



transcripts from a
FORUM on BLACK MESA



**JULY 10, 2005 AT THE HIVE
FLAGSTAFF, ARIZONA**

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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Flagstaff, AZ 86002
blackmesais@riseup.net
928-773-8086

SEE ALSO:

sheepdognationrocks.blogspot.com
savethepeaks.org

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.

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.”

Kóníftso nihich'í náánaásdzíi dooleeł. Rena dashjiní dóo Babbitt. Éí shíí shizhé'é nt'ée kodóo alk'idáá tsinaabaas bee naalyéhé njijaah nt'ée jini. Naalyéhéłání bá shinaalyéhé shijaa Ráy Bábbitt wolyée nt'ée jini éi biniinaa ákwiinishyé. Ákót'é kóníftso'go nihits'áá hadeesdzih. Áádóo dził baa saad hólóni éi bikáádéé naashá dóo ahéhee nihich'í haaszzi 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 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.”

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.

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'álchíni. T'áa hazhó'ó baa ntsidaahkees. Ts'idá yéigo baa ákodaohsin. Índa kóoní nihináál ch'íhoot'áa náada'iyoolniih ha'ni, yéigo sodadootzin, índa t'áa yeigo ádaht'í.”

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

This pamphlet was produced with the private resources and volunteer time of volunteers with Black Mesa Indigenous Support and was not funded by any grant in the name of anybody. It is not for sale and may be distributed only for free.

**Translations by Sheep Dog Nation,
Transcriptions by O. Johnson.**

PAULINE WHITESINGER, Tábaqahá, B.F. Chishi

Áko, díí k'ad shíni hazlǵǵáá doo diists'a da. Ádin, áádóó shíni hazlǵǵ. Áádóó k'ad éi doo naagháa da hazlǵǵ, kǵǵ. Kǵǵ haz'áádóó, Díí anít'i' t'éi biyi'dóó áádóó éi adishní. Anít'i t'ahdii biyi sédá, shí. Áádóó ch'ideeshnéhǵǵí éi doo bee sohdeesh'ǵǵ da. Háálá t'éiyá, doo shik'inaalnishí da. Ádin. Ákwe'é t'ei bee shaqah 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 danílinii éi ła adahaazná. Éi áltso adahaazná íyisíí sha'átchíní, t'áá shihǵǵí. Éi shǵǵ háadida bighan. Áádóó doo ayóo shich'ǵǵ ndaakai da. Haashǵǵ hoot'ǵǵgo t'éiyá. Kǵǵ bee anááhóót'i'ǵǵí át'éé lá. Áádóó t'áá hó da' hach'ǵǵ anááhóót'i' jileeh, lá.

Áko díí kéyah doo baa saad hólóǵǵáá sáanii ayóó anoolingo ndaakai lágo baa ákoniizǵǵ. Sáanii yǵǵ ádíǵǵ. T'áá nléi t'áá dízdiin dóó ashdladiin t'áá áadi dóó nábéedahahááh diné da ákódaane k'ad. Shíni hazlǵǵáá sáanii doo ádíǵǵ da yeigo níłk'aazgo níhíł ndi bigodata'dóó yaago bik'ída'deesdizgo nda'niłkaad bitsii ts'ídá dleesh ndahalin. Náhást'édiin daats'í béédaahaigo áko bigish dahóló yas ndeiziid, hááhgóóshǵǵ. Yas yii dadil'eezgo dibé yich'ááh ndaakai. Íidáá na'neeskaadgo ákodzaa doo kódooniid da, azee anéłna dó doo ha'níi da azee baa ná'niłgo doo ha'níi da. Áko íidáá átchíní nishǵǵ'go ákót'éego hastóí dó' dabitsii daalgai, éi t'éi dó deíłkáah da ǵǵ bíł deíłdlosh łeh. *Nchxiłgo*. Nléi Ch'íníł' hoolyéédǵǵé yishááł nt'éé kojigo, nléi kojí, k'ad éi Page hoolyé. Íidáá, t'éiyá Jádi ha'bitiin hoolyéédáá, 'áadi shik'éí kéédahat'ǵǵigo ákǵǵ yishááł' daanǵigo deíkáah łeh. Áko ts'ídá shǵǵ daats'í ayóí ákonoolningo daats'í haz'á ła atah honiigai ndi doo ha'níi da. Díǵǵi áhoot'éédáá áko shíni hazlǵǵ.

