initiated and loosely facilitated a public speak-out in Flagstaff, AZ, concerning the issues currently faced by the Mesa and its indigenous inhabitants. A number of people from Black Mesa made the long trip to Flagstaff to speak about the present state of the relocation process, the coal mining and the pumping of groundwater by Peabody Coal. And ultimately the struggle to maintain a traditional life on the land in the face of these. As the meeting was located at the foot of Dook’o’skliid, the San Francisco Peaks, the plan by Snowbowl ski resort to begin using Flagstaff wastewater to make snow and the Forest Service approval of that plan was also well discussed. The connection between the two issues was clarified by several Dine’ elders. Representatives from organizations working on related issues spoke as well, including the opposition to the proposed Shiprock Power Plant, the Save the Peaks Coalition, The Black Mesa Water Coalition, and the Haskell College anti-Roads campaign (Lawrence, KS). Also Dennis Kootsie represented for traditional Hopi from Hotevilla in support of the Dine’ speakers.

What you hold in your hands here is a number of selections from the speakers on that day. A full tape of the event exists and we can make copies for people who is interested. The purpose of this publication is primarily for outreach and education to those not familiar with the issues or looking for an “update”. To encourage them to support the struggle to protect the sacred mountains and the traditional way of life for the people. Then also for the people on “The Land” (Black Mesa) who did not attend the forum, to let them know what’s being said on their behalf. And finally, for the historical record, for the future generations who might wonder what was going on back then. That they might learn something from their elders and what they were struggling with way back... now.

Please read this little book carefully, and think about it seriously. A lot of work went into it. A lot of work and a lot of struggle went into every word that these survivors of the white invasion and occupation are sharing with you. As grandma Rena says, “Kóhoot’éego át’é sha’áłchíní. T’áa hazhó’ó baa ntsidaahkees. Ts’ídá yéigo baa ákodaohsin. Índa kóoní nihináál ch’íhoot’áa náada’iyoołniih ha’ní, yéigo sodadootzin, índa t’áa yeigo ádaah’tí.”

Roughly,

“This is how it is, my children.

You need to think about it very carefully.

You need to realize it fully and totally.

You need to make an offering and pray about it as hard as you can.

And then you need to *do it*.”

-o. johnson, a volunteer with Black Mesa Indigenous Support

8/1/05

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**Translations by Sheep Dog Nation,  
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Áko, díí k'ad shíni hazlǵǵǵáá doo diists'a da. Ádin, áádóó shíni hazlǵǵǵ. Áádóó k'ad éi doo naagháhá da hazlǵǵǵ, kǵǵ. Kǵǵ haz'áádóó, Díí anít'i' t'éi biyi'dóó áádóó éi adishní. Anít'i t'ahdii biyi sédá, shí. Áádóó ch'ideeshnéhǵǵǵ éi doo bee sohdeesh'ǵǵ da. Háálá t'éiyá, doo shik'inaalnishí da. Ádin. Ákwe'é t'ei bee shaah nááhóót'iih. Dibé éi ła t'ahdii shee hóló, ǵǵ dó', béégashii dó'. Éi doo yádaakti'góó t'áá éi shik'éi'go ntséskees. Áádóó, sha'átchíní daníliinii éi ła adahaazná. Éi altso adahaazná íyisíí sha'átchíní, t'áá shihǵǵǵ. Éi shǵǵ háadida bighan. Áádóó doo ayóo shich'ǵ ndaakai da. Haashǵǵ hoot'ǵǵgo t'éiyá. Kǵǵ bee anááhóót'i'ǵǵíí át'éé ła. Áádóó t'áá hó da' hach'ǵ anááhóót'i' jileeh, ła.

Áko díí kéyah doo baa saad hólóǵǵáá sáanii ayóo anoolingo ndaakai lágo baa ákoniizǵǵǵ. Sáanii yéé ádíǵǵ. T'áá nléi t'áá dízdiin dóó ashdladiin t'áá áadi dóó nbéédahahááh diné da ákódaane k'ad. Shíni hazlǵǵǵáá sáanii doo ádíǵǵ da yeigo níłk'aazgo níchíł ndi bigodata'dóó yaago bik'ída'deesdizgo nda'niłkaad bitsii ts'ídá dleesh ndahalin. Náhást'édiin daats'í béédaahaigo áko bigish dahóló yas ndeziid, hááhgóóshǵǵ. Yas yii dadil'eezgo dibé yich'ááh ndaakai. Íidáá na'neeskaadgo ákodzaa doo kódooniid da, azeé anéłna dó doo ha'níi da azeé baa ná'niłgo doo ha'níi da. Áko íidáá átchíní nishǵǵǵ'go ákót'éego hastóí dó' dabitsii daalgai, éi t'éi dó deifkáah da ǵǵ bíł deifldosh ǵh. *Nchxiłgo*. Nléi Ch'íníł' hoolyéédéé yishááł nt'éé kojigo, nléi kojí, k'ad éi Page hoolyé. Íidáá, t'éiyá Jádí ha'bitiin hoolyéédáá, 'áadi shik'éi kéédahat'ǵigo ákǵǵ yishááł' daanǵigo deikáah ǵh. Áko ts'ídá shǵǵ daats'í ayóí ákonoolningo daats'í haz'á ła atah honiigai ndi doo ha'níi da. Díǵǵí áhoot'éédáá áko shíni hazlǵǵǵ.

## TRANSLATION

The elder here, her name's Pauline Whitesinger. She's one of the individuals out of about 20,000 that have been affected by the relocation policy from back in the mid-1970's. She's talking about how relocation has affect her people. The word relocation, as far as what she sees, what she understands, is considered the superior policy among all other policies that deal with human removal. It has really affected the life. The life before the relocation policy was way different than the life she lives today. The way she sees the environment, the way she sees her community is nothing but emptiness.



That's why she wants to say that relocation is no good. She wants such policies to be done away with. So with this emptiness she only has her sheep, some horses and some cattle. She feels like these are the only people she can talk to. Even though they don't understand... maybe they do, but this is her family. This is how she lives out there. "However, I have children, but most of them have moved away or relocated, This is how when you are an elder, at this age, with this emptiness, this is your handicap of being abandoned. And this is how we

live out here. You face obstacles every day, all kinds of hardship. And in the old days it was way different. When I was growing up I saw women, all kinds of healthy womenfolks, even women that were ninety years old with hair just like white snow or white clay. And pushing the snow around, two feet of snow around ninety years old pushing the snow around with her cane to make a trail for the sheep so they can get back into the corral. Back in those days, nobody said, “this woman fell down and hurt herself”. Women were strong.” That’s what she remembers. “You never heard about, ‘this woman’s on medication, the doctor told her to stay inside and be careful’. These were ninety year old women who’d never been to the western hospitals. Never been examined by a western doctor. They were pure, living in a pure life. This was before relocation. Life expectancy was very long. Life expectancy has been decreased. And this is what relocation has done to us.”

K’ad t’éiyá, díí t’áá shí t’éiyá dinék’eh yáshti. Áádóó sítsoóké éí doo diné deidiits’a da.

Bich’í haasdziihgo t’óó  
 adadik’áásgo naazii t’eh.  
 Nagháígóó ata hodoonihii  
 hadaaghal bimá hadaaghal, bizhé’é

**Éí daats’í óolyé, t’óó  
 hoł hodiilkq.**

dó’ hadaaghal, Shináíí dó’ t’áá ákóhoot’é. Áko saadéé ádin. Nahgóó ha’át’íida bich’í i’dool’aatgo hoghangí ndoodáatíi, áká adoolwohii

ádin. Kót’ée góne deíníikááh, díí sáanii doo da’íilta’á éí t’áá nihí t’éiyá. ákót’éego nihíł dahwéelzhíish. Áádóó díí kéyah baa saad hólónígíí, doo baa saad hólóógóó doo bee nihé’ets’ihgóó k’ad ninááhoot’é kwe’é kónááhoot’é doo nihidi’niigóó, t’áá áko shíí sáanii koniidlqó nt’ée diné da shíí honii... hadaastihígíí hólqó doo nt’ée. Ákwíinisín éí nát’áajigo ntsmáskées. Kodóó náána náasjigo t’éiyá, nihitsóóké éí háadishíí ła da’tsístł’ááyáago ında hadoodzih. “Shichó hólqó nt’ée, nihicheii dó’ t’áá hwiłtsá” didoonił. “Áádóó shináíí da hólqó nt’ée” didoonił, haa shíí yit’éeshíí kódidoonił, doo shíí éí t’áá át’é da. Éí, éí t’áadoo shíł hojoolne da. T’áadoo shíł chíhozhní’áa da”, didoonił. Áadi éí nihik’ihodidoot’aał. Ałk’idáá sá

danihiigháago éí nihik'ihát'áago Ákót'éego shí baa ntséskees. Áadi nt'éeé bídeiikáah da hadadoodzih, áadi tsístl'ahazkaigo índa. Áko índa nát'ájigoinée haashíí nízadi bintsékees da níkidadoolwoł. Áádóo díí kéyah, díí bikéyah éí ahádin.

She said living under the policies of relocation makes you think about a lot of things, not only what's happening to you. Part of the stress is that you think about the old days a lot. "As I have mentioned about the strong womenfolks, there were also strong men, beautiful men, back in those days that had white hair. They rode horses all the time, they traveled distances using horses. I think about how strong those people were. I've seen many travelers come through our area of the land and stop in and people would be kind to them, make dinner for these strangers that came through. Men would say, 'I'm on my way to Antelope Pass (near Page)' or, 'I'm on my way from Chinle. I have relatives way out there and I'm gonna go visit them for a while'.

