

**APPENDIX D**  
**TRANSCRIPTS OF VERBAL COMMENTS FROM PUBLIC MEETINGS**

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## TRANSCRIPT – OTTER CREEK PUBLIC MEETINGS

JANUARY 16-17, 2013

### BROADUS

Intro from Kristi Ponozzo --

We have a year and a half worth of data, we have significant hydrology data, we have significant air quality data, we have significant (inaudible) plan data, and our experts are here, the folks that are going to review the package are here, and the folks that are writing the EIS are all in the room tonight, so they're at your disposal. Please use them. Thank you.

I'm Levi McQuinn, I'm the administrator for Powder River Manor here in Broadus, Montana. I grew up in Broadus, Montana. I moved away for a period of time and went to work for Union Pacific Railroad. At one period with my employment with Union Pacific I was their coal superintendent. I was responsible for all of Colorado and Utah coal mines and the transportation of their coal out of the coal fields. I've been involved in several environmental projects, one being the UMTRA, Uranium Mill Tailings project that moves the mill tailings; it's currently going on, but from Moab, Utah along the Colorado River to a new storage location. I helped develop two coal mines, one is actively mining in Utah and the second is on hold due to the economy. Most of the coal mines were underground. One was a strip mine, and so I have extensive experience there. I also have extensive experience working with Montana's conservation districts, working in coal bed methane protection program, developing scientific data in support of protecting our environment extensively in the same area that the Otter Creek Coal Mine is being produced. As I said this is where I grew up. I have moved back home, I have a ranch here, I have a job in this community, and I am greatly looking forward to the Otter Creek Coal Mine. I'm looking at the opportunity for employment for folks who have to move away from here such as I did to find employment. It's a way for this community which is quickly dying to get back on its feet. I am very pleased with the efforts that have been done by Arch Coal in gathering all the information and having their studies done and a mine plan. I'm very pleased. I've seen this again and again and again, and I'm very pleased with what I am seeing here. I have worked with Arch in the past in Colorado, so my expectations are high and their company expectations are high, and I'm seeing that. I'm very pleased. I'm looking forward to the railroad being built and looking forward to the opportunities for the jobs that that will bring to our community. Something else that I am actively involved in is the President of the Powder River Chamber of Commerce here in this community as well. The Chamber is in full support of this project and looking forward to the opportunities that it is going to bringing to our community, to our tax base, to our schools. Anyways, that's about all I have to say. I appreciate it, appreciate your time, appreciate you coming out to Broadus and spending your dollars here and helping this community, and looking forward to seeing a coal mine in production here. Thank you.

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My name is Julie Korkow, my address is 131 North Highway 59, Valberg, Montana. I am from Powder River County. My phone number is 406-554-3123. My address is [JKorkow@rangeweb.net](mailto:JKorkow@rangeweb.net). I have two comments to make, both are more in relation to socioeconomic aspects. I would like to point out that in the recent growth plan that was adopted by the Powder River County Commissioners on page 59 of that, there is a question that asks, what top three industries would you like to see expand in Powder River County? In that document that is pointed out that natural resources, coal development, oil development and so forth was the highest rated chosen industry that the residents of Powder River County would like to see expanded. This was done on a voting type of thing at a public meeting that we had in connection with the development of the growth policy. The second comment I have is also in relation to a socioeconomic standpoint. The average wage in Montana ranks second from the bottom in the nation, and Powder River County as a whole ranks second from the bottom in the State of Montana. We have a very low average wage here. We also have a fairly high cost of living. A project of this type stands to increase the overall wage level in our communities very highly, and this is very desirable to the residents of Powder River County.

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Hello, this is Steve and Leann Rhodes, Broadus, Montana, 436-2232, and we just wanted to say we were definitely thought this was a positive move getting the coal here in this area. It will be economically positive for the whole town of Broadus.

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Darold Zimmer, Powder River County Commissioner. I think the Otter Creek Coal Mine will help the community and the county and the surrounding counties a lot. Thank you.

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My name is Laura Lee Alrich. My address is Box 152, Broadus, Montana. My phone number is 406-436-2210, and my email address is [Coppermoon@rangeweb.net](mailto:Coppermoon@rangeweb.net). My comments are I have full confidence in the environmental laws of Montana. I think they're some of the toughest in the nation, and I also have full confidence in the permitting procedure and in Arch Coal. I am not worried at all about the environmental impact of the Otter Creek Coal Mine. I am concerned that a vocal minority of environmentalists will try to stop the building of this coal mine and in doing so they will stop the progress, the economic growth and the commercial growth that is possible through the development of our natural resources. Not only do we have the toughest environmental laws in the nation, this whole area is inhabited by people who are involved in or have their roots in agriculture. These people are the best stewards in the world of the land because in agriculture if you don't take care of the land it will not take care of you, and you'll be out of business. So teamed with these good environmentalists that live here, that depend on this land, and the tough environmental laws that the State of Montana has, I have

full confidence that the environmental impact from the Otter Creek Coal Mine will be small if felt at all, especially in comparison to the economic possibilities and the growth and future for our young people in this community. At present they cannot come home here to live and work like they would like to, there are no jobs. Otter Creek Coal Mine would change that scenario. It would change our tax base, our education opportunities for our children. We are the people that live here and are impacted by this, not the people from the other side of the state that are making their living being environmentalists and suing the progress of every natural resource development opportunity that we have. So for those reasons I would say I have great confidence, and I am not at all concerned about the environmental impact of Otter Creek Coal Mine. Thank you.

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My name is David Richards. I live in Broadus, Montana. My address is 715 South Lincoln. My phone number is area code 406-436-2824. I am in favor of the coal mine being in Powder River County on Otter Creek, and I believe it would be beneficial for keeping young people in our community. Our population is aging badly. The young people have had to move away from here because there has been no work. The ranches are not big enough to support more than one or two families and sometimes it takes many more than that. Also I believe that it would be a great thing for our community and our county if we would have the coal mine there for tax reasons and also I think it is something that is needed in the United States to have an abundance of coal so that we can keep our businesses running in the cheapest possible way. I would like to see things opened up in the United States where they burn more coal instead of just natural gas and stuff. We have a good system of keeping the environment in check, and if all this stuff and stuff is sent overseas to countries like China that do not have rules in place as far as environmental standards and stuff, it's going to be hard on our ozone and things like that. So that's the end of my comments. I thank you for your time. Goodbye.

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ASHLAND

My name is Wally McRae. My address is Rocker 6 Cattle Company, 3607 Rosebud Creek Road, Forsyth, Montana 59327. Both of my grandfathers were ranchers in this area over on the Rosebud Creek and Tongue River, and my family has been ranching in this area of Montana for 130 years. It seems to me that it is somewhat unfair to be limited to five minutes of talking about the history of my family in this community. My family is also in a seventh generation in this area, and that's another restriction. I don't know how many of these spoken hearings I've gone to but this is the first one where you did not allow public comments to be spoken so that the entire audience and the assembly could hear them, because a lot of times things come up that will jog people's thought process, and I think you would come out of it with a better product as far as the draft EIS if you allowed the public to hear what people of the public have to say. I suppose since I grew up in the Colstrip community my main, you

might think that I'm a, don't have a dog in this fight. We do, we are going to be crossed. I filled out the sections of land on our ranch that are going to be crossed by the Tongue River Railroad that will service this mine, and I broke down 9 square miles of land of ours that is going to be impacted by the Tongue River Railroad. But obviously we're not allowed to speak about the Tongue River Railroad because this is only about the mine. Having grown up in the Colstrip area and the ranch on which I was raised and where I sold out prior to the resumption of coal development, I've seen the Peabody Mine, the Western Energy Mines develop and the work that has gone on there. I've also seen that alienation in my communities, and I know that we don't cover cultural or sociological things, but I am no longer welcome in the community in which I grew up. As far as the environmental aspects my main concern is about hydrological impacts. Both SMCRA, federal strip mine reclamation act, and the Montana reclamation act require that at the end of mining that the aquifers be restored. Both laws require the restoration of the hydrologic balance. I don't know of one place in the State of Montana that this has been accomplished or attempted to restore the hydrologic balance. My dad had a homestead on Miller Coulee. It was mined by Peabody. He homesteaded that piece of land because there was a very good spring on there. There was another spring right below there where we had shearing pens for when my grandfather had sheep on that ranch. Both of those were wonderful productive springs. They were mined, they were not restored, and my cousin who runs cattle on that reclaimed land now had six cows that drank water that's seeping through the spoil material last year and they died. This is not restoring the hydrologic balance. There is another spring at the Guy homestead on a section north of there on Emuel Coulee. There was another spring at the Cabessi place on a tributary that runs into Emiel Coulee, none of those springs were restored. They drilled wells and put it on a electric pump, and when the electricity is off or they break down, their cattle don't have water. And the companies figured out, I believe, that it's cheaper to forfeit a bond for restoring the aquifer that it is to even attempt to restore the aquifer. And it happens time after time after time, every place there is a mine in Montana. They have destroyed the hydrology, and the state has done nothing about it. Montco Coal Mine is closely associated geographically with the Tongue River or with the Otter Creek coal tracts. Are you, is the Department aware of what happened there? They had a permit. The state did the EIS, they did the scoping, they did the draft EIS, they did the final, they granted a permit for the Montco Mine, but they recognized, the state recognized that the overburden material that they were going to take off of the coal was so high in sodium that they had to bury it and not have it affect the aquifer and not have it be on the surface, so they couldn't use a drag line. They required them to use a truck and shovel method and isolate the high sodium material. Is the same thing going to be done on this mine? Has anyone considered doing the responsible thing and isolating the high sodium overburden on the Otter Creek coal tracts as was done on the Montco mine? That's why the Montco mine has never been because it was too expensive and they couldn't compete on the market. What is the, where is the coal going? What's the ultimate, where

is the ultimate market for this coal? Is it to help the United States? They're going to condemn our property for a railroad that's going to eventually, to ship coal that's eventually going to end up in China. Does that sound fair to the agencies that are approving this? Are there going to be more mines than just the Otter Creek coal tracts developed to support this railroad, because I don't think they can make it on just one mine, the limited number of tons that are going to come out of this mine, because one of the spurs already goes to the Montco Mine. Are they going to re-approve the Montco Mine with reduced environmental regulations in order for it to economically operate? What about the North Ashland Mine? What about the mine on the Northern Cheyenne Reservation on the Yellow Hair Flat, or Logging Creek? Are they going to have to develop those mines in order to make this whole economic balloon work to ship that much coal to China? Where is the electric supply for running the mine going to come from? Who is going to supply that power? Are they going to use eminent domain one more time to run transmission lines across all of our places to get it here from God knows where? How much time I got?

FACILITATOR: You are at eight minutes.

MR. MCRAE: I'm done. Thank you.

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Hello, my name is John Hannington. I'm a farmer rancher on the Tongue River, and a Board member of the Tongue Water Users Association. My main concern about the Otter Creek Mine is the possible discharge of water from the mine or from Otter Creek into the Tongue River. There are three tributaries to the Tongue, which actually are low quality water which can affect our irrigation water, the quality of irrigation water. They are Prairie Dog Creek, which runs out of Wyoming, Hanging Woman and Otter Creek. Otter Creek is possibly in the past has not been a big contributor of water in the Tongue because it was formerly low flow except in the springtime. Our main concern is that the water in the coal mine, there is a lot of water, it's wet coal. That mine is going to have to be, the coal seams are going to have to be de-watered before the mining can proceed, and what are they going to do with the water is our big question. And there's also a question that after for water leaching through the soils of the mined earth is going to possibly affect the ground water and also the sub-irrigation of Otter Creek. One of our main concerns about water discharge into the Tongue of poor quality is the change in irrigation methods along the Tongue River. There are several thousand acres under the Tongue at the present time that are center pivot irrigation. Under center pivot irrigation there is very little leaching, and so whatever is in the water is going to stay in the root zone on the soil. Center pivot irrigation does not provide enough water for those chemicals to be leached down out of the root zone...the water that is coming out of Otter Creek during the mining operation and for years after the mining.

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My name is John...paramount importance that there is monitoring stations on Otter Creek that monitor the water that is coming out of Otter Creek during the mining operation and for years after the mining operation. I think this is imperative to protect our irrigation water in the Tongue River which affects the lives of many farmers and ranchers in Montana. Thank you. Bye.

