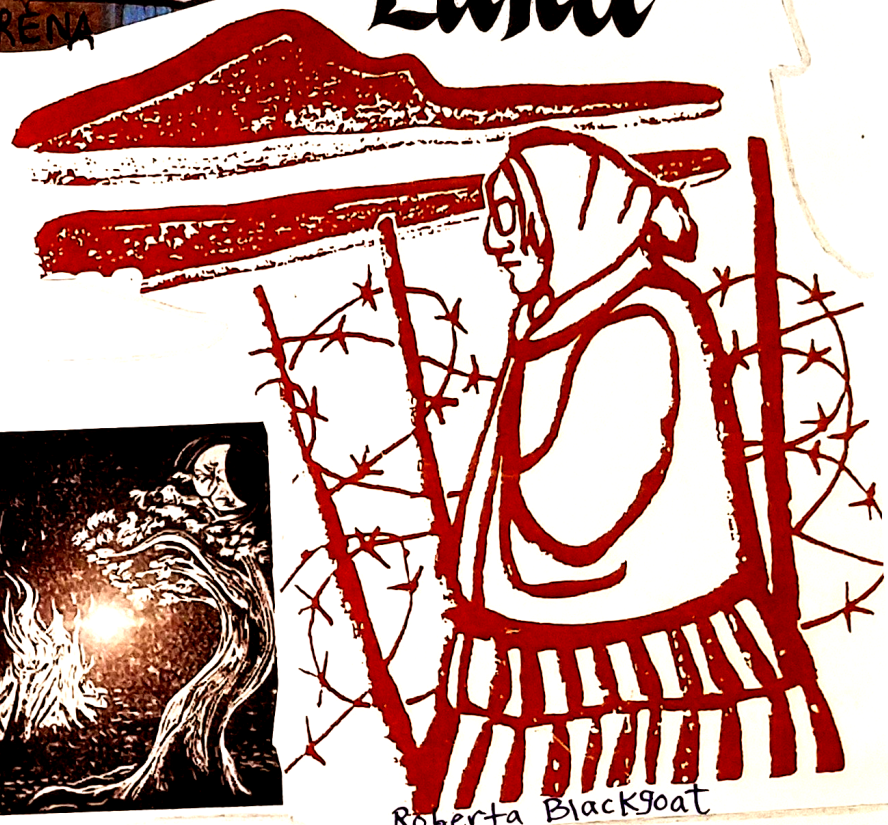


Sacred Land



Roberta Blackgoat



the Diné Supporters Network is an Indigenous led movement of cultural preservation.

from:

*

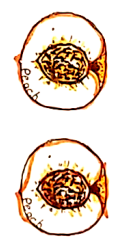
Authentic Questions



"Living My Truth"



To:



Black Mesa



Send Hope



Glenna Begay (Táchil'ni clan, born for Tł'izí Lání, Sovereign Diné Nation)

* Acknowledge Indigenous Territories

*

passion: Supporting the Diné Nation and
amplifying their supporter network

CURATED BY: kuwa jasiri Indomela

Published in Arapaho territory

Page Numbers: Diné Bizaad (traditional language)



All Nations Rise By: Lyla June

The Beat Goes On: Buggin' Malone



Cover image of Roberta Blackgoat, Big Mountain Matriarch



Rena Babbitt Lane (Naakali Dine'é clan born
for Tódich'í'níi, Sovereign Diné Nation)

Authentic Creations Publishing Apothecary

Our mission is to spread the wisdom of Seeds through tending the wounds of People Of Heritage (Of Colour) and their land with our programs since 2011. Our vision is to bring People Of Heritage back into harmony with the Planet by uniting the social justice and environmental movements.

ArtisticApothecary.wordpress.com

Thank you for valuing People Of Heritage and the work we do to keep our community in wellness. Your donations are matched dollar for dollar and go towards cultural revitalization and spiritual tending. [Paypal.me/ArtisticApothecary](https://paypal.me/ArtisticApothecary) venmo.com/Ricchi-Machado <https://webuyblack.com/authentic-creations-publishing-apothecary>

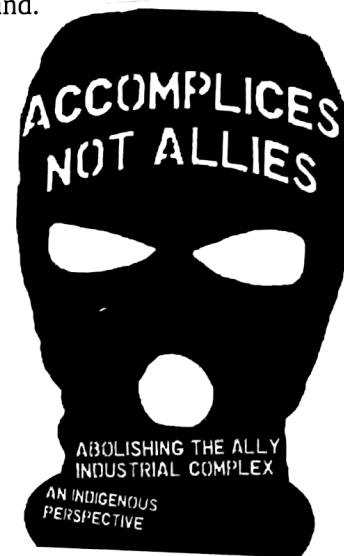
kuwa jasiri Indomela

(the one/this one)

Founder of Authentic Creations

kuwa jasiri (first name) is a genderqueer, multi-lingual Ghanaian artistic community organizer who, since 2009, educates internationally through zines, writing, Seeds stewardship, and majik. Featured in Art For Ourselves, EarthFirst! and Seed Broadcast Journals. You can find this one engaging in cultural remembering, while organizing affinity gatherings that allow us the space we deserve. Currently enrolled in Rowen Whites Seed Seva course!!

There are 9 zines in this ones full collection and 3 zines in the works Seed Saving, Medicine Making and more. Available at 15 distros across Turtle Island.

