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I am writing this comment in opposition to the proposed hydro pump & storage reservoir project being considered for construction. As with previous energy projects, this short-sighted project would continue the legacy of damaging and destroying historical indigenous lands. This not only includes permanent damage to local ecosystems and animal habitats, but also to cultural sites and resources considered irreplaceable by the Kah-milt-pah band in Rock Creek. Such sites include ancient root gather fields, and many sacred sites. As a result, many tribal agencies and their allies have voiced opposition to the hydro-pump project in its current location and form. The fact that the EIS contains absolutely no plan to mitigate losses to the local indigenous population is telling.

Columbia River Natives have long been ignored in the name of "progress." Throughout the last century and a half they have seen their traditional fishing sites flooded over by hydro-electric dams. They've seen their traditional hunting grounds constricted due to destructive cattle ranching in the area. They've also witnessed their historical lands destroyed by previous "green" energy projects such as the eyesore windmills which now blanket the landscape, and in no direct way benefit the band.

Over the last year, I have spent considerable time in and around Goldendale with the Kah-milt-pah band and indeed they are deeply worried by the proposal of this project and the effects it would bring about. During Goldendale's Community Days, I witnessed tribal members talking with Goldendale citizens about the project, most of whom previously had no idea the damages the project do and were appalled by the fact that these possible effects have largely gone undiscussed.

Make no mistake—the Goldendale Energy Storage project is short-sighted and once again deals another direct blow to First Nations families and communities. "Progress" has already restricted or outright eliminated their physical abilities to fish, hunt, and gather, but going after cultural sites and resources, as this project does, tramples the very heart of Indigenous culture on the Columbia Plateau.

Because of this, I stand alongside Yakama Nation, the Confederated Tribes of the Umatilla Indian Reservation, the Confederated Bands of the Warm Springs Reservation of Oregon, and the Nez Perce Tribe in vociferous opposition to this project in its current location.