TRANSLATION

Kóhoot'éego át'é sha'átchíní. Ts'ídá yeigo baa ákodanohsin. Índa kóoní nihinááł ch'íhoot'áa náada iyoołniih ha'ní, yeigo sodadoolzin ha'ní. Ts'ídá t'áá aaníí ákót'é. Kodi éi shimá haadzíí t'áá aaníí t'áá sáhá naaghá, t'áá sáhá yidziih. Doolá dó t'óó baa hojoobá'a da dzinízǵ nisingo nésh'ǵǵ ne shimá. Ákwe'é t'áá aaníí t'áá awoł bee. Na'iiłnáago át'é. Hajéi nihiłna. Kóhoot'éego át'é, t'áá diníłkwii'yee yiidziih. Índa nléi háágóóshǵǵ diné adahaazná. Nihik'éí t'áá shǵǵ bíł kééhwiit'ǵǵ nt'éé. T'óó diné bich'ǵǵ ndahwii'ná. Doo t'éi yá'át'ééhgo baa dahane da. Doo éi t'óó bidááh díníłghad da hane da. Kin bee dadziiznánǵ bik'é nináadajiidlé. Nda'dilth'i' da bik'é njiidlé. Ákót'éego át'é. Ákót'áo baa dahane.

Índa táa naaznił dajíłǵǵii t'áá íyisíí, t'óó ha'át'íłá biniyé éi t'óó danihinéł'ǵǵ nahalin. T'áá íyisíí t'áá yeigo danihik'éí adajitih. Joe Shirley wolyé "hooghan ná ádoolnił t'áá shoondí shádí" shíłni ne. Áko díshǵǵídi t'ahdoo diistséeh da. Háájí lá íyáago, ha'át'íłá yidzaa nisǵ baa ntséskees.

T'áá íyisíí t'áá aaníí ti'dahwii'níł. Nihíł ndi tidahwiiná dibáá bik'ee. Doo éi ha'át'íłá baqah doozhoóhdáá t'áá ádin. Áko éiyá adááǵáá éi níyá t'áá hazhó'ó shinááł dahodoonih nisǵ éi naakijí ałah íł ha'nó. Áádǵé kóoní, t'áá nláahdi shiyáázh bighandi siiská dóó náána kwe'é k'ad. K'ad éi nihináánashdááh. Kót'éego át'é, t'áá awoł bee hóyéégo nihíł iikááhǵi át'é. Doo lá dó hayóí da lá. Náadaniidzin łeh. T'áá áłtsoní dibáá íyisíí yeigo bik'ee. Kóhoot'éego'át'é, índa dibáá wolyéii. Ts'ídá t'áá ǵkango da'iidáá ałdó.

Ákohgo Kiis áanii nołhínǵǵí ~Dennis yich'ǵǵ haadziihgo, díí~, ts'ídá t'áá nihínohsinǵǵí éi ádanihihohł'ǵǵ. Doo lá dó yówéé át'éé da lá. Ha'át'íłá yówéé át'éégo doo dajooba' da lá íłǵigo kónízáágóó hoolzhish. Doo shǵǵ biniik'eh éi át'ǵǵ da. Kót'éego nihidi'ní dóó ałch'ǵǵ nihidil'áago éi shǵǵ bee at'é. Kót'éé lá sha'átchíní, t'áá shoondí, t'áá yeigo ádaahł'ǵǵ dooleł kwa'ásini. T'áá shǵǵ y'át'ééhgo nihiyaa hazlǵǵigo nihijéi dadínóót'ǵǵ. Áadi t'éiyá yá'át'ééh náádeit'ǵǵ dooleł.