"I feel like I'm the only one that can speak the dine language. Our grandchildren and great grandchildren cannot give us answers when we talk to them. You ask them something and they just shrug their shoulders". Like they're doing Yoga or something. That's the only answer they give you. So that's the way she lives and its hard to be the only one speaking Dine because you can't instruct them to say, "take the sheep out at this time", or give instructions about the chores around the land. So its hard to maintain the lifestyle out there because our language is being lost. She says, "So I guess that's what they mean when they say in the old days that you've been defeated, you've been conquered, your whole world has been leveled. That's kind of the way I feel in my life right now. Our lives have been leveled. This is the way that we live and this is the way that our journeys are under these policies today. If there were no relocation...", she thinks, or just her hopes for the future, "someday we will start to have strong people again, strong womenfolks." This is what she would hope for. And even old people would be strong again instead of being sent of to nursing homes, and we would have all the old folks with us,

even the very old ones. She also says that some day the young people are going to say, "I had grandparents, A long time ago I had a grandfather. I had nalis and soon." These grandkids are gonna start saying these things. Maybe not a lot but some of them. "And they are gonna blame us," she says, "even though we've been gone a long time. My grandchildren are gonna blame me. They're gonna say, 'well, she never taught anything, she never left anything.'" So this is how she feels today. And this is gonna happen. There is no way that it cannot happen. Some day they're gonna face some hardship and they're gonna be looking backwards. So I'm kind of looking at what the future has to bring.

Díí shí t'éiyá, baa ntséskeesgo díí bee nihaa saad hólónígíí, kéyah ha'nínígíí, ts'ídá yéigo álchíní nilínígíí t'áá yéigo da'íilta'ígíí t'áá daats'í ts'íid doo deeyáhígíí éí dó'nihaah dajóbé. Wónáásdóó éí at'ééké, háadishíí éí t'áadoo yishchíí da áadi shich'ááh naaldzilgo shí éí kodi sédáa doo jiní nahalingo kóq da'ahijigá ha'níigo ákóq ahikááh. Da'ahijigá ha'nínígíí bił ahíiltsood. Kéyah baa saad hóló nihí kodi dó' ákónihidil'í. K'adéęni t'óó silao bił danihi'diiyeeh. Kodi yéęni áłtso háadishíí adanihizyóq daats'í t'áá shóq doo daa t'áá ájít'éhégóo daats'í anáhizhdookah. Kóq da' baa ntsáhákees. Ts'ídá yéigo ntsáhákees doo ééhozin da. T'áá ájiiyáago, t'áá ajiyá t'áá ádazh'dit'ahji hach'í nahwiłná. Áko díí nléí tó wónaanídi diné anáánaásdijid ha'ní...

This is, I think it's a good thing to try and understand what its like in the mind of someone who is facing this relocation policy all the time, 24/7. That's how a lot of these traditional people are. The way that they see the world from within their own communities and looking at outside. She continues to say, "Under the relocation policy has also broken up the family structures. It doesn't provide a setting where we can give traditional teachings to our grandchildren. That connection has been severed through these relocation policies. One example is that our children have been taken away. 'They are going to be educated and they are going to be used for our own purposes,' is what we are told. This was made to be the



law. Then they say, ‘I can use your daughter. I can make her into a soldier to go fight this war in Iraq.’ This war is attached to the relocation. They are very similar. We face an army of soldiers if we try to do anything, And before long we may well face an army of soldiers for doing nothing, that will start enforcing the relocation law. ” This is how she feels like there’s no peace where she lives. The relocation policy has done this. She also wonders if those who have been taken will someday be free, someday free to return to your homeland. She said, “This is what you think about even down to the very minute of the day. Even as you are trying to enjoy a peaceful meal. When you’re ready to take that bite of food, this is on your mind.” So it’s not a pleasant thing when you’re under this policy and you want to forget it and just think about the good things but it’s very very hard.

She wanted also to say something about an issue that is happening here, that is happening near this community...

T’áá nléi nihe’ezis biyi’ góne’é nda’ach’id, k’ad. Áadi, nléidi nihitáidíín siitsoozgo éi nda’niitso’go háadadiitsoos. Díí nlaáhgóó ahidoolgáá. Díí t’áadoo nlińi dago daats’i át’é. T’óó ákót’áo éi baa ntséskees t’ah nt’ée náahosidéts’áá. Asdzání niljigo haadzíí. ‘Nléi, Naak’o’ostfíd éi ndidoogoł’. Áko nt’ée, haashíí yit’éego baa ntsidékééz, áadi hadzoodíí ha’nó. Hapitcho éi yiiłtsá, naaltsoos aseezíni bikáa’ii. T’óó baa iihgo nihá hadzoodzíí. Ch’óoshdáádáá nihe’ezis bii’nizhdílnih. K’ad nt’ée éiyá nihichaanígíí baa saad hodzishíí. Éi biyaa dah deeshnih doo. Nihichaanígíí kwe’é choidoo’iłł, Naak’o’ostfíd baahgi nihijini. Hait áosh éi asdzání jiljigo, éi ákót’áo nihiji’aa’ doo? Sáanii shíí jiljigo dine doo abijiníi da. Nisin. Áko Ndíshchíí binant’a’i jilj, ha’ní. Ndíshchíí wolyéeiidóo hazłł shíł bééhozin sin hazłł ndi shíł bééhozin, Doo diné áyiilaa da, éi. Doo bíla’ashdla’ii binaashnish da, éi. Kót’éego t’éiyá, nihimásání, nihicheii da t’áá yaa ch’idahwiiz’á. Ha’at’éegoósh binant’a’i jilj? Baa náá’iiniihéé naat’áanii yee ádaat’é. Doo shíí t’áá adzaagóó baa yádjiłti da. Biniinaago éi ákóq k’ad nihich’i nináhodiiltłi’. Áko díí k’ad éi t’áá aanígóó t’áá ákót’éego t’áá hazhó’ó doodahá góne nihidínołkałgo át’é. Hataahii éi doo bi’íists’áa da!

She is saying that the way she sees this issue with the desecration of the mountain and she feels it, even though she is isolated and doesn't get much of the information, is she feels that the government is digging in her medicine bundle. They're feeling around in there and they're pulling out certain things, they're pulling out the corn pollen, the most sacred offering

**T'áá nléí nihe'ezis biyi' góne'é  
nda'ach'id, k'ad. Áadi, nléidi  
nihitádííin siltsoozgo éí  
nda'niltso'go háádadiltsoos.  
'Díí nlááhgóó ahidoolgáá!'**

She feels that the government is digging in her medicine bundle. They're feeling around in there and they're pulling out certain things, they're pulling out the corn pollen, the most sacred offering thing that we have, and throwing it away, saying, "That is useless anymore, in this century. You guys don't need it, there's a better belief for you".

thing that we have, and throwing it away, saying, "That is useless anymore, in this century. You guys don't need it, there's a better belief for you". This is how

we're being treated. According to the people who are making these proposals and these policies to expand operation on the mountain, to use wastewater to make snow, that has no worth, the corn pollen. She hears that there are women involved in this decision and planning to carve up the sacred mountain and then they are saying to take human feces, and use it up on the mountain. She says that this is very embarrassing to her as a woman. She is ashamed that a woman would make such a decision to harm the mountain. To harm life. It is disrespectful to hear that a woman is making this decision. And the Forest Service. They call themselves administrators of the forest. They do not know nothing about the forest. "What I have learned as an indigenous person is that we Indian people know about the

forest. The ponderosa tree is very sacred to us. We know the stories about them. We have knowledge like this that has been given to us by our ancestors. The real administration of the forest is located in a prayer. It is in the practice of offering corn pollen for the use of even the tiniest piece of a ponderosa for a ceremony. And in the sacred stones that we offer, this is what is called



“administration of the forest”. If there are human beings who are gonna make policies about these forests, and if we dispute and fight over it and one wants to exploit it, then the forest will administer itself. This is already underway. The flames are working their way towards us and the smoke is in the air.” So this is what we live under as traditional people. Even if it’s happening out here, it is affecting her. It is felt through her medicine bundle. I think this is a concept that is really difficult to understand. For this last part she is gonna talk about the coal mining up there.

