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**Two Grey Hills Chapter Meeting**

**August 31, 2017**

On August 31, 2017 the Project Team delivered a presentation in English and Navajo to community attendees on the Integrated Resource Management Plan. The following table categorizes the comments received by topic area. Verbatim comments from meeting attendees are listed after the table. Names are not mentioned in order to maintain confidentiality. At the end of the meeting, time was provided for additional attendee questions.

| **Land/Resource** | **Use** | **Concerns** | **Recommended Solution** | **Frequency of comment** |
| --- | --- | --- | --- | --- |
| Access Roads | Access communities | Impassable due to ruts turning into arroyos | Determine who is responsible for road maintenance | 2 |
|  | Roads aren’t accessible (concern to build due to vandalism concerns) |  | 3 |
|  | Need access roads to homes |  | 1 |
| Forestland |  | Don’t have enough access, however there’s concern of vandalism, littering, roaming horses and rustling if access is granted |  | 1 |
|  | Burn areas still exist | Reseed | 1 |
|  | Rules, policies & regulations are limiting flexibility for plans/improvements |  | 1 |
| Personal use (including parties) | People coming across border (from Arizona, Utah) and take wood, vandalism, rustling and littering | Charge entrance fee | 1 |
| Personal use | Plans to provide recreation sites, build picnic benches; has not happened. |  | 1 |
| Personal use | Vandalism, theft, trash, lack of respect and other malicious activities not enforced on serene, sacred land. (Therefore, “why invest in recreational improvement?”) | * Determine who is responsible for trash removal, upkeep, enforcement. * Engage younger generation in respecting land and property and determining future use. | 6 |
| Tourism | Vandalism, theft, trash. Deters tourism. |  | 1 |
| Grazing pastures |  | Opportunity to charge fee to fund improvements | 1 |
| Grazing pastures |  | Need earth dams for animals | 1 |
| Herbal gathering |  |  | 1 |
|  |  | Idea for use: ski area near Barbado Pass | 1 |
| Funding | Development, improvements | Lacking knowledge on how to integrate economic development into plans |  | 1 |
| Mountain ridge/top |  | Unmarked burial sites are at top. |  | 1 |
|  | People annually move up to mountain top and down | Accept as culture norm and adapt. | 1 |
|  | Improve land at top | Workshops on natural resources, policies/law/ | 1 |
| Residential properties | Homesite moratorium. Not permitted to make home repairs. Deterioration and safety concerns. | Permission | 6 |
| Residential properties | Lack permission to build home |  | 1 |
|  | Fire restrictions |  | 1 |
| Residential and recreational properties | Boundaries were set without drawings | Identify all properties and boundaries. Then enforce vandalism, theft, rustling and littering. | 1 |
| Water | Consumption | Some wells are contaminated. Safety | Determine who is responsible for water. | 1 |
| (notes only mention water is abundant) |  |  | 1 |
| General use | Wells broken | Need repair | 1 |
| Wildlife |  | Bears, wolves & mountain sheep reintroduced, but “government” said to not inform community due to fear of backlash |  | 1 |
|  | Stated safety concern for elders who live alone on mountain after wildlife reintroduced |  | 1 |
| Wood |  | Cutting down green trees, leaving branches & deep tire ruts. | Review firewood permits | 1 |
| Intended only for community | People sell it off the reservation. Buy-back is very expensive. |  | 1 |
|  | When Navajo Forestry thins trees they burn wood. | Provide wood to community members | 1 |
|  | Wood harvesting, maintaining land | Idea for forestry sub-office in Shiprock to help take care of land  Review policy | 1 |
| Grazing pastures | Livestock roaming in unpermitted areas. Horses compete with cattle and sheep | Create grazing plan | 1 |