Dził éi tsídá t'áá aaníí diyingo nihnáznílii át'é. Kót'éego baa dahane, nihizhé'é, nihimásáni hólónéedáá. Yéé nihíł dahasne. Kót'é. T'áá shoondí. Hazhó'ó baa ntsídaahkees.

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

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

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

Áko t'áá dikwíhí yee t'áá diniikwíhí yee diidziih. ında díí k'ad kodí átchíní wolyéii, ts'ídá attso nihighadáhaníí. Doo bee nihidahaníí da. Íidoołtah. Díí k'ad bee níba haná'dídleeh danihidí'ní. Háish éí náásgóó bizaad nááhódlóq doo. Háish éí

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

Ákoho t'áá íyisíí nihimá nahaszáán wolyéii k'óq awéé naagháhígíí shíí ndahanií'neehgo ında t'óó nihiza'atsoh nihimá éí dá'ák'ehéé ndi niháah ádin. ında nihighandóó kónízahdóó k'óq ch'ída'iizt'i. Ha'át'íí yówéé át'éego nihí ndi doo nihidadzísín da? Sáanii t'áá hoł nil'í łeh. Sáanii wolyéii háádááne'é dzinízingo jiné'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.

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 tsh.

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

Nagháigóó ata hodoonihii
hadaaghal bimá hadaaghal, bizhé’é

dó’ hadaaghal, Shináíí dó’ t’áá ákóhoot’é. Áko saadéé ádin.
Nahgóó ha’át’íida bich’í i’doon’aałgo hoghangí ndoodáańii, áka adoolwońii

ádin. Kót’ée góne deíníikááh, díí sáanii doo da’íilta’á éí t’áá nihí t’éiyá. ákót’éego nihíł dahwéelzhíísh. 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 út’ée. Ákwíinisín éí nát’áajigo ntsínáskees. 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’éeeshíí kódidooniił, 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

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’éeł, sítsoóké. Ákoho t’éiyá, nizhóní yee áadi neikai. ında éí kqódi nihináał yádaáti. Áko yéigo baa



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

danihiigháago éí nihik'ihát'áago Ákót'éego shí baa ntséskees. Áadi nt'éeé bídeikáah 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'niháah dajóbé. Wónáásdóó éí at'ééké, háadishíí éí t'áadoo yishchíí da áadi shich'áah 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'diyeeh. Kodi yéęni ałtso 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 ajiiyá 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

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

"Shí éiyá shizhé'é nléí tséko'í hadaasgeedji atah naalnish. Dóó éí tsékoji haagédígíí yits'áádóo yilmishígíí bits'áádóo shí ánisht'é. Dóó éí shiyaa hoo'á... "Azhá t'óó baa iihígíí t'éiyá baa neiikai bits'áádóo nizhónígíí ádadiilníł, nihí sha'álchíní" nihidíiniid, 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..."

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.

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 nihitádííin siitsoozgo éi nda'niitso'go háadadiitsoos. Díí nlááhgóó ahidoolgáá. Díí t'áadoo nlińi dago daats'í át'é. T'óó ákót'áo éi baa ntséskees t'ah nt'éé náahosidéts'áá. Asdzání niljigo haadzíí. 'Nléi, Naak'o'ostfíd éi ndidoogoł'. Áko nt'éé, 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'éé éiyá nihichaanígíí baa saad hodzishíí. Éi biyaa dah deeshnih doo. Nihichaanígíí kwe'é choidoo'jłł, Naak'o'ostfíd baahgi nihijini. Hait áosh éi asdzání jiljigo, éi ákót'áo nihiji'aa' doo? Sáanii shíí jiljigo dine doo abijinii da. Nisin. Áko Ndíshchíí binant'a'í jilj, ha'ní. Ndíshchíí wolyéeiidóo hazłł shłł bééhozin sin hazłł ndi shłł 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'í jilj? Baa náá'iiniihéé naat'áanii yee ádaat'é. Doo shíí t'áá adzaagóó baa yádjłłti da. Biniinaago éi ákóq k'ad nihich'ı́ nináhodiiltłł'. Áko díí k'ad éi t'áá aanígóó t'áá ákót'éego t'áá hazhó'ó doodahá góne nihidínoolkałgo át'é. Hataahii éi doo bi'fists'áá 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
nihitádídíín 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