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Okay, for the record my name is Art Hays, Jr. I own a cattle company in Birney and also in the Tongue River Water Users Association. We are concerned about the discharge of the water from the mine, and also as irrigators we have experienced our, we have standards of the river and our experience with the Montana DEQ is dismal enforcing those standards. Every year in the springtime during the irrigation season they are over those standards. We would like to know how DEQ is going to review a mine permit when they can't even meet the standards now. We're concerned because there's never been a TMDL done on the Tongue River because they were in the process of doing it, it blew up, they were having meetings with DEQ in Billings with the coal bed methane people. It was turned down and this process stopped. As far as I know it has not begun. We feel certain that a TMDL was legislated for any mine permit that is issued. We're concerned about the (inaudible). This water coming out of the Otter Creek Mine is SAR 70, very high in sodium bicarbonate, which is highly toxic. As our operation plan for the Tongue River Reservoir is we try to aid the spawning of the fish in Tongue River every year. We store water in the winter, if we excess we release it to stimulate a spawning run, and fish in their very early stages for a few days and eggs are highly sensitive to this high sodium bicarbonate water and we are concerned about that because our fishery is part of our thing that we strive to protect. We are also concerned about the early studies done by the US Geological Survey on the long term effects of this. In that study it says water running through these high sodium spoils will degrade Otter Creek which will degrade Tongue River for hundreds of years. We are concerned about that. We are concerned because we have discharges of other mines. Our water is going downhill since the early 70's when Decker started. It went further downhill with coal bed methane, and we can't take anymore. But we will be submitting written comments in the future that will cover much more, cover a lot more area. Thank you.

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This is Maurice Felton, I live down the river at 591 Brandenburg Road, Miles City, Montana. My phone number is 782-2216, and my biggest concern on this coal mine is water quality. The people that live in the area tell me that the water coming out of those coal seams is extremely salty. I do not feel that it would be prudent at all to dump this water down any of the streams so that it reaches the irrigation waters of the Tongue River, and that concerns me. The coal bed methane wells that are in the area are all dumping certain amounts of high salinity water, and in watching my soil samples I am able to

stay even with the SAR's and I am afraid that more salt dumped in is going to ruin the entire irrigated future of the Tongue River Valley. I think that's about all I have to say on that.

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Okay. My name is Doug Martens. My address is Box 47, Forsyth 59327. Phone number is 346-2251, and I'm a Rosebud County Commissioner. I guess my comment and my concern is the impact to the infrastructure in Rosebud County. The problem is there is no, we just don't know where people are going to live. Are they going to live in Broadus? Are they going to live in Birney? So it's really hard to plan for impacts or infrastructure without knowing where the impacts are going to be and what the impacts are going to be. So I guess at this point we need more information and things to develop further before we can take any further action. And that's my comment.

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My name is Pam Kinnett and I live on Otter Creek Road. It's Township 3 South 45 East Section 20, and I'm really concerned about how the mine will affect the water, our water, whether we will have any water or if it will make it less marginal than it already is. We use our water for household use and we don't want to lose that. I'm also concerned about the air quality with the amount of dust in the air and the amount of diesel fuel that comes through with the railroads, and I'm really concerned about how that's going to affect our quality of life and also the noise level with the trucks in Otter Tract that come through. We moved out to this piece of property about 14 years ago in order to kind of get away from some of the noise of Ashland and have some peace and quiet and we feel like this is going to threaten all that and there will be a loss of our peace and our quiet living there. And I guess the last thing would be is I'm concerned about sending coal to a foreign country when it is affecting their air quality or their way of life and that's all going to go through the air currents and it's going to affect us just as bad. And I'd like to see us have clean air instead of having smog. I also wanted to say something about how the meeting was set up for today. I had come to the meeting about the railroad, I think it was in November, and I thought that that was a better situation where there was a panel of people and they each gave their little talk and we could ask questions as a group and they could be recorded. And I felt like then we were like included. Today it felt like well the people were introduced and then if you have any comments go talk to somebody. I felt like it wasn't, that what we had to say wasn't really important and I would rather it be more community oriented. I don't believe that any of us want to fist fight anybody over it. We are concerned about it. It's our area and we're concerned about how things have changed our area, but it wouldn't be something threatening to the people who are the leaders. Again, my name is Pam Kinnett. I live on Otter Creek Road. It is 2 Bobcat Trail. My phone number is 784-2445, and I live in Ashland. My post office box is P. O. Box 657, Ashland, 59003.

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## LAME DEER

As people from Southeastern Montana, but also as people have relatives and ancestors that have went through here, many of them have passed on and gave their lives for their family's lives and their children's lives. Just about a week ago, we had a record from Fort Robinson, Nebraska two years. Many young people have a memory of our ancestors that didn't want to stay in Oklahoma anymore and wanted to come back to their homeland and we consider southeastern Montana and this area here as our homeland. Even though we don't physically own it on paper, this is the way we look at ownership of land, we look at we don't own any land. We leave this earth, we don't take it with us. It stays here. But we also believe that we take care of it. So what I ask you, is I know I heard a little bit about what you did on Broadus and how you had set up stations, and I just want to say to you that when you come here you're coming to where we live and I'm going to ask you to respect that, to we don't talk to microphones, we talk to people. We also taught the people so that our rest of our people can hear what is being said and that's just the way we would like to conduct this is to have our people tell you how they feel about it, what your plan you want to do in this country. So whether you're going to take down your microphones and put them all together on one table so that you can record that, this is the way we would like it to be done because we have an elder table here, we have other people that have something really important to say and we really feel that it needs to be heard by everybody, not just to a microphone and one individual sitting there switching a switch on and off. So we don't want that to happen here. We want you to respect our ways. This is why we're here as a community and that's people that live in this area. So if you can do that for us, we would really appreciate it. Again, if people want to write some comments down and hand it to you, they don't want to speak publicly, that's fine also, but the people that do want to speak want to give us our time to do that.

*Note: Introductions of DEQ staff and consulting staff.*

...Oh, sure, yes, I'm sorry. And we'll make that happen. Also it would be really great to let you have as much time as you need to (inaudible). The Montana State Department of Environmental Quality, and these are the meetings that we've been doing is that we are doing our scoping meetings for the Otter Creek Coal Mine. And our scoping process is really about connection, information and figuring out what some of the major environmental impacts are for this project so that we can write a really solid environmental impact statement. So what I want to do just really briefly is to introduce some of our staff that are here tonight. They need to, if you guys are willing to ask questions as well, and we can get on with our other thing so, we have Ed (inaudible), our Bureau Chief, we have Bob Schmidt, he's our Permit Coordinator. We have Chris White, our Section Supervisor. We have Emily Hines who is our hydrologist. We have (inaudible), our (inaudible). We also have (inaudible), who is our Technical Coordinator, and we have (inaudible) who is our (inaudible). We also have some folks who are helping us write the EIS, our consultants NewFields. We have Lynne Green, who is our (inaudible) coordinator,

and Kathy Bouchee is our (inaudible) person. We also have Deb (inaudible) who is our science coordinator and (inaudible). We also have a couple of other folks here tonight with Hydrometrics. (Inaudible). We have Dave (inaudible) is also here; he is a hydrologist as well and (Inaudible), she has cultural resources. We also have (inaudible), Department of Natural Resources and Conservation and...just a quick background. We received the application last July. We declared the application complete in September of last year. The application is now under (inaudible) compliance with the (inaudible) Environmental Reclamation Act. We are now beginning to make the process of (inaudible) and what we do in this is just evaluate some of the environmental impacts of the project, and this will help me in our public input (inaudible). ...and this will take place over about a year. We have (inaudible), we have stations with maps throughout the room so you guys are welcome to look at (inaudible). And I'd like to introduce Mike Rowllins. He is a representing Otter Creek Coal, and he's going to give a little background on the project and...

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Good evening. We spent a lot of time and (inaudible) answer any questions that you had (inaudible). You're welcome to ask any questions that you need to ask with regard to the (inaudible). There is a copy of the permit (inaudible) today, and (inaudible) has a copy of the permit in his hand if you need to see it. (Inaudible). Thank you.

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So we ask that you guys come, we'd like to have you sign in (inaudible) and get you guys more information as the process completes. I'll ask you to (inaudible). I think we're going to put the recorder right here. All the comments are recorded and they're part of the public record, so anything you guys say is part of the record.

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I just wanted to say something and this is no disrespect to our leadership here, our Tribal Council. The Tribal Council, when they speak they speak for the land we live on, and that's the reservation. Where this is going to go on is going on off the reservation. But we still consider that part of our, where we were raised and where we live. So we really believe strongly as a people that we have a voice in that. And even though there were agreements being made with the Council, it doesn't pertain to what people feel, so I don't want you to get the impression that because the Council voted on this and they made an agreement with you, that doesn't mean that we agree with that agreement because this doesn't, this isn't part of our reservation, but it is a part of us. So anybody that wants to come up. Do the elders want to speak first?

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Good evening. My name is Kenneth Medicine Bull. I make a home over there in the beautiful country of (inaudible) two miles east of (inaudible). I'm not far away from the proposed Otter Creek

Coal Mine. And there's two tribes that live here on the Cheyenne Reservation. One is the Northern Cheyenne and the other they call the So'taeo'o. The Cheyenne they are the ones with Sacred Ground covenant and the So'taeo'o are the ones with the Sun Dance. We speak the same language but our ways are somewhat different (inaudible). The only time Tribal Council and whoever is involved with this coal mine has never approached the So'taeo'o people about this proposal mine or the Tongue River Railroad. The So'taeo'o people used to have territory in the Black Hills all the way to the Crazy Mountains, just west of Bozeman and in Canada all the way down north Texas. The So'taeo'o are part of Cree Nation. They go into Canada, most of it, is Cree. The word So'taeo'o is a Cree word meaning People of the Morning Star. And the (inaudible) Tribal Council made agreements with these opponents of this coal mine and the Tongue River with the advice of the tribal attorney to exclude the dollar amount of the coal. We don't know how much this coal that we're getting back is worth, but we do know the coal that is going to be exchanged in the Otter Creek mine site is worth more than we're getting. Many of us think they know that and were never evaluated. They just guess how many tons is under there but they don't know what it is worth. They want to attend a meeting but the attorneys run them out. We can't do that. The US Congress will never approve it. But today, the push is for coal. I said this in a Council meeting. We as the people need to participate when the Tribal Council starts making deals with coal companies, railroad companies. We're a stakeholder in this whole situation. But yet they keep us at arm lengths away. And aren't we the players?

MALE VOICE: Council needs to pull their heads out of their ass and (inaudible).

You can have your time to talk. I'm talking right now. But it's going to take about (inaudible). I'm here to protect my homeland. I live here. I grew up here. I didn't think to move somewhere and start being Cheyenne last week. I'm a So'taeo'o. I'm not a Cheyenne. So it raises emotions on both sides, and that's a no no for Cheyenne people. So'taeo'o they have discussions but they don't get mad at each other. When the Cheyenne people they have discussions and they're not supposed to get mad because they have the Sacred Arrows. How can you stop an arrow? It's going to go straight through you if you violate the Cheyenne way, tradition. That's what they say. I'm not a Cheyenne. I'm a So'taeo'o. So when the Tribal Council starts making decisions for the whole tribe, even off the reservation, we should be consulted. We should all have a voice in this. Just like the state, your group, and all these other groups that were introduced has involved public, they're involving the public. That's why you're here. It should be the same here. We're not aliens. We're Americans just like everybody else. The First Americans. We were here on this Turtle Island way before Columbus. He came over, grabbed what he could, killed us in the process, killed our kids, killed our old people. Along with that he brought disease. Some of that disease wiped whole nations out. Here we're just trying to survive. Trying to be able to live on this earth just like anybody else. Now we got that coal company coming in here. You talk about pollution. It's going to ruin that land, the water, it's going to destroy our whole way of life. I don't think you guys

would like it if I came into your living room to break a horse. You'd call the cops and get me arrested for trespassing and every darn thing else you can think of. Try to protect our way of life. This is all we have. The federal government never settled with the So'taeo'o people either. All these (inaudible) are down there, mention Still Dog and the So'taeo'o people. Cheyenne, they gave up their claims to some of this. And I don't know why we have to stand up so that we can continue to live here. We don't just want to survive, we want to succeed. Our way. (Inaudible). Look at the oil boom in North Dakota. Two white guys really raise hell, killed that teacher, a Montana teacher. They raped her, they killed her and they (inaudible) her body. That's what's going to happen if we let this go. Cheyenne and So'taeo'o people hold their women in high esteem. They are the keeper of tradition. Us men, we just talk. But if a woman talks, we can't say anything else. They know what it's all about. Bringing light into this world, talking care of it. Some of us are our ceremonial people. (Inaudible) Sun Dance priest. Also priest in a (inaudible) ceremony, do sweats, all horses are sacred. And when you start having influence of alienable things to us, then we're going to stand up, do something about it. This coal mine is never going to happen. And the reason why I say that, four people put up (inaudible). It said no coal development around here. How long has this Tongue River railroad been trying to get started? Over a hundred years. And I hope it takes another hundred years for them to get going again. This coal mine is not going to benefit America. It's going to benefit the Asians. They're the ones that are going to pollute our air. Your kids, grandchildren are going to have all kinds of disease, worse than what Columbus brought over. Incurable! You want that? Let it go. How much time do I have? Because you know they always put a time on it when I talk. They should never ask me to talk first. Thank you.

