

BEFORE THE STATE OF WASHINGTON  
ENERGY FACILITY SITE EVALUATION COUNCIL

In the Matter of the Application of:

Scout Clean Energy, LLC, for  
Horse Heaven Wind Farm, LLC,  
Applicant

Docket No. EF-210011

PREFILED DIRECT TESTIMONY OF  
CASEYMAC WALLAHEE

**CONFIDENTIAL & PROTECTED FROM  
DISCLOSURE UNDER: RCW 42.56.300**

**PREFILED DIRECT TESTIMONY OF CASEYMAC WALLAHEE**

Q Please state your name and tribal affiliation.

A My full name is Caseymac Wallahee. I am an enrolled member of the Confederated Tribes and Bands of the Yakama Nation (“Yakama Nation”).

Q What is your position with Yakama Nation?

A I am a member of the Yakama Nation Tribal Council. I serve on the Tribal Council Fish and Wildlife Committee, Health-Employment-Welfare Committee, Roads-Irrigation-Lands Committee, Law and Order Committee, and the Cultural Committee. I am the Chairman of the Tribal Council Cultural Committee.

Q What is the role of the Yakama Nation Tribal Council Cultural Committee?

A The Tribal Council Cultural Committee was created by Tribal Resolution in 1984 to work directly with our Cultural Resources Program in preserving and protecting Yakama Nation’s valued traditional and cultural resources.

Q Who has passed down traditional knowledge to you?

A Growing up I had my mom and my dad and my grandparents. In later years when *átway* Johnson Meninick was part of our lives, I got a lot of knowledge from him as well as Jerry Meninick. In the longhouses growing up connected with our teachings I grew up down at the Big River, grew up here in the valley, attending longhouse just being able to hear all the different elders speak about our teachings. And still to this day I am still learning.

Q How is your family connected to the area where the Horse Heaven Hills Wind and Solar Project (“Project”) is proposed to be located?

A [REDACTED]

Q Can you explain the significance of the Horse Heaven Hills area?

A [REDACTED]

[REDACTED]

Q Are there any wildlife species here that are of specific concern to you?

A [REDACTED]  
[REDACTED] If this project is constructed, the noise of the wind turbines will hinder this.

Q How would you summarize the impact of having wind turbines or solar arrays directly within or in close proximity to sacred areas?

A I am deeply concerned about the impacts. [REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]

Q Have you reviewed the professional report created by Archaeologist Jessica Lally regarding the Project's potential impacts to cultural resources?

A Yes.

Q Did you participate in the interviews that form the basis of Ms. Lally's professional conclusions regarding the Project's potential impacts?

A No, but her report does reflect the things I have shared with her in conversations.

Q Is there any part of Ms. Lally's professional report that you disagree with?

A No.

Q Is there any additional information that you believe EFSEC should have when evaluating the potential impacts of the Project?

A EFSEC should understand that we work very hard to keep our sacred things sacred, which is why we don't record our songs or write down our stories. This entire process is insensitive to that. The process itself is flawed and meant to privilege developers. "Green energy" is just a word to make it sound like this is the best thing for the environment. However, these machines still require maintenance, have carbon impact in the production of their components, and have an impact during decommissioning and disposal. Historically and continuing into today, we have been asked to give up our lands, foods, and clean water. The dams had a devastating impact on our fishing. Solar is having a devastating impact on our gathering areas and wildlife habitat. Ultimately the only explanation for this devastation is the amount of profits generated by "green energy."

I declare under penalty of perjury that the above testimony is true and correct to the best of my knowledge.



\_\_\_\_\_  
Caseymac Wallahee

6-7-23

\_\_\_\_\_  
Date