Áko éi baḡaḡ na’ageed doo biká hasti da. Éi shíí biniinaa nihilid’ wóshdée nihidi’ní. Nisin łeh. Dził Ijiiin asdzáá bizid baḡaḡ nda’digeed, bijéi baḡaḡ nda’digeed bits’áádóó biká ádeezt’i. Nihits’áá da’dziisxíí’go, T’óó nihil hadoołdas nahalin. Bijéi hadadzis’á, hazhó’ógo. Hazhó’ó bitsáá dahojííyáá. Éi shíí t’éiyá naalyéhé shíí át’éego, éi nılch’i halne’é biyi’ji t’óó diists’a. Nihí, há’ída’haye’nil. Joe Shirley joolyéhígíí nılch’ihalne’é biyi’ji shináál hadzoodzíí: ‘hada’agédígíí hada’ohgéed díiniid’

jiní. Doo ákót'ée da. Doo éí biniyé háá'ída'iye'níl da. Nihich'ijígo dzizjii doo biniyé' Ákót'éego haa ntséskees nt'ée. Dził ljiin, asdzáá, da'dziisxjii'go, doo yá'át éeh da. Tó t'áá ádin. Díí shí sédáhigi tó t'áá nléi wóyah hadaazljií leh nt'ée nléi Tónaneesdízi bich'í tó ákóq daniljií leh nt'ée bikooh góyaa. K'ad éí tó ádin. Ahbínigo tóogi náshdááh. T'óo naazká. Ákót'é áko 'tó éí hóló' dajiní. Doo éí hólóq da. T'áá altsogóó tó ádin tó hadaazlíní t'áá shiidáa'dii tó hadaach'i'go doo ándaadijéhéegóó ádaadin t'óo dahazgan. Éí lá yéigo shí diish'á. Leejin hada'agédígíí ní'ályaa'go. Naanish shjii dahóló. T'áá háágóodashjii naanish dahóló. T'áash éí t'éiyá naanish? Nahgóó shjii naanish dahóló. Doo éiyá nahasdzáán biyi'jii yigoł da. Doo bee nihá haz'áa da. Nléi diné nihi'di'nínígíí. Áádóó Bilagáanaaígíí éí t'áá iiyisíí bíhólnííh éí hanádzihgo bíhólnííh ahée'iikaah dooníhígíí doo yá'át'éeh da. Jó ákon: tsístł'adanihizh'eezh. Áłchíní da'ífta'áa t'óo háadi shjii t'óo ádjiił, ha'ní, áko. T'áá hó ajít'í.

She's talking about the Black Mesa coal mining by Peabody Western Coal Company. She lives about 15 miles south of there as the crow flies. It's very noticeable because every time they blast you see the clouds of dust and smoke coming up on the horizon. In the morning you have the petrol exhaust and the dust from the blast settling down in the canyon, Blue Canyon, in that area where she lives. So she says that the land that she is living on is also affected by the coal mining. To her people there the land is called *Dził ljiin Asdzáá*, the dark mountain woman. This is how they know this land, the Black Mesa area. She is a great spirit, this is what she was told. Today she is also being disrespected with the coal mining operations up on top. Again they are taking a precious thing from her body, a sacred thing. It is a similar thing to the forest service saying that we want to use your urine up on top of the mountain. The coal mine is carving out this Great Spirit, that is a physical being, that is alive; that breathes, that thinks. Our very mother is being carved up there. They have dug into her body and extracted chunks of her liver and they are carrying them off.

Maybe bits of her lungs as well, taking that all out. We know that once her internal organs have been extracted that humanity is gonna start experiencing all kind of diseases from this. From this thing that they did, from butchering the mother alive. If the mine is further permitted or expanded, the coal company will eventually kill her. Once she dies, there will be nothing left inside of her and her body will collapse. We will go with this collapse and we will be buried within all this rubble at the bottom of this sunken collapsed area. This is what can be expected if we allow the mining to continue. Eventually they will pull her heart out and that will of course kill her.

Its like they are just eating all the things they are taking out.

We understand as indigenious people that all the things that are taken out are precious things. But it doesn't mean that we should exploit it. They are precious. They are sacred. They all have to interact amongst themselves in order to provide us life. The Navajo Nation government are supporting expansion of the mine. We heard that they are in agreement with the coal company. This collusion will continue to affect the water. "For many years I have lived next to a big canyon. And in the bottom of the canyon there was a little stream that flowed year round. Now I take the sheep down there and there's nothing. Nothing's flowing anymore. Its' been like this for several years now. The seeps on the side of the cliffs have dried up. A lot of the natural springs too. There were places where you could go and just dig a few inches with your hands and water would start coming out. Now you go there and there's nothing, just a basin with dry clay. Where several years ago there was a clear blue pond, now there is a cracked, dry dirt. This is how we are seeing it and we are witnessing the effects of what the coal company is doing. The mine has to be closed. The mining has to be stopped. Yes there is employment. Yes there is wealth in terms of money. There are jobs that are gonna be lost. We understand that. If our communities could be more innovative and creative we could create other jobs that would fill this need rather than just go on

butchering the mother. With the mine we continue to allow Washington to rule us, and let ourselves think that that is the only brain that we can live under. This is not so. They are robbing us of our children as we go along blindly with their plan about the coal. Sending them off to fight that war. This is what they have done to us and what they continue to do to us. So we should put an end to this mine, I think.”

That is what Pauline Whitesinger wanted to say here today. Thank you.

RENA BABBITT LANE, Naakai.

Díí yee' kodóó hadíídzih shi'di'niigo haasziih, sha'álchíní. áádóó sítsoóké danohłínígíí shíí t'ahałdįh. Kóoní bee sit'éego t'éiyá Dził Ijiiin naaznil. T'áa íyisíí doo bóhonéedząą da, ákót'éego. Nihida'diil'á ts'ídá t'áa áwołí bee. Doo lá dó' doodahági át'éego nihidaha'áa bilagáanaa wolyée. Doo dajįooba'da. Nisin. Biniinaa doo ashoshgóó niyiłkaah. K'ad díkwíí shíí náhai, t'áa ákót'éego. T'áa íyisíí bił deiniikeeh. Ha'át'íí lá yówéé át'éego, t'áa sizíí dóó, doo ádił danidłíígóó Diyin bídahwiidla da nisin, Bilagáana. Bee ízhdiits'a biniiyé t'éiyá hwééneestł'in shíí. Hatsiits'iin doo hanáa dóó hachłh Éí shíí bee diné jinél'įigo nabik'intsídzłłkees łeh. Ákoho ts'ídá t'áa áwołí bee doo dajooba da. Há át'íí da yówéé át'éego. Áadi na'iiniit'éego t'áa ałtsoní dabiniłłá. Áko hait'áo doo hojooba' bee nihaa ntsídeikees lá nisin? . T'áa aaníí éí hane hane'déę díí yich'idígíí éidiígíí t'áa aaníí. Háálá kóoní baa náada'ayiiizniih t'áa'akwííį. Baąhdéę éí nisaahiits'a. Nihee daats'I nahodoołtįł íłįigo. Choo'įł daníł'įł łeh dził nihidziil. *Nihimá*. T'áa ánoht'e nahaszáan wolyéii nihimá át'é. T'áa ániiltso shíí bikáa diidłh Dóó t'áa aaníí éí nihá ałtso. Dóó t'áa aaníí t'éiyá bikáa k'ééda'diilyéego kodóó, yá'át'ééh, ch'iyáan wolyéii bikáa hóló. Kóoní kót'éego kééhwiit'į. Łł bikáágóó índa télíi. Kóoní éí chidí bił danizhóní yee nó. Éí chidí yéę nihaąh adajit'į. Áádóó éiyá Bilagáanaa t'éiyá deidiits'a'go ádajilaa. Áko éí k'ad álchíní yéę doo nihidiits'a da daazłł. Doo

danihidiits'a da. T'áá akóó kóó shimá yaa hoolne. 'Átsé bimá haaghal, bizhé'é haaghal leh,' nígo ts'ídá t'áá aaníí, t'áá ákót'é. Áhoot'éego áhoot'é.

K'ad éiyá t'áadoo biniyéhégóó tó nichó'ó hadaazli'ígíí ha'át'íí biniyé aadi t'éiyá, ha'át'íísh bee baa nízhdiiikai? T'áá aaníí íyisíí hanii doo ntsídadzikees da doo áhojilyáá da. Dził hoolyéii ayóí ó'níinii óolyé. T'áá ałtso bich'í diyinii baąh hóló. Bee nahagháhá ałtso baąh dahóló. Áádóó ında, "hózhó naasháa doo" ha'níigo bee náá'da'iinih, éí biniinaa t'áá íyisíí nihida'diił'áhá bee nihida'diił'á. Nihąąh dah nahas'á hojoobá' ntsídeiikees. Kót'éego át'é sha'ałchíní. Haashíí nohsin. T'áá aanii át'é. Háish éí doo adeeshíł da nízín? Ts'ídá t'áá ániiltso da'diidíł daniidzin. Ajiyíłhgóó da hoł hóló leh. Jó, ákót'éego'át'é. Ákót'éego hadahidoohdzih nihidi'ní. Da'íísólts'áá, haash wolyéego ách'í yáti'dooleeł. Ałchíní wolyéii t'áá íyisíí doo nihizaad náádabizaad da. T'áá dinék'ehgo dabizaad dahóló t'áá yá'át'ééh dooleeł sháá, ní. Dibégóó njił'áhąą doo bił bééhozin da leh. Kojígó dibé iikááh, jó yits'ájigo dełwoł leh. Kót'éego áhoot'é. Haaléit'éego éí náás yiikah dooleełgo át'éé lá? Jó t'áá aaníí ákót'é. Ts'ídá t'áá áwołí bee tsíst'aho'diniilkaad ha'nínígíí t'áá aaníí. Ákóne yiikah. Ákót'áo baa ntsáhákees.

Áádóó ında sánii yéę t'áá íyisíí nihits'áá bita'hadlááh nahalin. Hastóí yéę ákót'é nihits'áá anáhákááh. Haash yit'áo éí diné shą' éí doodíł? Diné hastóí t'áá dahóyąąnii yéę nihits'áá ádin ndahaleeh? Háish éí bilíí anáhidoot'ááł. Áko t'áá íyisíí t'áá hazhó'ó doo yá áshóq da.