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Good evening. My name is (inaudible). I come from the family of Medicine Bull. This is my brother. I am also from the So'taeo'o Nation. In September I walked along, we had (inaudible) the Tongue River, like two miles through the burning village, north. I walked along in September and saw the golden leaves from the Cottonwood trees floating down, and my dog and I were enjoying the Tongue River and how clean the water is. And I looked around and I thought about my grandparents. That was their land that we enjoy today. My brother he takes care of ceremonies along the river as well as my other brother Bert Medicine Wolf, and I thought about how our grandparents taught us these ceremonial ways, how they used to grow gardens along the river there, and I thought about how beautiful that land is, our land, Cheyenne land and So'taeo'o, and here, and I appreciate and thank all the visitors that are here to take our statements. To show you the love that we have for our land, there is a Cheyenne proverb that says, no matter how brave warriors and tender hearts of the women is off the ground and it is so. And I repeat that because there's a lot of women here, a lot of young women too, that we are showing, teach you, trying to be role models and showing them to speak up, stand up, stand up for our land, our clean water, our culture, our language, our ceremonial ways. I'm shaking so much

because I so happy our land is, I should say. To the north of us, Colstrip. I lived there for six years around that poison air and I was treated with disdain sometimes when I would go to the grocery store. Some of the women that are married to the coal miners they are filthy rich, and they would look at, see me down the aisle and as I approached them with my little basket they'll look and pretend they didn't see me. That's just a little example of how we get treated as native women or natives in general next door in Colstrip, so it's what's going to happen. We're going to get treated the same way when all these, what do you call them? Settlers. That's what they call them. They'll come in here and settle into our beautiful country and they will rape the land, the water, the air, and they will leave within 20 years because I read just recently that the coal mine and Montco coal mine is going to last 20 years. Why ruin our land, water, air, our culture, our people for 20 years. Why waste it? I say this with my heart, and I say this on behalf of my grandchildren and the children that they're going to have. Thank you.

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Hello. My name is (inaudible). Also I'm a So'taeo'o. (Inaudible) Tongue River, both in Ashland and Birney. Just trying to raise my kids there, and it makes me sad to know that it's going to change if this mine comes in. And that's going to be a really bad thing for me as a person because I remember as a kid at my grandma's house she didn't have any running water. So we would go down and drink the water from the river, and it was all their own water. And it's clean and it's good. It's just going to be a sad day when we get a notice not to get into that water, don't drink it, don't do nothing with that water. And right now it's clean, but once this comes in it's all going to change. I've been down at the Bakken oil field, and I went to talk about the crime out there and the types of people that are out there. (Inaudible) for down in Casper with professionals, and those professionals, there might be a few (inaudible) like two out of a hundred that were drug users or just bad people. The people that are going to fill this mine are probably going to be just about the same as the people that are up in North Dakota, people that I don't want around my family, my people. I was up there and I came up because I just couldn't stand it. I don't like to say that someone is a bad person, but there was so many up there I just couldn't stand them. They're dangerous people. Like Kenny said they killed and raped that lady. The worst sexual assaults is to Native American women. And up there I know a couple of my cousins got raped. And I know for a fact they weren't reported. How many are actually reported and how many actually happen, and it's only about half, maybe half get reported. And up there I'm sure it's less than that. I never thought I would turn away a job that paid good, and the reason I moved from there is because I felt in my heart that I was changing. I was becoming one of them. And I wanted to come back and be with my people. I'm back and trying to learn my language. I'm actually taking classes to learn my language and I'm going to get more involved with my culture because as a people we're getting weak. And I want all our tribal leaders, chiefs, to look at what is happening right now and how many of us were not notified with what the deal was. I know I wasn't notified. That makes me pretty upset that they can make deals without asking my

opinion. I actually have a kind of a funny story. It's about a porcupine. I have a porcupine as a, he's a, I call him Spike, and it's really crazy. I have a little thing to water him with, and usually he refuses it, and you know the only water he wants to drink is the water in the river, and I have to actually walk him down to the river so he can get a drink of water. I do this every day. And you know he knows that there's a difference between well water and the river water. And he wants the water that is fresh and pure. And even an animal knows that it's clean and that's what he wants. And that's what I want I want for my people. Thank you.

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Hi. I'm (inaudible). I'm from Ashland. My family is from Ashland. Whenever I go visit my grandma in Ashland, we have beautiful land. I've taken my daughters camping on that river. We swim down it in the river also. And the way I was taught was the earth, our Mother, is Mother Earth, and as you've heard before that women are sacred. So is Mother Earth. You cry and you hurt at the loved one as your Mother Earth's sister might be raped. Coal mining is raping my Mother, our Mother. It hurts. I don't see any good in this. Our land is beautiful, and I like to see our land to stay that way, our home, our Mother. There is a, there's lot of beautiful things. We found ways of keeping our culture. Our ancestors never bothered about the minerals or the coal or anything like that. They lived off the land. You do coal mining. But we have enough. How do we live off the land when you take it from us? When you ruin it and you rape it. All I know is I love my home. This is my home. We just ask, don't take my home, don't ruin it. That's all I ask. Thank you.

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*(Note: This speaker spoke first in his native language).* My name is (inaudible). Very emotional. I've got spiritual ties to this land, emotional ties, historical ties. My people have been around here for generations. One of the things about the coal is every creek, every drainage is similar within the Tongue. The ones buried there, they were killed there. And this whole area, this whole region, and that's why (inaudible) that's why it means so much to us. Most of you know the Cheyenne were exiled to Oklahoma by the US government. And most of you know why we were returning. It was for our government land here (inaudible). Because of the medicines, because of the water, because of the plants, because of the animals, abundant, we take care of ourselves. Raising our children, even where our old people are buried, that's what they wanted. Strong ties, and maybe most of you don't know, maybe most of you don't care. Some of us Cheyenne still do. We still know, we still do. Because of our ties we can't support destruction. The water, the land, the plants, the animals. We can't support that. The values of that area. It's already going on all over the place, down south, west, north. It's almost a form of genocide. What's going to happen when this whole place turns to a mud pit? We'll be gone. Is that what you guys want? Is that what you guys want?!!

MALE VOICE: No, I don't want it.

Like I said it is very emotional, emotional ties. Our way of life is closely connected to the land. Very close. We go for days in prayer and ask for help for our relatives. Maybe they might be sick. Maybe they might be having hard times, maybe their children. And then we pray for the next generations, those that aren't here yet. So that they can enjoy this area too just as we have. These people have told you how much they enjoy the area, their homelands. How much we enjoy the environment. And we think about our grandchildren and our great grandchildren. Not just today. Not just to (inaudible) fill our pockets or our incomes. (Inaudible). As I understand it, we're just stewards of this land. Are you going to have grandchildren? Are you going to have great grandchildren? Where are they going to be raised up at? What's the environmental conditions going to be like? Do you care about them? All kinds of destruction over there. And that's going to move in and have more destruction and more destruction. Somewhere we've got to wake up and say good enough! All of you. You got to wake up and say, good enough! And start taking care of our environment. Look at the cities. My cousin (inaudible) mentioned the pollution. Lots of pollution out there, lots of carelessness, lots of de-valuing. And what's important to us is people. People just like the almighty dollar for themselves today. Well I consider themselves stewards of the land. Make sure it's taken care of for our grandchildren, great grandchildren. I think most of us know. I'd like to see them enjoy this area, enjoy their homelands. Not just here. We need to stop that. (Inaudible). We need to stop depending on that, we need to stop raping our land for relative's sake. But I really encourage you to alternative energies. I really encourage you to work there. There's energy to be made, power, so much more than to have corporations focused on mining, mining. Alternative energies. We have to. We want our great grandchildren and so forth, and their grandchildren to have a decent place to live and raise their children. We have to collectively. We're just a few people left are concerned about the land, the environment. Today, when the corporations (inaudible) a lot of pollution. This is too much. We've got to stop it and turn it around. Every place we're going to show everybody we care. We care. We care about each other, we care about the land. Everybody is wondering what is going on with the guns, what's going on with all the shootings? What's all them people don't care for some reason. (Inaudible). So you're seeing these mines all over, all this destruction. Who do they see? They see the corporations and government don't care. You have a role in it and (inaudible) the state government, the tribal government. We've got to show everybody that we care. It's coming from here. It's coming from over there. (Inaudible). Think about the next generations. (Inaudible). Thank you.

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I think what Otto was describing to you is an environmentalist. We have been here for hundreds of years. And my name is Tom (inaudible), Cheyenne. I'm going to give you a story. Something I learned. I learned it through ceremony, and I wish most of our young, our ceremonial people will teach our people these things. You know the (inaudible) go out, we go out and we pick plants, we were taught

until today to ask for those plants and those spirits. Are we taught that? Where we go out and we kill animals for ceremonials to use those animals in a good way in a ceremony. And you taught that. All these things when you take things from the Earth and you use it in a good way to help yourself or help your family or guide your child, you pray about that. Do you do that? All these things that we do to help our people, to help our families, to help our tribe, this is the procedure we were taught. This is the way we give back. We ask for something, but we turn and give back to it. How do we give back to it? We take care of it. Because what it's done is taking care of us, and that's what this Earth does. That's what these plants do, that's what these animals do, and that's what these things in our universe do. Some of us carry those things on us the rest of our lives, we carry the universe because we know it's important. But what we need to do as Cheyenne people is teach our children that, to continue to protect and take care of those things. Some of us are forgetting, and that's why you see destruction on earth. But we need to continue that. All of us. We can't just keep taking and taking and taking. And never give anything back to it. Because you know as well as I do when we do that it is going to run out. It's not going to be there anymore. You're not going to have to need water, and you're not going to have land that you can grow things on any more. But that's what we do today in the world. Even around when you guys are planning to do this. You're going to take from it, but what are you going to give back to it? When you've destroyed the plants, are you going to give and plant those plants that we use in ceremonies and the animals eat those plants to stay healthy, are you going to give them back to the earth after you dug it up? I want to know. Is this thing over here this man was talking about, is that going to tell us if he is going to be able to do that for us and for you, when you can't drink the water anymore or if we can't swim or fish because the ground has been polluted, our water. Is he going to show us on the map over there that's going to help us clean that water again so there is going to be life in it? I want to know that. And the animals. If they build a coal mine and a railroad, destruction, noise, are these animals going to stay here or are they going to leave? Are you going to build high fences above there so they won't leave? Are you going to do that to try to keep them here? I want to know that. How are the animals going to stay here? You know I went to one of the ceremonial men and I asked him, how come these animals are coming back? We have all these animals now. When I grew up, we just had the basic things, fox, coyotes, bobcats, deer. But now we have elk and sometimes we have moose, mountain lions, bears, cougars, they're here amongst our reservation and probably on the other side too. How are we going to keep those here? Answer that. How are you going to help us do that when all this disruption occurs? I'll tell you the buffalo brought them back. Because the buffalo comes in peace here and some serenity. And there the center of our being here and living and surviving, and when they feel at home and they feel at peace because everyone is calm, they come home. This is safe. This is the place to be. But with this and what you're trying to do, will they stay here? Will they take (inaudible) if they leave? Answer that for me. Because you know all this other stuff, but you don't know the answers to those questions,

so I'm asking you to help me understand if this is possible. And if you don't know, don't give me some educated answer because you probably don't know. What we know as environmentalists how this evolved and how our (inaudible). And we know how to keep it here. And this is how we're doing it is we're fighting for it. And no money in the world is going to be able to keep that. Thank you.