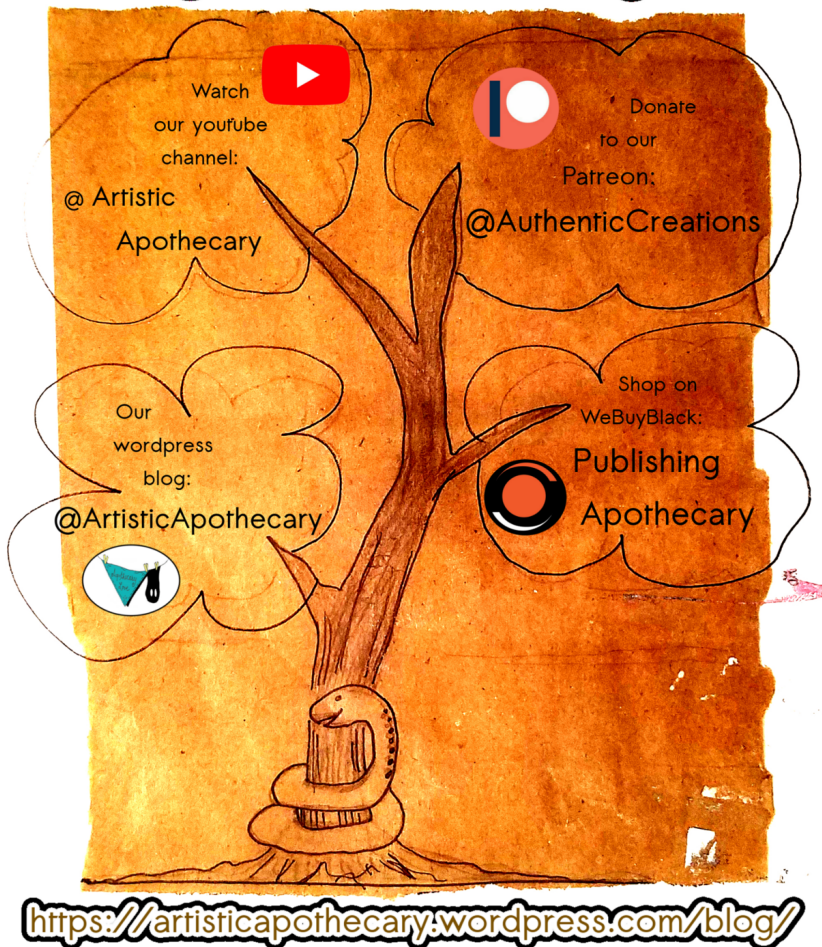


subscribe to their Moonly Newsletter via email
literature@riseup.net

Authentic Creations Publishing Apothecary PROGRAMS

Authentic Creations

LIVING MY TRUTH



Authentic Creations
LIVING MY TRUTH



Cultural Seed Drive

Requesting Seeds native to west Africa, the Caribbean & the Diné Nation for People of Heritage (of Color)

To donate, contact us:
<https://ArtisticApothecary.wordpress.com/contact/>

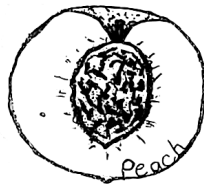
TOGETHER:
Multi-Cultural Center and Heritage Garden
// literature@riseup.net
// ArtisticApothecary.wordpress.com

This is a zine about the Diné Supporter Network. A reminder of how our survival is intertwined. A how to for folks interested in becoming a regular supporter at Black Mesa on the Diné Reservation. Narration though the lens of supporters, this zine contains the story of resistance for the last 60 years, stories by supporters, the return of Diné youth, styles of support, and a supporter connection directory. This zine pairs well with *Diné: Our Survival Is Bound To Theirs* and *Sheepherders Almanac 3*.

TRIBUTE

And a big THANK YOU to all supporters for the work that you do. 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." Ahehee!!!

warnings and CONTENTS



Welcome / Lay Of The Land / Support Request
Intentions & Expectations
Becoming and Previous Supporters 1977-2020
Finding My Place
Native Plants / Herbal Medicine / Equity Sharing
What To Bring or Aide From Home
Groups, Organizations and Initiatives
Diné Bizaad traditional language Additional literature
Leonard Peltier / Resources / Part Of My Network

Please email me if you have content to add to this zine.
Future editions will be published and your contributions are welcome.

NEED TO KNOW RESOURCES

that made this zine

✧ Katherine Smith: An Elder Matriarch Of The Big Mountain
✧ Resistance Statement to United Nations 1996



Transcripts From A Forum On Black Mesa By: Black Mesa Indigenous Support, and Sheepdog Nation(SDN)



Dineh Religion Will Not Accept Relocation By: Roberta Blackgoat



1986 Interview With Roberta Blackgoat, Dine' Elder By: Winona LaDuke. Women Of Power Magazine #4 1986



04/29/2003 Statement By: Pauline Whitesinger



1985 Statement By: Roberta Blackgoat, Big Mountain Matriarch



Diné: Our Survival Is Bound To Theirs By: kuwa jasiri



Sheepherders Almanac Series, Editions 1-3

Crews Organizations in my network

Sheepdog Nation - sheepdognationrocks.blogspot.com

Black Mesa Indigenous Support

<https://supportblackmesa.org/background/>

(Indigenous Action Media)

Santa Cruz' Crew

'Fort Collins' Crew

Protect The Peaks

the Colorado River Watershed Chapter Association Seed Library

Four Winds American Indian Council

Evolve your network?