Índa t'óó da'jilzhish Tségháhoodzánídi nihinant'a'í shijéé. T'óó ha'át'ííshíí, t'óó diné t'áá ádzaagóó da'anáadi'niilzhiizh ha'níigo. Éísh biniyé táá naazníł dajilí. Éísh biniyé há náada'diyii'nih Ałchíní ga' nihá ndazh'nitin doo biniyé. T'áá áwołí bee t'éiyá ákót'áo baa ntsáhákees. Náána ákwe'é éí kóoní, shí éí doo ha'át'éego da ééhasin da ndí shizhé'e éí yá'át'éehgo deiikai, nléidéé. Ts'ídá yá'át'e'éeho hastóí yá'át'éehii danilíigo bits'áá da'adá bilíí dahólóqgo, nizhónigo dinék'ehjigo nihidi'níí lágo baa ákodaniidzíí. Ha'át'ííshíí haitéego dildeeh, t'áá íyisíí. T'óó haashíí át'é. Díí

yigháá éí Kiis'áanii, ha'nó. Da' Kiis áaniiish Diné át'é? Háish ábiilaa? Hadééshíí doo bééhoziníidóo hazlǫ́. Bahane ndi doo bééhozin da. T'áá bináál hane'ígíí din'èkehjí dah diijah. Kót'éego éí baa ntséskees. T'áá kóníltso'go daats'í nihits'áá asdíí dooleet. Díí dziłígíí ts'ídá t'áadoo nihits'áá baa ndajit'ini dooleet, dooda. Haash yit'áo t'éiyá nihee nááhodoołtǫ́?

Haash yit'áo t'éiyá bits'áádóo nahałtin? K'os da'ilts'o'ó áádóo nizhónigo ndahałtin, ałk'idáá doo baa hwiinit'íídáá, doo hadaasgeedáá. K'ad éí hadaasgeed, łahgóó. Ei biniinaa doo ní daats'í áheet'éé nahalingo nihee nahałtin da. Kót'áo éí baa ntsáhákees, áko áádóo akóq deisółts'áá dooleet. Áádóo bik'eh ádanoh't'éé dooleet. T'áá éí nihits'áá asdíí dooleet.

She wants to thank everyone for coming to this meeting. Some of you might not understand that the Traditional People, the Dine, especially like the one we saw in the video and like Rena, they like to greet everyone as their children. Because that's just how it is. No matter what color you are. This is how she's addressing everybody this afternoon.

**Éí díí dził nihinázníłígíí ts'ídá  
ayóo adéínií'niigo nihinázníł.**

“Welcome my children, and for allowing me to speak before you, and to listen to what everybody has to say, and for what I have to say as well.”

She really wants to just talk about what happened since she's in Flagstaff. She wants to talk about the Mountain. But also, she is from Black Mesa, She's also been affected by the relocation policy. She wants to say, what her mother, or her relative Pauline Whitesinger has said, is the same thing, the same kind of way that she lives as well. She wants everybody to realize that. That she agrees with what Pauline has to say. And this, looking at it from a traditional point of view, you start asking yourself, “this white government, their laws, it's a law that doesn't care about life. It affects life, instead of caring for life. It affects the old people, instead of making them live longer. It affects your dreams, instead of sleeping peacefully at night, and having your rest. So it affects everything in every



way. The relocation, the desecration of the Mountain here. The Mountains are important to the Dine people. When it's abused, that's abuse to our Prayers, our Way. Just as it has been said, they have been digging into our Sacred Medicine Bundles, our belief system. They're digging in there and disrupting the order of our Ways. The reason why this mountain is special to us, is that

we



make offerings to the Mountain. That we call her our Mother. And also, she represents the Mother Earth. This rain, the moisture for the earth, for the land, we need to all see, be on the same level, realize that we all need Her. We all live on top of Her. Underneath Her. That She nourishes us, all of us. She does not discriminate. She provides everything for all of us. All the rain drops and all the rain is provided for everybody. And then in turn, we live off that nourishment. We grow crops. We gather medicines from this. And some day, all our children will be needing all these resources, all these connections, to the Mountain.

And our language is very important as well. And I want to repeat what Pauline has said, my mother, she stated

everything so clearly, about the language, how concerned we are for our language. That we're losing it. And I also want to say again, the use of waste water to make snow, is the lowest way of thinking that any human can have. How can anyone think that way and be considered that they have the best idea? They have the alternative idea? This is just the lowest. It is disrespect to many nations as well. A disrespect to the Indian Ways, their Songs. And also to the beauty of the land, the forests, the peacefulness of the woods and the environment. It's also harmful and destructive to the future and the Children. They deserve better, instead of what has been proposed. It is going to be more damaging to them.

And I would ask you my children to see this. To think about what is being said, What we're trying to share with you. We have travelled a long ways to share this with you. And to realise that we are all the same, we are all one People. We all like to indulge in something that we like. We like to expect good things in the future for our families. We are the same. We are no different. Let's stop the abuse. Let's stop the discrimination, and the racism that exists. We need to realize that we are all the same. We all have something we look forward to having. We should look forward to having children, our future generations. And that is most important, what we are going to provide for them.

And the only thing you think of is extermination of your community, of your culture, of your being. And then, at the same time, we see that all the old ones are gone. We all grew up having all the very old people living with us, dying of old age in our community, instead of else where. So this is what's gone. It is true what has been said. And so I ask also, How do we revive? How do we replace what we have lost, what has been taken from us? The wisdom, the knowledge? How can that be revived? I ask those questions.

So the Tribal Government in Window Rock do not really support our efforts, or their People, and their struggle to stay on the land and maintain their culture. What they'd rather support is to exploit their own people, to exploit the Dine

culture. To have song and dances, just to put on a show and say how great we Indians are. And they don't want to put a lot of effort into what we are facing out there." She thinks that the Navajo Nation Government is for some other purpose, not for the purpose of improving their Nation and the quality of the culture.

She says that in the beginning it was good. When she was a little girl, things were very different. "The kinship system was so strong. Now the land problem, the relocation problem has come about. And what is being said out there in the media, what is being put out to the public, is that the reason why this mine issue, the relocation is taking place is because the Hopis and the Navajos are fighting against each other. And the Government had to

provide them land. We need to see that that's not so. And they're using it to cover up in order to attack us, when we are isolated. So this is what's happening. I ask you to see that, to understand

that. The Hopis and the Dine' have never had any problems over land. They have never had any problems over land issues.

And so the last thing I wanted to say again, to leave you with, is that this mountain should be left the way it is. Not to be desecrated any more. We need the clouds on top of this mountain. We need to put thunder clouds to form up there, to spread the rains throughout the monsoon. This is the way it was before they started desecrating it. Many things have changed since they started desecrating this mountain. So please hear us and let the Mountain be. I ask you please to listen to those who are trying to protect the mountain, and to protect the water up on Black Mesa, making efforts to protect our land, our culture."

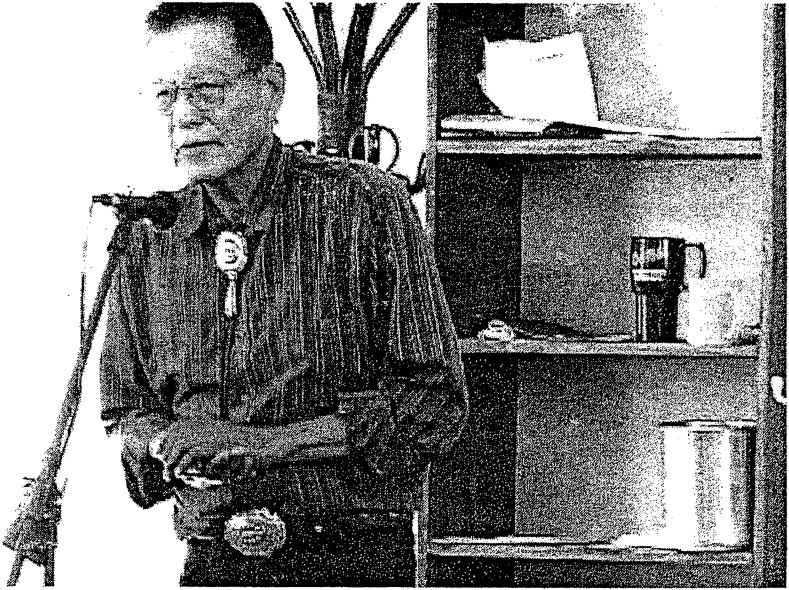
**Áádóó dzilígíí, *diné át'é, éí.*  
Diyingo éí si'á. Doo éí t'óó dzil  
át'é da. Doo éí t'óó baa  
honeeniidgo be'ádílaáh biniiyé  
si'á da, éí.**

**This mountain, it is a person. It is  
sacred. It is not just a mountain.  
It does not exist for the purpose  
of entertainment.**

Thankyou.

