

1           Our reservation is almost surrounded by coal mines,  
2 and we're fighting to protect our land. And in fact, the  
3 Powder River coal basin is all ancestral Cheyenne  
4 territory from Montana all the way down into Colorado.  
5 So anything that happens affects our people.

6           I'm also into anthropology and government  
7 consultation, so I know what needs to happen and what you  
8 guys failed to do. Our tribe does not want coal  
9 development. We've stood against it since 1970. We  
10 continue to fight against it and since 1970 we've held  
11 off all the coal companies trying to develop on our  
12 ancestral lands and will continue to fight. As long as  
13 I'm here I will continue to fight for my generation, my  
14 elders, and to protect our land.

15           And I'd like to thank the indigenous tribes that are  
16 from here for hosting us. Not the BLM, but the original  
17 peoples that had this land. Thank you.

18                           MR. BATTIS: Thank you. Thanks for  
19 working the fire lines for us.

20           Sir?

21                           MR. QUINN: [Speaking in Native  
22 language.] My name is William Quinn, my English name.  
23 My real name is Clowen [phonetic]. I'm from Warm  
24 Springs. And you know, what you've heard from our people  
25 today that we've been taught by our elders for

1 generations and we're trying to stick to those teachings,  
2 but it's been hard because of the way, you know, our  
3 people are, you know, we're -- we're what you call  
4 pitiful, you know, we're considered down here when we're  
5 out in public. I see that here in Seattle. I see that  
6 in a lot of places, not native communities, but, you  
7 know, the thing, you know, that I come here in the name  
8 of God, who you call God, because we're supposed to be  
9 stewards like I've heard it said. We're supposed to be  
10 stewards of this land, everything we've been given in  
11 this life, and I don't think we're doing a very good job  
12 of being stewards of what we've been given.

13       You know, I started fishing in the early '70s,  
14 1970s, Sherars Bridge, Sherars Falls on the Deschutes  
15 River. Then the runs of salmon were starting to come  
16 back. It puts out quite a few fish, you know, at that  
17 time, what I thought was quite a few fish. But you know,  
18 the decimation, like I've heard someone say earlier,  
19 Celilo Falls, at that time when Celilo Falls was there,  
20 there were no dams in the river, in the Columbia River.

21       There were millions of salmon. And even in the  
22 journals of Lewis and Clark they talked about that.  
23 Where have they gone? You know, once a school of fish  
24 are gone, they're gone. They'll never come back.

25       And you know, I heard -- well, it was on the news

1 this blog that was in Alaskan waters, you know, North  
2 Pacific. They believe it affected some of the shellfish,  
3 and I heard that it destroyed millions of small salmon.  
4 So that's going to affect our runs here in the Puget.

5 It's all because of global warming. I'm really  
6 sure -- if I really looked into it, I'm sure that's what  
7 I would find out.

8 So I just want to encourage you, look into your  
9 heart, pray what the Creator would have you to do, do  
10 what's good for our people here, for our native people.  
11 You know, you've heard it said the treaty is the law of  
12 the land, and we're right up there with the U.S.  
13 government, supposedly. But like I've heard it said, we  
14 haven't been listened to. So hear us today.

15 MS. CORNELL: Thank you everyone here  
16 for your time today. My name is Cheri Cornell and I'm  
17 here today with my son Ethan Burger and my daughter  
18 Corinne Burger. I'm the executive director of  
19 coolmom.org where we see climate action as a moral  
20 imperative. Think of us as the Mothers Against Drunk  
21 Driving for climate change.

22 You may ask why a mom-led climate group? It's  
23 because there's nothing like motherhood to make global  
24 warming move from the esoteric to the painfully real. We  
25 are not simply worried about some future generation. We