



Department of Energy

Richland Operations Office
P.O. Box 550
Richland, Washington 99352

87-LES-192

DEC 9 1987

Attendees

Ladies and Gentlemen:

TRANSMITTAL OF OCTOBER 30, 1987, GABLE MOUNTAIN MEETING REPORT

Enclosed is the report from the October 30, 1987, meeting with the Department of Energy, the Yakima Indian Nation, the Confederated Tribes of the Umatilla Indian Reservation, the Nez Perce Tribe, and the Wanapum Tribe. The purpose of the meeting was to discuss issues of access to Gable Mountain for traditional Indian religious activities at the Near Surface Test Facility, and a process for defining longer-term objectives for the treatment of Gable Mountain.

The action items will be evaluated or addressed shortly. I appreciate the participation of the tribes in this meeting and believe this participation will benefit the development of the Hanford Cultural Resource program.

Sincerely,

R. D. Igatt, Director
Basalt Waste Isolation Division

BWI:SCW

Enclosure

88139409
WM Project: WM-10
PDR w/encl
(Return to WM, 623-55)

WM Record File: 101.2
LPDR w/encl

8803230219 871209
PDR WASTE PDR
WM-10

Meeting Report
Gable Mountain Meeting - October 30, 1987

I Summary

A meeting at the Holiday Inn included representatives from the Yakima Indian Nation, the Confederated Tribes of the Umatilla Indian Reservation, the Wanapum Tribe, and DOE-RL. Observers from the U.S. Army were also on hand. A complete list of attendees is attached.

The purpose of the meeting was to discuss issues of access to Gable Mountain for traditional Native American religious activities, specific proposals concerning proposed construction activities at the Near Surface Test Facility, and a process for defining longer-term objectives for the treatment of Gable Mountain.

Here is a brief summary of the issues raised and the action items to be undertaken as a result of the meeting.

II ISSUES

1. Security:

BWI Division Director Izatt offered three proposals for the tribes to consider:

- * Build a gate across the road on Gable Mountain, and maintain access control. Some sort of arrangement could perhaps be worked out to share keys to the gate. The only legitimate reasons for site personnel being up on the mountain top are for inspection and maintenance of the communications and ventilation equipment. A gate would prevent site personnel from going up there for other reasons.

- * Remove the fencing from what had formerly been used as a construction lay-down area, and revegetate the area to help restore it to a more or less natural state.
(See Note 1)

- * Fill in some excavation holes on the top of the mountain.

The CTUIR representatives requested that these proposals be put in writing for the Board of Trustees to consider. The YIN representatives asked for more detailed description of DOE activities planned at Gable Mountain in the next year, to be able to determine whether implementation of these proposals, along with other DOE activities will represent progress toward long-term reclamation objectives. DOE representatives do not anticipate any operational changes in the next year for the communications and ventilation equipment atop Gable Mountain.

ATTENDEES:

Ron Izatt (BWI Division Director/DOE-RL)
Joe Wiley (Security/DOE-RL)
Kevin Clarke (Realty Specialist, Site Management Division/DOE- RL)
Joe Sutey (Site Management Division Director/DOE-RL)
Bill Hitt (Construction Branch/DOE-RL)
Henry Penney (Nez Perce Tribe)
Roderick Sprague (Consultant for CERT)
Allen Slickpoo, Sr. (Sociocultural Coordinator for Nez Perce Tribe)
Wyatt Rogers (Project manager for CERT)
Ed Liebow (Battelle-HARC Licensing Support Anthropologist)
Jim Chatters(PNL Hanford Site Archaeologist)
Steve Whitfield (Licensing Branch/DOE-RL)
Karen McGinnis (WHC Licensing Support)
Kyle Tomlinson (WHC Licensing Support)
Brian Barry (Socioeconomic and Transportation Specialist/Yakima Indian Nation)
Madeleine Brown (WHC Institutional Support)
Greg Cleveland (Cultural Resources Staff/Yakima Indian Nation)
Russell Jim (Nuclear Waste Study Program Director/Yakima Indian Nation)
Phillip Olney (Tribal Council Chairman/Yakima Indian Nation)
Morris Uebelacker (Yakima Indian Nation)
Jack Wittman (Nuclear Waste Study Program/Yakima Indian Nation)
Frank Buck (Wanapam Tribe)
Rex Buck (Wanapam Tribe)
Ben Bearchum (Sociocultural Coordinator for CTUIR)
Michael Burney (Archaeologist for CERT)
Phillip Minthorn, Jr. (Sociocultural Technician for CTUIR)
Louie Dick, Jr. (CTUIR)
Deward Walker (anthropologist for CERT)
Raymond Burke (CTUIR)
Antone Minthorn (Chair of General Council, CTUIR)
Dan Hester (Attorney for CTUIR)
Bill Burke (CTUIR)
Abdul Alkezweeny (On-site rep for CERT)
Walt Shipman (U.S. Army, Fort Lewis, Yakima Firing Center, Chaplain's Office)
Kathy Jervik (U.S. Army, Fort Lewis, Yakima Firing Center, Cultural Resources Center)
Max Powell (BWI Institutional Program/DOE-RL)
Karl Hadley (BWIP Licensing Support/WHC)
Pat H. Turner (DOE-RL)

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The Nez Perce representatives offered their support for the positions taken by their Umatilla and Yakima counterparts.

