



## FORGOTTEN PEOPLE

P.O. Box 2615, Tuba City, AZ 86045

928-206-2038

E-mail: [mmonestersky77@hotmail.com](mailto:mmonestersky77@hotmail.com)

Submitted via E-mail to: [water@ohchr.org](mailto:water@ohchr.org)

Dated: April 15, 2007

To: The High Commissioner for Human Rights  
United Nations Office at Geneva  
CH 1211 Geneva 10

AND

Submitted via E-mail to: [danica@docip.org](mailto:danica@docip.org)

Dated: April 15, 2007

To: Danica Vanza  
Secrétaire assistante  
doCip  
14, Av. De Trembley  
1209 Genève

From: Marsha Monestersky  
NGO/Consultant to Forgotten People  
with translation by John Benally,  
Sally Tsosie (Benally), Arnold Yellowhorse

Phone: 928-206-2038

E-mail: [mmonestersky77@hotmail.com](mailto:mmonestersky77@hotmail.com)

Re: Stakeholders views for the Study on Human  
Rights Obligations related to Equitable Access to  
Safe Drinking Water and Sanitation

# TABLE OF CONTENTS

Cover Page	Page 1
Table of Contents	Page 2
Introduction	Page 3-4
Water is Sacred	Page 4-5
Uranium Contamination on the Navajo Nation	Page 5-6
Uranium Contamination in Grey Mountain	Page 6
Uranium Contamination in Tuba City and Moenkopi	Page 6
Uranium Contamination in the New Lands	Page 7-8
Corporate Waste of Water	Page 8
Not a Drop of Water for the People	Page 8-12
Conclusion	Page 12-13

## INTRODUCTION

The following comments are respectfully submitted by Forgotten People, an unincorporated association of Dine' (Navajo) people living in the western agency of the Navajo Nation.

Forgotten People supports this Study and The General Comment for health enshrined as a human right issued on 27 November 2002 in Geneva which states, "The human right to water entitles everyone to sufficient, affordable, physically accessible, safe and acceptable water for personal and domestic uses." It requires them to adopt national strategies and plans of action which will allow them to "move expeditiously and effectively towards the full realization of the right to water."

In the comments that follow, you will read of Dine' people denied access to water due to uranium contamination throughout the Navajo Nation including Grey Mountain, Tuba City, Moenkopi and the New Lands. Currently, the Dine' are threatened by new uranium mining despite a ban issued in 2005 and adverse effects as a result of over 1,100 unreclaimed uranium sites throughout the Navajo Nation.

You will read of Dine' living in and around Peabody Coal Company mining operations denied access to safe drinking water due to destruction, degradation and diminution of their water sources. Since the 1960s; Peabody has pumped billions of gallons of groundwater out of the N-Aquifer in order to propel pulverized coal through a pipeline to a power plant 270 miles away in Nevada.

The Dine' live on lands the U.S. Department of Energy calls a "National Sacrifice Area" in a region at the heart of the global warming issue. Black Mesa is a microcosm of the global problem. The energy is produced on their lands using their resources, yet they receive no benefits from this activity. They suffer the local costs of this production, such as environmental damage and interference with sovereignty. In addition, their traditional lifestyle hangs at the edge of survival in an arid climate, and scientists predict that global warming will cause a permanent drought and dust bowl in the American Southwest, making this life impossible.

Most of the personal stories you will read are told by Dine' that do not read, write or speak English, live a traditional subsistence lifestyle without electricity and running water.

They are sheep herders suffering denial of access to water and sanitation since 1973 when the U.S. government capped off, fenced off, dismantled and bulldozed all the water wells throughout the Joint Use Area (JUA), Hopi Partition Land (HPL), Big Mountain to encourage compliance with a relocation program instituted in settlement of a Navajo-Hopi Land Dispute that resulted in the relocation of over 15,000 traditional Dine'.

They are Dine' living in a Bennett Freeze imposed in 1966 affecting approximately 1,500,000 acres that are the home of thousands of Dine' people denying them electricity, running water, adequate sewage disposal, and responsible for overcrowding in small dwellings unfit for habitation.

Please consider what you read with your mind and your heart. We pray you will support the Dine' people's right to safe drinking water and sanitation, hold participatory forums on this issue and invite Norris Nez, Hathalie Medicine Man to offer a prayer for water, accompanied by a Dine' delegation. For the Dine' people believe water is life.

