

**BASALT WASTE ISOLATION PROJECT
ENVIRONMENTAL REVIEW**

BER87-004

**Gable Mountain (NSTF) Water Line,
Trailer Move and Modifications**

August 1987

**Prepared for
the U.S. Department of Energy
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BWIP ENVIRONMENTAL REVIEW

Gable Mountain (NSTF) Water Line, Trailer Move, and Modifications
R26E, T13N, Sec. 14-16, Benton County, Washington

INTRODUCTION:

This report details the results, conclusions, and recommendations of a Basalt Waste Isolation Project (BWIP) Environmental Review (BER) on a site scheduled for site characterization activity.

PURPOSE:

The purpose for this action is to upgrade the Near Surface Test Facility (NSTF) water supply system 3.2 km (2 mi), move three trailers from the foot of Gable Mountain to the NSTF pad, and improve utilities, waste water holding tanks, access road, and fencing.

NEED:

The current water system is old, unreliable and needs replacement. The contractor wishes to move the visitor center from the foot of Gable Mountain to the NSTF pad on Gable Mountain. This move would require modification to the waste storage tanks. Security concerns require a modification of the existing fence system. The present walkway behind existing trailers needs widening.

ACTION:

The existing water line would be excavated and replaced with the new line. The existing 2-mile water line route is paralleled by a dirt road. Three trailers would be moved from the base of Gable Mountain to the NSTF pad on the north side of the mountain. Utilities, waste water holding tanks, roads and fencing would be modified.

PRESENT USE:

The existing water line corridor is adjacent to an access road. The trailers are used as a visitor center for the NSTF. The NSTF contains offices, equipment, utilities and access portals to the underground testing facilities.

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SUMMARY OF RECOMMENDATIONS

ADDITIONAL INFORMATION REQUIRED:

1. None

RECOMMENDATIONS:

1. Because of the importance of Gable Mountain to local Native groups and the protection afforded by AIRFA and the constitution to freely practice their traditional religion, consideration of their concerns through formal consultation is strongly recommended before any further Gable Mountain surface site characterization activities take place. In addition, the eligibility of Gable Mountain for the National Register of Historic Places must be evaluated.
2. For those planned activities not located on Gable Mountain, we recommend the following:
 - a. Water the site during construction to minimize particulate releases.
 - b. Prohibit vehicular traffic off existing roads and pads.
 - c. Stop work and contact PNL's archaeologist (J.C.Chatters, 375-6873) at once if bones or artifacts are uncovered during excavation.
 - d. Proceed as planned with all activity not located on Gable Mountain.

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BER ECOLOGICAL EVALUATION FORM
FIELD CHECKLIST

This checklist must accompany each BER Team during each site visit. The Task Leader or the Lead Scientist must ensure that the checklist is completely filled out. The information in the checklist will assist in writing the site visit report. Please indicate in the yes column if activities are the result of construction (C) and/or operation (O).

1. SITE IDENTIFICATION:

- a. Range, township, section (e.g., R25E, T12N, S10):
R26E, T13N, Sec. 14-16
- b. When did BER Site visit occur?
 Date: April 23, 1987
- c. Specific vegetative type (e.g., sagebrush, cheatgrass):
Cheatgrass
- d. Terrain and soil (e.g., flat, sandy/silt):
Flat/silty on approach to the mountain; steep mountain side, silty/rocky
- e. Location of nearest human activity:
Trailers at base of Gable Mountain, NSTF on side of mountain.
- f. When will site preparation begin?
1987
- g. When will site operation end?
Unknown

2. STATUS OF PROJECT:

- | | <u>YES</u> | <u>NO</u> |
|--|-------------|-------------|
| a. Study Plan/Project Description available? | <u>X</u> | <u> </u> |
| b. Map available with scale and dimensions? | <u>X</u> | <u> </u> |
| c. Photographs available? | <u>X</u> | <u> </u> |
| d. Site activity partially completed?
Specify percentage of site activity completed:
<u>90% complete</u> | <u>X</u> | <u> </u> |
| f. Has site been staked? | <u> </u> | <u>X</u> |

3. AFFECTED ENVIRONMENT:

- a. Evidence of past disturbance?
 (If yes, describe:)
Water line will replace existing line; NSTF has been in position many years.