**Verbatim Individual Comments**

1. “My concern is livestock, pastures, rustlers taking our livestock. We have a home in the forest up on the mountain, corrals, making some repairs on the corrals and fences. And of course there are other homes and structures further down the mountain ridge. Customarily people move back and forth from here to the top of the mountain on a yearly basis, that’s’ a custom. We also have burial sites up there, are these types of sites going to be marked? Another concern is wood cutting, cutting down green trees, leaving branches and deep tire ruts, and I think there are instructions on the firewood permits tells you what and how to take the wood. Also marketing the wood off reservation is a big concern, selling the wood to border towns and our people buying some of the wood back is very expensive, our own wood! When we use our camp up there, we check on our cattle, home and other things, like water. Our water is abundant. My name is [name removed for confidentiality], my parents are [name removed for confidentiality], we’ve live near the Ts4 n1st[‘in7 . I work in Farmington, NM. We should have better access into the forestland; however, some people do not want improved access too, because of vandalisms. Horses, there are so many horses roaming all over. So roads, trash, horses, livestock rustling, and our traditional use of the mountain. I don’t know about recreation; there are already too many parties and no enforcement. We like the quiet, peaceful, beautiful forestlands. I want to thank you for the community members’ participation, shows you’re concerned.”
2. “There is a lot of people here willing to participate, listening, and sitting I support of the topic. Clans acknowledged. The major issue is the access roads: some of these roads are impassible now, large ruts turning into arroyos. Who is responsible for maintaining these roads out here? NDOT and BIA just point fingers to each other, or make excuses, by telling us they have no road equipment. Also why can’t we make repairs on our homes, we want to make repairs on our homes, homes of our elderly parents whom owned these homes and other structures. Many people move up there is use the land in the summer time. I’ve witness, Navajo Forestry perform tree thinning and just burn the wood, why not cut up the branches and let people take the wood for firewood. We need to respect each other with respect to vandalism, thievery, trash, and other malicious activities. A time ago the Navajo tribe was going to construct more recreational sites, build picnic tables, what happen to that project? When there’s no enforcement it’s not worth improving anything. Thank you.”
3. “Greeting, I’d like to say a few words on behalf of the community. There is so many of you here today. Thank you. We were taught to care for the forest when our elders used the forestlands, and respectfully we did like our grandparents, there was K’4, strong relationship, sharing of food, watching other people’s property like our own property. Today those things are absent. Boundaries were created by major clans in the area, back then. Roads were good, water, air, and social activities were all done in respectable way. I’d like to see burn area be replanted, conserve and protect our forestland. Let’s not disagree too much, we have to work together like our forefathers did, we are so tied up with rules, policies, and regulations. We cannot move around with flexibility to plan or improve things that need improvements. I’m here as a concerned member from this community. We cannot progress if there is no one to speak on our behalf…let’s keep our forestland, or the whites are going to take it from us. Thank you for allowing me to voice my thoughts.”
4. “Greetings. What you’ve heard up to this point are true statements. What prompt the Plan? I live on my mother’s grazing land, down by T0ndtsaa, she used that area most of her life. I see my mother’s beautiful home, now dilapidated; that is sad. I cannot make repairs on the Hogan. Her fencing needs repairs. I decided one day that I would build a house, which I did not waiting for the police to lock me up because I broke the law, “I built a house”. I know this plan is a long term work, and I think it’s a good proposal. Each of us has our own concerns, and gets in the way of planning like this.”
5. “Greetings, I’m from the Sheep Springs community, clans, and my livestock and I’ve used and lived in the mountain since 1960s, lands belonging to [name removed for confidentiality], whom used the T0ndtsaa area. Today we have too many disputes, my father and I used to visit relatives in the past. Roads, are all needing repairs, I used to work and represent people on the roads. Keeping the roads up to date. I also know that people who use the area up in the mountain do not want accessible roads because of the vandalism, and such. Sometimes we have White tourists wanting to come up to the mountain tops for the weekend, I would feel ashamed for our community because we have a beautiful place to share, yet it’s trashy, terrible roads and livestock grazing in the wrong places, no planning. We need to improve the areas up on top of the mountain. We need some ideas about how to make money off of our resources. The Navajo government has re- introduce bears, wolves and mountain sheep; however, they told me not to tell the community, for fear of backlashing. I said, “why not? We have elders who stay on the mountain by themselves and may be harmed”, I was close to the Tohatchi community when I was told this information. There should be a fee for grazing pastures to pay for improvements. Sometimes I note other activities, i.e. counting people who actively live on top of the mountain, too. I don’t think economic development is ever so easy to create for us people because it’s not something we really know how to integrate into our plans. Thank you.”