2. Access for Traditional Religious Activities:
YIN offered a proposal describing two phases of activity concerning Gable Mountain:

The first phase includes a ceremonial visit to the mountain scheduled for Sunday, November 1. The second phase includes (a) a near-term consolidation of impacts by relocating trailers and reclaiming the area where they are presently located, and (b) a longer-term development of a reclamation plan for NSTF and the microwave-relay facility. This second phase of activities would be conducted in close consultation with tribal representatives.

DOE representatives described the agency's need to escort site visitors, and to know in advance who plans to visit. Tribal representatives expressed resentment about being escorted to visit sacred areas; they regard the area as property belonging to them but "loaned" to the U.S. government out of a sense of patriotic duty, and the idea that many non-Indians have more or less unrestricted access to these areas while they must be accompanied by armed security personnel is loathsome. DOE representatives agreed to meet in a smaller group to work out an arrangement that would satisfy both agency and tribal requirements, permitting a visit on November 1.

3. Longer-Term Reclamation Plans for NSTF and Other Gable Mountain Facilities:

DOE and the tribal representatives would like to see a process developed for refining long-term reclamation objectives, and for developing a plan to achieve those objectives. Tribal representatives pointed out that such a plan will have to address not only archaeology issues, but also issues of religious freedom and reserved treaty rights. Tribal representatives also regard this planning process as presenting an opportunity to reverse the historical trend by which they feel the federal government has slowly eroded the tribal rights embodied in the treaties and subsequent statutes.

In concrete terms, DOE will look to see if any detailed reclamation plans have been prepared, and if any aspects of such plans would meet needs identified today. DOE will also look for earlier documentation on the cultural significance of Gable Mountain and other places at the Hanford site. Regular meetings of this group will continue, with a range of topics to be discussed leading to establishment of a Programmatic Agreement within the next year.

III ACTION ITEMS:

1. DOE proposes three resource protection activities to be undertaken in the near-term:
 - a) Build a gate across the road on Gable Mountain, and maintain access control. Some sort of arrangement could perhaps be worked out to share keys to the gate. The only legitimate reasons for site personnel being up on the mountain top are for inspection and maintenance of the communications and ventilation equipment. A gate would prevent site personnel from going up there for other reasons.
 - b) Remove the fencing from what had formerly been used as a construction lay-down area, and revegetate the area to help restore it to a more or less natural state. (See Note 1)
 - c) Fill in some excavation holes on the top of the mountain.

DOE will put these proposals in writing for the tribes to consider by 12/30/87.

2. The Yakima Indian Nation proposed a two-phase approach to addressing cultural issues associated with Gable Mountain access and reclamation. DOE will discuss the details of phase 1 (visit to Gable Mountain scheduled for 1 November) to accommodate the YIN's interests. This action was completed on 11/01/87.
3. DOE will forward any records that document the work that Frank Buck's father did in identifying cultural sites on Hanford by 12/30/87.
4. DOE will search its records for any plans that may have been prepared concerning reclamation activities at the Near Surface Test Facility by 12/30/87.

ACTION ITEMS FROM SEPTEMBER 25 MEETING THAT WERE NOT COMPLETED:

1. DOE will review the opinion (reconsider the economics) of restoring the trailer village to its original condition.
2. DOE will report on the results of its meeting with security staff to discuss protection of Indian cultural sites and staff education and training needs.

IV Draft Minutes

Ron Izatt Began by referring to the meeting held in Richland on September 25, 1987, at which problems of access and security were raised in the specific context of proposed construction activities at the Near Surface Test Facility, but also in the more general context of longer-term concerns about DOE's plans for Gable Mountain after the Near Surface Test Facility's mission is completed. Izatt stated that the purpose of today's meeting would be to lay out the short-term issues and try to resolve them. The DOE representatives have the authority to do so. Depending on the meeting's outcome, Izatt would like to see another meeting scheduled for a month from now. Izatt then offered three proposals for the tribes to consider:

- (1) Build a gate across the road on Gable Mountain, and maintain access control. Some sort of arrangement could perhaps be worked out to share keys to the gate. The only legitimate reasons for site personnel being up on the mountain top are for inspection and maintenance of the communications and ventilation equipment. A gate would prevent site personnel from going up there for other reasons.
- (2) Remove the fencing from what had formerly been used as a construction lay-down area, and revegetate the area to help restore it to a more or less natural state. (See Note 1)
- (3) Fill in some excavation holes on the top of the mountain.

Izatt asked the parties for their initial thoughts on these proposals.