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

nizhónigo si'áá, shádí áyiilaa. Sitsóí ła yii dabighan nt'ée áltso táadayoos'nil. Foundation yęę 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 shįł haz'á.

Kqó t'áá áltsoní bee haasziih doo. Tó Dích'inií éí nishł, dóó Naakai diné'é bá shįshchįm dóó Tł'įzłńń dashinálí. Tábááhá dashicheii. Shimá áadi sidá. Shi father éí passed away. Áko díí relocation éí doo sign ádeeshłł da, azhá shłł 'last time' shidi'nú ndi. Shi nieces dóó shinephews Iraqđi ndaakai dóó bich'į nahwii'ná. Áko shí éí kodi ałdó káyah shighait'áahgo shich'į nahwii'ná. Áko haıt'áo kót'áo? Diné nihich'į ndaabaaho t'áá bee nihich'į ndahwii'náago nisq biniinaa haıt'áo da relocation dóó AA wolyée sign iiléeł 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

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 éí baąh na'ageed doo biká hasti da. Éí shłł biniinaa nihilid' wóshdée nihidi'ní. Nisin łeh. Dził łjįin asdzáá bizid baąh nda'digeed, bijéí baąh nda'digeed bits'áádóó biká ádeezt'i. Nihits'áá da'dziisłł'go, T'óó nihł hadoołdas nahalin. Bijéí hadadzis'á, hazhó'ógo. Hazhó'ó bitsáá dahojłıyáa. Éí shłł t'eyá naalyéhé shłł át'éego, éí nłch'i halne'é biyi'jį t'óó diists'a. Nihí, há'ıda'haye'nil. Joe Shirley joolyéhígíí nłch'ihalne'é biyi'jį shináał hadzoodzıí: 'hada'agédígíí hada'ohgéeđ díiniid'

jiní. Doo ákót'ée da. Doo éí biniyé háá'ída'íye'nil da. Nihich'ijigo dzizjii doo biniyé' Ákót'éego haa ntséskees nt'ée. Dzit'ljiiin, asdzáá, da'dziisxjii'go, doo yá'át'ée da. Tó t'áá ádin. Díí shí sédáhigi tó t'áá nléi wóyah hadaazljii'leh nt'ée nléi Tónaneesdízi bich'í tó ákóq daniljii'leh nt'ée bikoooh góyaa. K'ad éí tó ádin. Ahbínigo tóogi náshdááh. T'óo naazká. Ákót'é áko 'tó éí hólq' dajini. Doo éí hólq da. T'áá altsogóo tó ádin tó hadaazljini t'áá shiidáa'dii tó hadaach'i'go doo ándaadijheegóo ádaadin t'óo dahazgan. Éí lá yéigo shí diish'á. Leejin hada'agédígíí ni'ályaa'go. Naanish shjii dahólq. T'áá háagóodashjii naanish dahólq. T'áash éí t'éiyá naanish? Nahgóo shjii naanish dahólq. Doo éiyá nahasdzáán biyi'jii yigoł da. Doo bee nihá haz'áa da. Nléi diné nihi'di'nínígíí. Áádóo Bilagáanaaígíí éí t'áá iyisíí bíhólnííh éí hanádzihgo bíhólnííh ahée'iikaah dooníígíí doo yá'át'ée da. Jó ákon: tsíst'adanihizh'eezh. Átchíní 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 *Dzit'ljiiin 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.