*Access to water is a fundamental human need and therefore a basic human right*  
*Kofi Annan, United Nations Secretary General*

### **WATER IS SACRED:**

Norris Nez, Hathalie Medicine Man gave testimony in the San Francisco Peaks case, where the Ninth Circuit Court of Appeals recently ruled in favor of Navajo Nation claims. See *Hualapai Tribe v. United States Forest Service*, No. 06-15455 (9<sup>th</sup> Cir., March 12, 2007).

**Norris Nez:** Water is sacred to everybody. It is used at schools and hospitals and in Medicine Man way. Water is used in ceremonies but not all water can be used. We can only use pure water from mountains and groundwater gathered from sacred springs. We cannot use contaminated water.

Water is used for a sponge bath after 4 days of a Blessing way ceremony then given back. Water is used to bathe warriors before they go to war. It is used to wash all the bad things from warriors returning from foreign wars. It is used to wash medicine bundles prayers are carried in. It is used in Enemy Way ceremonies when water is put in a drum. Water is given to crops to grow. It is the way we harvest food. Water is most precious to all individuals in the world.

We are the children of Mother Earth and Father Sky. We are kids amongst them. Father Sky gives us rain but when we have an argument over water and mis-use it, Father Sky does not give us water. Mis-use results from waste of water to slurry coal and contamination of our aquifers from uranium mining.

We make sacraments to water and rivers for the rain to come. Water is used in all religions. Churches give out water as a sacrament. All over Indian country, religious practices use water. This is our sacred resource.

Water under the Navajo reservation should not be pumped out. The C-Aquifer under Leupp must not go to corporations who want our only water resource. Now and in the future, water is a precious commodity that will save peoples lives but our great aquifer underground is being depleted.

Mis-use of water is responsible for global warming, changing weather patterns, and drought. It affects our cornfields so corn will not grow. It affects animals, birds that fly, insects, everything that lives on this earth.

Uranium mining causes disease in our livestock, people and our dwellings. Contamination is everywhere, in the water and on the land. The San Juan River is sacred water. It comes from Shiprock, Farmington and flows into the Colorado, Little Colorado, and Grand Canyon. We are suffering from power plants in Fruitland, San Juan, with plans for more power plants and contaminated run-off into the River.

We should not conduct oil drilling, coal mining, and uranium mining if it is dependent upon mis-use of water. The water on earth is already contaminated. The rain is contaminated by coal-fired power plants and uranium. The only thing we have is the ground water and that's contaminated. It can't be fixed. People won't stop flying planes and taking showers. People are dying and what we had is down the drain.

There are prayers and songs that would help but not many people's prayers go beyond the clouds into the universe. I have these prayers. **It is my recommendation I be given an opportunity to say these prayers in an up-coming forum on water.**

**Billy Reese Kee, President of the Western Navajo Council On Aging (WNCOA):**

Water is life and we are being nourished by a dry Mother Earth. The four basic elements to life are inter-related. They are earth, water, fire, light and we are dependent upon them to survive beyond the physical. Clouds are the child of water. When this forms into rain it sustains the plants, animals, us. There are 2 types of rain. Father Sky gives us thunder and Mother Earth gives us a gentle female rain. From their union comes rain.

We use water in the Blessing way to propagate and sustain us, take care of us, protect, and preserve us, our future generations, and all living things forever. The purpose of the elements is Blessing way but pollution in the air is causing us to not have rain. Fighting over the land and mis-use of water causes the rain not to fall.

Water has a spiritual connection beyond sustaining life, not only for the Navajo but the whole world. Water is used in ceremony for families and individuals. We take it for granted that water will be here forever but water is getting scarce. Global warming affects water and its mis-use is causing the earth to be out of balance. Mis-use of the elements is destructive and self-destructive just like water can save life, it can destroy life.

**URANIUM CONTAMINATION ON THE NAVAJO NATION:**

Over the last forty years, more than 100 million tons of mill tailings have accumulated mainly in the Four Corners area (the intersection of Arizona, Colorado, New Mexico, and Utah) in the American Southwest. These mill tailings contain radium and a dangerous radioactive element called thorium—a uranium daughter and an alpha and gamma emitter with a half-life of 80,000 years. *Nuclear Power, Radiation, and Disease Helen Caldicott*

On April 30, 2005, the Navajo Nation president banned uranium mining and processing on the Navajo Nation. When the Navajo Nation president signed this bill he said,

“I believe the powers that be committed genocide on Navajo land by allowing uranium mining.”