Bill Burke (Nuclear Waste Study Program Director, CTUIR): We have no specific position. We would need to have this proposal placed in writing so that the powers that be can have a look at it and make a determination.

Jack Wittman (Technical Coordinator, Nuclear Waste Study Program, YIN): One of the things you could do to help us respond to such a proposal is to give an idea of activities planned for the next year, so we know if this is making progress towards long-term reclamation objectives.

Izatt: I've scheduled a meeting for next Wednesday to talk about (FY-88) budgetary matters. If budget cuts are as deep as we expect, we may have a reduced activity level, but I don't see a connection between these proposals for access control on Gable Mountain and BWIP activities.

Joe Sutey (Site Management Division Director): From an overall site management perspective, we have no plans to change our activities for the next year. The microwave relay is operational and will continue, regardless of uncertainties in the BWIP program.

Morris Uebelacker (Cultural Resources Program, YIN): What are people doing up there (atop Gable Mountain), as Izatt says, "for no good reason?"

Izatt: There may be site workers eating their lunches up there.

Dan Hester (Attorney for CTUIR): These are particularly sensitive concerns for the CTUIR, and while we appreciate your interest and sensitivity, it would help if we had these proposals in writing.

Izatt: If you're not prepared to talk about that specific set of proposals now, we'll meet again in a month. Let's go on to another issue. We want to figure out some way to accommodate your request for site access for religious purposes.

Max Powell (Institutional Program, BWIP/DOE-RL): We're ready to accommodate you. We need names and social security numbers in advance of those who would like to have site access; it will take perhaps two days to a week to clear the badges.

Ben Bearchum (Sociocultural Coordinator, Nuclear Waste Study Program, CTUIR): Length of stay (on a visit to the mountain)?

Powell: We'd like to evaluate that on a case by case basis. We're prepared to escort you on a weekend, meet you at the gate, do what we can to accommodate you.

Kevin Clarke (Realty Specialist, Site Management Division/DOE-RL): We would like some of the larger policy issues addressed here--access to the site, use of the site, monitoring of known sites. We would like proposals from you so we can respond. You need to tell us what you want us to do.

Rex Buck (Wanapum Tribe): It's pretty hard for us to say "yes, we want access" when the man's sitting over there saying "escorted access." The mountain is a place for vision quests; with escorted access we can't practice (our religion) the way it's been in the past. Ron is talking about just one site; there are many other sites on the Hanford Reach. Can you people here address the whole site?

Izatt: Yes, we can talk about the whole site. On your point about escorts, I can appreciate your unwillingness to have escorts with you. But we need to be able to get to you and tell you about problems--for example, if there is a radiation release, or in the event of a fire. We don't have to be right in the middle of what you're doing, we can be a ways away. But for health and safety reasons, we need to provide an escort. As far as this workshop goes, I'd like to see more of an exchange of concrete proposals.

Sutey: On the point that Rex was making. It's important for all of us to know that except in the restricted areas, for example, around the N-Reactor, PUREX facility, and the 200 Areas, you can get permission to go almost anywhere you wish with an escort.

Jim Chatters: (Site Archaeologist, PNL): When we have people out in the field we equip them with a rechargeable FM radio. Couldn't a similar arrangement be worked out here, so that the Patrol could contact visitors if necessary?

Joe Wiley: (Security, Site Management/DOE-RL): On the surface of it, it may sound like a reasonable proposal. But it's more a matter of procedure to provide escort. (To Chatters) Where are your people when they have these radios?

Chatters: Anyone who goes to the Arid Lands Ecological Reserve has a radio.

Sutey: For ALE that would be okay. It's south of Highway 240. We would have to evaluate requests for access elsewhere on the site on a case by case basis.

Clarke: This is too detailed a discussion for the people assembled here. Can we get back to talking about your proposals for access, wiping away any preconceptions that you may have about what DOE is or isn't able to do in the way of accommodating your requests.

Uebelacker: Do you have any Indian people on your patrol?

Wiley: Yes.

Uebelacker: Perhaps there's a solution here, then. What if the escort were an Indian person, who is sensitive to the needs of the visitors, and also familiar with your procedures?

Wiley: Maybe there is something there.

Louis Dick, Jr.: (Explaining how it is customary to stand when speaking, so as not to be interrupted until he sits down, signalling he is finished speaking) Our people sweat along the Columbia River, and it is no different than at Gable Mountain. We would not appreciate your following us around with guns while we go about our activities. It's none of your business what we do there. It's none of your business how long we stay there. The U.S. Forest Service doesn't follow us around with a fire truck when we go on their land because there may be a fire danger. You have only recently come to this country, less than two centuries ago. We have been here using this whole area for a long time. For example, deer is sacred to me. What you've done is pen the deer; and say, "We'll cut off a piece of its horn, but it will grow back. We will examine this part or that part." Then you cut a hole and put something into its bone. Do what you want with the cow; it's not sacred. You are saying: "This is your food, but we're going to tell you how to handle it." I saw on television a group of Indians in the Southwest who went into a church and tore it up. The Indians admitted it, then offered money to help repay the damages. How do you think their offer was received? We have to go back to square one. We can't look just at Hanford, we have to look at the entire land. We have to deal with a lot of agencies, not just DOE, and we have to tell them all the same thing, over and over again.