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

LAWRENCE ALTISI

Yá'át'éeéh, shidó'áts'íisigo hadeesdzih. Shí éí Lawrence A. yinishyé. Hard Rocksdéé naashá. Kéyah baa saad hólónigi éí atah. Biyi'jii shighan. HPL Range Unit Two Five Eight góne shihooghan si'áa.

Nléi 1997yéedáa yéigo baa saad hólónéedáa ídáa Accomodation Agreement dóo t'áadoole'é altsó baa yádaalti'go shjii, I was left out. Nt'ée áko k'ad shaa náahoolzhiizh.

K'ad éí shich'í náada'iidlá. Relocation díiniił daano shich'í náada'iidláo. Dooda dshniiigo éí bee sisti, áko. Áádóo t'óo ahót'áo bił hoolzhish. Resisterígíí dóo atah shízhii yisdzoh. T'óo haa shjii néeláa daashjii 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. Áádóo altsó bik'indeet'ood dóo altsojii Kiis'áanii índa kóq índa haashjii daashijini ne. T'ah nt'ée hoghan si'á dóo saad hólq. T'ah nt'ée hji dóo dibé sits'áa yah aná'nił. Hoghan si'áa nt'ée dóo cornfield, dóo cattle trailer altsó táadayoos'nil. Áko éí hooghan





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

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 indigenous 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' kodóo hadíídzih shi'di'niigo haasziih, sha'áłchíní. áádóo sítsoóké danohłínígíí shíí t'ahałdžih. Kóoní bee sit'éego t'éiyá Dził Ijii 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 dajjooba'da. Nisin. Biniinaa doo ashoshgóo niyiikaah. K'ad díkwíí shíí náhai, t'áa ákót'éego. T'áa íyisíí bił deiniikeeh. Ha'át'íí lá yówéé át'éego, t'áa sizíí dóo, doo ádił danidłíí góo Diyin bídahwiidla da nisin, Bilagáana. Bee ízhdiits'a biniiyé t'éiyá hwééneestł'in shíí. Hatsiits'iin doo hanáa dóo hachłh Éí shíí bee diné jinél'íigo nabik'intsídzłkees łeh. Ákoho ts'ídá t'áa áwołí bee doo dajjooba da. Há át'íí da yówéé át'éego. Áadi na'iiniit'éego t'áa áłtsoní dabinišłá. Áko hait'áo doo hojooba' bee nihaa ntsídeiikees lá nisin? . T'áa aaníí éí hane hane'déé díí yich'idígíí éidiígíí t'áa aaníí. Háálá kóoní baa náada'ayiiizniih t'áa akwííj. Baąhdéé éí nisaahiits'a. Nihee daats'I nahodoołtłł íłłigo. Choo'łł danil'łł łeh dził nihidziil. *Nihimá*. T'áa ánoht'e nahaszáan wolyéii nihimá át'é. T'áa ániiltso shíí bikáa diidłh Dóo t'áa aaníí éí nihá áłtso. Dóo t'áa aaníí t'éiyá bikáa k'ééda'diilyéego kodóo, yá'át'ééh, ch'iyáan wolyéii bikáa hóló. Kóoní kót'éego kééhwiit'í. Łłł bikáagóo índa télíi. Kóoní éí chidí bił danizhóní yee nó. Éí chidí yéé nihaąh adajit'í. Áádóo éiyá Bilagáanaa t'éiyá deidiits'a'go ádajilaa. Áko éí k'ad áłchíní yéé doo nihidiits'a da daazłł. Doo

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

KLEE BENALLY

Yá'át'ééh áłtahasíłłgóo. Shí éí Klee Benally yinishyé. Tó dích'inií bá shishchín. Naakai dine'é dashinalí. Dził łjiiindéé naashá, Kinłánídi shihooghan.