What's one way you'll connect/ stay connected with others doing decolonial work?

Find local solidarity groups in your area

Rally a group of friends to offer on-land-support

- Record your discoveries and feelings.

Who Is Leonard Peltier?

Native American activist Leonard Peltier has spent over 40 years in prison for a crime he did not commit. Prosecutors and federal agents manufactured evidence against him (including the so-called “murder weapon”); hid proof of his innocence; presented false testimony obtained through torturous interrogation techniques; ignored court orders; and lied to the jury. People are commonly set free due to a single constitutional violation, but Peltier—innocent and faced with a staggering number of constitutional violations—has yet to receive equal justice.

<https://www.whoisleonardpeltier.info>

<https://www.whoisleonardpeltier.info>

<https://nativenewsonline.net/opinion/set-leonard-peltier-free-now/>

Leonard Peltier
#89637-132
USP-Coleman I
Post office Box 1033
Seminole Territory
Coleman, Florida 33521

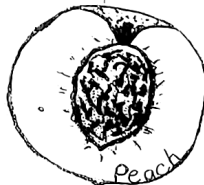
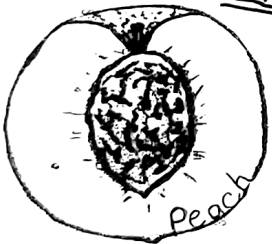
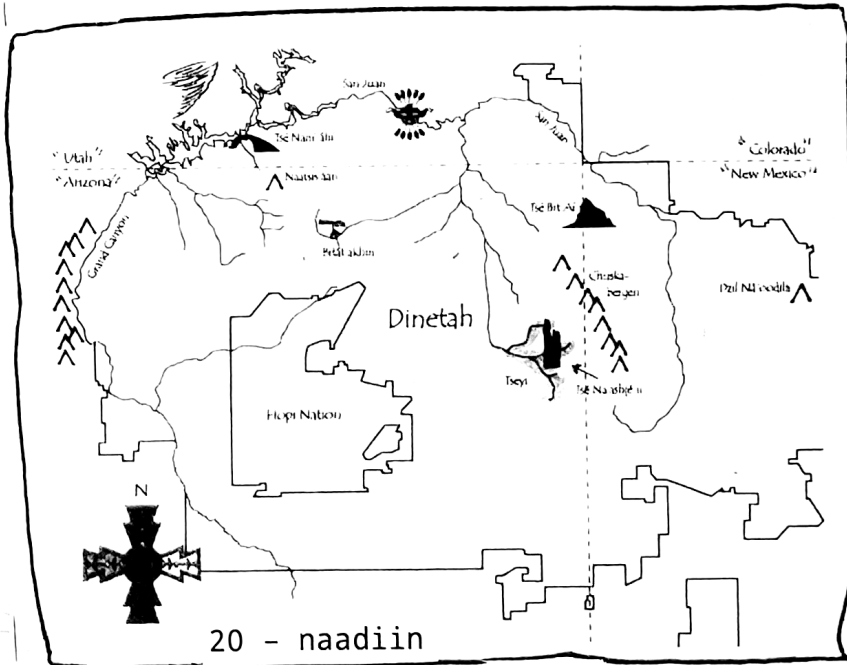
GAME

Find the Peaches
throughout these
Pages.

Welcome to a glimpse into the Diné Supporter Network. We are an autonomous international network of mutual aide that supports the Indigenous Diné Nation. These people live around the four corners region across many colonized state lines on their traditional land which features ginger-colored plateaus, arroyos and one of the largest coal deposits.

Our first zine is Diné: Our Survival Is Bound To Theirs a curation of Diné narratives outlining their creation story, way of living, and land stewardship. Sacred Land is similar to the Shepherders Almanac zine series - narratives by supporters. To get the most current facts of the Diné land stewards ask Diné folks at their homesights. Allow them to tell you stories while you support their livelihoods.

LAY OF THE *LAND*



Resistance Chronology

on Black Mesa (Dine Resister-o- centric bias)

1864-68 First Long Walk. Many Black Mesa Dine' go into hiding and avoid capture by Kit Carson's troops. Some are herded 150 miles to Hwéeldi and return following their release in 1868.

1882 Navajo and Hopi reservations created by executive order. Black Mesa is circumscribed by a grey area called the Joint Use Area (JUA), within the Navajo and adjacent to the Hopi that coincides nicely with coal reserves discovered in the area in 1879. "Joint use" is explained by the federal government as an overlap of some sort where the two tribes and possibly other Indian peoples are living amongst each other.

1966 Coal leases signed by both tribal governments.

1969 Peabody begins stripmining operations on Black Mesa. Traditional elders voice their opposition to the mine at the site of its construction on the first day of digging.

1975 Under pressure from white tribal lawyers, especially John Boyden who was working simultaneously for Peabody and the Hopi Tribe, US Govt. approves PL 95-351, which splits JUA in half. Half will be Navajo Partition Lands (NPL). Half will be Hopi Partition Lands (HPL). Any native people living on the wrong side of the fence will be forcibly relocated to an undesignated somewhere else.

1977 Benally family dismantles and removes large section of partition fence east of Big Mountain (Big Mountain is the highest point

on Black Mesa and is located close to its center).