Allen Slickpoo: (Chairman of the General Council, Nez Perce): The Nez Perce are here in a supportive position on behalf of the Yakima and Umatilla. We are "looking in the window." We recognize and respect the claims of the other tribes. Gable Mountain is not in Nez Perce country, but we recognize the sacredness of Gable Mountain. To what extent does DOE recognize the sacredness of Gable Mountain? Is it just to comply with the letter of the law? Or are you educated enough, with all your degrees, to appreciate its meaning to the Indians? What we call the wayikin, or spiritual quest of a young man, requires clean air, no interruptions of any kind. An individual will meditate anywhere from 1 to 5 days, and if he is unsuccessful in his quest, he'll go away and may have to return, solely on his own. No system of escorting, or use of radios interrupting this activity is acceptable. Would any of you like to be escorted to church? Would you like to see your church whittled away until it's just a frame? It's either a sacred mountain or it isn't. It has deep meaning for the people sitting over there (CTUIR, Wanapum, and YIN). There is definitely a need for educating your experts; archaeologists or whatever. In my world, and the Bucks' and Russell Jim's, we have the equivalent of the Ph.D. degree in our own culture. We are the rightful authority on our history and culture. I have yet to hear DOE say that "we respect Gable Mountain, we respect Indian religion." As far as I can tell, there is simply letter of the law compliance now. I've read some of the archaeology reports. They have as little as a

paragraph on sites; this means to me we are going to fence off this spot here or that spot there. That is not what I want. The whole area is a sacred place; it has cultural value. From what I see here, the process is one of "consultation but not consent." Our position is this: we do have a religion identical to the Presbyterian church, the Catholic church. I remember a Corps of Engineers project that would have flooded an important site, and I asked them how they'd feel if we bulldozed the big cemetery in the heart of Lewiston. That's what Gable Mountain means to us.

Clarke: We're not just going through the motions here. There's been a dramatic change in what we're trying to do in this workshop. "Escort" may not be the same as it is for the Forest Service. If you can tell us what kind of privacy you need, we may be able to accommodate your needs.

Russell Jim: (Director, Nuclear Waste Study Program, YIN): For the benefit of (Walt Shipman) the man in uniform who wishes to be better informed about Native American religion. What is happening here is not as harsh as it was in the past. Our traditional leaders have been hanged and tortured in the name of Christianity. The August 9, 1978 passage of the American Indian Religious Freedom Act was significant in protecting our religious freedom, and it probably only came about after about 100 Indians piled into a Cabinet meeting. (Then National Security Advisor) Brzezinsky was asked what his policy was towards indigenous peoples' religious freedom, and he said: "I'll have to get back to you on that one." That started a discussion among Carter's advisors on the need for a policy. If you look at the legislative history of this Act, you will read:

Interference with the free exercise of native religions has ... (included) denials of access to Indians to certain physical locations. Often these locations include certain sites--a hill, a lake, or a forest glade--which are sacred to Indian religions. Ceremonies are often required to be performed in these spots. To deny access to them is analogous to preventing a non-Indian from entering his church or temple. Many of these sites not now in Indian possession are owned by the federal government. ...The issue is not ownership or protection of the lands involved. Rather, it is a straightforward question of access in order to worship and perform the necessary rites.

We realize the security at Hanford is in the name of National Security. In the name of protection we have sacrificed our own people, yet we have come to this. The people in this room knew what the implications of what would happen to Gable Mountain would be even before they started: The EA had said there would be "no impact" to religion, fishing, transportation . . . The tunnels are

there, the impact is done. Wittman asked a relevant question : We want to know what is going on. I want witnesses at the ceremonies--Max Powell from DOE, and another individual from our program--so we can report, "Yes, indeed, we had a ceremony." Education is used to fight for our freedoms. This is the 200th anniversary of the U.S. Constitution, yet religious freedom of Native Americans is impaired. The policy of the U.S. is assimilation, and we have to fight it every day. Let's take this one step at a time. We'll go out there and have our ceremonies. We'll work it out to have the first (ceremony), and once you wake up (the mountain's spiritual potency), you have to keep using it. It's been laying dormant. We considered it our patriotic duty to loan the land, but it is ours. Let's not wait 50 years, but start now (on reclamation plans).

Phillip Olney: (Chair of the Yakima Tribal Council) acknowledges that the Bucks (Wanapum) are part of the Yakima Indian Nation, and points to a resurgence of traditionalism among reservation residents over the past 10 to 15 years: I have personal and professional experience with Hanford, and I can't see any good in it. It is in our ceded area, and I am encouraged by this meeting. I hope something positive comes out of it. We have a moral and legal right to be out there in the Gable Mountain area. We welcome the support of the Umatilla and Nez Perce on this, and we can perhaps support them in return.