- | | YES | NO |
|--|-----|----|
| b. Size of area to be disturbed:
<u>3.2 km x 2 m (2 mi x 6 ft) water line: 5 x 143 m</u>
<u>(16 x 430 ft) walkway expansion.</u> | | |
| c. Size of area surveyed by BER Team:
<u>Same as 3.b.</u> | | |

4. AIR:

Will the proposed activity:

- | | | |
|---|----------|-----|
| a. result in any gaseous discharges to the environment?
<u>Some vehicle exhaust will be released</u>
<u>during excavation and movement of the trailers.</u> | <u>C</u> | ___ |
| b. result in any particulate releases to the environment?
<u>Some dust (particulates) will be disturbed as the water</u>
<u>line is excavated and replaced, and the trench is filled.</u> | <u>C</u> | ___ |
| c. result in impacts?
(If yes, specify mitigation:)
<u>The impacts from the small amount of exhaust will be very</u>
<u>minor, if any occur. The impacts of particulates will be</u>
<u>minor and localized and mitigated by periodically watering</u>
<u>the disturbed areas.</u> | <u>C</u> | ___ |

5. WATER:

Will the proposed activity:

- | | | |
|--|-----|----------|
| a. result in any liquid discharges to the environment? | ___ | <u>X</u> |
| b. alter streamflow rates? | ___ | <u>X</u> |
| c. release soluble solids to the environment? | ___ | <u>X</u> |
| d. intercept aquifers? | ___ | <u>X</u> |
| e. cause fluids/liquids to be stored on site
(gasoline, diesel, etc)? | ___ | <u>X</u> |
| f. cause sewage to be discharged to the environment? | ___ | <u>X</u> |
| g. cause impacts to the water? | ___ | <u>X</u> |
| h. result in impacts?
(if yes, specify mitigation:) | ___ | <u>X</u> |

6. LAND FACILITIES USE:

Will the proposed activity:

- | | | |
|--|-----|----------|
| a. conflict with any existing land use? | ___ | <u>X</u> |
| b. be located on a 100 or 500 year floodplain? | ___ | <u>X</u> |

	YES	NO
c. be located on wetlands?	___	<u>X</u>
d. generate a volume of solid waste for disposal: 1) hazardous, radioactive? 2) other? (specify:)	___	<u>X</u>
e. result in a potential for erosion? <u>Some soil erosion could occur along the excavated water line corridor unless the site is compacted and watered. The impact of soil erosion will not be significant.</u>	<u>C</u>	___
f. necessitate excavation? <u>The trench for the water line must be excavated temporarily for placement of the new water line. On Gable Mountain, some loose basalt must be excavated. No ecological impacts are anticipated.</u>	<u>C</u>	___
g. possibly impact land? Mitigation? (If yes, specify mitigation:)	___	<u>X</u>
h. require new utilities or modification to existing utilities? <u>Utilities and waste water holding tanks will be modified.</u>	<u>X</u>	___
7. NOISE:		
Will the proposed activity:		
a. increase noise levels? <u>Some short-term, localized increases in noise levels will occur. No impacts are anticipated.</u>	<u>C</u>	___
b. cause any noise impacts? (If yes, specify mitigation:)	___	<u>X</u>
8. CHEMICAL/RADIOLOGICAL:		
Will the proposed activity:		
a. require use of carcinogens, pesticides, or toxic substances?	___	<u>X</u>
b. increase offsite radiation dose?	___	<u>X</u>
9. CULTURAL RESOURCES:		
a. Has the site been surveyed for cultural resources? <u>See Cultural Resources Review page 10 of this report.</u>	<u>X</u>	___
b. Is there evidence of cultural, archaeological, paleontological, or religious sites? <u>See "Cultural Resources Review Form." page 10 of this report.</u>	<u>X</u>	___

- | | <u>YES</u> | <u>NO</u> |
|---|--------------|--------------|
| c. Does the site require further investigation?
<u>See "Cultural Resources Review Form," page 10 of this report.</u> | ___ | ___ <u>X</u> |
| d. Was the site cleared for previous activities?
(If so, when?) <u>April 23, 1987</u> . | ___ <u>X</u> | ___ |
| e. Was a determination made that this site cannot be disturbed?
(If so, when?) _____. | ___ | ___ <u>X</u> |
| 10. <u>BIOLOGICAL RESOURCES:</u> | | |
| a. Does the site contain the type habitat for threatened (T) and endangered (E) plants? | ___ | ___ <u>X</u> |
| b. Are T and E plant species present?
(If yes, which species?) _____. | ___ | ___ <u>X</u> |
| c. Does the site contain habitat that could support T, E, or candidate (C) animal species?
(If yes, which species?) _____. | ___ | ___ <u>X</u> |
| d. Is an onsite survey of T, E, and S species necessary? | ___ | ___ <u>X</u> |
| e. Are T, E, S, or candidate (C) species present?
(If yes which species?) _____. | ___ | ___ <u>X</u> |
| f. Will impacts occur to any of these species or their habitats? | ___ | ___ <u>X</u> |
| g. Can impacts be mitigated? | ___ | ___ |
| 11. <u>REGULATORY REVIEW:</u> | | |
| a. Has a regulatory review been completed on this site?
<u>See the "Regulatory Review" on page 8 of this report.</u> | ___ <u>X</u> | ___ |

(Signed): Robert J. Newell (Title): Task Leader (Date): Aug. 6, 1987

BER REGULATORY REVIEW FORM

Subject: Gable Mountain Activities
Date of Report: May 8, 1987
Site Visit or Documentation Review?: Site Visit
Date of Site Visit/Doc. Review: April 23, 1987
Location: Gable Mountain

Description: Planned activities include installing trailers on an existing gravel pad and replacing the current water line with a larger one.