6. “I heard about this meeting through the radio, it was announced this morning so I stop by. I’m not too sure about the overall plan; however, I do have a concern. Why can we not repairs or upgrade our homes on the mountain, It’s a blessing and a tradition to have a home nice built, we have a blessing ritual for a new home, you’re stripping away this blessing from us, there are Blessing way Hogan songs, sung to bring goodness to families, too. It’s strength of stability, strength of family, strength of teaching and instruction of life. Our families are deteriorating. In the spring, when we move back up to the mountain we also acknowledge the mountain spirits and pray and bless ourselves with the mountain soil as well. It’s a simple ritual that I know our elders used to use, part of our lifeway teachings. I live down here too, born and raised in this community living off of our livestock. We need to monitor and control how firewood is harvested off of this mountain, people take truckloads of green firewood, leave branches-debris, take our products to border town, this is our product. Put policies in place so we can use the wood, not outside people. There should be control on people coming over the borders, i.e. Arizona and Utah taking our wood products. Create an entrance fee so there are less wild parties, and reduce vandalism, livestock rustling, and trashing our land use areas. Our mountain use areas have names too, alive, I’ve known this for many generations. We have scared stories, sacred offering places; we are a sacred part of this mountain. Life is sacred, k’4 is sacred, the land is sacred, let’s not argues, get defensive let’s join and be part of the planning process. The main concern is cattle rustling, trash and repairing our homes.”
7. “I’ve lived here all my life, clans. This meeting is good information, though this plan is not going to happen tomorrow, and who is really sponsoring the meeting, Tribe or other? I observing and listening to you from here some suggestions are very good and others, are poor. Cattle rustling is very bad, out of control, 15 heads were rustled out of my herd combined with drought. Fire restriction is another issue. We also need to upgrade our homes, home-site leasing are getting complicated as well. Recreation and trash go hand in hand, who will take care of the trash-haul it away? About roads, maybe one main access road without the individual road access to home. We also need earth dams for animals as well. There are many herbal gathering sites, we might not want to identify them to other, and it’s decreasing now.”
8. “Greeting and thank you for meeting and to voice concerns. Main concern I have is road, firewood harvesting, and statement made here are true. My name is [name removed for confidentiality]. I like to share my concerns in this meeting, and I think this is a very good proposal which includes our input. We have used the mountain for generations as far as I can remember, we had clan boundaries set in place without drawing lines on paper and we respected it. I think that all homes on top of the mountains should be identified on a map, all the roads, waters, and wildlife areas, and install enforcement to reduce vandalism, rustling, and trash, and such. We want to set up some tourism where people can come and experience a real traditional visit. And where are our Leaders? They need to be here to assess the issues, too.”
9. “Thank you for coming out to present your proposal. We stress from the home moratorium we need to make repairs, things are all deteriorating, causing safety issues, and frustrations. We are tied up in policies; we need to streamline some of them. Another issue, Horses, they compete with cattle and sheep. Need a good grazing plan. “
10. “I’m here from Fruitland, NM, because there are so much land disputes here, I bought land in Fruitland however, I still use land on top of the mountain. My concerns are water are not safe to drink anymore, some wells are contaminated. Who is responsible for this issue? Isn’t it Water is Precious? You all make large sum of money, and all you do is talk, write out the comments and air them on the radio, in newspapers, review with us at the meetings. My father [name removed for confidentiality], that’s the land that I still use on the mountain. We need to teach our youth about self-respect so they are more responsible about other people’s property. Start to involve themselves in these meeting for their future using the land. We are growing in population size too; we really need to create a good plan. Thank you.”
11. “Greeting, thank you all for coming out, to listen, present, and give input. This plan is a long process, it won’t happen tomorrow. We want to conduct follow-up, review, expand on it, and stay with it.” (spoke on another issue)
12. “Greeting and thank you all for coming to this meeting. My major concern is water, need some well repairs, horses are becoming a safety issue as well, and livestock rustling, too many animals going to market from here, need enforcement. (He spoke on unrelated issues)”
13. “I thought about a small ski area near Barbono Pass, I have to go out of state to enjoy skiing. Yes, feral horses are a problem. We need to do something about re-vegetating the burn areas in the forest. You might think of putting up a forestry sub office in Shiprock for this side of the mountain business we have to take care of with respect to forestry. Monitor and control the wood harvesting activities.”
14. “We all still use the top of the mountain on a regular basis. Most people talked about it. Identify sacred places on the map, enforcement needed, and we like to have more workshops on natural resources topic, policies, laws, etc.”
15. “Summarized the presentation, gave tips, and encouraged the audience to stay involved and ask lot of questions.”