Powell: thanks Russell Jim for his support, and responds to Slickpoo's comment about DOE's intentions for compliance with the law, assuring him that DOE is sincere in its interest.

Break from 10:30 to 10:55 am. A proposal was circulated by the YIN describing two phases of activity concerning Gable Mountain: (1) "Renewal for continued practice of religion," and (2) "Continued Use." Copy included as Attachment # 1.

Antone Minthorn: (General Council Chair, CTUIR): The Confederated Tribes consist of the Cayuse, the Umatilla, and the Walla Walla. In their treaty they ceded approximately 6 million acres to the U.S. and retained approximately 500,000 acres for their exclusive use. The ceded areas take in part of Hanford, and that's why we're concerned with the protection of cultural resources in this area. We are concerned that our people have access to the mountain for spiritual and cultural purposes. We are concerned that these cultural resources be returned to the tribes once DOE determines that they're no longer needed. We are the aboriginal people. I want DOE as a department of the U.S. government to honor the treaties of the three tribes: the Confederated Tribes of the

Umatilla Indian Reservation, the Yakima Indian Nation, and the Nez Perce Tribe. Honoring treaties consists of action, more than just empty words. I want to see a quantification of treaty rights, like the Yakima proposal (circulated at the break).

Bill Burke: (Introducing Deward Walker, in light of the discussion about educated people who are still misguided when it comes to proper respect for Native American cultural heritage): We have been talking about learned people, and I, too, have learning. I used to talk about my degrees, until an elder pointed out to me that thermometers have degrees also. And you know where they put some thermometers, don't you? (He then introduces Walker.)

Deward Walker: (anthropological consultant to CERT): Speaking as a white man, it makes me ashamed when I think of what white people have done to Indian people. Many in this room, if they look above the specific project goals they are pursuing, will also feel this shame. There is an open wound here on the Hanford Reservation. It is bleeding. It is not only a wound to the Earth, but to the relationship between Indian people and white people. It is a symbol of the way federal agencies have often treated Indian people in the past. Indians have been systematically persecuted, and federal agency personnel have been openly antagonistic. There is an opportunity here to heal this wound. Great nations, like great men, should keep their word. Felix Cohen, the noted scholar of federal Indian policy, used the analogy of "the miner's canary" to describe federal-Indian relations. The miner's canary is the first thing to die when there is bad air present. The Near Surface Test Facility will give us a notion of how DOE is going to treat people as this project unfolds. 132 years ago treaties were made with the three tribes. To say that these treaties are now to be qualified and altered is a mark of the incrementalism by which Indian rights have been steadily eroded. People in this room do not have to be bound by an incremental erosion of Native American religious freedom. The Near Surface Test Facility is a test to see if DOE will keep the government's word. As a white man, I am ashamed of what whites have done. The source of this shame is in the whites' hearts, and unless those hearts change, the Near Surface Test Facility will just be business as usual, more of the same.

Izatt: We have a proposal from the Yakima Indian Nation before us. Who wishes to comment?

Clarke: offers his thanks for efforts to put the proposal together.

Jim: The recommendation here is to consolidate the impact on Gable Mountain. We cannot stop the NSTF operations; work has slowed, however, and one day, inevitably, it will stop. We can't say when, but for now, at least, aesthetically, let's move the

trailers up to the portals. When you stand up there and look west the view will be improved. We would like to be consulted, as is required by the Nuclear Waste Policy Act. We have been trying to achieve this for many years with another agency that I won't mention by name, but its initials are BIA. Now under Section 117 of NHPA, "consultation and cooperation," which we have sought for many years, we hope to set an example for true consultation and cooperation. In the long run, when DOE is finished with NSTF, the Yakima Indian Nation proposes as an objective the reclamation of the disturbed areas on the mountain with the best available technology. Our relationship with the DOE field office in Richland is pretty good, and we understand that the field office is not responsible for some of the decisions that get made by DOE. The Yakima Indian Nation suggests that DOE develop some reclamation plan for NSTF and the microwave relay tower, consulting with the Yakima Indian Nation on these plans.

Uebelacker asks Izatt whether he has any problems with the proposal.

Izatt: I don't have any problems with the proposal. In this environment, it's awkward to consent to the proposal without hearing what the other tribes feel. DOE's previous proposal had been to leave the concrete pads after the trailer is removed, but we can certainly consider removing the pads. There are other ramifications to consider as well.

Uebelacker: What about DOE's reclamation of the tunnel areas themselves?

Izatt: I want to know what you feel is acceptable. When BWIP leaves, or when NSTF is no longer useful, I want to already have assembled a plan and cost estimates for reclamation of NSTF. Congress can't just take our dollars to zero and walk away. I can't make the decision to appropriate the money, but I can make the decision-makers aware of how strongly we feel on this point. Restoration means different things to different people, however. I want to reach agreement on what constitutes an acceptable level of restoration for this mountain. I have heard the message of how I might feel if somebody came into my church, disturbed it, and then offered me fifty dollars in compensation. We can try to do the best job of rectifying the situation we can, acknowledging that it can't ever be made completely whole. I would like to hear about other issues and problems.