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'íinii 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

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

K'ad éiyá t'áadoo biniyéhégóó tó nichó'q hadaazli'ígíí ha'át'íí biniyé aadi t'éiyá, ha'át'íísh bee baa nízhdíikai? T'áá aaníí íiyisíí hanií doo ntsídadzikees da doo áhójilyáą 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 íiyisíí nihida'diil'áhá bee nihida'diil'á. Nihąąh dah nahas'á hojoobá' ntsíideiikees. Kót'éego át'é sha'ałchíni. Haashíí nohsin. T'áá aaníí át'é. Háish éí doo adeeshíł da nízin? Ts'ídá t'áá ániiltsó da'diidił daniidzin. Ajiyíłhgóó da hoł hózhóq leh. Jó, ákót'éego'át'é. Ákót'éego hadahidoohdzih nihidi'ní. Da'íísółts'áą, haash wolyéego ách'í yáti'dooleeł. Ałchíni wolyéii t'áá íiyisíí doo nihizaad náadabizaad da. T'áá dinék'ehgo dabizaad dahóló t'áá yá'át'ééh dooleeł sháą, ní. Dibégóó njił'áhąą doo bił bééhozin da leh. Kojígó dibé iikááh, jó yits'áajigo deilwoł leh. Kót'éego áhoot'é. Haaléit'éego éí náas 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 íiyisíí nihits'áą bita'hadlááh nahalin. Hastóí yéę ákót'é nihits'áą anáhákááh. Haash yit'áo éí diné shą' éí doodíł? Diné hastóí t'áá dahóyąanii yéę nihits'áą ádin ndahaleeh? Háish éí bilíí anáhidoot'áál. Áko t'áá íiyisíí t'áá hazhó'ó doo yá áshóq da.

Índa t'óó da'jilzhish Tségháhoodzánidi nihinant'a'í shijéé. T'óó ha'át'ííshíí, t'óó diné t'áá ádzaagóó da'anáadi'niilzhiizh ha'níigo. Éish biniyé táá naazníł dajilí. Éish biniyé há náada'diyii'nih Ałchíni 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'áą da'adá bilíí dahólóqgo, nizhónigo dinék'ehjigo nihidi'níí lágo baa ákodaniidzíí. Ha'át'ííshíí haitéego dildeeh, t'áá íiyisíí. 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 binááł hane'ígíí din'èkehjí dah diijah. Kót'éego éí baa ntséskees. T'áá kóníłtso'go daats'í nihits'áá asdííđ dooleeł. Díí dzilígíí ts'ídá t'áadoo nihits'áá baa ndajit'ini dooleeł, 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'íđdáá, doo hadaasgeedáá. K'ad éí hadaasgeed, łahgóó. Ei biniinaa doo ní daats'í áheełt'éé nahalingo nihee nahałtin da. Kót'áo éí baa ntsáhákees, áko áádóo akóq deisółts'áá dooleeł. Áádóo bik'eh ádanoh't'éé dooleeł. T'áá éí nihits'áá asdííđ dooleeł.

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 dzil nihináznilígíí ts'ídá ayóo adéínií'niigo nihináznil.

“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

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

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 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 gonna go quietly away into the night here. But as you've seen some of the elder people here, they were talking about 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 it's 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.

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.

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

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

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

yéę t'éiyá, doo ákót'ée da. Áko díí k'ad haashíí nízahdi kééhwiit'íí nt'ée, ahéehosiilzih, dííjíídi. Bilagáanaa wolyéii éi nihaa níyá dóó bił kééhwiit'í. Áko ańíí bilááh diné bił yá'adaat'éeł, áádóó łahjí 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'fhońi'áńígíí biniiyé níyá. 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'osłíí. 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

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

Áádóó dzilígíí, diné át'é, éi. Diyingo éi sí'á. Doo éi t'óó dzil át'é da. Doo éi t'óó baa honeeniidgo be'ádíłááh biniiyé sí'á da, éi.
This mountain, it is a person. It is sacred. It is not just a mountain. It does not exist for the purpose of entertainment.

