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TWA-LE ABRAHAMSON-SWAN: My name is Twa-Le

Abrahmason. I'm a member of the Spokane Tribe of Indians,
in Coeur d'Alene, Navajo and Colville, and we are
representing people that were here before the railroads.

Please accept these comments on behalf of the Spokane Tribe
of Indians.

Back in September of this year, the Spokane Tribe

1 along with many others at the Affiliated Tribes of the
2 Northwest Indian Conference in Pendleton, Oregon, voted for
3 and passed a resolution calling for a full, transparent
4 environmental review of the Port of Morrow proposal,
5 consultations the immediate review of all six Northwest coal
6 export proposals. Today, I am here to state that at this
7 time given the information now available, the Spokane Tribe
8 of Indians opposes any and all proposals for coal export
9 terminals in the Northwest.

10 The Tribe has long opposed the use of coal to
11 generate electricity because of its harmful effects on human
12 health and air quality In 1983, the Spokane Tribe
13 designated its Reservation's air quality as Class I under
14 the Clean Air Act. This designation helped block a proposed
15 coal fired power plant in Creston, Washington. At the time,
16 the Tribe's primary concern was air quality; today the Tribe
17 understands that the transportation of coal and the eventual
18 burning of it for electricity regardless of its location on
19 this planet can cause grave harm to the natural systems of
20 our homeland far beyond just air quality.

21 The Tribe's ancestral lands cover the entire rail
22 line that the proposed coal terminals will utilize as it
23 enters Washington from Idaho until the rail line heads
24 southwest our of Ritzville. Prior to being killed and
25 forced from this land by United States government leading to

1 the creation of the Tribe's Reservation in 1877, the Spokane
2 Tribe lived and thrived along the banks of the Spokane River
3 from what is now the Idaho border all the way to the
4 Columbia River. Our members survived on the abundant salmon
5 that thrived in the area waters. Today our members still
6 utilize the water, fish and terrestrial resources that exist
7 with their reservation and throughout their ancestral land.

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