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/
PO Box 23501
Flagstaff, AZ 86002
blackmesais@riseup.net
928-773-8086

SEE ALSO:
sheepdognationrocks.blogspot.com
savethepeaks.org

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 Doolc'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.”

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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.


“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 transporting 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 let's 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. Have we 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.”

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’álichí. T’áá hazhó’ó baa ntsidaahkees. Ts’i’dá yéigo baa ákodanohsin. Índa kóoni nihináát ch’ihowot’aá nááda’iyooltií ha’ní, yéigo sodadoolzin, ñínda t’áá yéigo ádáahnt’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

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Translations by Sheep Dog Nation,
Transcriptions by O. Johnson.
PAULINE WHITESINGER, Tábąąhá, B.F. Chishi


Áko díi k’éyáh dōo baa saad hólójóddáa sánní ayóó anoolingo ndaakaí lágo baa akóniiziįį. Sánní yéγ édįįh. T’áá nléi t’áá díizdíi dídó ooshldladii t’áá ádidi dó ńbëéedahaháaháh díné dōo akódaane k’ad. Shíni hazlíjđáa sánní dōo ađiįį da yéγo niík’aaçgo níchiił n̓d̓i bigodata’dóó yagá bık’ída’deesdzígo n̓da’n̓lkábak dístší t’s’ída dleesh ndahalin. Náhash’éédiin dats’h béeèeđahaingo áko bigish dahóló yas ndeziid, háághóóshįį. Yas yíi dadíl’eéezgo dibé yích’áah n̓ndaakaí. Êđáá na’neeskaadgo ákodzaa dōo kódonidn da, azeé anéëíhá dōo ha’níí da azee baa náññg̲o dōo ha’níí da. Áko ńdíiáá áltsohńi nishįįj’go ákót’éego hastóí dó’ dábtsii dálalgái, éi t’ée dōo deéińkaah dą lá bíit deéilďlosh leh. Nchxiilgo. ‘Nléi Ch’imíli’ hoolyéedéeg yisháał nt’éé koijo, nléi koji,’ k’ad éi Págé hoolyé. Êđáá, t’ééiyá Jádí ha’bitiin hoolyéédáá, ‘áadi shik’éé kéeđahat’įįgo ákóó yisháał’ daaniigo deéińkaah leh. Áko t’s’ída shįį dasts’į ayóó akonoonlingo dats’h haz’a lá atah homigii ndi dōo ha’níí da. Dąiigí áhoot’éédáá áko shíni hazlíj.


Ênda táá naazniiñi dajiłłiini ni t’áá iyísíshi, t’óó ha’át’ilá biniiyé é t’óó daníinńé t’iñáhalin. T’áá iyísíshi t’áá yéγo daníihk’éé adajitíh. Joe Shíreli yóołé ‘hooghán ná adóolñiit’ t’áá shoomd’é şá’dí’ shíímíi ne. Áko diishjidi t’ahdoó diistśeeth dą. Háájí lá iyíaago, ha’át’ilá yídzáa níso baa ntséñkees.


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 women folks, 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’ëiyá, dii t’áá shi t’ëiyá diné’eh yáshti. Áądóo sítsoöké éí doo dine deidiits’a da.


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’ánáánat’éeé, sítsoöké. Ákoho t’ëiyá, nízhóníí yee áádi neéíkái. Inda éí kóodi níínáááal yá dáátí. Ako ýéigo baa
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...
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 kind of looking at what the future has to bring.

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 tâbqâhá, bf To’dich’iinii...Teacher of Environmental Science and Natural Resources at Crownpoint Institute of Technology.

“Shi éiyá shizhê’ë nleí tsêko’i hadaadègejë atah naalnish. Dôó éi tsêkojí haagêdjí yits’áádóó yîlnishjíí bits’áádóó shi ánisht’é. Dôó éi shiyyaa hoo’a... “Azhá t’óó baa ihíjíí t’éléyá baa neiikai bits’áádóó nizhóníjíí áadiilnííí, níhi sha’álchíí” nihidííniid, nihízhê’ë.”

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 primitave. 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...

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 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 accommodation 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 all 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
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.

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 Dzít Ijiin Asdzáq, 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

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


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

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

INEAI BEGAY, Black Mesa Water Coalition

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

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.