However, despite the ban, pressure is increasing. Hydro Resources, Inc. (a subsidiary of Dallas-based Uranium Resources, Inc.) wants to drill uranium mines and operate processing plants at Church Rock and Crownpoint, New Mexico, east of Shiprock. This so-called leach mining will not involve sub-surface workers, but it is very water-intensive, and the Navajo worry it will pollute their aquifer. *Shiprock, New Mexico: Native Injustice*

### **URANIUM CONTAMINATION IN GRAY MOUNTAIN ‘CANCER ALLEY’**

**Mary Begay:** Many of my animals died after drinking water from the Little Colorado River. Other people living by Little Colorado River had their animals die off. Livestock and people are losing their eyesight. We use earthen dams when water collects but do not allow our animals to drink water from Little Colorado River. We do not drink the water from Cameron. The Indian Health Service (IHS) told us the water is uranium contaminated. The Colorado River and Little Colorado River are contaminated from uranium mining. A lot of Dine’ people worked there and most of the people that live across the Little Colorado River died as a result, to the west in Cameron area.

Contamination gets into the food chain when we eat animals that graze along the riverbeds. Many of my people have died from stomach cancer. Many have children born with disabilities. If the Navajo Nation re-opens uranium mining there will be more health problems. They don’t know how to undo it. It is in the soil, water, plants, and animals. Why mess around with it?

### **URANIUM CONTAMINATION IN TUBA CITY AND MOENKOPI:**

The Tuba City, Arizona, Disposal Site is within the Navajo Nation and close to the Hopi Reservation, approximately 5 miles east of Tuba City and 85 miles northeast of Flagstaff, Arizona. The Rare Metals Corporation and its successor, El Paso Natural Gas Company, operated a uranium mill at the site between 1956 and 1966. During its 10 years of operations, the Tuba City mill processed about 800,000 tons of uranium ore. The milling operations created radioactive mill tailings, a predominantly sandy material. The tailings were conveyed in slurry from the mill to evaporation ponds at the site. *Tuba City Disposal Site Fact Sheet, This fact sheet provides information about the Uranium Mill Tailings Radiation Control Act of 1978 Title I disposal site at Tuba City, Arizona.*

Mar. 18, 2007--A plume of radioactive water is moving toward two Hopi villages, threatening to contaminate wells and spring-fed drinking water for about 1,000 residents. Nothing has been done to contain or remove the waste....If the villages' water and the Navajo Aquifer were to become contaminated, the uranium could bioaccumulate in produce that the Hopi people depend on and in natural vegetation consumed by the livestock, researchers fear. *More Uranium Contamination Feared, From: The Arizona Daily Sun | Date: 3/18/2007*

## URANIUM CONTAMINATION IN THE 'NEW LANDS'

When Bruce Babbitt was Secretary of the U.S. Department of the Interior in 1979, an earthen dam broke at a United Nuclear Corporation (UNC) mill near Church Rock, New Mexico, spilled 1,100 tons of milled uranium ore and 94 million gallons of heavy metal effluent into the Rio Puerco traveling downriver into Arizona.

The Arizona Dept of Health Services (from statement issued on July 27, 1983) found levels of U-Nat and Cs-137 far above allowable limits at samples taken in the river bed near Chambers AZ within the New Lands.

The UNC mill spills contaminated the groundwater and riverbed for untold miles, so that wells required redrilling and in some cases were declared unfit for human consumption. Lingering alpha radiation and radon gas will potentially contaminate livestock grazing along the Puerco and Little Colorado watersheds, concentrating in the organs relished by the Dine' people. Congressional hearing records on the spill in 1980 note the critical disregard for safety measures at the UNC mill and advocated concern for health risks to Arizona residents. Despite this, that same year, contaminated ranches were traded for pristine Bureau of Land Management (BLM) lands designated for Dine' relocation. These are the lands Dine' relocated from Black Mesa are living on.

Purchased at a bargain basement price by the U.S. in 1980, the New Lands, near Sanders, Arizona are completely inadequate for subsistence grazing and agriculture, and are 60 miles downstream from the containment dam that held back uranium-contaminated water until 1979, when the dam burst and the water spilled into the Rio Puerco.

**Esther Yazzie-Lewis:** Esther Yazzie-Lewis, Navajo, recalled her first trip to New York, when she was a young woman, decades ago, to speak out against uranium mining. She testified to how the uranium mined in Monument Valley, Arizona, on the Navajo Nation, was used to make the atomic bomb that killed Japanese in Nagasaki and Hiroshima. She remembered how the Japanese respected her for what she said that day.