Rex Buck: We would like to go along with the Phase I proposal (a ceremony scheduled for Sunday morning, November 1, atop Gable Mountain), but one problem is that the limit of 10 people is low. When I go back and tell the people about this ceremony, I think more people will want to come.

Powell: I have to have the names of the people to get badges. If you can get me their names by this afternoon, that would help.

R. Buck: To get a badge to go to our own church is not according to our practice. This is the first time since World War II, and it rightfully belongs to us, although we let you use it. We've made the sacrifice this long. If you limit this party to 10 people, and you require badges, the elders are going to see it as the same thing (religious restrictions they feel have been imposed). This will be a day for the elders to open their hearts. Elders don't speak their hearts on just any occasion, and here we have a chance to do this. But by imposing these restrictions, the elders will regard this as a restriction on their religious freedom. "We don't got the guns anymore," the elders say, so we have to do what we are told. If it is true, what you guys are saying, that you will let us go up there, and you will have witnesses--there is just a road from the gate to the mountain and back, nowhere else to go. Why can't we just let anyone come who needs or wants to? It's our land; that's how we look at it. It's our ancestors there. We lived right there. My uncle, sitting right here, in his generation, they were still burying their relatives on the Hanford Reach. It's recent, not ancient. Today, we're just talking about one thing, just Gable Mountain, but this whole area is ours, and the people are all related to one another. Louie Dick Jr., here, his mother and my uncle (Frank Buck) are brother and sister. The Yakima Indian Nation has all the technical advice, all the resources available to address the things about nuclear energy that we can't address. We don't know these things. We've always lived at Priest Rapids, and also ran a lot of horses through the Hanford Reach. Through the good heart of the Grant County PUD, we were given a little piece of land, 40 acres, where we live today (at Priest Rapids dam). Yet, we are recognized as part of the Yakima Indian Nation. Red tape is hard. But if we take this (proposal) back and say that just two or three of us can go, they're going to wonder what we're doing over there that they don't want us to be with them. I called Kevin Clarke the other day when we saw a barge out in the river over by the Hanford Reach, to find out what they were doing. He said that they were repairing some pipes, but we were concerned that the dredging had started. We don't know what is happening all the time. My uncle will now speak.

Frank Buck: Sitting here today, my mind is way back when I was a young man, when my father lived -- my father and my uncles. My father never spoke English, and (just like me, I never went to school), so they had interpreters to explain Hanford, Gable Mountain. This is the time to talk of the hills. They meant a lot to the Indian people. Just like me, you have kids, small, bigger and bigger. Spirit, they've got spirit. So my father went to all these places at Hanford where Hanford was beginning to

start. They have spirit. My father and my uncle knew all these places. At the time Hanford was beginning to start, they went to the places and gave them (our) words for the places--what it meant: At Hanford, all outside of Hanford, where we live now. At that time, Gable Mountain was Indian name Nookshai. It's stringed up to other hills, so the white man called it Cable Mountain (tied up). There are sacred words I can't say, but this is about what they mean. So today, like I've been thinking, I wonder in this Richland building if they got that paper from my father's talking. They must have that paper here. I've been talking two times, and I wonder why I have to talk more about this. I've talked about the river, about places we used to live, fish. I'd like to see the paper and see if I was talking about the same thing as father. White man got the paper. How long is this going to carry on? When are you going to believe? (We ask:) "Are you going to replace that?" (You say:) "Yeah, alright, we'll leave it that way." (You say:) "This is not the only time we're going to meet." What else am I going to say? I'm not going to lie to you. We want to see open this Hanford. We've got kids; we'd like to show the places where we used to live, fishing places, cemeteries. We'll be gone and the kids need to know these places. It should be open any time we want to go in there. Now, we have to have a badge. Up until 1955, before 1955 we used to have badges that said we could go any time. They took it away; Hanford's got too many things you might step on, it might blow up. Now, I go in (to Hanford) a couple of times, and the boys go in also, and they see people everywhere, fishing, boats parked. Why are we restricted, from our place (when there are other people ranging all over the site)?

Olney: We strongly support the request made by the Bucks. You can't limit the number of people who will participate. DOE should give this very serious consideration.

Slickpoo: I also support the contentions they are making. At one time we were people. There was no such thing as the Confederated Tribes, or the Nez Perce Tribe. That identity was not tagged on us until 1855. We were Sahaptins, the river people. Part of us went over to Nez Perce, part went over this way (west of the river). Part of my flesh and blood, two Slickpoo grandchildren, are enrolled at the Yakima reservation. With the American Indian Religious Freedom Act, I don't think the number of people should be limited. It's breaking beliefs. I want to keep away from the "divide and conquer" concept. Let's keep the tribes together. We are Sahaptin people. Gable Mountain is not my mountain, but I know how they feel. Toployichmichk -- my wayikin mountain -- I would welcome people who wished to come there for meditation. There is a lot of logic to what (the Bucks) are saying.