1977 Pauline Whitesinger chases off fencing crews with either a root or a gun.

1978 Big Mountain Dine' march to Washington DC., arriving 10,000 strong with support from other Indian Nations and non-Indians. They demand their right to stay on their homeland. Demand is ignored.

1979 Big Mountain Dine' and Hopi elders declare sovereignty from US and Tribal Governments. In a formal document signed by over 300 native residents they state, "From here on we will address our concerns directly to the United Nations". Roberta Blackgoat is named Headwoman and Kee Sheii Headman of the newly formed "Big Mountain Sovereign Dine' Nation".

1980 Katherine Smith confronts fencing crews armed with a rifle. After a standoff of several hours she is disarmed and apprehended. She spends several days in jail and is released.

1980 Officer injured in B.I. A. police altercation. Bane Katney beaten and arrested with white supporter and another brother. Released with 15 years Probation

1983 1st Sundance at Survival Camp

1980 Elder Alice Benally thrown to the ground and maced for cutting fence near her home.

1986 Sundance brought to Camp Anna Mae at foothills of Big Mountain by Chasing Horse (Lakota)

1997 Many HPL Dine' "heads of household" (generally oldest male contrary to traditional matriarchal society) sign "Accommodation

OUT MERVING

Dibé bilcéé naashá - i am following the sheep. Tk'íí DIBÉ YITS'ANÁKÁH the goats are splitting off from the sheep (repeatedly) DIBÉ VÁKÚTÍ KA CH'ÉEH NÓÍDÁÁH onelamb gets tired. DIBÉ SÁNÍ WÍILTKA. the old sheep stopped going. KÉECHAA' GAH YIKÉÉ DE'LYAGD - The dogs are running after a rabbit. CH'ILDAADY'ÓÓI HALGEEH - soft (green) plants are coming in. NÍYOL - it is windy K'OS - it is cloudy. DOOG'O'OSK'Ó BILÁTAHGI K'OS - there are clouds at the tip of the Mt. ^{San Francisco peaks} tip of it clouds

SITI BEE NA'ALJIDÍ NDAAZ - my backpack is heavy. CH'ÍYÁÁN KA BÍYI - there is food in it. SIST'ÉI K'AO YISHÁ - i am going to eat my lunch now. T'ÁIT'ÍNDÁ AZH'DOOV'É K'ILÍGO - even though i should wait until later. DIBÉ DA'OODAGY' - the sheep have drunk. ÁKO K'AO NIKÉÉ NÍKÁAD - so now i will head home DIBÉ TSA'Í KA ÁDIN' - ^{so now} there is a female sheep missing! GAD LÉI BIVAA'Í

I'NÍIKCH'É DO'ÍSHK'Í it's hanging baby under some juniper tree. HANÁSHVÉI i am resting ^{under} HÁANILYÉH - you are resting. TSINYAAGI IKHOSH DIBÉ YÓO'ÍJEE - you were sleeping under a tree + the sheep ran away. T'ÁKSH

ÁKOT'É P'ÍSHAT RÍGHT? DOODA, DOO T'ÁÁ ÁKOT'ÉÉ DA. HÁ'NÍSH - CHAAD N'T'ÉÉ T'ÁHNT'ÉÉ DEIG RÍSDZÁ'Í BÓHOSÉSA. NO'UMH, ~~it~~ it wasn't that, i was carding wool + i looked up + suddenly they were gone. HÁAJIGO RÍJEE SH'N'SHIN - where do you suspect they ran off to? HÓLA. I don't know. NLEÍ DÍWÓZITÍI TÁLTÓO ANÁJAH NE' ^{i really} over there greasewoods to they ran off repeatedly,

TSINYAAGI SÉTÍGO DIBÍDZÉ YOO NÁHASHKÁÁIT - i am ~~still~~ laying under the tree collecting beads KÉECHAA'Í NDAHAK'IN - the dogs are barking. DIBÉ BICH'Í DÉSHTWOOD - i am running off to sheep. KÉECHAA'Í DIST'ÉI DÁH YISHKÁK - i am carrying the dogs' food (in a bucket) TX'ÉÉDÁÁ DOO HOZHÓ ILKIHAAZHA DA - I didn't get much sleep last night. HA'ÁT'ÉEGOSHAP? how come?

NIK BEE HOZIN SH'Í - i think you know

- Recommended Diné Bazaad books -

Navajo Made Easier by Irvy W Goosen

Conversational Navajo by Garth A. Wilson

The Navajo Language: A Grammar and Colloquial Dictionary by Robert W Young and William Morgan



Glossary

Diné Bizaad

slash over vowel = hightone
oo = ohh

Yá'át'ééh ~ hello, good Aoo' ~ yes Bááh:bea
Nda'ga ~ no dibé' ~ sheep shi ~ me, my
na'nishkaad ~ I herd sheep Tsin ~ tree
chizh ~ wood ni ~ you(rs) tó ~ water
másání ~ grandmother Adin ~ gone
Kojí ~ right here cheii ~ grandfather
háájí ~ where? nléijí ~ over there
neezgai ~ it hurts K'ad ~ now
há'át'íísha neezgai ~ what hurts you?
siláo ~ police, ranger Tyin' ~ let's go
Klaychaa'i ~ dog tóko'i ~ lantern
Da'ohsá ~ time to eat ko ~ fire
Hola ~ I do not know Deeh ~ Tea
Doo yá'ashóo da ~ bad, broken
attjiin ~ road Hanishchaad ~ carding wool
Azee' ~ medicine gad ~ Juniper tree
Nadáá ~ corn Nizhoni ~ nice, pretty

Navajo-English Dictionary
By: Leon Wall & William Morgan

Dr. Robert W.
The Navajo Language Colloquial Dictionary

Agreement" (AA) under threats and coercion, entitling them to a 77-year lease for a small tract of land surrounding their homesite. A significant number "resist" (don't sign).