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

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 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 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 impacts that you hear people talking about. But
yéé t'éiyá, doo ákót’ée da. Áko díí k’ad haashdí nízahdi kéeéhvít’įį nt’éé, ahééhosíljízh, dííjįįdí. Bilágáanaa wolyééí eí nihaa níyá dóó bił kéeéhvít’įį. Áko ahní bilaáh diné bił yá’ádaat’ééh, áádóó łahįį eí doo át’éégo ntsídáakees da. Kwe’e át’éégo eí k’é. Áko eí t’éiyá nihits’ááh hadeesdzíh bininaa. Áko ahéhee, t’éiyá nihidishníí dooleel. Áko díí ye’ t’éiyá biniiyé dooda dadii’níí dooleel níyá níyí ch’íhóní’aníiใกล biniyi 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’oslííd. 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 indulgence. 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 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, hataali,
Yaateeh.
Kwee,alah nohlziniigii, ef ye’ aalah nohlziniigii t’aa aholts, ahhee, nihidiimid dooleel kwe’e aalah niidihi d60 ahikai. T’aa akwe’e shii d60 shii, T’66 naamidzii naahsha. Akohe shii t’ee Dine wolyehigii ef nishi, Aado d60 daashjii nelalii dine, doo t’aa kintanidi d66 kwe’e. Aado d66 akwii, nihich’i haasdzihiigii shii deisinolts’aa d60 shik’e adadoomil. Dashiisnoolts’aa d60 ahkee, shik’e ndookah ef shii biniyi ahikai. Ako d60 biniyi d66 kwe’e nihzihiigii, ef shii nle’i dahane, D66 k’ad dahane’tiigi, ef shii t’aa at’ee shih beeheozin. J6 akondi, t’aa adoochilo t’eeya buighah k’ad nle’i hodeeyaa hoolyeddee keeheewii’t’ee. D66 ahto naahaiho ef t’aa keeheewii’t’ee. Doo ef ahni nihits’aa anii’t’e da. Ishjaa akot’e. Ef bee nihheehonohsii. D66 kwe’e dzii si’aniigii, ef d60, t’aaadoo eiyaa buighahaa beeheegehi dooleel. Aado d60 ef t’ee nchxo’tiigi, ef nibeeheeghe dooleeligi ef dooda. Dooda danidzingo bee ntsideiikees. Dikwiiishij akot’e dzii hastaa simil akot’e. Ef baa aakohnsiihin dooleel. Aado d60 t’aaadoo bahat’aaadi dzii nihzoonigo si’a. Anoolmingi ef dinine sidaa’oo at’ee, ef hazho’o baa aakohnsiihin. Nihinant’aa’i at’ee, d60 nihima’at’ee, dzii. Ef naat’agii nihijiinii ef t’ee ahayoi yikaa na’aldeeh. To t’66 baa’iihii dayooldaa d60 dabihghah da. T’66 ahayoi dzii b6a’ at’ee, d60 biiyaa at’ee nihzoonigo nle’i adahwii’es’aagoo ndaalzipi t’ee daniliniii, to danilliiingo at’ee, d60 ef baa kwe’e yaa’at’e’ehi kwe’e t’eeya ef d60 nihii yaa’adaat’e’eh da. Akwiw yowehdi’ at’ii dooleel, t’aa aniihtso, iishjia. Yowehgo yaa’at’e’eh dooleel, efid. Ef akoniltso’go bee nihits’aa haasdzihi dooleel. Y6ego ef iishjaa n6idiikah. Dooda dooleel, efid. Nich’o bbeeheegheegii. Akohe ye’iiminii. Kodo d60 bitsizgo k6eekadaoht’iiniigii, nihika dadaalgaiaigii, ahhee, Nihich’aa n6idiikah. T’aaalohadii t’eeya t’aa’iiddaa baa hwiinit’iigo hazho’o nihidiizii si’a bitsizgo k6eekadaawii’iido d60 ko’o n6eekiikai. Koit’e dooleelgigo t’eeya nihaa baa nts6eekes doo nts6eekes kwii at’ee iishjaa baa aakohnsiihin dooleel. Aad60 d60 akoniltso’go, nihii ch’ihonii’aa dooleel.

Aado d60 naana, d60 koji, nihosdzii anikii bik’agoo at’e’ihigii, ef Shiprocksjii nihii yaniits’ee adaalne, t’66 ahayoi. Ef d60, yowehgo yaa’at’e’eh dooleel. Ef t’66 naaadoo’aat’aa d60, nichxo. D66i d60 d60 nish6i lo nihiiy. Aado d60 hiiadida, t’aa aniihtso nihiiy nikiago doo adshlee da. J6 nihii k’ad akiwiidzaa, nlahahi. Dinii biji’i baa’i d6aiigihiz. Ako’t’ee gigo keeheewii’t’ee. Nihijee yee bind’a anish. Koit’eego t’eeya’ niihiji handa’haha’iigi, Koit’eego d60 biikek’eekei yikah. D66 k’ad Dook o’mistid bitsijj6oo n6oheeji d66 to at’ee d60 hooogol lid wolyeei doo beeheozoohii bilid bii keeheewii’t’ee. D66i e6i biiinii. D66i b6ehs bii ko’its’oo d6i’6ihiigii d60 dooleel. T’aa nle’i dikwiigo shii simil. T’aa at’ee ef lii d6ahooldooh, chii bii’t’iib adaat’e’ee. Aado d60 chii naad’a’a bii’t’iib adaat’e’eei adahooldooh. Aado d60 to d6ahoodiil5eekd t’66 ahayoi leeh d6ahooldooh Aado d60 b6e d60 nda’dilti’iigi, ko’oni, a’i’6a at’ee d6abili d6ohol. Nlii6edii d6i a6iin nt’ee, Kwee ef d66 ahayoi dooleel. Ef d60 yeeadiigii nchxo dooleel. Ef d60 bii nts6ekees dooleel. Ef d6i b6ehesd6hizo bii6ihiy6ii. Shidin6i’i bii niihijaa, t’aa’i ahwi6ee bii bii’i6ee ti’i6ahoo’ni6igo at’ee. Ef baa yoweh dooleel. Aado d60 to deii6l6iigii ahnto t’66 baa’ii niihoo daa6l6i6jgo at’ee. Aado d60 d60 k’ad f6i d60 wolyee bii nanihi6aal6ooh nihits’iis6ee d6ahoozii d66. D66i t6sint’aaahfoo kodi6ah g6o la6go at’ee h6oneez’6ii dinii keeheewii’t’ee. Koli