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Hello. My name is Jesse (Inaudible). And I am (inaudible) of the Cheyenne Tribe. I did not grow up here in however. I was born and raised in Oklahoma. And I know a lot of our history from down there. But you know what I feel when I was down there growing up even as a small child? It's flat and it's oily and there's nothing there. You cannot breathe there. You cannot grow anything there. How they expected our ancestors to do that still boggles my mind. When I came up here, you can breathe it. Did you know that they used to say that the air in Montana is to be pristine all the time. That it was the most pure you can breathe in the world? But because of the plants that we have grown in Colstrip, you can't. It's getting more polluted by the day. I come from a younger generation, and I know not a lot of my own traditions, but I'm learning as I go. And that may have been different, but one thing I have learned in the classes at school is that you don't appreciate the Earth because you call it your land. No one owns the land. You live on it. If you don't treat it good or decent, it's going to happen. I'm interested in this fact because I want to be able to see five other generations of my family still be able to live here, still be able to go pick raspberries at Crazy Fence. When we were little we used to be able to swim at Crazy Fence, now we can't. At one time they sent divers. They still don't know where that ends. That's how it's going to be when you start drilling this coal. How much of it underneath this earth? We're never going to see any of it. You guys will probably export it to all the other countries, and what will be left for ourselves? How many of you can give us an answer, a straightforward answer, of how many tons of that coal is underneath here? Or are you just going to keep guessing and offering us money? This land means more to us than what you ever offer us in pocket. We live off this land more than we live off the money that you give us. And one day I would like to see the Buffalo run through here again. But even that was taken from our Tribe, wasted, slaughtered. That's something you can't just give back. I know I might be younger than most of you, but my generation is the next generation that is going to keep our traditions alive if we can still learn them. We see those charts. How much of that land is going to stay green? It will look just like when the fires came, only it won't be ash. It will be our land turned upside down. We used to have a beautiful reservation at one time, but when we drive through it now, what do you see? Burned trees, burned land. Just to get a glimpse of that? It's what our reservation is going to look like. It will wipe out everything. Our water will not be drinkable, even useable any more. And forgive us if we come on a little strong, but it does feel good to be heard after almost a hundred years of the process of this coal trying to be taken. But if there is anything that I learned in history class, the victors are the ones who write history, am I right? Cheyenne's didn't know how to read and write

back then, but we still understood each other and what we had to say. We used our hands when we spoke. We had different kind of schools. We still understood what it meant, what we were talking about. But now today, in history, you can either negotiate as a person which most people are not very good at doing at all, or they take it by force and they wipe out nations, people, children, women, families. It makes me wonder though if this land will still be here or the government is going to take that too. But when the government gave to us our reservation they didn't understand what they were giving us. But they were so smart. They gave us this coal. They gave the Sioux the Black Hills gold, but how long is that going to stay underground in the Earth? And if it is taken out, like Tom said, what are you going to replace it with? Once you take it out it will be gone. It's a big decision for our people to make. But I know that one day our people will all get together on this planet I hope in twenty years and after, hundred years, two hundred years after this, I hope that we still have Pow Wows. I hope that we still have gatherings, that we still have our ceremonies. I know our reservation has something to offer in this world, this country. But what if we like it the way it is? What if we can even better it without using this coal? What if there are other resources we can use? Water, energy, adaptable energy. There is always another solution. Thank you.

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Hi, my name is (inaudible). I just want to say I want when I think about this summer up there, the Ash Creek fire, and it has taken many homes and many places. I'm from Ashland and our house got taken away from the fires. We just left one night and had to come back and when we came back our home was gone (inaudible). We lived on the hill above Ashland, and well, we had like we did nature walks, me and my family. We love seeing all of the like bear and antelope and whatever else we can see. But my friend (inaudible) was saying if you look now all you can see is ash and the trees burnt. And we wouldn't like want to disrupt any more but you never know, it can always come back summertime greener than it was before, much more available. The other day I was feeling pretty emotional about stuff because how everything was going (inaudible) but I took a walk and I seen our land, but how beautiful it will become again, but I really don't want to see how it can be if destroyed coal or anything, but like I was saying many things have been taken. Me and my family aren't the only ones that had our house taken, but there's many that our Nation, other people out there with a house taken too in the fires and everything. But, you got to know like I was saying that it can come green again. Like Tom, we can't make the deer and all the antelope stay here and we can't just build places like he was saying and stuff. They just come here naturally. Like this is our Mother Earth that she has given to us and we've got to enjoy it. But yeah, anyway, me and my family are having a really hard (inaudible) because our house was taken and (inaudible). And we don't have water or anything but water is here for us to use so far and it's good. But he's trying to (inaudible). We want our (inaudible) to be really (inaudible) even though we see how it is right now. My dad, he took care of me and my brother and he adopted my brother

because our family kind of got destroyed, but that was really nice of him to take care of us and he raised us on our land, and to keep us together he would take us out like nature walks and he would take us hunting, and he told us one day that we better appreciate this land because you never know if they're going to build houses and houses and right now it's just all that and it's really beautiful, but we still got to enjoy it while we have it because you never know how long we're going to have it. He's a really good man because he showed us the way how Mother Earth is and how beautiful it can be even though things can be messed up. This is (inaudible) how I wanted to, I'm a little bit nervous, but I tried to explain the best I could, but like you were saying they don't want (inaudible) messed up or destroyed. We'd like to enjoy it while we have it. We'd like to have what Mother Earth gave us. But yeah, thank you.

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Good evening. My name is Gayle Small. I'm from the Lame Deer area, and first of all I want to thank everyone for being here tonight. It's a very good turnout. I urge both of you in the hallway to please come in and be a part of the hearing. There's plenty of room, there's chairs and there's places in the back, so come on in and part of this public hearing. This is the time when people can express themselves freely, and I'm very grateful that young people are speaking up and getting involved. I'm glad that we had representatives from the (inaudible) office here and the number of people who are here from the State of Montana. You know I was born and raised here in Lame Deer, and been all through these issues since I was about 14. When the coal boom hit we were in high school in Colstrip. I was one of those students that were bused from Lame Deer. We had no high school here, and our class went from about 15 kids to about 50 in one year. That's when the coal boom hit Colstrip and the power plant was going up. And I was one of a group of Cheyenne kids from here who were pretty good athletes. We were pretty good ball players. What always stuck in my mind is that we were first five as freshman, and we went back to school our sophomore year there was like 50 kids in our class again, and so we were playing basketball and we were first five again, and none of the girls would play with us. And I came home that day and was telling my mother, very grateful to still have parents in our live today, my mother and my dad, still guide us. Very thankful for that. We come up from a two parent family. They're still alive. And I told my mother, I said you know mom, I said those girls won't play ball with us this year down at Colstrip and they're calling us prairie niggers. I said, what does that mean? Well my mother was cooking and she just put her food down, she got really mad. She called my dad in, and she said you sit down here, she said, and listen to what they're doing to her down there. So they had a long talk, and my mother said that these new people who are coming in they don't understand who we are. And so we had a long talk, they encouraged me to stay there, keep going to school, kind of like what we're seeing with the Bakken boom, which a number of people here have talked about, what we went through down there with drugs, how we were treated so horribly. So I and a number of Cheyennes quit high school. We dropped out, and we were like A students. And we were out of school and in Lame Deer and not

knowing what to do, nobody to turn to, our tribal government was suing the park lands and Colstrip. Our government never knew anything that was happening to us students. Nobody reached out to our kids, what we were going through. Still very emotional when I think about it. So at that time my older sister was working at St. Labre, and she said I'm going to get you kids and transfer you to St. Labre. And she said it would be great to live in the dorms. So that's when we all ended up going to St. Labre and graduated from school over there. There was no one to help us. No one to reach out to us. Otherwise we wouldn't have (inaudible) high school, and I've gone on to go to law school. I mean this is what could happen if we encourage and work with our youth. So since then I've always been kind of interested in this whole area. I ended up going to the University of Oregon Law School and I specialized in natural resource law, environmental law, and I've been involved with the Tribe for many years with this. And we have a research project here that did some really good work here. You know before anybody could do studies like you guys are doing now, you had to come to the Tribal Council and you had to get an agreement from the Tribe before you could come and do these studies with a memorandum of understanding that any state or energy company had to go into our tribal government, and you had to give us money. We got money from you to hire our own people so there's just not all of you, you know, non-Indian experts all around the room. We were able to hire our own experts. We were a player at the table. We weren't pushed in the back. But at that time we had very strong leadership under Alan Rowland, and he was a fighter. And then when we got Class I air quality, that's the only way our tribal members could get jobs at the coal mine in Colstrip was getting class I air quality, and we went into an agreement with them to hire us lowly Cheyennes. The unions fought us very hard. They didn't want what they called quotas of Cheyennes employed in the mines. We have a whole history of working on these kind of issues. My whole life, I look back on it. We just finished up a big fight with a coal bed methane company on our border over here toward Wyoming where they're draining our groundwater. It struck me when Tom asked the question, what can you do? Are you going to keep our animals here? We told the coal bed methane companies, how are we going to stop you from taking our methane? Because methane moves all over, and you're coming right up to our reservation border drilling now, but the southern butte they were draining their methane down there for years before they were stopped. The Tribe had to go to court over it. And the hydrologist said, we have an answer. We can put wells all over your reservation border and just keep pumping up and down real fast, and that will stop your methane from coming in. And we said all right, how much is that going to cost? Far too much for anybody to afford they said. So that's not a solution. So the questions being posed to you I think are we want solutions. You know I just worked with the forest service. Custer National Forest did a major study on the Tongue River country. I worked with a lot of elders over a period of quite a few years on documenting our ties to that land across the river. Some of our Tribe's most strongest leaders ceremonially are buried across the river in that area. We have areas where we have had ceremonies

over there that elders here document. We still have home sites where people had homes going back many years. Elders would get up and say this is still our land. This is where my home was. This is where my outhouse was. This was where my sweat lodge was. They were never paid or compensating for moving across the river, and they still claim that land, they still have burial sites there. So the Custer Forest gave us a very small grant to work with the Chief Dull Knife College and try to begin documenting those areas. But what struck me was Bill (inaudible) is still alive, and Bill identified all of the ceremonial plants that he gathered over there. Did you know Bill (inaudible) was thrown in jail for trespassing over there gathering herbs and plants for the ceremonies. This is the treatment we're getting now. And like we talk about hunting and fishing. You know hunting season begins, it's a scary time for my brothers, my family, my male members of my family. I always tell them, don't go to the river to hunt please because it's like open season on these Cheyenne hunters. How many are thrown in jail with their guns confiscated. The way we're treated is just outrageous. We did a survey here. It was 92 percent of our tribal families, Cheyenne families. They use the land. It's like subsistent living. They hunt, they fish, they gather roots and berries. It's a very subsistent lifestyle here. I was hired by (inaudible) Indian tribes. I was shocked. Frieda Standing Elk did that study. She was a tribal elder in Birney. She documented how we used the land for subsistent use. And then the beavers that were coming up dead all along the Tongue River from the coal bed methane water was being, the waste water they call it. You know they're pulling all the waste water out of their land over here and they're dumping it into the Tongue River. And the beavers that were coming up dead, Charles (inaudible) came by my office and he said we need to do something because those beavers are very important to our ceremonies. They're all dead on the river. And then the sage grouse, he said what's happening to all these sage grouse? They can no longer live and the elk. Their migration patterns are all messed up now because of those thumper stations, the coal bed methane thumper stations over there. So you know, we have hunters here. They know the migratory patterns of our game. We know. Maybe we don't have certified biologists, but we do know how we survive here, and our territory doesn't span, isn't just our reservation. We go off, because this was our whole area where our people are buried, where we live and we hunt, where we gather our plants, and you know the Tongue River is a place where my kids used to have a lot of joy with fishing. This is where they go fishing. And a lot of young men they go over there at night, they set up camps, they build fires, they fish all night. This is kind of their source of joy. We are out, living far away. They get a lot of joy and happiness from living off our land. And the other thing I want to mention is water is life. What is happening to our water in this area? We tried to drill a well up at our place, and we drilled 400 feet down and there was no water. You know we're having some very serious issues with water already on our reservation. They're draining our aquifers over here on the coal bed methane fields. We're like an island now. If you look at the Northern Cheyenne, we're a little island surrounded by coal bed methane, Colstrip mines on here, Westmoreland over here, the (inaudible) mine over here.