1998 100-year-old ceremonial Hogan bulldozed by Hopi Rangers near Greyeyes homesite at Rough Rock Point.

1998 Hopi Rangers scuffle with elder resister Rena Babbit-Lane in attempt to count her sheep against her will. Rena's finger is broken in the incident.

1999 Dine Youth and sheepherder Chris Interpreter arrested at his homesite defending sheep corral.

2000 (Feb.) Contingent of Japanese Zen Buddhists, Big Mt. Dine' and other supporters complete several-hundred-mile prayer walk. They converge at Blackgoat residence in solidarity with non-signers of AA facing eviction deadline. No forced evictions are carried out by authorities.

2000-1 Supporters Arlene Hamilton and Marsha Monastersky and later elder Dine' Kee Sheii are subjected to trials at Hopi Court and "excluded" from "Hopi Reservation".

2001 (April) *Manybeads vs. United States Govt.*, HPL Dine's suit for repeal of PL95-351 (relocation law) on the basis of right to religious freedom, is dismissed by 9th circuit court of appeals. Judges' ruling says that AA (see 1997) introduces Hopi Tribe as a "necessary and indispensable 3rd party", thereby barring the acceptance of an otherwise sound claim for religious freedom. *Manybeads'* lawyer Lee

Phillips

that signing would not interfere with the *Manybeads* case. After the dismissal, Phillips resigns from the case and advises the people at a public meeting to "lobby their senators".

2001 (June) 5 dine' women age 35-85 are arrested by Hopi Rangers for holding the Sundance without a permit. Charges are later dropped after a 4 day trial in Polacca (Hopi Court)

2001 (Aug.) Sundance arbor at Camp Anna Mae is bulldozed by BIA and Hopi Rangers. Fence is erected around the area with signs declaring "area closed for resource development". Arrick Crittendon (Dine') and Arlene Hamilton arrested for attempting to document the destruction. John Benally's truck is impounded.

2002 (April) Arlene Hamilton, founder of Weavers For Freedom, dies under mysterious circumstances in a car accident outside of Taos, NM. Matriarch Roberta Blackgoat passes on later in the same month.

2003 (July) *Tò Nizhóní Aní*, an organization of Black Mesa dine' interested to protect the groundwater and springs of the area, compels Navajo Tribal Council to join all local chapterhouses, Hopi Tribal Govt., and even Peabody Mine Workers Union in resolving that Peabody pumping of N-aquifer groundwater for coal slurry (4,000 acre ft. of pristine drinking water per yr) cease and desist by Jan 1, 2006.

2004 (Spring) Sheli's cows impounded by Hopi Rangers. In a separate incident, Dan Herder is beaten and arrested

2004 - Survival Camp residence is visited by FBI in swat gear on complaint of white squatters on Indian land. Danny Blackgoat responds, "There have been white squatters on the Indian land since 1492". Hopi Rangers continue to visit for the duration of the gathering, alternatively friendly and hostile and ultimately threaten to take Blackgoat residence and livestock under their control. No such action has taken place at this time (2005-july).

2004 (Fall) Jerry Babbit-Lane has his chainsaw impounded for a second time by Rangers for cutting firewood near his home without a permit. Chainsaws and other equipment have never been returned. Lawrence Altis's pickup impounded coincident with a threat that he sign the AA in 120 days or face eviction.

2005 (Winter) Burial Hogan is dismantled (violation of Dine' tradition) by Hopi Rangers near Glenna Begay's homesite.

2005 (Spring) Dine' elders at Kin Nteel declare their opposition to C-Aquifer pipeline presently under construction from Leupp to Black Mesa, calling for support in opposing construction from outsiders.

2005 (April) Protests break out at the mine. Surrounding Dine' community manages to slow coal production for several days. A contingent from the local area travels to Window Rock (NN headquarters) to demand closure of the mine. Calls for ongoing protests at the mine and Mojave Generating Station

On Land Support



Requested All Year.

The resistance communities have put out a request for year round on-land support, human rights observation, and elder care. In Pauline Whitesinger's words: *"I live by myself for the most part. There is a lot of work here with no running water or electricity, herds of sheep, goats, cows and horses. Two cornfields. My children have relocated, mostly because they are ill with diabetes and have to go to dialysis in the cities. They live several hours drive from me in different directions. My grandkids, some of them are very capable helpers, but they have been harassed and chased off by the rangers. So they don't stay very long... I'm inviting you supporters to come and help me with the work."*

On-land support typically involves rising early, herding sheep, chopping wood, hauling water, making home or corral repairs, and cooking and cleaning. Elder care specialists, herbalists, massage therapists, and folks with vehicle repair skills are encouraged to share your services.

21 - naadiin 1a'

"There are only a few of us left to try and speak about the old ways and try to convey the wisdom of the natural world."