Jim: What he says is true. I have two questions for Izatt. First, how necessary is it to have every name? After all, you will have the security people there. Why are you limiting the number?

Powell: I don't think the number would be limited. It's simply so we can plan for adequate transportation.

Wiley: It's preferable to know who's coming, within reason, to allow us to work within procedures. Absent that (list of peoples' names), we can try to make special provisions.

Jim: Some of the people who would come don't even have English names or Social Security numbers. We want children to come. Can we make some calls, and get back to you later today with round numbers?

Powell: (To Wiley) Do we need names for badges?

Wiley: Yes, we do. But we can make special provisions if we don't have the names. We'd prefer to have the names in advance, but recognizing that you can't anticipate some last minute changes, it is reasonable for us to show some flexibility.

Jim: That's what we're talking about: How can we make concessions between you and us to let us do what we need to do, recognizing that you have your procedures and policies. My other question for Ron Izatt: What are the "ramifications" that you referred to earlier in responding to our proposal?

Izatt: Archaeological protection at Gable Mountain. In other words, I need to know the proper approach to label, protect or fence archaeological sites themselves; if I am leveling the land, is that O.K.? Or should I revegetate? I need guidance; it will come from continuing to talk about our plans. I need to know the significance of my actions. Some things I may think are okay may not be acceptable to you. I need to understand where you're trying to get to, but also detailed understanding of how to get there.

Jim: That relates back to consultation and cooperation; tell us what your plans are, and we'll tell you what we think about them.

Izatt: It has to be two ways. I'll be happy to make the first step, but I also want you to tell me what you want, so we can respond.

Uebelacker: In many ways, what ultimately happens in the way of a reclamation plan at Gable Mountain requires cooperative work between all tribes and DOE staff.

Wittman: Reclamation plans often have different objectives. One might develop a plan to limit acid drainage, or erosion, for example. This proposal identifies an objective to restore the mountain to as near as possible its natural state, using the best available technology.

Izatt: Exterior restoration only, or interior restoration too?

Wittman: I won't speak for the tribe or myself.

Izatt: It needs to be clarified.

Wittman: We can clarify what needs to be done by looking at precedents, what has been done at other projects, and we can also use discussions to refine our objectives.

Powell & Izatt: Let's sit down and get to very specific objectives.

Wittman: That's fine to say now, but prior to this meeting, DOE has never given any indication that reclamation would be very seriously considered.

Izatt: There was some correspondence to that effect, but you may not have seen it. I need to know specifics, like whether exterior reclamation will suffice, or if interior restoration is also necessary, in your view.

Burke: Do I understand correctly that you have no closure plan for NSTF? I know such a plan exists for the Exploratory Shaft Facility.

Izatt: I am not aware of any closure plans, but remember, I've only been on the job a month. I know an EA was prepared, and it made some general statements, but I'm not aware of whether or not there are any more specific plans. If they do exist, they were probably made several years ago. I would still want to have this discussion. I propose that we, in this room, formulate a plan, because I'd be surprised if an existing plan would meet everybody's needs today.

Steve Whitfield (BWIP Environmental Licensing/DOE-RL): We are aware of a need for a reclamation plan at NSTF, but more information is needed to develop a firm plan. We're awaiting more information, and the resolution of budgetary uncertainties before developing such a plan.

Izatt: I don't think the budget uncertainties prevent us from getting objectives clarified to create such a plan.

Dick: I predict that a basic philosophy will emerge from these talks: My body was given to me complete. When the dentist said I needed a filling - it's a foreign thing in my body - I had to discuss with my wife whether or not I should do it. The teachings say if you change the water it will make you sick. It does; beer, wine, soda pop all make us sick. So it is with the land; to put a foreign object in there. You want to reclaim it. Like a scar. I had gall stones taken out, and there's a scar, but it is my own flesh. If the technicians tell me to put concrete back in there (Gable Mountain), it's not the same. Putting the stuff back into the mountain that came out would be better. I can talk to our political people, but I suspect I will come back with a similar idea. I can't make a commitment now.

Izatt: I would like to adjourn, and reconvene in a month to renew this discussion. What do the tribes think about continuing these meetings?

Slickpoo: I like the idea of continuing the discussion on cultural resource management issues. We can take proposals back to our Executive Committee from discussions like this.

Olney: As Mr. Slickpoo said, we are not the decision-making people in our government, but we can report to them. I am encouraged by this meeting, my first. If we can address these concerns by talking them out, and thereby avoid time-consuming and expensive litigation, then everybody benefits.

A. Minthorn: As Chair of the General Council, and an ex officio member of the Board of Trustees (of CTUIR), we would like to see the meetings continue.