We're like a little island here. And what Elena said is true. People see our reservation as a little oasis of freedom. We can live and be who we are here. We don't have to deal with racism and polarization. It's a place where we can kind of feel free. There's no (inaudible) that we live in. You don't have to deal with a lot of the interactions of non-Indians and how we are treated when we go to Billings. They want to know, following, following you around. Won't serve you at these restaurants. This is not how it is here. It's a little freedom place here for the Cheyenne. So I would urge you, I know how you do these studies. I've been involved in them for many, many years. I know your whole idea of litigation, your idea of quantification, these are all concepts that you are very good at. And for the Cheyenne, we don't understand those concepts. It's very black and white. There's very little grey in our world. You either going to go into a massive coal mine or you're not. It's black and white. And how it's going to impact us. You can put shading colors, blue, green, yellow, it doesn't make any difference to us. I know you technicians, I've worked with you for many years, you're always so upset with the Cheyenne. It's like we hate going to Northern Cheyenne, they never follow the rules, they take over the meetings, they bring their drum groups. It's always been like this for thirty-five years, and I work here. But the (inaudible) just say is that the government here at the Tribe, we won't benefit. We're not considered an eligible government for all these impact aid funds. It will all go to the counties where the mine is being done. Powder River County, Prairie, Rosebud County, but we won't benefit as a government. We have no money going into our coffers from this mine. (Inaudible) in Ashland, (inaudible) is off reservation, we won't benefit from that. We've seen what, like we have to go the Coal Board to get a little bit of coal impact money just to build our school here. But we had severe impacts from Colstrip, and that was all documented years ago. The other thing I would like to mention is that our water quality standards have been held up for almost how many, fifteen years now, and I'd like to know why. Why can't the Cheyenne get their water quality standards approved so we can begin managing the Tongue River? EPA has this issue of national significance, but they won't clarify it. What is an issue of national significance? We don't have the authority. We've gone through all your hearing processes. We even had hearings in Billings. We've gone through four (inaudible). This kind of reminds me of when we did our Class I air quality. They made the Cheyenne jump through ten more hoops than any other government. We're doing the same thing with water quality, and we're still at a situation where we can't get our water quality standards final approval from the United States. We need to start enforcing our water quality standards no matter what. So I would just like to say that in final conclusion this coal that you're trying to mine, the Cheyenne we believe that we're allies. The Cheyenne defeated the United States in military battle, and (inaudible) all these fierce leaders we used to have here. If they were here they would say that. I work with them. The Cheyenne defeated the United States in military battle. We want to ally with you and support you. If this coal was going to be used to help electrify, energize the United States, we might have a different thinking. But this is to provide more money, more profit for more

corporations. They're sending this coal to China. It's not going to benefit this country. It's not going to benefit us. What's the point of doing that and sacrificing our way of life and giving us a few pennies, like what is it that they're going to give us like 50,000 (inaudible) for a year and then in year four it's going to go down to 30,000, year five 20,000. I mean we're getting pennies. They're throwing pennies at us again like beads for Manhattan. It's outrageous. The first Otter Creek agreement that was going through was supposed to give the Cheyenne \$7 million. Now it's down to like pennies. So you see how the negotiations have happened towards being taken advantage of, exploited. And for the Cheyenne, you know, we won't take that. And our government leaders need to step up and really represent our interests. Coal to China for what profit for who? Not the Cheyenne. Thank you.

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My name is (inaudible) and all my life I grew up here in this land and I really want to enjoy everything that I've seen and ever done here because to me this land here is, it's been a home to me. I grew up here, went to school here, I was (inaudible) schooled at Belmont. I enjoy what the land does for everybody. It's basically life for us. Brings life to people, brings people joy. It brings me joy. I like to go out there and just look outside and breathe and see how beautiful the trees are especially during winter. I like to, I enjoy that. Even myself, I want to grow up and be successful and maybe have a family and show them the same thing that I grew up around and show them the beautiful place this is. And just see (inaudible). But they can just see nothing but flatness or just everything destroyed. You break into it, that's like breaking us up as people. Life, you know. Kind of hurts to know that, see such a beautiful thing go to waste just because you want something under it, you know. I feel very strong about the land. I respect it. I think everybody else should respect it. Why strip Earth of its resources and then already (inaudible) to everybody around? I just think you should respect what we live on now. I guess the (inaudible) the people. I am here as a young man not only for myself but for everybody else here that I've seen. They showed up. They want to, they're worried, but they were thinking about this. I'm giving my word. I know these people. I'm not a big person to get up in front of people and talk like this, but something like this I'll sure stand up, you know, say what I have to say. I just want you guys to know that. Thanks.

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Good evening. I just want to say to the people that are not from here, my name is Joey Gilbert and I've been a long time resident of Ashland, a little suburb on the reservation called Radta. I'm sure you guys drove through there. It's about a mile west of Ashland on the reservation. My dad owns a house about four miles north on Highway 212, and the river is I'd say six hundred yards from our front porch. It's a beautiful place. That area is pretty beautiful, and our house faces east where the sun rises. We used to live in a housing area just west of Lame Deer here. My dad wanted to move back to Ashland in 1982, so we ended up back in Ashland. And I really never knew the history of why my dad

wanted to. When I got older come to find out that that's where my grandpa, my great grandpa, and his families were raised. I didn't know that. The reason I didn't know that was because we weren't taught that in school. Now I may be getting off the subject but my great, great, great grandparents, my grandma, my great, great, great grandma was part of the Little Wolf party that come back up from Oklahoma a hundred and thirty-four years ago. She was a little girl. My grandfather was part of Dull Knife break out which happened a hundred and thirty-four years ago at Fort Robinson. I'm sure you guys read that in the *Billings Gazette*. So my family, myself, my two boys in here have strong ties to that area. Now our ties don't stop right there at the Tongue River boundary, our most eastern boundary of the reservation. It goes back over to further back as far as Fair Butte. Now I challenge you guys to maybe get on computers tomorrow and Google Northern Cheyenne and our history, the books that are open that explain us. Now you guys all have college degrees, and I'm proud of you, you guys know all these pretty maps and all. (Inaudible) that's nice work. I just wanted, I wanted, you know what are we to benefit from it? I mean we're the ones that already have to live there. My boys, their grandkids, my daughters and their grandkids because my dad told me, he said son, you are always going to have a home. This is your home. This is your kids' home. This is my grandkids' home. So you guys are always going to have a home to come home to. Now this whole coal thing is scary. I worked this reservation as a police officer for eight years, and I've seen the impacts just without the coal. The high crime rate, the alcohol incidences, the drugs. I've seen our children hurt. I've seen our own Cheyenne people kill our own members just from these drugs and alcohol. This Highway 212 here is a major route from east to west. You count the trucks on this highway. When I was a police officer I worked fourteen tractor trailer accidents, and I worked a lot of fatalities on this highway, our own people as well as non-members. But I just want you guys to sit back and think about that. Everything that was said here tonight is true. It comes from the heart. We're not lying. Just to tell you a story about when my great grandpa and my grandmother. I mean look what they endured for our people, for my boys to be here tonight. I wish I was alive a hundred and thirty-four years ago and had my military training, you know? I gave this country seven and half years of military service, so I'm not nobody. I've got two honorable discharges, one from the United States Marine Corp and one from the United States Army Reserve. So I gave it all to protect our lands from foreign and domestic. I (inaudible) my people as well. And I (inaudible) from the heart. Because know the longer that my kids, my great grandchildren are going to be affected. So I just want to say that once to you guys tonight. I'm sorry if I spoke towards you, but I just wanted you guys to just know that what we said tonight is consideration taken.

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My name is (inaudible). I'd just like to say I was born and raised, I went to school in Lame Deer. I'm not a full blood, but I've been here born and raised. I'm from here. I respect the land. I love the water. I love the trees. I love the fresh air. But all I'm trying to get across here is I'd like everybody to

take a look at that (inaudible) right here. Take a good look at that picture there, right there. See them teepees and trees and that horse and that buckskin? I hate to be asinine and rude, I mean but we can't go back to that. These guys are, I mean you know, they're here. They're trying to help us, really they're trying to help us. And all I'm saying is we need to move forward (inaudible). We need to go forward. We cannot live in the past no more. I didn't come here for a history lesson. I'm a Cheyenne at heart. I live here. I was born and raised here. But we need to go forward as a people. I like that sound. My name is (inaudible) and that's all I have to say.

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Good evening. My name is (inaudible). I was born here, I was born in Lame Deer, went to school at St. Labre, and I was born into the struggle against coal mining. My mother is (inaudible). I had no choice as a young child but to get involved, to educate myself about the exploitation. And I'm not here as a tribal employee. I'm here as a concerned citizen of the Northern Cheyenne Nation. I'm a demographer by training. My background is in population statistics and numbers. And (inaudible) right here and the majority of us (inaudible) and 60 percent of our tribe are under 30 years old, and they tell us to leave and get an education and come back and help, and a lot of us have done that. We have biologists, we have statisticians. We have (inaudible) and scientists and lawyers here within our tribe. And I'm very familiar as well with your guys and your scoping process. And my call to you guys today is to utilize our young people. Utilize our expertise, our energy, our passion and our commitment to protect our land. It's our generation, our kids and our grandchildren who are going to end up living with the impact of Otter Creek. Our elders are dying very rapidly. Our entire country is aging, but Indian Country is growing. We're young. And I'm really here to try and advocate on behalf of our young people. We did a survey in 2011. We collected 2,200 surveys from our babies all the way up to young adults who were 30 years old. We collected these surveys from all of our people on the reservation and the adjacent towns of Ashland and Colstrip. And we asked our people, are you proud to be a Cheyenne? 95 percent of our people, our young people, said yes. We asked them do you know your language? Sadly, only 11 percent said they knew their language. We asked them, do you have a strong connection to your homeland, to this reservation? 90 percent said yes. We asked them, do you guys eat subsistence (inaudible)? So you guys eat elk and deer and antelope? Do you guys live subsistence lifestyle? Do you guys pick berries and turnips and bitterroot and our medicinal plants? And 74 percent of our young people have done that on our reservation. And so what I'm here today to just advocate on behalf of young ones, is to utilize that. We're here. We're here advocating to protect our homeland, not just for us but for our kids and for our next generations. Reach out to us as you guys begin scoping, as you guys process. It's going to impact us more than it's going to impact anybody else in this room.