—Rena Babbitt Lane, 96 years old

Dine'/Dineh/Navajo Literature

Proclamation of Big Mountain Dineh Nation Declaration Of Independence 10/28/1979

Censored News <https://bsnorrell.blogspot.com/>

To Never Be Seen Again By: Malcom D. Benally. Threshold Special Edition Winter 1997

Struggle For The Land: Native North American Resistance to Genocide, Ecocide, and Colonization by Ward Churchill

Cry Sacred Ground by Anita Parlow

Fire on the Plateau: Conflict and Endurance in the American Southwest by Charles Wilkinson – In-depth info about Boyden history, biased against Navajos.

Dine' Bahane'. Paul Zolbrod. Lapahie.com

Slay The Monsters Zine

By: Edén Rain Clah & M.T. Garcia

The Navajo Hopi Land Dispute: An American Tragedy by David M. Brugge

Dine': A History of the Navajos by Peter Iverson

The Book of the Navajo by Raymond Friday Locke

The Wind Won't Know Me: A History of the Navajo-Hopi Land Dispute by Emily Benedek

Geopolitics Navajo-Hopi
of the 'Land Dispute'

by John Redhouse



30 - tádiin

organizations out there, Black Mesa Trust and Tó Nizhóní Aní.

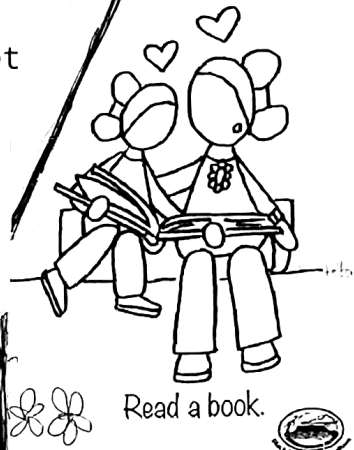
Black Mesa Biodiesel Project
Roads To Open Doors Nahasdzáán Ba'alchíní

the office (the Big Mountain Legal Defense/
Offense Committee Office) in Flagstaff.

Sheepherders@riseup.net



Rising Tide North America



"Corporate Globalization's Impact on Indigenous Cultural Survival"

¹ see Benedek, Emily. *The Wind Won't Know Me: A History of the Navajo-Hopi Land Dispute*. New York, Random House, Inc.; 1992, pp. 12-13.

² see Brugge, David M. *The Navajo-Hopi Land Dispute: An American Tragedy*. Albuquerque, NM, The University of New Mexico Press, 1994, pp. 136-140.

The Black Mesa Syndrome: Indian Lands, Black Gold By:
Judith Nies Orion Summer 1998

First Peoples New Directions In Indigenous Studies.
Translation By: Malcom D. Benally. The University Of
Arizona Press NavajoHealingSystems.blogspot.com

Navajo Elder Served Notice That Rebuilding Ceremonial
Lodge Is "Illegal" By: Sheepdog Nation

Statement Of Navajo Elder, And Relocation Resister
Pauline Whitesinger Translation By: Owen Johnson

Bitter Water: Dine' Oral Histories of Navajo-Hopi Land
Dispute
From 1943 to 1957, a monthly newspaper, *Adahoonitigii*,

INTENTIONS & EXPECTATIONS

People come to Black Mesa out of a willingness to be supportive, to work and not expect anything in return. Please reflect on your intentions for coming to Black Mesa. Coming to the reservation should not be an escape for your problems. Please do not bring them here. Residents do not need our emotional instabilities or problems adding to everything else. This is not the place for seeking knowledge of their religion and sacred ways. If you are not prepared physically, emotionally, and materially, then consider coming back when you are ready.

REASONS FOR DOING

Come prepared to serve and follow the lead of indigenous peoples from the region, with full respect for their ways of living. Remain humble

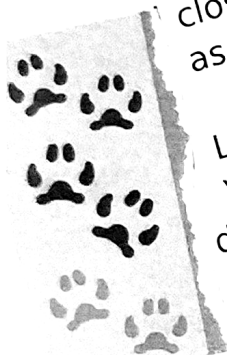
Listen more than you speak, and allow them to initiate the topics. "Respect the sheep. The Dineh believe the sheep/goats are a sacred gift given to them by the Creator, and they must be respected as such. Do not yell, get angry at, or hurt the animals in any way. Respect them as part of the family." - Elder



SUN Nature

22 - naadiin naaki

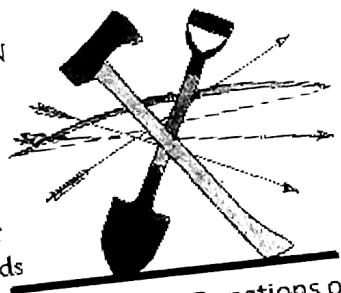
AMENITIES:
 high elevation, strong Sun
 no washing machine nor no electricity
 no running water and limited hauled water
 very limited generator use
 Depending on carrier, phone service available
 closest towns Kayenta and Piñon 45 minutes
 as up there!



LEAVE BEHIND drugs, alcohol, or weapons.
 Violence will NOT be tolerated. Leave your
 dog home. Dogs are not allowed indoors,
 particularly in hogans.

BLACK MESA

FALL CARAVAN
 IN SUPPORT of
 indigenous families
 resisting relocation &
 massive coal mining
 operations on their
 ancestral homelands



Big Mountain
 & Black Mesa.