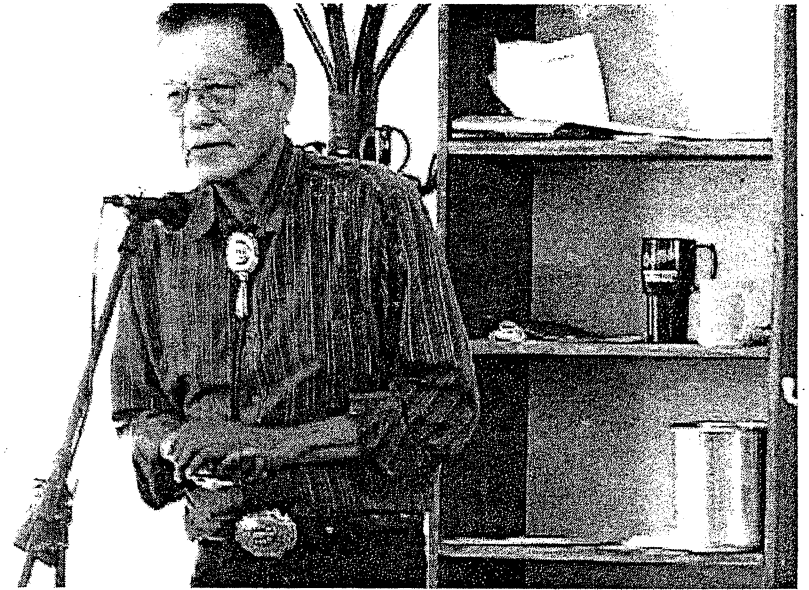
that. The Hopis and the Dine' have never had any problems over land. They have never had any problems over land issues.

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."

Thankyou.

NORRIS NEEZ, hataa'hi,

Yá'at'ééh. Kwe'é, a'ah noh'ínígíí, éí ye' a'ah noh'ínígíí t'áa áno'itso, ahé'hee, nihidí'niid dooleeł kwe'é a'ah niid'łí dóo ahiikai. T'áa akwe'é shíí d'íí shí d'íí Tónaneesdízídéé naashá. Ákohgo shíí t'éí Diné wolyéhígíí éí nish'ł. Áádóo d'íí daash'łí néel'áá diné doo t'áa kin'ánídigi kwe'é. Áádóo ahé'hee, nihich'í haasdz'ihígíí shíí deisínó'łts'áá dóo shik'eh adadood'łí'ł. Dashí'isínó'łts'áá dóo ahé'hee, shikéé ndookah éí shíí biniiyé ahiikai. Áko d'íí biniiyé kwe'é níyáhígíí, éí shíí nléí dahane, D'íí k'ad dahane'ígíí, éí shíí t'áa át'é shíł béé'hoozin. Jó ákondi, t'áa ádooch'íłgo t'éiyá bi'ighah k'ad nléí hodeeyá hoolyé'déé kéé'hwit'í. D'íí aktso ná'áhaigo éí t'áa kéé'hwit'í. Doo éí ániid nihits'áá ániit'éé da. Íshj'áá ákót'é. Éí bee nihéé'hoonohsin. D'íí kwe'é dził si'ánígíí, éí dó', t'áadoo éiyá bi'ighah béé'hégé'ehi dooleeł. Áádóo éí tó nchx'ó'ígíí, éí nibéé'hégé'eh dooleełígíí éí dooda. Dooda daniidz'ingo bee ntsé'deikees. D'ikwí'sh'łí ákót'é dził hast'áá sinil ákót'é. Éí baa ákonohsin dooleeł. Áádóo 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. D'íí naat'agii nil'łni éí t'óo ahayóí yikáa na'aldeeh. Tó t'óo baa'iihii dayood'łá doo dab'ighah da. T'óo ahayóí dził ba'ah hóló. Áádóo bi'ih ádaat'éii, d'ikwí'sh'łí ndaald'łoshii t'óo ahayóí yikáa da'ad'łá dóo yaa ndaakai éí binii'naa dooda. Áádóo t'áa nihí dóo áádóo łeeh yil'ínígíí nléí adahwiis'áagóo ndaaz'ł tó danil'ini, tó danil'ingo át'é, d'íí éí ba'ah kwe'é yá'at'ééhii kwe'é t'éiyá éí doo nihíł yá'adaat'ééh da. Ákwii yówehdi' át'ł dooleeł, t'áa ániitso, íshj'áá. Yówehgo yá'at'ééh dooleeł, éidí. Éí ákónitso'go bee nihits'áá haasdz'ih dooleeł. Yéigo éí íshj'áá ndiika'ah. Dooda dooleeł, éidí. Nich'ó'q béé'hégé'ehígíí. Ákoho ye'í'nisin. Kodóo bits'í'góo kéédahoh't'ínígíí, nihiká dadaalgai'ígíí, ahé'hee. Bich'á'ah ndiikah. T'áaláhádi t'éiyá t'áa'í'dáá baa hwiinit'łigo hazhó'ó nihidziil si'á bits'í'góo kéédahwiit'łídóo k'ó'q ndeikai. Kót'éé dooleełgo t'éiyá nihá baa ntséskees dó ntséskees kwii át'éé íshj'áá baa ákonohsin dooleeł. Áádóo d'íí ákonitso'go kojí, nihíł ch'ihoní'áa dooleeł.