Yazzie-Lewis recalled protesting in the cold on Navajo land, following the nation's largest uranium mill spill, in Church Rock, N.M. in 1979. At that time, not only were surrounding communities contaminated but in the years that followed Navajos living downstream at New Lands also became victims of radiation from the Church Rock spill. Ironically, they were living there after being relocated there from Black Mesa due to Peabody Coal's mining operations. *Americas Program Citizen Action Profile Indigenous Peoples Call for Global Ban on Uranium Mining* By Brenda Norrell | February 6, 2007

**Jane Biakeddy:** There is water located underneath the New Lands where I live. There are hazardous materials extracted from this area before my people relocated there but they put us there anyway. Before all my people were moved to the Relocation there was

some kind of water pipe in place in the ground in the New Lands. They never said what it was for. There used to be a dam in Church Rock, NM where they did uranium mining.

It broke and uranium contaminated water flowed through the New Lands area. I fear the New Lands are harmful to the people. The water and the land need to be tested. I think it is unsafe to live on this land. There is something in the ground that makes our plants not grow. We planted corn and we water it. But it just dies. We don't farm out there anymore because no matter what we do, nothing will grow.

## **CORPORATE WASTE OF WATER**

For nearly four decades, Peabody Western Coal Company in Black Mesa, AZ has been siphoning precious groundwater away from Hopi and Navajo lands to slurry coal to the Mojave Generating Station (MGS) causing degradation and diminution of a sole source aquifer.

Black Mesa is the heart of the earth where Peabody Coal Company mines. Peabody's water withdrawals have already caused irreparable physical damage to the N-Aquifer. Since Peabody began using N-aquifer water for coal slurry, pumping an average of 4,000 acre feet or 1.3 billion gallons each year, water levels have decreased by more than 100 feet in some wells. Washes along the mesa's southern cliffs are losing outflow and the aquifer is being contaminated by low-quality water from overlying basins, the Natural Resources Defense Council said.

As a result, sacred springs and other natural water sources that the Hopi tribe and the Navajo Nation depend on are drying up. These are water sources the Hopi and Navajo people rely on for drinking, irrigating crops, making medicines and carrying out spiritual traditions. Surface water sources have been poisoned or destroyed.

Repeated ruptures in the coal slurry pipeline have discharged hundreds of thousands of gallons of coal slurry into the environment. This has resulted in the massive death of animals after drinking contaminated water from toxic spills discharged into springs and washes.

## **NOT A DROP OF WATER FOR THE PEOPLE**

In an effort beginning in 1974 to encourage relocation pursuant to a settlement of the "Navajo-Hopi Land Dispute", the U.S. government's Bureau of Indian Affairs (BIA) capped off, fenced off, dismantled and bulldozed water wells and sources throughout the Joint Use Area including Big Mountain. A public drinking water source in Rocky Ridge has been fenced off for several years denying thousands of people access to water.

**Caroline Tohannie:** Our springs were our wetlands with cat tails and other wetlands growth. But they are no longer here. This is where we make offerings and get our healing medicine like cat tails or wreaths for ceremonial purposes. These are our sacred sites. The BIA made wells that had concrete covers and manual pumps. But BIA Rangers came around and disassembled them, taking the pumps out, unscrewing parts,

taking off pipes. All the windmills in our region were capped off by the BIA. At first one windmill was capped off but we could reopen it at first but then found the BIA welded the cover shut with dirt over the well opening. There was no longer any way to get water from the well. At another windmill in the area, the BIA disassembled the windmill pump so it would not work.

We have been fenced and capped off from access to water. This has created many problems for living things, even insects that need water, animals, birds and people. These tactics are being done to force us off our land so Peabody Coal Company can expand their mining operations.

**John Benally:** I am denied access to water. Springs and water sources in my area were destroyed by the BIA. It is a long way from my home for me to haul water for myself and my animals. I have to travel about 30 miles one way to get good water from the N-Aquifer water.

I have to travel to 8 miles one way to the northeast side of Big Mountain range to get C-Aquifer for my livestock. My late father Joe Benally worked for a while fixing water ponds for windmills. My father made the pond deeper and bigger to hold the overflow water from the tank.

One of the windmills he worked on is located 1/8 mile from Hosteen Nez and Mazzie Begay's House in Cactus Valley. It was under Navajo authority until it became the Joint Use Area. Then in 1980's the Bureau of Indian Affairs started dismantling, bulldozing, fencing off water resources.