We are Accepting Donations of:
 Dry Beans, Corn Meal, Coffee, Spices, Vegetable Oil
 Wheat Flour (Blue Bird Preferred), Dry Soups, Garlic,
 Onions, Winter Squash, Potatoes, Sugar, Dog Food, Salt

23 - naadiin táá'

JOIN OUR NETWORK



CALL IN'

PROTECT THE PEAKS



→ DINÉ: OUR SURVIVAL IS BOUND TO THEIRS
 ZINE REVIEW by: Sidney Drmay of Broken Pencil

The Yáadihla' Girls <https://the-yaadihla-girls.tumblr.com/>

Tolani Lake Enterprises <http://www.tolanilake.org/>

DINE' LAND and WATER

Navenma Arts <https://www.facebook.com/navenmaarts/>

Dził Dít'ooí School of Empowerment Action and Perseverance
 - <http://www.deapschool.org/>

The Hopi Roses Art thehopiroses@gmail.com

Diné Votes <http://www.dinevotes.com/>

Tlo'chi'iin News <https://tlo-chi-iin.tumblr.com/>

Hopi Tutskwa Permaculture Institute

<http://www.hopitutskwa.org/>



Save The Peaks Coalition & anti-Roads Campaigns
 Csia-Nitassinan 'Paris, France'

Intertribal Friendship House 'Oakland,
 Clan Dyken Music Tour California'

Black Mesa Weavers <http://www.migrations.com/>



What to Bring:

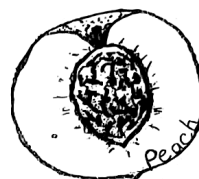
anything to feel comfortable camping
A bowl, plate, silverware, and cup, water bottle
Camping gear—tent, sleeping bag, blanket,
pad, tarp; camping / Head lamp / batteries / \$\$
clothes: Work, Protective, Warm, Breathable
Hiking boots / Raincoat / sun hat / Sunblock /
Sunglasses / Chapstick / Bug spray / Hygiene /
Nail clippers / A notebook and pens / Books
A phone or small camera (for documentation)
Heat tolerant snacks / bulk food / Tools
Sheep shears / Wool-working weaving supplies

AIDE FROM YOUR HOME

- put pressure on energy extraction companies, their investors, and potential new buyers
- benefit sharing
- Give donations
 - obtain from colonizer holidays
- uplift Indigenous liberation holidays
- fundraisers and awareness building
 - curate art shows for weavers
 - send care packages to families
- pay Elders to speak at your events
 - share content



29 - naadiin nahast'éei



We spread the message of intersection; that frontline resisters (environmental justice) return to their homes within 50 miles of the mine sites (social justice). Supporting the resisters at their homes allows all of us to be better equipped for frontline confrontations mentally, physically and emotionally. As well as establishing the relationships and skills necessary for long-term resistance to extreme energy extraction, displacement of Original Peoples, and cultural suppression.

*Becoming a Long-term Supporter

- how to get involved in this way so more families can return to the land and sustain their lifeways on Dinétah

Is there chatter about the supporter network in your community. A great way to get started is by linking up with folks who already do the work. Support at events and/or homesights with them twice or more. This will help gain trust between you and Diné Elders and families. Once Diné folks give you their direct contact please do follow up with supporting them. I always recommend going to support with others since Diné folks live closely with the land and switching lifestyles affects the body, mind and spirit. I think when I go with a group it is so I feel support

You can always join a group / initiative that is actively supporting.

↳ Listed in back

24 - naadiin díí'



Urgent Call for Human Rights Observers

PROTECT
SACRED SITES



DEFEND
BLACK MESA

facebook.com/BlackMesaResistance

blackmesalifeways@gmail.com

facebook.com/BlackMesaIndigenousSupport

Contact DefendBlackMesaCamp@protonmail.com

Plants of Black Mesa:

The top ailments and native herbal remedies I learned when facilitating herbal clinics as an on-land-support are Black Lungs, Sore Muscles, Weak Immune Systems, Diabetes, Hypertension, High Blood Pressure, Toxicified Bodies, Soul Wounds, Generational Trauma, Heart Conditions and Spasms

English and Diné Bizaad

- 1) Sagebrush - tsah Lung Support, Bug Repellant,
- 2) Ephedra - t'łoh łizi
- 3) Juniper berries - gadze'ol
- 4) Juniper leaves * gad Immunity
Skin Care
Pancreas Support (Blood Pressure Regulatory Organ)
- 5) Desert Rose - awetsa Anxiety
- 6) Yucca Fruit - hoshk'an Soap
- 7) Saltbush - onj1'
- 8) Piñon - Immunity