NORRIS NEEZ, hataaʼii,

Yá'át'ééh. Kwe'é, aʼah nohʼínígíí, éí ye' aʼah nohʼínígíí t'áa ánołtso, ahéhee, nihidííniid dooleeł kwe'é aʼah niidłíí dóo ahiikai. T'áa akwe'é shíí díí shí díí Tónaneesdízídéé naashá. Ákohgo shíí t'éí Diné wolyéhígíí éí nishłí. Áádóó díí daashíí néeláá diné doo t'áa kintánídigi kwe'é. Áádóó ahéhee, nihich'í haasdzíhígíí shíí deisínółts'áá dóo shik'eh adadoodłííł. Dashíísinółts'áá dóo ahéhee, shikéé ndookah éí shíí biniiyé ahiikai. Áko díí biniiyé kwe'é níyáhígíí, éí shíí nléí dahane, Díí k'ad dahane'ígíí, éí shíí t'áa át'é shíł bééhoozin. Jó ákondi, t'áa ádoochiłgo t'éiyá biighah k'ad nléí hodeeyá hoolyéédéé kééhwiit'í. Díí aktso náahaigo éí t'áa kééhwiit'í. Doo éí ániid nihits'áá ániit'ée da. Íishjáá ákót'é. Éí bee nihééhonohsin. Díí kwe'é dził si'ánígíí, éí dó', t'áadoo éiyá biighahá bééhégéehi dooleeł. Áádóó éí tó nchxó'ígíí, éí nibééhégeeh dooleełígíí éí dooda. Dooda daniidzingo bee ntsideiikees. Díkwíshíí ákót'é dził hastáá sinil ákót'é. Éí baa ákonohsin dooleeł. Áádóó t'áadoo bahat'aadí dził nizhónigo si'á. Ánoolningi éí diné sidáago át'é, éí hazhó'ó baa ákonohsin. Nihinant'a'í át'é, dóo nihimá át'é, dził. Díí naat'agii nilíini éí t'óó ahayóí yikáa na'aldeeh. Tó t'óó baa'iihii dayoodłáa doo dabíighah da. T'óó ahayóí dził baah hóló. Áádóó biigh adaat'éii, díkwíshíí ndaaldłoshii t'óó ahayóí yikáa da'adłá dóo yaa ndaakai éí biniinaa dooda. Áádóó t'áa nihí dóo áádóó łeeh yilínígíí nléí adahwiis'áagóó ndaazłí tó danilíinii, tó danilíingo át'é, díí éí baą kwe'é yá'át'ééhii kwe'é t'éiyá éí doo nihíł yá'adaat'ééh da. Ákwii yówehdi' át'í dooleeł, t'áa ániiltso, íishjáá. Yówehgo yá'át'ééh dooleeł, éidí. Éí ákóniltso'go bee nihits'áá haasdziih dooleeł. Yéigo éí íishjáá ndiikaáh. Dooda dooleeł, éidí. Nichó'ó bééhégeehígíí. Ákohó ye'íinisin. Kodóó bitsííggóó kéédahoht'ínígíí, nihiká dadaalgaiígíí, ahéhee. Bich'áąh ndiikah. T'ááláhádi t'éiyá t'áa'íidáa baa hwiinit'íigo hazhó'ó nihidziil si'á bitsííggóó kéédahwiit'íídóó kóó ndeikai. Kót'ée dooleełgo t'éiyá nihá baa ntséskees dó ntséskees kwii át'ée íishjáá baa ákonohsin dooleeł. Áádóó díí ákoniltso'go kojí, nihíł ch'ihoní'áa dooleeł.



Áádóó náána, díí kojí, nihosdzáan bikaágóó át'éhígíí, éí Shiprockjí nihíł yániits'ee ádaalne, t'óó ahayóí. Éí dó, yówehgo yá'át'éeh dooleeł. Éí doo náádoot'áał da, nichxó. Díídi dooda nishłqó niyá. Áádóó háadida, t'áá áníiltso nihiyi yikaigo doo ashlee da. Jó nihí k'ad ákwiidzaa, nlaáhdi. Diné bijéí bá ndaalgizh. Ákót'éego kééhwiit'í. Nihijéiyéę binda'anish. Kót'éego t'eyá' nihijéí handa'ha'nííł. Kót'éego éí bik'ee kai yikah. Díí k'ad Dook'o'oshííd bitsíídóó nówehji doo ts'íí at'éé da hoogoł hid wolyéeei doo bééhozinií bilid bii kééhwiit'í. Díígi éí biniinaa. Díí béesh bii kq'itsoh diit'áhígíí dooda dooleeł. Taa nleí díkwíigo shíí sinil. T'áá át'é éí hid dahooldoh, chidí bitł'id ádaat'éii. Áádóó chidí naat'a'í bitł'id ádaat'éeei ádahooldoh. Áádóó tó ndahodiilkeed t'óó ahayóí łeeh dahooldoh Áádóó díí bee nda'dilti'ígíí, kóóní, ał'áá át'éé dabilid hólq. Nléidéé éí ádin nt'éé. Kwe'é éí baa ntséskees dooleeł. Eii yee'áadiígíí nchxó dooleeł. Doo béesh bii kq'í ndoot'áał, Shiprockdíígíí, éidí dooda dooleeł. Díí éí hadeesdzihgo biniiyé niyá. Shidiné'eyéę hid bi'niigháá, t'áá áwołí bee hid bik'ee tí'dahoo'níłgo át'é. Éí baą yóweh dooleeł. Áádóó tó deiidlánígíí ałtso t'óó baa' iihgo daazłíigo át'é. Áádóó díí k'ad hid wolyée bił nanihídaaldoh nihits'ííséę daneezgaigo át'é. Díí tsintł'áahgoo kodi łahgo át'é honeezk'ází diné kéédahat'í. Kodi

yéę t'éiyá, doo ákót'ée da. Áko díí k'ad haashíí nízahdi kééhwiit'íí nt'ée, ahéehosiilzih, dííjídí. Bilagáanaa wolyéii éi nihaa náyá dóó bił kééhwiit'í. Áko ańíí bilááh diné bił yá'adaat'éeéh, áádóó lahjí éi doo át'éego ntsídaakees da. Kwe'é át'éego éi k'é. Áko éi t'éiyá nihits'áá hadeesdzih biniinaa. áko ahéhee, t'éiyá nihidishńí dooleeł. Áko díí ye' t'éiyá biniiyé dooda dadii'ńí dooleeł nihá nihíł ch'fhoni'ánígíí biniiyé náyá. Ahéhee.

He said, "I'm from Tuba City and I also belong to the Dine' population. I came here out of great concern and also to share just a few things with you in regards to what is being discussed here, sacredness and about Indigenous culture, the environment. I want to say that my ancestors have not come here recently. Myself, I was privileged to learn about the ancient ways and the Dine religion. This knowledge was not thought up recently, it goes back to the beginning of creation, to the very beginnings of when humans were allowed to live on this earth. This is my background. Based on that I want to express my concerns on the issues that we are facing today. This religion really relates to the natural environment, what we see out there as soon as we go out this door or leave the city; everything that we hear or see or smell out there, that is the natural world, that is what our religion is relating to. Look at this mountain here, Dook'o'oshííd. the San Francisco Mts. Look at, and think about it and know, and understand that it is not just a chunk of rock. It is not just a huge pile of dirt or a mountain. Think of it as a being, as a living, breathing, thinking being. In there it has a consciousness. Try and think of it in that way. It does not stand there as a commodity to be used or as something there to be enjoyed as entertainment. It is not there for your indulgement. There are many species of birds that land along the mountain. Some walk and graze there. Some crawl under the bushes. All of these will have to someday drink the water. If it is contaminated, that is what they will drink. The water will go into the ground and travel far. Someday we will start drinking it as well. So this is why I ask on behalf of all the

others that are working very hard to stop this proposal, please consider to help stop this construction and the pumping.

I want especially to thank each and every one of you my white relatives for coming here and trying to understand what is being said here. This is your mother earth too. Mother Earth faces many problems today due to the pressures of progress. Within the Navajo Nation they are trying to build more power plants today. If you want to know what the coal fired power plants are doing to our people, all you have to do is go to any Indian Health Services clinic and see how many Dine and Hopi people have heart problems, or problems with their breathing. They're having a lot of surgeries on the heart. This is coming from the coal fired power plants. We have too many of them on the reservation already. But we have nothing which can replace those damaged hearts. This is what I see. Our air is already full of petrochemical exhaust, from the cars and the jetliners, and even the different sorts of lighting that we have here. Its all been polluted now. I'm just a simple person on the reservation, but I visit a lot of people and hear their stories around the reservation. The air has enough of this junk in it so let's stop the power plants and protect the waters too. We need to say "NO" to these things! Thank you again for hearing my talk."

#### LEONARD BENALLY

Ya'at'eeh. My name's Leonard, I'm a Navajo from Black Mesa. Big Mountain.

I am here today because I have a great concern. And so for some of the people that are living out on Big Mountain. HPL side. Because not too long ago here, John McCain came out with a bill. Its called Navajo Hopi Land settlement act of 2005. So, we are still threatened by these things. They still want to force people off the land against their will, against their wishes. And at the same time, we are impacted by this environmental imapcts that you hear people talking about. But

at this moment, I'm gonna be talking about the human impact here. This relocation started about 1974. That's when people were forced to move off the land here. For greed. And to this day they're still doing it here. We know, and I know deep down that the relocation is against U.S. policies here. But for us people, the inhabitants of Black Mesa, we're still being told that, "You must move off your ancestral land". But they don't look at it this way, but this is how we look at it. But they want to still clear up everybody by October 2006. And they want to close the

**They want to come in and still exploit the people. And right now, the exploited are not happy these days. So enough to these things.**

book on this whole thing, on the relocation here by 2008, September 30. And John McCain says in this bill that he's just gonna close this book and it's goona go quietly away into the night here. But as you've seen some of the elder people here, they were talking aboutu these things. They were talking about the impact, the atrocities here of the relocation. And a lot of people died from this thing, out at Black Mesa. Just because the US can produce more energy here. The people were sacrificed. And to this day some of us are orphans out there. We lost our mothers, fathers, brothers, sisters, relatives. And its still going on to this day. But we're saying, "enough!" to these things. In my time, I seen a lot of deaths out there. So yes, they sacrificed it. Poor people. And these are the indigenous people of Black Mesa. Just so some person in Los Angeles or Las Vegas or even the Phoenix valley here can have a air conditioning or electricity. And you see all those electric lights in Las Vegas or Laughlin, Nevada. That's our wealth, that is our product here. And I myself don't have a running water. But I'm not asking for it here. And I don't have electricity.