**Mazzie K. Begay:** For over 20 years I have lived a few yards away from a water well that was capped off by the BIA. We have to drive 30 miles each way just to haul water. I have a lot of headaches, tummy ache, stress related confusion. I worry because I don't know what will happen.

**Huck Greyeyes:** During the winter the windmills and the waters freeze and no one maintains water sources for our livestock to drink water and the troughs are frozen. The BIA dismantled the windmill, the shut-off valves and the shaft that pumps the water out of the ground. I tried to repair the windmill but it is still not working and now I cannot use the windmill. I was never informed by the BIA they were going to dismantle the windmill. Now, in order for me to get water I have to go to the windmill towards Blue Canyon. It is on the Hopi Partition Land (HPL) about 4-5 miles from my home and to get water I must go through several fences with cattle guards.

I am speaking on behalf of my wife Genevieve and myself. The reason is because the lack of running water, heat, ability to gather firewood, no electricity has caused Genevieve to suffer poor health. She spends most of her time now in a trailer I bought for her in Tuba City. Genevieve requires the use of oxygen and needs to be close to the hospital and doctors where she can be monitored for her health.

**Leonard Benally:** Since the late 1970's to early 80's to now, we have been denied water in Big Mountain and my region. Water wells have been capped off and bulldozed. Peabody is planning to resume use of our N-Aquifer. Our water is being sold to corporations to use it to slurry coal while we are denied even a drop of water.

**Rena Babbitt Lane:** Since May 2001 the BIA has shut down operation of our windmill. In order to haul water, I have to travel 17 miles each way to Tonalea Chapter through rough terrain. All the water wells in my region are capped off and dismantled.

I live 300 feet from the path of Peabody's N-Aquifer coal slurry pipeline and I have no access to water. I do not have a way to haul water for my use and my livestock since I do not know how to drive and do not have a working vehicle. I am denied access to I am denied access to my Customary Use Area, my cornfield and Earthen Dam, a water hole for my animals to drink water. The cornfield existed through generations. My family used it prior to Fort Sumner time and continued using it after they returned.

There are songs for water, mountains, Hogan's. My father had songs for the 4 sacred mountains, songs for performing Beauty Way ceremony and water is one of the songs. When we are in harmony with the whole earth this is the Beauty Way. But disrespecting the nature way of life, mis-using water, fencing, capping off, bulldozing our water sources and giving our lands away causes dis-harmony with Nature and earth life. That is why the rain does not come any more and why we have been suffering from a drought.

Our teachings, the Navajo way of teaching our children is to herd sheep and take care of livestock. However, due to modern technology people don't take care of themselves, our land and water resources. That is why life is out of balance. The Navajo tribal council delegates never told us they were going to take our land and water. We use the sacred springs to make offerings. That is how the rain comes.

**Pauline Whitesinger:** The Hopi Rangers and BIA dismantled all the water outlets, capped them off and bulldozed them. One water well was not capped off; it was fenced off from me. They put in a new water tank, piped the water underground to water Hopi livestock and put in a big water trough. The Hopi also fenced off the windmill by the fence line near me.

There are other water sources near me and they are all denied to me for my use. When I was offering a sacrament to the water the Hopi told me to leave the water alone, it does not belong to me.

For the past several years, I have been denied access to the public water supply at Rocky Ridge School. It was fenced off by the BIA. The only place I can get water is at Hardrock Chapter House where I have to pay for water. It is only open during the week, not on the weekend when my children visit and can help me haul water.

I have ancestral burials and sacred springs near where I live. I have sites of particular significance, family ancestral burials and sacred springs. I have no access to water and no running water.

**Laura Chee:** The Navajo-Hopi Intergovernmental Compact violates my property rights and due process rights since the Compact justifies and allows the Hopi tribe to take away my home, grazing area, livestock, agricultural site (Little Colorado River), and C-Aquifer water resource. I have a right to be informed about issues that affect my home, livestock, grazing areas, Coconino aquifer water, water drilling and pipelines by Peabody Coal Company and Salt River Project. I am opposed to the C-Aquifer being used to slurry coal to Mohave Generating Station.

**Irene Smith, Ella Mae Smith Price, and Juanita Smith:** We haul our drinking water and water for our livestock. During summer drought we have to travel about 17 miles each way towards Leupp Chapter across Canyon Diablo to get water, 34 miles round trip in a truck that suffers abuse from rough, un-maintained and rocky dirt roads.