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Good Evening. My name is Joe Rodriguez, and I'm a local resident and business owner here on the Northern Cheyenne Reservation. I'm an attorney, I've had my own practice here for a long time, close to 30 years. I married into the tribe, I'm not a tribal member. I'm a father of four Cheyenne children, all grown, and I have a Cheyenne grandson. And my wife spoke a bit earlier. I came here in 1984, and one of the first things that I experienced here, at that time my wife was running for office, we drove all night. We lived in northern California and we moved here to Lame Deer. And we arrived, driving all night, and arrived about six in the morning. And we went and had breakfast at my in-laws. Fortunately, my wife's, my in-laws are still with us. They're still alive, they're still, they're tough. They're still (inaudible). And they would be here tonight if they could I knew they would be here, and they would probably make a great (inaudible) out of their ties to the land and to the Cheyenne Indian way of life here. But when we arrived that morning, my mother-in-law made breakfast for us and said we had to get ready. They're going out and your brother, my brother-in-law, is going to shoot a buffalo to try to donate a buffalo for my wife's campaign. So we ate breakfast and went out and shot the buffalo, and we harvested the buffalo. There must have been about 20 of us out there, and the thing that struck me was that after that buffalo went down, the other buffalo responded either to the smell of blood or they knew one of theirs was down. And they came and approached us like they were going to charge and so everyone had to move their pickups to kind of put a barrier around the buffalo we were harvesting. And it just struck me as I remember just going out there and I'd just come from Oakland, California and here I was and we were harvesting this buffalo and we had a herd of buffalo that were ready to charge us. And it just made me think this land here is very special land. And there's a lot of very special attributes that have survived here and not by accident. My wife mentioned some of these elders, and I had the privilege of knowing some of those and spent many afternoons drinking coffee and listening to them. And most of them are gone. I'm really glad to see so many young people and hear what you have to say. It's really good. But I'm sad that there's not many elders here. But part of it is that there's not that many Cheyenne elders anymore. So many have passed on. And every year we lose more and more. You know, I remember when I was maybe here a couple years there was a woman dancer. Many of you remember her. She was a hoop dancer. And she, Jackie Bird was her name. And she was an amazing dancer. She came here, and I was on the school board, and she came and she did a dance and it was really good. She just twirled these hoops and one and two and three and four, she was jumping through these hoops. And unfortunately that's what this process reminds me of is jumping through hoops. And even though someone mentioned that we're not here for a history lesson and that's true, but we can't forget history. And during the course of my almost 30 years of working here, I've dealt with numerous incidences of racism, institutional racism and to me this is an incident of institutional racism. Many people here I think you know that the Cheyennes inherited this situation and not only Cheyennes but I see some of the ranches of our neighbors that surround the reservation, inherited because there was an

uproar over a closed gold mine near Yellowstone Park. And there was a hue, a national, there was no way that the American people could allow any corporation to come in near Yellowstone Park and mine gold. And if anybody is aware of what the gold mining technology was, it's a cyanide leach process that destroys water and the land. And so the tradeoff was Otter Creek. We're just a bunch of Indians and some old ranchers there, who's going to stop it. And that's kind of where we're at now today. And it's a sad situation. And to be honest I'm not sure if we're just jumping through hoops and that's all this means here tonight, or if there's something substantive that can come out of this because as what was mentioned what's proposed is pennies to the tribe, to the tribal people and residents of this reservation and our neighbors. It will do nothing to mitigate the impacts. Northern Cheyenne has the highest federal standards of air quality and that's a concern. We see more and more to find no one in this room that has not been impacted by a family member or friend that has experienced cancer. When I was young that was still rare. Now it's everywhere. And there's reasons for that. There's environmental degradation that's been going on for fifty years, sixty years, a hundred years, and this type of industrialization (inaudible) mining is a part of that, and there are serious consequences from fossil fuels, the mining, the desiccation. I think (inaudible), let alone to talk about the issues of climate change, global warming. We've got terrible hot summers and terrible fires, and not just here, all over the country is experiencing change, dramatic changes--tornadoes, hurricanes in New York, things that have never happened before in memory. And so I'm here to speak as an individual. I don't represent anybody but myself. I'll speak for my grandson since he's only four. But the time that I've been here among the Cheyenne, I've had the good luck to marry into a family that is very respectful of Cheyenne ways and participate in Cheyenne ceremonies, and I just have great respect for the Cheyenne and the way of life here. And I don't want to speak for those elders who I miss and who I learned so much from. They (inaudible) her family members but I wanted to share something because the young man that spoke and pointed out this picture up here, and you know it is a beautiful picture of a way of life that the Cheyennes once had. And I want to share with you something that a friend of mine who has gone many years ago. He was a Cheyenne artist. And he brought this to me, and he wanted me to have it. I've had this, one of my prized possessions. I've had this for probably 25, close to 30 years. And it is his vision of life that the Cheyenne people when he painted this picture about 30 years ago, the vision that he saw, this is where he saw the Cheyenne people and their future and its related all to the devastation that coal mining would bring to the reservation. The powers of the corporate dollar who would benefit from this. The caption at the very bottom it says, it is a picture of a Cheyenne person grabbing whatever this person could find to burn for warmth. There's old bones, buffalo bones, there's tires, there's trash, there's pieces of wood. And you see all the trees are gone. And the caption at the bottom says, no more trees for firewood, where's that coal rich reservation? And on the back he wrote something. I'll read that. It says, I didn't think this painting needs too much explaining by me the artist because I think it

pretty much speaks for itself. I'm (inaudible) Northern Cheyenne. I'm an artist. I just wanted to share that with you because I think it is picture of the first knowledge people have here, things that will be irreversibly changed and that could be lost. So I want to thank you for your time. That's all.

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(Note: Speaker begins speaking in own language). And for you guys, I'm speaking to you my friend. My name is Lucas King. I was born here and I'm 28 years old. I have a son and a daughter and a wife. And I'm really glad that Stanley said that about that picture, because before this I was talking with (inaudible). He works down in Colstrip, and he's for it. But I want to tell you something first. I had the very fortunate opportunity before my grandma passed away to get to know her, to see her dad was in the Fort Robinson breakout. She told me stories. She told me how to say things in Cheyenne. How to say (inaudible). And no, we're not trying to live in the 1800's. Look around. This ain't a teepee. One thing I wanted, I wished he didn't walk out. I wanted to tell him is that you know if it wasn't for the 1800's and our ways we wouldn't be here because there was an order to annihilate us, exterminate us. And those old ways that you guys put down that come from water, earth, fire, sun and the air, those are what got us here because of our grandmothers and our grandfathers. They were given those things and taught how to use them. And we still use them today. There are some of us here that have those on us, and that's why we're here. We're telling them that we don't want this. Because I've read and I'm told that the Otter Creek coal mine has a lifespan of 20 years, and I'm 28. My son is four. He'll be 24 and what's the lifespan going to be like after that? How are we supposed to benefit after 20 years when our water is contaminated and the cancer is coming from the east, the sickness, and not be able to face the (inaudible) or any of that. Even my grandma. She gave me my name. I told you. It's Cayouse. It means warrior. And where it comes from, I just got done having that meeting. It's from Fort Robinson. Now I'm not trying to be mean or anything like that but I'm going to ask you to imagine being cooped up with your, and all those Cheyennes have guns, and you're trying to leave and go back home. How many are going make it out of here? Those old ways, that's why we're here. Prayer, that's why. And my grandma always said, I don't know why, I don't know why they don't understand, but that doesn't mean that's what they want. And she said this coal business, your grandpa used to say the same thing. It's not good because it is going to divide us. It already is dividing us. One thing he did say was right. Cheyennes stuck together. But we all know how it goes. You guys moved in, one side benefits and the other side doesn't. And that's how things are done in America. But this is Cheyenne country and has been for a long time, longer than any (inaudible) has ever lasted. And I know you guys, I don't expect you to understand this. You don't. And I'm not saying I understand you, but I know you guys understand no. And in our language we say hova'ahane. And that's what I'm telling you is 20 years to me it's not worth it because we'll be, still have to be here. We're going to be. My kids, they're going to be here, everyone else's kids are going to be here, and what's going to be left for them after it's ravished over there. Nothing. And

I'm telling you please, respectfully, go back and tell whoever you have to that we don't want it. It's not for us. Thank you.

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(Note: *Speaker begins in native language*). I really appreciate my brother's words. I grew up with Lucas going in the hills and my other brothers and running around miles and miles, so far that we almost couldn't make it back by literally from dehydration. We got to the point where like we were dehydrated, and like man, we need to go back. And this is my home, you know. I've live a lot of my life in other places. I've gone to school. I went to school off the reservation from fifth grade on in Colstrip, which is a coal town, and then I went to school back east in Massachusetts and New Hampshire, and I've come home and I've actually been living in Gillette, Wyoming for the past five years. And I've been working for the coal mine. Just recently I left the coal mine, and kind of think it necessary I should clarify, I haven't been working for the coal mine, I've been working as a contractor for all the coal mines in the basin, the Thunder River Basin in Gillette and the surrounding area all the way up to Spring Creek. And what we did was really beneficial and really a good thing. The companies that I worked for, we installed this high fuel system, and what it did is it prevented overspills on the tankers and all trucks and dozers, you name it. All the heavy duty equipment it kept it from spilling over because a lot of times late night shift guys are going to sleep and falling to sleep in their trucks and overworked because they are punctual and have deadlines and they're always just been on this. Truck drivers are going and going and other people, sometimes other people fuel, a lot of times they fuel their own trucks. And they get out, especially in the cold winter, night shift, hook it up, go back in the truck and fall asleep, thousand of gallons. This was normal. My boss, he developed this system, and it's really pretty cool you know. I mean you're saving, what happens is it fills up and then shuts itself off again. And that's good, you know? Saving spillage, keeping gas, just waste, you know, and it's funny, you know. I mean they are (inaudible), but I started hearing about all the industry. I was just a part of the chain. I was just one aspect of speeding production, getting it going, you know, and that's all it was. And the machine that the industry has become was getting just downright crazy. You know, like, we're hearing about the tar sands in Canada. This is a pristine forest just as golden, just beautiful. Perfect condition, swamp lands, wetlands, I mean we have so much of our oxygen just from that forest. It's up there with the Amazon. I mean not as much, but it is amazing that the Canadian government has chosen to wipe the forest down, dig the sludge out, put it through a process that takes just so much water, it just kills the water, all waste water. It takes so much energy, I don't know, there's actually statistics, but it's crazy the amount of energy that goes into making a single barrel of oil. And then you have to filter it, and it's a crazy process. Not only are we digging up the earth, we're killing and wiping out the land and the animals and our air we breathe. And it's not just there. It's down in the Amazon right now. Same thing is going on. They're trying to develop down there, and you know granted it's just one person or one company, one, and there, it's just one

area, but if you take a step back you've got to see the bigger picture, you know, like you got to know when, we've got to be nuts when as human beings we have brains. We have empathy, we have these things that make us able to make a change. We don't have to stay in these old ways, the old way of thinking that, and some of us aren't. I mean as human beings, and I want to bring up Germany right now. We can take a page out of their book. They're pretty awesome in that they have developed, they're developing renewable energy, which I think we should all be doing. They have a goal by 2050 to be 80 percent, have 80 percent of their energy renewable, and I think they're already like 30 percent or something within, I think we're somewhere around like 10 to 15 percent as a country. But they set a world record, and they were able to completely power their entire nation, which is an industrial nation, not just people. I mean they're developing those things. What they do in a single day completely by renewable energies. And we, the only way that that country is doing that is because it took the people, it took the people to come together and say yeah, we need to get our heads out of our, you know, and change things. We need to change it, the government's not changing it because it's a political system. And I know it is because I've lived in it. Being down in Gillette, working with the people that I worked with, it was taboo to say that you believed in alternative energy. I mean, I never felt so nervous just saying that. Like why would anyone feel nervous about saying they believed in goodness, you know. It's just, and that's the truth. I felt like I seriously was, I was villainized. The industry villainized any development of alternative energy. And I'm not going to say I want it clarified, it wasn't everyone that, I'm not saying that everyone was a bad person, because I worked with some great, honest, just really trustworthy, good people, and I appreciate them for that, but that isn't, but still it was still hard to talk about these things with those people. And that, I knew well enough to not blame them but to blame what they were being taught or coerced into being. And they were. And just as our nation right now, I mean looking at the election. You know, corporation as people? You know this is what we fear. Because that's where we see flaws in capitalism. I mean you can't have, if you're always begging and trying to get the biggest buck, and it's just competition, you lose sight of the big picture. And even if you don't, most people are like, well it's going to happen anyway, so you become apathetic. And if you believe that, then I'm sorry for you, you know. I'm sorry that you're so selfish that you're not seeing the greater good that we should be thinking about. I was going to say a few more things. But I just I think this is a really bad idea. If you're already in this for jobs, if you don't change the philosophy, jobs are never going to be enough. If you don't change your philosophy your parents have you and you have that philosophy that well, we just need jobs without thinking of the future, then you're just going to teach your kids the same thing and the population is just going to continue to grow, resources are going to be depleted faster and faster. I mean the Amazonians, I don't know what tribe it is, but they're fighting for sustenance, being able to just live. They're fighting just to be able to, they don't, they literally are, it's kind of like James Cameron is down there doing a documentary right now, and then he refers to it as the real Avatar

because it's basically these people that have been untouched by modern society and they're just fighting to live because they see the true beauty in that. And the beauty of being able to just, the beauty of being able to care for one another and to respect the earth as a person and to give and only take what you need. And this mine, we don't need this. We're in a time right now in just the age that we live in, we have the science for renewable energy, and if we go to this, it would be, it is our American duty I should say, we should be patriots enough for, human patriots, enough to know that this, doing any more development we should be phasing out this like Germany is doing right now. We should be phasing out that, we should be looking at the future. That's all I want to say.