And here, at the end of next week, some of us are gonna go down the road. And some of us have already burned our



ships. We're gonna go down these one-way roads that does not permit no return. Because now we're asking for solidarity, support from the people. So we can say 'enough!' to these things. And no more genocide. This is still going on out there. Ethnic cleansing. And the Navajo Tribal Council and the Hopi Tribal council, they're participating in these genocide. And they got blood stains on their hand, off the Black Mesa people here. July 18, we're gonna be taking our message here to Window Rock. That 's where all the leaders are at. And we're gonna tell them, "ENOUGH TO THESE THINGS."

And yes I'm deeply disappointed too, about what they said about the mother



mountain here, the San Francisco Peaks. Because she's the only thing. She's the only one that we have. And we're still resisting. This is the only inheritance that our ancestors left us. And we're exercising to these days. And yes, Navajo people were put in death camps. By the government, US government here. This happened in the 1800's, 1860-1864. And after the peoples were released they said "no more" to these things. But this is not our law. We don't make these laws. The people that make these laws will usually be the first ones to violate them too. To this day there are only a very few people out there, only a handful, that are resisting. To oppression, from the US govt. here. And

from all these energy companies. And thank you. For now that's all I say.

INEAI BEGAY, Black Mesa Water Coalition

Yá'át'ééh. Shí éí Ineai Begay dashijini. Táchiinii éí nishkí. Tó dích'inií bá shíshchíín. TohanaOdahm éí dashicheii dóó shinalí.

Hello, my name is Ineai Begay. I come from a community on the reservation called Shonto, which is just off of Black Mesa. It is actually the place where the N-aquifer replenishes. I grew up in Kayenta, went to college in California and now I live here in Flagstaff. I'm a member of an organization called Black Mesa Water Coalition, and I've been asked to say a few words about it.



Black Mesa Water Coalition started out as one of the first Navajo and Hopi organization of youth out there working on the issues. All of us are from the Black Mesa area. We're seeing the effects that this coal mine is having on our family

and feeling like we didn't have a voice as young people. We started organizing meetings on the reservation, going to the Navajo and Hopi Council, and working with the other organizations out there, Black Mesa Trust and Tó Nizhóní Ání.

Now we work on many different issues that relate to Navajo and Hopi. But our motto is, "empowering young people about building sustainable communities".

We do advocacy work, lobbying our tribal governments but also do things like earth building projects out in Hopi, teaching people how to build homes out of cob, trying to get communities to take on renewable energy projects. We do a lot of youth leadership development, bringing in a lot of Navajo and Hopi children and teaching them about what are the political systems that we live in right now. What are all these big words like globalization, how can we live more sustainably and in line with our cultural values?

By using earth-building, or collecting rainwater. And trying to make the connection with people that in our everyday life, by opening the refrigerator or turning on the lights, that everyday thing is what is manifesting on Black Mesa. That is the impacts that are happening so we can turn on the lights or the refrigerator. Making that connection with young people as well as people in California who are receiving all the coal and all the water from Black Mesa. Southern California gets the majority of the electricity from Black Mesa mining.

There are about 20 active members of the Black Mesa Water Coalition. If you are interested in learning more about our organization, we have a website and a phone number that's on the website. [www.blackmesawatercoalition.org](http://www.blackmesawatercoalition.org)

KLEE BENALLY

Yá'át'ééh ałtáhasiı́łgóó. Shí éí Klee Benally yinishyé. Tó dích'íinii bá shishchíín. Naakai dine'é dashinalí. Dził ı́jı́indéé naashá, Kinłánídi shihooghan.



My  
name is  
Klee  
Benally.  
I'm a  
representative of  
Indigenous  
Action  
Media,  
an  
organiza

tion. We do media justice work, trainings for youth in coverage of issues just like these in our communities. I'm also a representative of the Save The Peaks coalition. We've been advocating for the San Francisco Peaks, for the environment, for the cultures of thirteen tribes to be respected in this community and by the Forest Service in their decisions....

Our lifestyle choices are connected to this. Every example of the sorts of struggles to fight globalization around the world are also condensed here in Northern AZ. The water issues. Privatization, Resource development. Denying us our own self-determination...

The San Francisco Peaks is one of four sacred mountains for our people. Actually, one of six, one of the four cardinal mountains. And it was explained to me by my grandmother that in the center of these four cardinal mountains is the Altar, where the patient sits to receive the medicine. That altar is Black Mesa...

We're not here to dishearten people. We're here to communicate that we are all part of the solution in our choice to take action when we see this type of injustice happening....

Our council has made very strong statements to protect the Peaks, saying that the use of wastewater is an act of cultural genocide. But there is a double standard there when they will

not honor and protect and make the same strong stand to protect the people and the environment of Black Mesa...

We cannot compromise. We cannot protect one sacred site and then take the money from the desecration of another one...

Snowbowl is already cutting trees. We have maps on the website that are monitoring these activities. This is happening and we need more direct forms of action here. Thank you.  
[www.savethepeaks.org](http://www.savethepeaks.org)

### LAWRENCE ALTISI

Yá'át'ééh, shidó'áts'íísígo hadeesdzih. Shí éí Lawrence A. yinishyé. Hard Rocksdéé naashá. Kéyah baa saad hólónígi éí atah. Biyi'jí shighan. HPL Range Unit Two Five Eight góne shihooghan si'áá.

Nléí 1997yéédáá

yéigo baa saad

hólónéédáá íídáá

Accomodation

Agreement dóó

t'áadoole'é altso

baa yádaalti'go

shíí, I was left out.

Nt'éé áko k'ad

shaa

nááhoolzhiizh.

K'ad éí shich'í

náada'iidlá. Relocation dííniil daano shich'í náada'iidláo.

Dooda díshníigo éí bee sisti, áko. Áádóó t'óó áhót'áo bił

hoolzhish. Resisterígíí dóó atah shízhí yisdzoh. T'óó haa shíí

néeláá daashíí dahasin áadi diné shínda'idíłkid aadéé shí

shich'í'go hótevilla bíghah éí bee hahool'á, from the Hopi

Reservation it's the first one, ákwe'ígíí shihoghan si á. Áádóó

altso bik'indeet'ood dóó altsojí Kiis'áanii índa kóq'índa haashíí

daashijinií ne. T'ah nt'éé hoghan si'á dóó saad hólq. T'ah nt'éé

híí dóó dibé sits'áá yah aná'nił. Hoghan si'áá nt'éé dóó

cornfield, dóó cattle trailer altso táádayoos'nił. Áko éí hoghan



nizhónígo si'áá, shádí áyiilaa. Sitsóí ła yii dabighan nt'ée áltso táadayoos'nil. Foundation yéę hadeiznil. Ádin. Doo siláhágóó áyiilaa. Ákót'aa shaa tįh nákah. Áko áádóó áájí éí na'nishkaad nt'ée Rangers shaa ndaakááh, 'trespassing' daano. Ákót'áo shį haz'á.

Kqó t'áá áltsoní bee haasziih doo. Tó Dích'íinii éí nishį, dóo Naakai diné'é bá shishchíín dóo Tł'ízłńń dashinálí. Tábááhá dashicheii. Shimá aadi sidá. Shi father éí passed away. Áko díí relocation éí doo sign ádeeshłį da, azhá shį 'last time' shidi'nú ndi. Shi nieces dóo shinephews Iraqđi ndaakai dóo bich'į nahwii'ná. Áko shí éí kodi áldó káyah shighait'áahgo shich'į nahwii'ná. Áko haít'áo kót'áo? Diné nihich'į ndaabaaho t'áá bee nihich'į ndahwii'náago nisq biniinaa haít'áo da relocation dóo AA wolyée sign iilééh shidi'nó éí dooda nisq bee sisti. Áko t'áá áltsoní yee ahéhee.

#### TRANSLATION

This is Lawrence Altsisi. He's from the Hard Rocks area. He was saying that he's the closest HPL person to the Hopi village of Hotevilla. The way the government outlines this area is called range unit 258. After all the legal maneuvering of the AA has been completed now the office of Nava-hopi relocation here in Flagstaff wrote a letter to him saying that he needs to move and abandon the hogan he has in range unit 258. Or else sign some other agreement. So he feels like at the moment he's a resister, resisting these things that the relocation commission is putting out to him. Not so long ago he had the hogan there dismantled, even the foundation ripped up by the rangers and the cornfield and his horse trailer were also taken apart. He is trespassing at the moment as far as the BIA is concerned. But he's not going to sign anything because he wants to hold on to it.

He wanders a lot. It has been mentioned how this relocation process affects peoples lives. It affects him. And also he is seeing the global situation where his nieces and nephews are on the front lines in Iraq right now, facing threats and he, at home here, at his hogan, faces threats. Is there any peaceful way? The concept of a war in Iraq and the idea of peace and

freedom and liberation, and then here at home all that is being taken away from him. He wants you to understand some of the concrete connections.