Áádóo náána, d'íí kojí, nihosdz'áan bikáagóo át'é'hígíí, éí Shiprockjí nihíł yániits'ee ádaalne, t'óo ahayóí. Éí dó, yówehgo yá'at'ééh dooleeł. Éí doo náadoot'áał da, nichx'ó. D'íí dooda nish'łqó níyá. Áádóo háadida, t'áa ániitso nihiyi yikaigo doo ashlee da. Jó nihí k'ad ákwíidzaa, nlá'ahdi. Diné bijéí bá ndaalgizh. Ákót'éego kéé'hwit'í. Nihijéiyéé binda'anish. Kót'éego t'éiyá' nihijéí handa'ha'ní'ł. Kót'éego éí bik'ee kai yikah. D'íí k'ad Dook'o'osh'íd bits'í'dóo nówehji doo ts'íí at'éé da hoog'ł hid wolyé'ei doo béé'hozinii bilid bii kéé'hwit'í. D'íí éí binii'naa. D'íí béesh bii k'ó'fsoh diit'áhígíí dooda dooleeł. T'áa nléí d'ikwí'go shíí sinil. T'áa át'é éí hid dahoodooh, chidí bit'ł'id ádaat'éii. Áádóo chidí naat'a'í bit'ł'id ádaat'é'ei ádahoodoh. Áádóo tó ndahodiilkeed t'óo ahayóí łeeh dahoodoh. Áádóo d'íí bee nda'dilti'ígíí, kóoní, a'á'á át'éé dabilid hóló. Nléidéé éí ádin nt'éé. Kwe'é éí baa ntséskees dooleeł. Eii yee'áadi'ígíí nchx'ó dooleeł. Doo béesh bii k'ó'í ndoot'áał, Shiprockdi'ígíí, éidí dooda dooleeł. D'íí éí hadeesdz'ihgo biniiyé níyá. Shidiné'eyéé hid bi'ni'gháá, t'áa áwo'ł bee hid bik'ee tí'dahoo'níłgo át'é. Éí ba'ah yóweh dooleeł. Áádóo tó deid'łánígíí aktso t'óo baa'iihgo daaz'łigo át'é. Áádóo d'íí k'ad hid wolyéé bił nanihí'daaldooh nihits'í'séé daneezgaigo át'é. D'íí tsint'áahgoo kodi łahgo át'é honeezk'ází diné kéédahat'í. Kodi