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Okay, they're going to have to close up shop here probably in about ten minutes, so if you can speak (inaudible).

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My name is Mary Catharine Eddy. I live in Miles City, Montana. I have this P.O. Box 212. I'm a sixty-one-old woman. I was born in Billings, Montana, and I'm really grateful to be here with the Northern Cheyenne tonight. I will probably be standing with the Northern Cheyenne trying to convince the Department of Environmental Quality that to go ahead and do this mining operation would be a very, very, VERY, bad idea. I recently wrote a letter to the Surface Transportation Board in Washington, D.C. saying that the, I requested the no action alternative because my reasons pertain to, by the way I'm not a very good public speaker so, bear with me. I suffered a brain injury. I have had a brain injury. I have been a lifelong environmentalist, and I believed in global warming for many years and I've rode a bike for many years. And one day I didn't wear my bike helmet and I went headfirst over the handlebars and suffered a brain injury, skull fracture and the language section of my brain was affected so I'll be very grateful if you'll bear with me. I've always believed what the environmentalists told us, the scientists have been telling us about global warming. But many people haven't. And I've got to compare it to the fact that during World War II we knew who the enemy was when the Japanese bombed Pearl Harbor in 1941. We weren't so sure when Hitler invaded Europe. But we thought Hitler was Europe's problem, not ours. Understanding who the enemy is really important with regard to climate change and global warming. The problem is it is an invisible enemy. It's called carbon dioxide. And for thirty plus years the scientists have been telling us, actually longer than that. A hundred years ago they discovered this. But thirty plus years scientists have been telling us it's a bad thing. And people haven't listened or they made fun of them. But it's getting really hard to make fun of them now, because a lot of things climate scientists said would happen are happening. Sea level rise, global temperature rise, warming oceans, shrinking ice sheet, and declining arctic sea ice. The ice sheets are really important because they reflect sunlight back into space. If the ice isn't there, besides all the animals that will die, the earth is heating up. Coal, when it is burned, every pound of coal burned gives two pounds roughly of carbon dioxide. The

mine here, the Otter Creek in this area of the country, contains 1.3 billion tons of coal. And Montana's share of that is about 500,000 tons. And they will probably mine 20 million tons per year. That's a lot of coal. That's a lot of carbon dioxide. Basically, I think what's going on is we are gassing the planet in the same way the Germans were gassing the Jews during World War II. It's kind of in reverse. We will ship the coal to China, it will be burnt in a place where there are few environmental regulations. The people there will suffer. I don't know if you saw the internet this weekend about how bad the air quality was in Beijing. Worst ever. People there are starting to like really be sick and afraid. And as Doctor Steve Running of the University of Montana, he's a Nobel Prize winning, Nobel Peace Prize Winning climate scientist has said, we can ship coal to China but as fast as we ship it, it will come back to us in the form of carbon dioxide. So not only is it kind of homicidal, but it is also suicidal. And the last man that spoke talked about James Cameron. James Cameron recently said that ignoring climate change is like what the captain of the Titanic did when he ignored the iceberg warnings. He speeded up the ship. He wanted to set a breaking record from, I don't know, where'd it take off from? London to New York? Well, he broke a record all right. The biggest ocean liner in the world went down and all these people died. And Cameron was saying that's kind of what's happening on earth. People that aren't listening speeding up climate change at this point, and just like on the Titanic the poorest people of the world will be affected first because they are people that will live, that indigenous people that live on the islands, the oceans will rise. There are people that are having to move off islands. How do we move people off islands? Where do they go? How much is a polar bear worth? Someone else made a comparison that you can destroy yourself by a nuclear bomb completely or you can destroy yourself by climate change slowly. And climate change and gassing the planet is a slow death. I don't have children. Many of you do have children in here. I think indigenous people have a philosophy of planning the seventh generation in advance. What kind of planning are we doing here? Coal is the dirtiest of the energy sources we have. Doctor James Hansen of NASA says, if we can buy some time and not burn this much coal we have a chance—to save the planet, to save ourselves, to save future generations and also to save every species that lives on earth. This is a really big deal. I wrote my letter to the Surface Transportation Board, the carbon dioxide, one of the most toxic of greenhouse gases, will accelerate global warming and the effects will be detrimental to the health and welfare of every human being and species on earth. According to the laws of physics, the effect will be the equivalent of setting off a carbon dioxide bomb that will gas the planet. One might even consider it a biological weapon of mass destruction. Carbon dioxide is an equal opportunity destroyer. It will be a crime against humanity and every species to allow this to happen. The Tongue River Railroad, Arch Coal and the State of Montana should not be allowed to profit in putting all of humanity at greater risk and creating a world where survivors might envy the dead. When I was a little girl I heard John Kennedy say that about nuclear war. I am not a scientist. But I just know how to read and discern facts if written in layman's language, and what I have been reading is

as scary as reading a Steven King novel. To beg the question, the Department of Environmental Quality here in Montana and the Surface Transportation Board in Washington, D.C. have to ask themselves is whether this mining operation and the railroad should be permitted to profit from greatly contributing to the destruction of planet earth and the death and suffering of humanity. The climate scientists are telling us time is not on our side. So I'm hoping you will listen. Listen to this. This is from the National Academy of, the National Academies. It's an organization that advises to the nation on science, engineering and medicine. They did a study that was interestingly enough sponsored by the US intelligence community. You can get the full report in Washington, DC. It says, I not going to read the whole quote, but it says, in recent years the accumulation of scientific evidence that the global climate is changing beyond the bounds of past experience has raised expectations of new stresses on societies around the world creating possible security risks for the United States. Those stresses include situations in which climate deaths, for example droughts, heat waves, storms have consequences that exceed the capacity of affected countries to cope and respond. Now that sound like war, doesn't it? Security analysis should anticipate that over the next decade, droughts, heat waves, storms and other climate events of surprising intensity or duration will stress communities, societies, governments and globally to integrate systems of support with needs. It is prudent to expect that some (inaudible) to produce consequences that feed the capacity of affected societies or global business to manage, and there we will have global security implications serious enough to compel international response. Even though links between climate and national security outputs are complex contingent and not well enough understood to a lot of prediction, it is also (inaudible) that such consequences will become more common in future years. Thank you for listening. I hope that you listened to what I said. I will be sending a copy of this report to the Department of Environmental Quality in Washington and in Helena. Thank you.

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Good evening everyone. I am a member of the Northern Cheyenne Community. My mom is a tribal member here. I am member of the Fort Peck Sioux Tribe up north, but I was raised on (inaudible) since I was nine years old. I'm 28 now. I'm a graduate from the Lama Deer High School here, and a graduate also from the Chief College. Right now I'm going to school at the University of Montana at Missoula. It is my intention to come back to help the Cheyenne people. One of my concerns with the development of coal and all that goes with it is semis are already a big problem here on the reservation. We don't have roadway rights. So with the development of the railroad or more mining and stuff there will be more traffic of semis and stuff. I've lost many family members due to semi collisions. (Inaudible) said he was on fourteen calls to a semi truck. How are you guys going to help in that aspect of if something does come to where it did get developed then how are you going to help us maintain those roadway rights that we already don't have rights to. Right now we have no respect from semi drivers. We just made a 400 mile journey in honor of our ancestors who broke out of Fort Robinson, Nebraska

and the semi truckers had no respect for any of our children running on the side of the road, let alone just cars that are driving. We had kids walking, the majority of our people here don't have cars. They walk and hitchhike. Semi drivers don't care about that. That's one of my concerns. I don't know if you guys know that the Northern Cheyenne Tribe are the last tribe to be put on a reservation here in Montana, and the reason why is because of the Fort Robinson breakout, also because they were fighting so hard to come this homeland. They got held off, they had a hideout at Red Cloud's Agency over in Pine Ridge. The other people got barricaded and starved to death in a cabin because they were forcing them to go back down to Oklahoma. They fought, our ancestors fought for this land. And they did it, they thought seven generations ahead, and we are that seventh generation. This young generation that is speaking out, we're speaking for the next seven generations ahead. There may not be much elders here right now, but the young generation, the seventh generation is here, and we stand together like the sign says for all Cheyennes. The waste water that you guys talk about with the mining and stuff, the fracking, the waste water that you're dumping into the Tongue River right now, it may sound cliché but it's the Circle of Life. We eat those fish, we eat the cows, the deer, they all eat the plants that come from that. Water nourishes all that. It's a domino effect when you guys start dumping waste water in there. You say there is enough water. The volume of water that you put into it, the waste water, is going to dilute it. I used this ten years ago when I worked with Dan Small and there was another proposal for Otter Creek or whatever, and you guys said well there's enough water in the river to dilute the waste water that they're going to be dumping in there. What I told him is that is like having a tub with clean water and being muddy from head to toe. You get in that tub of water and you go and wash off and you come out clean. You're clean, you walk away, you're a clean person now. That's you guys. You're walking away clean. We're that muddy water. That water's no longer clean. That water is the same way. I don't know when you guys are going to understand that we don't care about money, that there always is going to be a way for us to maintain our life here whether it be crafting or anything. We're going to go back to ground zero, and we're going to survive without the means of money. Regarding that report that we can fish, like Gayle said there is dead beavers on the, and this is only going to cause more and more. When I think about the Indian wars back in day, Fort Robinson, Setter Creek Massacre, all of these things, I always think why wasn't there one person different from the group that stood up different, one of you guys' karma is going to come back to all your families. Something is going to happen to your guys for you guys not signing up for what's right. Back in the day a lot of massacres wouldn't have happened if one person would have stood away from the group and said, hey this isn't right. These are human beings. They all (inaudible) treated equal. And that's you guys. You guys each have that position to go back to your bosses and tell them, you know what, these people are right. They really have something to say here. They don't care about money. This is, China is laughing in our faces right now. People are leaving China right now to come to the states. We have Chinese people living in Montana. They don't want to

live up there. Why are we selling what we have here to get it over to there when they're leaving over there to come here? If you guys think, look at the big picture, you guys don't make sense. Sometimes something so simple is too hard to comprehend for someone so smart. I'll just thank you for your time.

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My name is (inaudible). I'm an attorney for the Northern Cheyenne Tribe, and I do not have a speech. Just when we began (inaudible) today, I was not able to hear what we were provided for information about the permitting process. If you were able to, provide that information again and include in your explanation of the permitting process when you expect the mining to actually start, and the relationship that the mine application has to the Tongue River to be able to serve as transportation or allocation. I would appreciate it. You don't want to respond in public. You said you were taking some questions. Talk to you? Okay. Thank you.

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*Note: Speaker began in his native language.* My name is Richard (inaudible) Bear, and I'm the President of Chief Dull Knife College, and I'm not hear as a president. I'm here as an individual whose (inaudible) since I've been the president of the college. And I would only have to say four words, I am against coal drilling, and that would be it. But there are a lot of other considerations. One of them is acting. I hope that this whole proceeding is not an afterthought. We as Native Americans and Cheyenne's are only treated as afterthoughts. After all the processes have gone through and all the procedures have been gone through, somebody will say, oh yeah, there are Indians down there, we've got to deal with them. That's not the way we like to be treated. We bought this land at a very high price. We have about 449,000 acres here. That was bought at a very high price. And we just had evidence of that, of the commemoration of that this past week, two weeks. We value what we have here. I have been all over the world, and some of the things that I've seen in Jakarta, Indonesia, they have skyscrapers there that you can't even see the tops of because of the pollution there. People walk around with masks on. That's not what I want my reservation to be. I want my reservation to be pristine, that reservation is, to be compelled to see (inaudible) and to be considered. We are human beings here. To be a human being is something, is somebody that uses toilet paper for personal hygiene, do corporations do that? No. Just use that simple judgment right there. You have to put it down to (inaudible) like that. I would like to see, I am the President of the college, and (inaudible) it's like what goes on in the college because I have all these opinions, I'm the college president. I can relate 1970s and early 1980s when our reservation was under attack by multi-corporations, people would ask me where I stood, and I would say I'm against coal development. And now we have good reasons. We have (inaudible) certain groups, and that's unfortunate. We just want to live here. This is a place where we have been alive. We used to range from Canada all the way down to Mexico. There is no, it is no accident that the Cheyennes, the Cheyenne River up in northern North Dakota and the Cheyenne wilds

down in Texas. That's no accident. That's how our range was. Now we are here in a small area and we want to protect it. If we can't protect it, we want help. And I look over at the (inaudible) Council. Do you accept from the corporations and insurances from the government? We're going to have to do it ourselves. Thank you for listening.