LOUISE BENALLY

Big Mountain

Ya'at'eeh doo ahehee. Thank you for inviting me here. I really don't have a whole lot to tell you other than the struggle of Big Mountain, we're losing people left and right for the last few years. Most of our core leaders are now gone. However the work that they've done on behalf of the sacred sites continues each day as we live there. We don't really have a lot of choice because the majority of the people sold out to the Accomodation Agreement. Once that happened, they gave jurisdiction to the Hopi Tribe. And the Hopi Tribe is only focused on greed. Their only interest is money. And that's why they're a "Hopi Tribal Government". And the Navajo Tribal Government. They're all in bed with Peobody. Talk about gay marriage. So that's like a big crime, being committed upon us, and yet we're being punished for who we are just because we want to live simply our way of life. There are not many of us left out there that are so-called 'resisters'. We're just simple human beings that try to live day-to-day based on our traditional philosophy. As we speak here now I can say that there are 5 homesites that have never agreed to this so-called accomodation agreement. And now the Navajo Nation is only soliciting more money to make and finish homes for those people who have made an agreement with the Hopi Tribe. So we are faced with a lot. Many many people across this country and even in this community claim to be helping us, but we don't really see anything. Other than hardship. And struggle. We don't have water. We don't have home improvement. So I would like to ask Black Mesa Indigenous Support group to focus on those non-signers, and do something for us for real. Don't just come out there once in a great while maybe once every two or three

years and claim that you care. And then go back to your cities. And we don't know. We don't know what you do, we don't know where you are. So this is where we're coming from. We have been attacked in 2001. Our ceremonial site has been destroyed. Out of that we have filed a federal suit that probably won't go anywhere. But it's just one thing that we have to do. We know that we will not easily let go. And we know that our homeland is where our fathers are now dust, and our umbilical cords are part of that land. And they cannot deny us this. If there can be justice for people in Palestine, there can be justice for people in the HPL. Please support us in our struggle. We do not have a website. And please do not take advantage of us. Whether you go out and write grants, get equipment, saying that you're gonna help these people or this is theirs. And then put it



out for sale, on your web page. We never hear back from you. Don't do this to us. We're already sick, we're already tired, we don't need more of that. Please understand that. Thank you.



FREDERICK SHERMAN, Naasht'ezhi tábaqhá, bf To'dích'íinii...Teacher of Environmental Science and Natural Resources at Crownpoint Institute of Technology.

“Shí éiyá shizhé'é nléi tséko'í hadaasgeedjí atah naalnish. Dóó éi tsékojí haagédígíí yits'áádóó yilmishígíí bits'áádóó shí ánísh't'é. Dóó éi shiyaa hoo'á... “Azhá t'óó baa iihígíí t'éiyá baa neikai bits'áádóó nizhónígíí ádadiilnííł, nihí sha'álchíní” nihidííniid, nihizhé'é.”

My Dad works at the Black Mesa Coal mine and I am a product of that mine. My father paid for my education with his salary. He told us that “We are doing a terrible thing. We are desecrating the female mountain. We're taking her liver out. I know that it's wrong but try and make something good for yourself out of something that we're doing wrong to our own people.”

“These things I say because I'm looking at things from a scientific perspective...”

“Some of these lifestyles, they know conservation methods. And they look poor, they look primitive. But in reality they're the richest. Because they got family unit and they know how to make an honest day to day living.”

MILTON NEEZ, Tuba City

“This is something they've been talking about. Look at all these power plants here. Plus Page. What kind of air pollution are we getting here? We're suffocating...”



Leupp. Its right here. There's one of the precious and the very clear water. Look what they're gonna do. They're gonna run it up to Black Mesa and then all the way down to Laughlin with

the coal. This is what they're doing...

This is the survey that they're doing up there. See this? Sinkholes. That's been verified by the scientists its because the waters been taken down too low."

Now, with the Peaks, it's a very common sense. They all say, the medicine mans, the shepherders they all say, "Please. Don't put the dirty water up on the mountain."

The money? That's what I know. They're comparison it and sayin' 'woah! We're gonna be rich if we can put the snow up there!' That's what's causin' it. So we need some kind of a help from the public to put a stop to that one.

BRETT RAYMEY, Lawrence, KS-Iowa Nation

Relocation happened for my people a long time ago... For the past 20 years there's been an attempt to build a highway through some wetlands near Haskell Indian Nations University which was started in 1884 as one of the assimilation boarding schools run by the BIA. It has since become a full four year University. The wetlands were at that time a place where kids could go and speak their language and practice their traditions, do their ceremonies without the fear of being beaten or whatever else was going on at the assimilation schools of those days. Through a series of shady events the land was transferred over to an entity that would begin building a superhighway through that area as part of the Rt 35 corridor which runs NAFTA trade from Mexico through all the way to Canada. You can imagine what 8 lanes of highway will do to the wetlands

and the  
wildlife  
there. These  
are symptoms  
of a culture  
that has no  
roots in any  
particular  
place. So  
Indigenous  
people have  
that



connection. It seems to me that wherever that remains we need to do whatever we can to protect it. Since I've been out here I've been staying with an elder on the HPL. All of her stories take place right around her house. 75 years of stories about right there. So let's keep it up and see what we can do.

DENNIS K,  
Hopi, Hotevilla

I'm glad that everyone was interested in coming here today. I hope that we can leave here with good thoughts and get together like this closer to home. I agree with everything that the elders have said today about the mining and other dislocation. We'll be working together.

The Hopi elders have been talking about these things all these years. Unfortunately there's not many of us left to speak of these things. But hearing what the elders had to say, this medicine man here for example, it made me feel real good. I thank you all for being here.

RENA BABBITT LANE (NAANA-conclusion)  
NÁÁNÁ

Yá'ánáánát'ééh, sítsoóké. Ákoho t'éiyá, nítzhóní yee áadi neikái. Inda éí kóqdi nihináát yádaáti. Áko yéigo baa

ákodanohsin. T'áá shoondí. T'áá aaníí, éí dibé dibáá nihits'áá dabi'niigháá, ında kǫ́ da. Ts'ídá yéigo baa hinánígíí át'éego. Tó ílínígíí éí attso ílǫ́ ha'ní. Éí t'áá aaníí ha'át'íí doozáagi yéé da'íllǫ́ doolee? Áko diné kónéeláá kééhat'íigo bitahdóó. Éidí ts'ídá t'áá íyisíí háajishíí íllǫ́. ında t'óó ahayóigo háágóóshíí łeejin hada'ageed. Áko nihí éí nihighandi attso ndahalzhaazh. ında náadí'ídá dáádílká ndi t'óó biníká dahaszáango ákótáo kééhwiit'í. Áko ha'át'íí yówéé át'éego, nihijéí. Dadits'id da'íllǫ́, doosohodeebéezh da. T'áá íyisí baa hinínígíí át'éego kééhwiit'í. . Ts'ídá t'áá awéé atts'íisí yee kóníitso'go biza'jiiníí nahalingo shíí nahaszáan nihiza'da diiníitgo át'é. Áko yéigo baa ntsídaahkees, sha'átchíní. T'áá shoondí. Hamá wolyéii

**Kéyah wolyéii. T'áá ániitso bikáá danijah, dóó t'áá ániitso éí bikáá da'diidá. T'áá áninígi át'éego da'iilgháash łeh. Áko t'áá íyisíí nihimá át'é. Doo t'óó sha'shin da.**

binahat'á dó bijéí tí'díll'íigo hóyéé shíí t'áá aaníí. Jó kǫ́q nihizáanii nt'éé ádaadin. Nihá yádaati nt'éé.

Áko t'áá dikwíhí yee t'áá diniikwíhí yee diidziih. ında díí k'ad kodí áłchíní wolyéii, ts'ídá attso nihigháadhaníí. Doo bee nihidáhníí da. Íidoołtah. Díí k'ad bee níba haná'dídleeh danihidi'ní. Háish éí náásgóó bizaad nááhódlǫ́q doo. Háish éí

náásgóó nahaszáan yaa ákonáánázin doo? K'ad t'éfya ts'ídá ádin. T'óó nahalingo nél'í.

Ákoho t'áá íyisíí nihimá nahaszáan wolyéii kǫ́q awéé naagháhígíí shíí ndahanií'neehgo ında t'óó nihiza'atsoh nihimá éí dá'ák'ehéé ndi niháah ádin. ında nihighandóó kónízahdóó kǫ́q ch'ída'iizt'i. Ha'át'íí yówéé át'éego nihí ndi doo nihidadzísín da? Sáanii t'áá hoł nilǫ́ łeh. Sáanii wolyéii háádááne'é dzinízingo jinéł'íí łeh bináál la' ádin. Hastóí ndi t'áá ákót'é. Kóhoot'éego át'é, sha'átchíní. T'áá shóondi. T'áá aaníí éí yéigo ádaah't'í.

Shí lá doo hadeesdzih da ndi t'áá ch'ééh niizíí shí. Yánisingo nléidéé aadéé hahoolzhiizh. K'ad díshjíídi éí t'áá íyisíí k'ad ndi yoolyééł hodi'ní nahalin góne yilkił.

Kóhoot'éego át'é sha'áłchíní. Ts'ídá yéigo baa ákodaohsin. Índa kóoní nihináál ch'íhoot'áa náada iyoołniih ha'ní, yéigo sodadoołzin ha'ní. Ts'ídá t'áa aaníí ákót'é. Kodi éí shimá haadzíí t'áa aaníí t'áa sáhá naaghá, t'áa sáhá yidziih. Doolá dó t'óo baa hojoobá'a da dzinízó nisingo nesh'íí ne shimá. Ákwe'é t'áa aaníí t'áa awołí bee. Na'iiłnáago át'é. Hajéí nihiiłná. Kóhoot'éego át'é, t'áa diníłkwii'yee yiidziih. Índa nléí háágóoshíí diné adahazná. Nihik'éí t'áa shoq bił kéełhwii't'íí nt'éé. T'óo diné bich'í ndahwii'ná. Doo t'éí yá'át'ééngo baa dahane da. Doo éí t'óo bidááh díníłghad da hane da. Kin bee dadziiznánęę bik'é nináadajiidlé. Nda'dilth'í da bik'é njiidlé. Ákót'éego át'é. Ákót'áo baa dahane.