Dick: I have to go talk to other groups and explain the importance of salmon. I wonder about all the time spent at meetings. I wonder if the Bucks and some others can afford it.

R. Buck: We've been going to these meetings, not only here but also the meetings involving the Yakima Firing Center and Grant County PUD. It would be helpful if you could send a letter to the Grant County PUD, Frank Buck's employer, explaining the need for Frank's presence at these meetings.

Uebelacker: Look at your shelves, and you'll find there some statements about NSTF reclamation. After the Indian people have visited Gable Mountain, they will have ideas about what they would like to see done.

Slickpoo: As I look at your October 14 letter to Bill Burke containing responses to his questions about NSTF, I think we better be assembling some inter-governmental coordination to be able to respond to the Hanford-wide Cultural Resource Management plan due out March 15, 1988. That is not very long from now, and if we hope to reach a Programmatic Agreement in the next year, we had better start now.

Clarke: The Programmatic Agreement is needed by September, 1988. The first step was to circulate the Texas Programmatic Agreement, but rather than trying to "hanfordize" that document, we asked the tribes to respond after looking at it. This is a separate issue from today's topic of "access and security at Gable Mountain." It is also separate from Cultural Resource Management Plan draft development. The March 15, 1988 deadline is going to be difficult to meet, especially if budgetary matters aren't resolved soon. While we're on the subject of action items from the September 25 meeting, I want to let you know about a couple of them: Concerning the status of the 1979 DOE task force submission of a proposed policy on AIRFA, it never did become official, but Marie Monsen is the contact in the Office of Intergovernmental Relations/Indian Affairs at HQ. David Rice's report on Native American use of the Hanford site was never completed; he prepared a detailed outline, and then his contract was not renewed.

Walker: It is confusing to confound archaeology, religious, and issues of reserved treaty rights. All of these issues will have to be addressed in a Programmatic Agreement.

Clarke: (To Walker) You may be interested in reading a piece written by Tom King on the pragmatic relationship between Section 106 of the National Historic Preservation Act and the American Indian Religious Freedom Act.

Walker: I have read that piece quite carefully, and I find that it perpetuates the fiction that spiritual issues are best addressed by archaeologists.

Slickpoo: Is it possible to set up an occasion to reappraise the work of Dr. (David) Rice? Some of the work I have read is much too brief, and places too much emphasis on materials, and not enough on people.

Clarke: Reports are written for many different purposes, and some are meant as detailed discussions while others are intended as briefer summaries. We still need to identify points of contact among the parties. We also need to continue to have meetings and specify topics for discussion at these meetings.

Jim: I would suggest that a small group, perhaps Max Powell, Ron Izatt, Kevin Clarke, and Joe Sutey come to Yakima and present your recommendations to the tribal council. We also need to clean up some details about Sunday's visit to Gable Mountain as soon as this meeting is adjourned.

Walker: The meeting minutes from last time are appreciated.

Izatt: Please understand that they are written from our point of view. We would like anybody to provide corrections or additions. We would like you to have the responsibility of taking the minutes of future meetings.

Slickpoo: When you schedule the next meeting, would you make sure that it doesn't conflict with our General Council, or other commitments that are impossible for us to get out of?

Meeting Adjourned, 12:55 p.m.

PROPOSAL

Phase One: Renewal for Continued Practice of Religion

DATE: November 1, 1987
 TIME: 9:00 AM
 DURATION: 3 Hours
 PLACE: West Gate
 SECURITY: None
 WITNESS: Max Powell, DOE-RL
 DOCUMENTATION: YIN only
 CONFIDENTIALITY: No information Outside What YIN Provides
 Between one and ten people in the party

Phase Two: Continue Use

What should be done with the trailers?

OBJECTIVE: RECLAIM THE AREA - CONSOLIDATE IMPACT

Recommendation:

- 1) Move the trailers up to the portals.
- 2) Remove the cement pads and all other facilities below.
- 3) Reclaim the trailer pad area as a Gable Mt Reclamation Pilot Project.
- 4) Consult with the YIN on all plans for this activity as well as any other activity which alters the physical environment on Gable Mt or Gable Butte.

What should be done with the NSTF when the DOE is finished?

OBJECTIVE: RECLAIM THE DISTURBED AREAS ON THE MT. WITH BEST AVAILABLE TECHNOLOGY

Recommendation:

- 1) Develop a Reclamation Plan for the NSTF and the Micro-relay facility.
- 2) Consult with the YIN on these plans and activities.

Note 1

The statement made at the meeting requires correction. In fact, referenced fencing was removed in August, 1987, and only revegetation/non-revegetation remains to be discussed.

**GABLE MOUNTAIN MEETING
OCTOBER 30, 1987 - SIGN-IN SHEET**

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- Frank Buck	"		" "
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PDR _____
XLPDR (B)
Distribution: Wash _____
Linehan Wash _____
REB 1136 Wash _____
(Return to WM. 623-SS) Youngblood _____
Kunihiro Young _____