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I think he's going to be the last comment so, but if you need to go...

If you need to go, go.

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I think we should stay here for another month. We used to have council meetings that lasted all night. I think this is important enough for you to have a cultural experience, to know who the Cheyenne people are. (Inaudible) no meaning to us. So be here in Indian time, it's when the time is right. And the time is right tonight is right here with everybody. Certainly there has been a lot of testimony and I promise I'll, and I'm not just picking on you, I'm sorry, but you were on stage enough so, I'd like to thank the DEQ and the others that allowed us to share and voice our opinions in this very, very important topic, very controversial and sensitive issue to allow the different diverse groups in this room. Certainly this is a very special moment in time for the people involved here. Having these hearings is an opportunity to give credence and credibility to all the people, and the importance and the value that we have with our shareholders here, both the farmers and ranchers and especially the tribal nation, the Northern Cheyenne Nation, because we're the ones that fought really, there's been testimony that we fought long and hard to get this piece of real estate. Our ancestors sacrificed their lives, and we're not going to give it up. This is going to be our place forever. You know the gathering validates the concerns we have as tribal members with regard to encroachment and infringement, and also to the spiritual and the physical well being of this whole Tongue River valley and the Otter Creek area. This has special meaning to the people, this whole area has special meaning, that far outweighs any benefit that the land may hold. And it is really hard to understand. I'll give you an example here in a minute. So we have a vested and a compelling interest in what is going on here along the Tongue River Valley. This place is imbued with cultural meaning, and you've heard testimony to that effect tonight. And we have a lot of spiritual depth, and we seen some folks out there praying. Spirituality is who we are. That's our identity. It gives us our identity, and we are inherently tied to this very special place since our identity can never be separated from here. Names that we give places where (inaudible) the stories of who we are and where we come from. This is our history, this is who we are. The very fabric of who we are as a tribal nation, the Northern Cheyenne people. It includes as you've heard, all the animals, plants and everything. Our cosmology, our world view. That's what this area is. Certain places have certain names, special places, names, those special places have names. Names don't lie. And to give you an understanding of what I mean in a non-Indian sense, look at Colstrip. Why is it called Colstrip? It's not

because of the beauty there, it's because they're mining coal there. So to give you an example in a non-Indian sense, it's a place name. Does it lie? No. So I wanted to share that with you, the spirituality of the Cheyenne people. So the question is, and I'll end with this, who has the right here? Is it the people of the Northern Cheyenne Nation or the energy companies? Who has more rights? Do we have more rights to pray, or is there more right to mine coal? I'll end with that. Thank you.

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*Note: Speaker began in her native language.* My name is Vanessa (inaudible) Hair. I am Northern Cheyenne. I'm also an original descendant of the original homesteaders. I'll make it short. This is very emotional. I need to think about my children. And when I think about my grandchildren right now, I think about them. I think about their children. What are they going to have? In our tradition, (inaudible) living off the land, (inaudible) and also as a proud fire fighter. There's not too many parts of my reservation that I haven't seen. And I love it. I want this land and I just don't want that for my children and their children. So I ask you to study the impacts on the air, on the water, on the land, on the animals, and the future that is to come and our culture and our culture is us. I don't want that desecrated. And I also ask that the Arch Coal, please stop coming here and lying to my people about opportunity, about money because that is the biggest lie. Clean coal is a dirty lie.

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Hi. My name is (inaudible) and I'm with the National Wildlife Federation Tribal Lands Program, but I'm speaking as a citizen. National Wildlife Federation will be submitting (inaudible) comments. I want to talk a little bit about the process and I'll be quick, but this is, people here might have to live with the mine for the next 20, 30 years, and they can pass from it four generations. I think people deserve the right to speak to their community and to public officials about this and that should go on as long as people want it to go on. It is extremely important that people have a chance to communicate with each other and to officials. And the second thing I want to say is that (inaudible) right now, but this isn't going to happen. This mine isn't going to happen, the railroad isn't going to happen, because there is a lot of people who will fight it every step of the way.

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My name is Mike (inaudible). I am here actually on behalf of the Sierra Club tonight, and I too will be really quick. I have two questions that I want to pose, and one of them is in regards to the (inaudible) settlement. There was an agreement made with the Northern Cheyenne, a land swap was orchestrated, and I heard a lot about this. I heard the leasing process for Otter Creek. Specifically what I kept hearing was this rumor that there was going to impact funding that would be showing up as soon as the coal was leased. Where is that money? It's not here yet. And that's the first promise that we heard, that was the first promise that was made that when this happens you're going to get this money. That didn't show up. How many other promises are going to be broken during this process? The second

point I want to address is exactly how the reclamation process would work if this mine were ever built, which I don't think it will be. But I learned over the years working on coal issues, we have a serious problem with reclamation. In some spots the grass comes up, mostly hay, you might be able to put cattle on it. Those cows would gain weight but (inaudible) but there is something that takes and I suppose that is a step forward. But the coal industry is dying right now. We're witnessing it happening. Natural gas companies are killing it. That's why this coal is destined as the last market the coal industry has is they need to ship that coal some place where somebody is still willing to burn it. We're switching because gas is cheaper. So it gets me thinking. China has more natural gas reserves than the United States does by all estimates, so how long will it be before the Chinese figure out the technology is cheaper to build a gas plant than it is a coal plant, and China has a serious air quality problem. So I personally believe that should be happening soon. So we have a mine that is slated to live for 20 years. The coal industry is going belly up in ten. What's that going to leave us with? They're not going to have the money to reclaim that thing anymore because the contemporaneous reclamations, the requirements aren't enforced. So how's that going to work? How is the DEQ going to make sure that that mine is being reclaimed contemporaneously meaning at the same time it is being mined, so that when this industry does finally fold, which is in the cards, we can be guaranteed that it's actually cleaned up. The Sierra Club will be submitting extensive written comments, we'll save those comments for that. Thank you.

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*Note: Speaker began in her native language.* I am full blooded Northern Cheyenne, my name is Elizabeth Braided Hair. I was born just a ways from here, in Lame Deer, and I was raised here. I guess I'm raising grandchildren, 54 years old, raising my children too. They're right there. I don't have a long eloquent speech for you, I don't have statistics for you, all I can say is I know what my grandpa said, I know what my mom said, and they were against this. And I'm against it. My kids are against it, my grandchildren are against it. I think that's five generations right there, and our elders aren't here tonight. They shouldn't have to be here. They're home where it's warm, and I can hear my mom, she'd say (inaudible), they're not going to listen anyway. They just come lie to us. And she'd say, you need to go there. You go talk to them. But they're at home, and they're against it, and they're home in prayer. And we don't want this. Thank you.

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My name is Brad Seller. I ranch down the creek here below Lame Deer. I want to say to my neighbors the Northern Cheyennes, thank you for showing me what free speech looks like and sounds like. I come up here reluctant because I do not want to take the place of someone who lives here that can talk, but I felt like I needed to say that. I am a rancher. I like to ranch. I do not understand why it is more important for a multinational company to send coal to another country which would in many ways discriminate against what I do, which is raise food. That is a very simple, very necessary. I do not

understand why it is more important for a big company and a foreign country to take precedence over people who have fled to move here. I would like the EIS to explain this. I know that there's not numbers to prove it and things like that, but we're down to that at this stage in our time. Why is this development more important than the people that live here and how they live and how they can continue to live for quite a number of years on pasture in a sustainable manner. I see that people have left, our officials, members of the mining company. I appreciate you staying and letting us continue to talk. I have no more to say. Thank you.

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Good evening. I want to say a few words. My name is Ann Keating. I came down here to the Cheyenne Reservation in 1975 when I was 22 years old. I am a teacher at the tribal schools. I've taught three generations of students. I'm teaching the grandchildren of some of my original students right now, many of them. I'll be soon teaching great grandchildren. I just want to say that I think we need a paradigm shift. I think the whole world needs a paradigm shift. I think that we need to start thinking about what is really, really, really important. Is it an SUV, a swimming pool in the back yard and all these things that seem like they're going to bring us happiness? I'm an art teacher and I have the smiles of children and the excitement of creativity in my kids' work every day, and it doesn't take much to make them happy. They're happy just being paid attention to and loved and cared for. And it's been an honor and a blessing to be here, to be part of this community, and I just think that we need to think about what is really, really important. It's community. It's each other. It's taking care of our human beings. And little plastic toys that are being manufactured over in China and being brought back over here so that they can be sold at the dollar store and destroyed within ten minutes after the kid gets them, I mean that's the kind of stuff that's happening. People are being choked out of their ports in California because of this stuff. I just saw a video the other night on people who were talking to governor of Pennsylvania about what's going on with fracking. And the people are so emotional and they're just begging to please stop. Stop raping the earth. Stop taking what we have, that we have as human beings, away from us. And I just think that we all need to be thinking deep inside our souls and ask ourselves, what are we here for? What is our purpose? What did the Great Spirit, God, put us here for? And I think that the whole consumerism and just materialism and (inaudible) is just money. Our whole conversation is. And it's not about all that. It's about taking care of each other and taking care of the people right here close to us. And this is a beautiful homeland. And I know that the most precious thing to me is to take care of my family, and everything is water. I just love the water. I have a well. We live three miles out of Busby, and I just, when I get home I just love to drink water from my well because it is so refreshing and I think about the evidence when that is disturbed and I know that not to be far from us, just down towards Sheridan, people have lost the ability to even get clean tap water out of their faucets. Even it is sludge now because of the mining down there and the methane gas development. So we have a lot at risk. We

have a lot to lose. We have a lot for our children. It's all about the young people and it's about the generations and it's about caretaking, and it's about now using that plastic fork, and not using that styrofoam tray and doing something that in using things and taking care of things. So I'm just here to say I that I really believe in my heart and soul development is not the right decision for us, for the world, and I think that the Northern Cheyenne can lead the world and actually make a difference in getting people to realize that we have power and you can make things happen. You can make things happen in a good way. I want to commend Jesse, where is she now? Jesse spoke, and she's my student and I haven't seen her for a while. It's really good. I'm so proud of her leadership in being able to stand up and speak the way you did, and all of the other young people too as well, and I just to thank all of you for being here and for coming and we're honored for all participants, the people here. Thank you.

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Hi. I'm (inaudible). I'm a direct descendant of (inaudible). I have a grandson and I'm working to enjoy the reservation that I have. It's a blessing to be here, and my favorite time is in spring. I like that it is so beautiful here, especially in the time of the year when east or west and that long stretch there. It's really beautiful. And (inaudible) July, Pow Wow. It was so beautiful out here. And I really enjoy our home here and well, I remember back when we were growing up. And we'd see the coal in the furnace we'd clear our nose and it was really black. That residue or whatever was staining the walls, and it was awful waking up in your bed when you had to breathe in that smoke. Recently I see what the coal companies are doing. They're talking about over in China it's horrible. Pollution is bad. The kids can't even go outside and play, and you can only see so far because of the pollution and the smoke is so bad and from the coal. Kids need and as a kid I liked being outdoors, and it's good to see kids playing outside. No one (inaudible) but being caged up inside like that it's, I didn't like it. We have (inaudible). All of us we cherish the place and our ancestors and our traditional ways, and we kind of want to keep it that way. We don't want you guys to ruin our land. We're at home. It's like going to your home and messing your home up. It's invasion. I really don't want you guys to do this. That's all I've got to say.

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I think we have until February 4th to write comments to you? Okay. And I just want to thank everybody, especially from our people that are here on the reservation and our neighbors for coming and taking part in this, and also for you guys to make the time to stay here and listen to our people. Thank you.

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