Índa táa naaznilí dajíłjini t'áa íyisíí, t'óo ha'át'íłá biniyé éí t'óo danihinéł'í nahalin. T'áa íyisíí t'áa yéigo danihik'éí adajitih. Joe Shirley wolyé "hooghan ná ádoolníł t'áa shoondí shádí" shiiłnii ne. Áko díłshjįđi t'ahdoo diistséeh da. Háájí lá íyáago, ha'át'íłá yidzaa nisq baa ntséskees.

T'áa íyisíí t'áa aaníí ti'dahwii'níł. Nihilíí ndi tidahwiiná dibáa bik'ee. Doo éí ha'át'íłá baąh doozhoóhdáą t'áa ádin. Áko éiyá adáądąą éí níyá t'áa hazhó'ó shináál dahodoonih nisq éí naakijí ałah íłí ha'nó. Áádęé kóoní, t'áa nláahdi shiyáazh bighandi siiską dóo náána kwe'é k'ad. K'ad éí nihináánashdááh. Kót'éego át'é, t'áa awołí bee hóyéégo nihíł iikááhgi át'é. Doo lá dó hayóí da lá. Náadaniidzin łeh. T'áa áłtsoní dibáa íyisíí yéigo bik'ee. Kóhoot'éego'át'é, índa dibáa wolyéii. Ts'ídá t'áa łikango da'iidąą ałdó.

Ákohgo Kiis áanii nołhínígíí ~Dennis yich'í haadziihgo, díí~, ts'ídá t'áa nihínohsinígíí éí ádanihihoł'íđ. Doo lá dó yówéé át'éé da lá. Ha'át'íłá yówéé át'éégo doo dajooba' da lá íłįgo kónízáágóo hoolzhish. Doo shíí biniik'eh éí át'íí da. Kót'éego nihidi'ní dóo ałch'í nihidil'áago éí shíí bee at'é. Kót'éé lá sha'áłchíní, t'áa shoondí, t'áa yéigo ádaah't'íí dooleeł kwa'ásiní. T'áa shíí y'át'át'ééngo nihiyaa hazłįgo nihijéí dadínóot'íí. Áadi t'éiyá yá'át'ééh náádeii't'íí dooleeł.

Dził éí tsídá t'áa aaníí diyingo nihnáznilií át'é. Kót'éego baa dahane, nihizhé'é, nihimásání hólónéedąą. Yéé nihíł dahasne. Kót'é. T'áa shoondí. Hazhó'ó baa ntsídaahkees.

Kóníftso nihich'í náánaásdzíí dooleeł. Rena dashjiní dóó Babbitt. Éí shíí shizhé'é nt'ée kodóó alk'idáá tsinaabaas bee naalyéhe njijaah nt'ée jini. Naalyéhéłání bá shinaalyéhe shijaa Ráy Bábbitt wolyée nt'ée jini éi biniinaa ákwiinishyé. Ákót'é kóníftso'go nihits'áá hadeesdzih. Áádóó dził baa saad hólóní éi bikáádéé naashá dóó ahéhee nihich'í haaszíí doo.

“Again, my children and all my grandchildren, as it has been said about the streams and the water that was once there on our land and how it has affected our life and our livestock and all life that is up there. The water is being abused. This is how we feel. To use for industrial purposes such as trasporting coal and also snow-making. We live in poverty. That is according to government standards. Come to our homes and you will see for yourself. But lets all understand that we all sleep every night on the same Mother Earth. And every day She nourishes us with plenty of food.

We are all like little babies and we are just starting to learn. We are just children of this earth. The heart of our earth is being torn out. This has caused the loss of many of our Elders. Elders who were once our leaders and we are very saddened with the recent

loss of some of our leaders in the resistance who have spoken for us for all these years. Who have been a human voice for our simple life on this earth. As

**There is only a few of us left to try and speak about the old ways and try and convey the wisdom of the natural world. Obviously relocation has been a mistake. Suffering has not stopped for our relatives who have relocated.**

little babies we are staggering around, just learning how to walk. We have not lived here for millions of years. We are just babies. And already we are causing problems. Destroying our environment.”

The elder people need to be viewed differently. This is how she was taught, that it is up to the younger ones to honor the old people. "I have been silent for many years, I have let my relatives speak. Those leaders that I have referred to I have let them speak and I have always sat back and been quiet. Now I see the end of my life approaching and I feel that it is time for me to speak. So that is why I have come here wishing to speak. You have listened to a lot of my relatives here today and they have said good things as well.

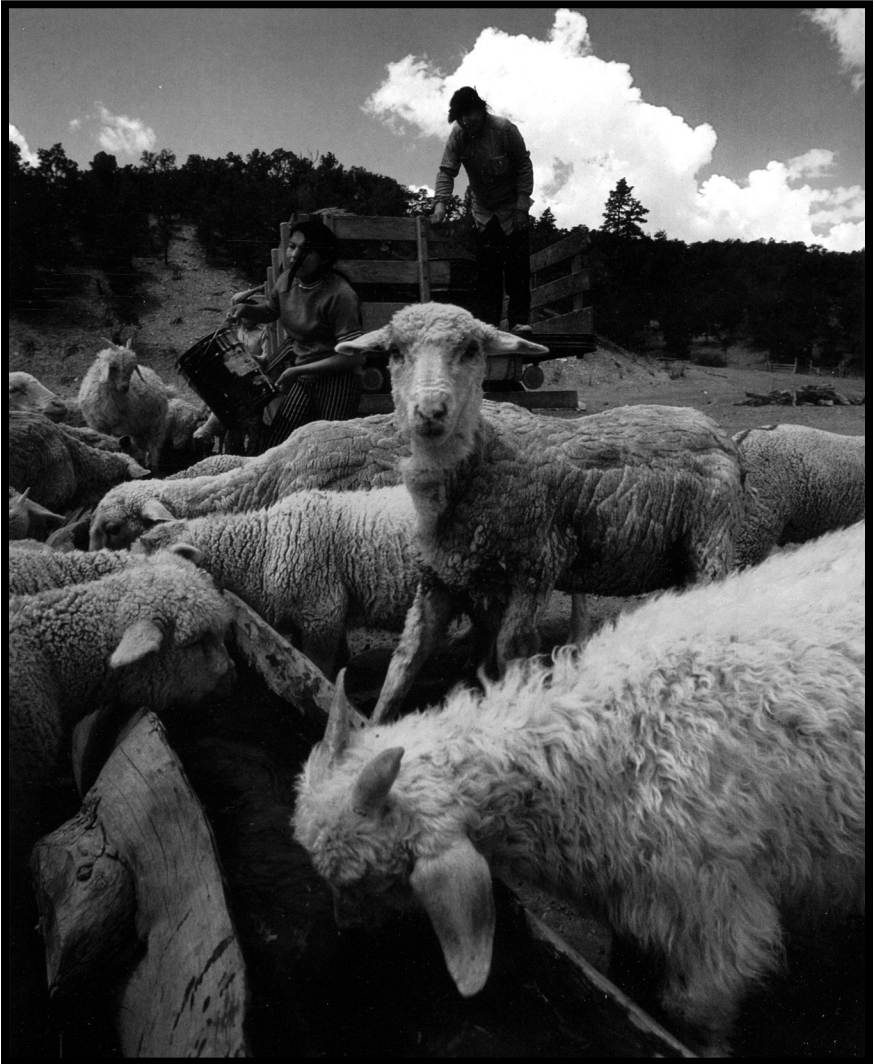
They are suffering from bills and living in houses that were built for them by the government that are already falling apart.

The Navajo Nation should stop using traditional kinship terms in speaking to the people, for their political gain. This is what they do to you. Joe Shirley (Navajo Nation President) came to me and said "my sister, vote for me I will have a nice house built for you." I have not seen the man again to this day and he has been in office for over 3 years.

All our votes cast for them have been votes cast for the loss of our water, our life, our land.

I want to say also this, that the worst of human existence could be approaching. Please realize this. Hard times may be coming for us. At the same time the BIA government does not show any compassion. Only inflicting us suffering and creating the pressures whereby certain Navajos and Hopis will clash and it will be called the Navajo-Hopi Land dispute. They have brought this to us.

Please remember this mountain also that is next to this town. My name is Rena Babbit Lane. I got this name from my father who worked for the Babbits here hauling goods to Red Lake Trading post with a 6-horse team and a wagon. My traditional way is that you do not clap for a speaker so just wave your hands like this. If you clap it will dissipate all the good things that have been provided and built up. So I thank you again, my children."



There is an urgent call for on-land volunteer assistance at Black Mesa. This includes elder care, shepherding, repairing hogans and water catchments, hauling and chopping wood, etc. To find out the latest developments on Black Mesa and more information on how to get involved, see the Black Mesa Indigenous Support website:

**Black Mesa Indigenous Support**

<http://blackmesais.org/>

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**SEE ALSO:**

[sheepdognationrocks.blogspot.com](http://sheepdognationrocks.blogspot.com)

[savethepeaks.org](http://savethepeaks.org)