BLACK MESA WEAVERS

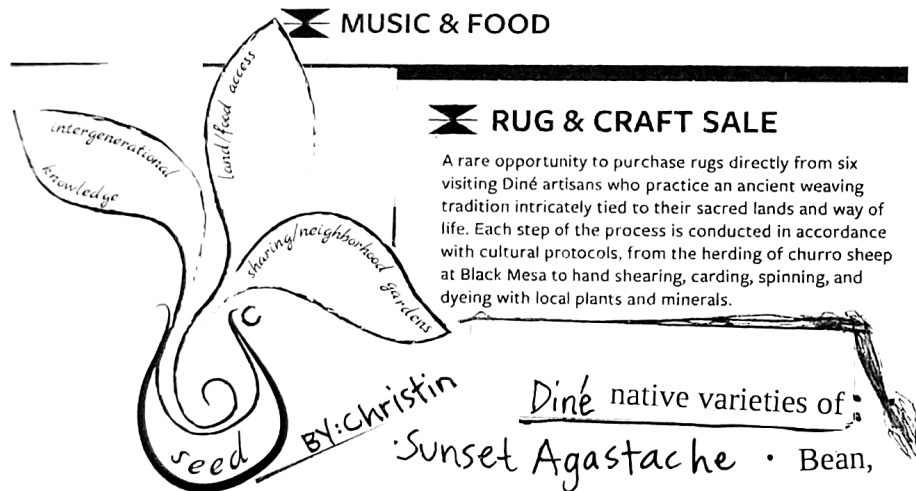
A special event with Diné (Navajo) weavers and elder matriarchs from Black Mesa/Big Mountain, Arizona who are in their fifth decade of resistance to forced relocation policies and coal mining on their ancestral homelands.

✂ WEAVING DEMONSTRATIONS

✂ MUSIC & FOOD

✂ RUG & CRAFT SALE

A rare opportunity to purchase rugs directly from six visiting Diné artisans who practice an ancient weaving tradition intricately tied to their sacred lands and way of life. Each step of the process is conducted in accordance with cultural protocols, from the herding of churro sheep at Black Mesa to hand shearing, carding, spinning, and dyeing with local plants and minerals.



Diné native varieties of:
Sunset Agastache • Bean,

• Pumpkin & Hubbard & Chuska Squash,
• Blue Corn, • Yellow Melon, • Watermelon
& yellow wild herbs and traditional spices.

Equitable Seed Companies and growers are sprouting up and Benefit Sharing with Indigenous Folks. Which keeps these original Seed stewards needs in consideration while engaging with their native Seeds and traditional culture.

This is now becoming a norm in ethical Seed saving.

27 - naadiin tsósts'id

Black Mesa <

SUPPORTERS 1977-2020

You will have my trust, on behalf of BigMtn SDN, that this information will be used with honor and that I am acknowledged as author. Thank you for your support. Bkat

- 1977 - 1979 Big Mtn SDN, Localized independent internal coordination. Shiprock Dineh Coalition for Liberation.
- 1979 - 1981 Big Mtn Alliance, activist collective including AIM, Albuquerque NMex. Shiprock NMex Dineh Coalition for Liberation. Oakland AIM Survival School and Nipponzan Myohoji Buddhist Dojo.
- 1980 - 1983 Mt. Taylor Native Alliance NM, Four Directions & East LA Brown Beret, CA. Hog Farm SEVA Foundation, CA.
- 1983 - 1996 (Survival Camp Networks) LA and Bay Area Big Mountain Support Groups, Nigragua Building Brigade, LA Four Directions, Hog Farm NCal, Sinkiyone Wilderness Alliance NCal, Tri-regional Farm Workers SARiz / SCal, Walk in Beauty Japan.

<< Compiled by NaBahe Katenay Keediniihii, SDN Historian & Survival Camp Custodian. All Rights Reserved 1979, 2019 >>



1998-2020 Black Mesa Indigenous Support Collective

2008-2019 Black Mesa Indigenous Support Caravan Camps

2011-2015 Dirty Hands Collective

2012-2020 Collins Crew

2012-2020 Authentic Creations Apothecary
herbal medicine and Seeds distribution

2000-2020 "Salt Lake City" Crew

25 - naadiin áshdla'

BY: KUWA JASIRI

Finding My Place Among The Resisters

At first I buoyantly took up the role of shepherd. Always in a group of 2-3. So willing to aide in this vital way. Then I got lost, stuck in a ravine and my body ached going up hill after hill. After returning to my home shepherding became less and less a priority.

Oh, they took the ax from me while I was chopping wood telling me to "go away". Even though I grew up in a rural neighbourhood with livestock, being as supporter on Dinetah was the closest I have ever been with the land and I was failing. I thought maybe Big Mountain is not for me. My heart continued to pulse with feelings, memories and emotions to fight with the resistance. I started to notice how other folks showed up to support, archiving stories, making documentaries, sheering sheep, lambing, training camps, caravans, water testing and planting orchards.

The saying "come as you are" filled me.

Now I always show up in a group of 5 or more. That way the basics are covered by folks with skills. This allows me to offer my skills in the form of an herbal clinic

and Seed distribution. I clean and tend to the grandkids. When I am not on the land

I send families Sustainable Care Packages and Little Colorado River Watershed Chapter Association Seeds for their lending library. More recently I developed a relationship with the current staff at Rocky Road General Store and support their new Apothecary.

From a direct ask from Salina Begay, I curated my first zine on this topic and support the distribution of the Shepherders Almanak zine series. She also got me involved with weavers and their touring art show that showcases their rugs and jewelry while raising money and spreading awareness.

This may seem like a lot. Since all of these are already aspects of my life and community they easily become high priorities in my solidarity work. So much so that I founded, Authentic Creations Publishing Apothecary based on that very work.

I will be honest with you I have attended training camps, caravans, clinics, curated zines, fundraising concerts and sent care packages while a supporter. I will say that the supporter network as a unit needs more relationship building. There is some anti-oppression work going on but mostly towards the Elders and less for marginalized supporters.

My support work is waning and shifting as I move off Turtle Island to find my original lands.