**Sally Tsosie (Benally):** Navajos do not have any access to even their own water, cornfields even when they have an agricultural permit. People are being fenced off from their Customary Use Area. The Navajo-Hopi Intergovernmental Compact takes away our religion, land and water. Peabody wants to mine through the area.

**Kee Russell and Kee Russell, Sr.:** We are all concerned about water quality. We get water by N-14 and the Peabody Coal Company public water supply by the former public coal pile but we do not trust the water. Most of us haul drinking water from the store to use. My father hauls water everyday for 8 children, 21 grandchildren. He is buying water at the store for drinking. Jimmy Little doesn't trust the water and filters his water on the faucet. He fainted last Tuesday morning. My wife, Pauletta is pregnant and she is concerned because some of our children, even our baby has respiratory problems.

**Jimmy Manson:** I was diagnosed at the hospital with Black Lung. I need a visiting nurse and transport to the medical clinic. I need running water and electricity so I can have an indoor bathroom and electricity to run breathing equipment that I need. We are living here near the mine but have no electricity. Sometimes I cannot get someone to haul water for me and this is especially hard in the winter when the dirt roads are impassable. My wife and I live here alone and are scared that we cannot even get out to the hospital because of the bad roads.

**Alice Tso:** My husband Roy Tso just died of Black Lung. When my husband, Roy Tso was alive even though he had health problems he hauled water for drinking. I cannot even do this. I have to haul drinking water from the public water stand. That is too far away. I am helpless.

**Alice and Kee Z. Begay:** We live close to the mine but we have no running water or electricity.

**Milton Lake:** Peabody destroyed Sagebrush and 3 other drinking water sources we used. They never even replaced the water supplies we lost.

**Calvin Etsitty:** There is water in a well near here, within our family residence. We asked Peabody if they could turn it on for our livestock every day. Almost all of our grazing area was taken by the mine, but they won't even give us water. Our pond was destroyed. We want water by our house for our livestock and our own use. A drinking water source for 12 extended families was destroyed and needs to be replaced.

The windmill by the Lakes was destroyed by Peabody and needs to be replaced. The public water stand is not good for us. We want our own windmill back like we had. The public water stand does not help our animals. We never got electricity or water as Peabody promised. We are denied even as we see Peabody using our water to water down the roads and we and our livestock cannot use it.

**Glenna Begay:** In my customary use area, Peabody destroyed sacred Sagebrush and Sweetwater, drinking water sources planted by Medicine people. The desecration is marked by Archeologists stakes.

**Carlos Begay:** In the summer of 1998, on Glenna Begay's land, Peabody installed a sediment pond for contaminated runoff a few yards away from sacred Sagebrush spring planted there by Medicine people. This spring contains a year-round drinking water resource. Bitter Spring in the area, containing a source of water for our animals was bulldozed and Peabody installed a water pump there for the slurry line and a dam to flush the water pipeline.

Living here, watching the mining, I am observing them. Anything in their way they will destroy. I am concerned because they are coming towards my mother's, Glenna Begay's and they will do what they did across from here. I don't want this. We have made many offerings throughout this area; a lot of Medicine Men did ceremonials.

## **CONCLUSION - THE HUMAN COST:**

There are numerous incidents regarding the illegitimate use of federal authority to cap off, dismantle, bulldoze drinking water sources, denying thousands of people access to water. Clearly, US governmental policy on the Navajo Nation is arbitrary, capricious and political in nature.

The federal government must not be allowed to mis-use its power and financial resources to waste and deny people their most precious resource – water. People who are guilty of nothing more than being born on the Navajo Nation so energy can be generated for far-away cities.

Energy policies in the region are flawed because they do not take into account historically proven techniques of land management and stewardship and exclude directly affected peoples' (property owners) from decision-making processes and legislation that constitutes a taking of their land and water resources.

The Dine' people believe the next battle will be fought to protect and preserve the world's water resources. For without water no one will survive.

It is for this reason, the Dine' people pray you will conduct participatory forums on the right to water and invite Norris Nez, Hathalie Medicine Man to offer a prayer for water, accompanied by a Dine' delegation. For the Dine' people believe water is life.

*Compiled by: Marsha Monestersky, NGO/Consultant to Forgotten People with translation by John Benally, Sally Tsosie (Benally), Arnold Yellowhorse*

*For more information and to discuss upcoming forums please contact:  
Marsha Monestersky Phone: 928-206-2038, E-mail: [mmonestersky77@hotmail.com](mailto:mmonestersky77@hotmail.com)*