Regulatory Compliance Checklist: See attached "Regulatory Compliance Checklist."

Considerations and Concerns: Gable Mountain has historic and traditional religious value for Native Americans residing in the region, since it has been a location for vision quests. For further discussion of the importance of Gable Mountain, refer to the "Cultural Resources Review Form" in this BER.

AIRFA: Federal agency consideration of traditional cultural locations and resources is primarily governed by the American Indian Religious Freedom Act of 1978 (AIRFA). The Act is a policy statement to protect Native American First Amendment rights to free exercise of religion. AIRFA required federal agencies, in the year following its enactment, to examine their policies in consultation with Native American traditional religious leaders to determine appropriate changes necessary in order to protect and preserve Native American religious cultural rights and practices (see Section 2 of the Act).

Although there is no consultation requirement within the Act itself, the courts have interpreted the Act as requiring consultation to ensure that federally supported projects or projects on federal lands do not infringe on the religious practices of Native Americans. In *Wilson v. Block* (1983), for example, the court stated that "an agency undertaking a land use project will be in compliance with AIRFA if in the decision-making process, it obtains and considers the views of Indian leaders." The report American Indian Religious Freedom Act: Guidance for Compliance by Federal Agencies, (Sharples and Salk 1985), should be consulted before undertaking consultation, as well as DOE's Environmental Compliance Reference Book: American Indian Religious Freedom Act (U.S. DOE 1984) and the American Indian Religious Freedom Act Report (Andrus 1979).

Free Exercise Clause: Consideration of the free exercise clause of the First Amendment is also a critical element in this analysis. As stated in *Crow v. Gullet* (1982), compliance with the requirements of AIRFA requires no more than compliance with the dictates of the First Amendment. To determine a violation of the First Amendment, the Supreme Court's two-part balancing test is used. First, it must be decided whether the governmental action in question unduly burdens an individual's free exercise of religion. Second, the restriction on this freedom of religion must be balanced against the importance of the government's interest in the action; i.e., whether the challenged action serves a compelling governmental interest. Even if the government's interest weighs heavier in the balance, the action is invalid if it can be achieved in a less restrictive manner (see *Wilson v. Block* 1983). In

Northwest Indian Cemetery Protective Association v. Peterson (1983, 1986), the Native American plaintiffs prevented the U.S. Forest Service from building a road by proving an infringement of First Amendment rights on free exercise of religion. [The court ruled that AIRFA itself was not violated because the Forest Service had commissioned studies of Indian religious beliefs and practices and had held hearings at which Indian representatives testified regarding the proposed road.]

ARPA: The Archaeological Resources Protection Act of 1979 specifies that consideration of AIRFA be a prerequisite to preparation of its implementing regulations (43 CFR 7). 43 CFR 7.5(c) states that "the Federal land manager shall insure that. . . any official duties which might result in harm to or destruction of any Indian tribal religious or cultural site, as determined by the Federal land manager, have been the subject of consideration under [43 CFR 7.7.]" 43 CFR 7.7 requires a Federal land manager such as DOE to send notice of the action described in the sentence above to the chief executive officer or other designated official of the Indian tribe; the Federal land manager may also notify any other Native American group that is not officially recognized as a tribe. For a Federal land manager to identify sites of religious or cultural importance, it must seek to identify all Indian tribes having aboriginal or historic ties to the lands under its jurisdiction and seek to determine, from the chief executive officer or other designated official of any such tribe, the location and nature of specific sites of religious or cultural importance [see 43 CFR 7.7(b)(1)]. Information on Indian religious or cultural sites may be withheld from the public under Section 9 of ARPA, Section 304 of NHPA, and 43 CFR 7.18. Agencies such as DOE may also contact non-tribal Native American groups with aboriginal or historic ties to public lands to obtain information on these sites. The regulations state further that the Federal land manager may enter into agreement with any Indian tribe or other Native American group for determining locations for which such a tribe or group wishes to receive notice. 49 Fed. Reg. 1020-1022 provides a discussion of and background for 43 CFR 7.7.

NHPA: The National Historic Preservation Act and its implementing regulations at 36 CFR 800 and 36 CFR 60 and 63 are also triggered by Gable Mountain activities. The Advisory Council on Historic Preservation has prepared a draft, "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review." which is proposed for use in applying the Section 106 process of the Act. As a property of traditional cultural value, Gable Mountain is eligible for the National Register of Historic Places because it may meet one or more of four criteria set forth for eligibility (see Cultural Resource Review Form, pages 11-13). If it is determined to be eligible under the process set forth in 36 CFR 800 and 36 CFR 60 and 63, then the effects of the proposed action must be considered. If effects will be adverse, alternatives to the action must be evaluated under consultation, and the Advisory Council on Historic Preservation must be given an opportunity to comment. Because a Programmatic Agreement is not in place to cover the Section 106 process for Hanford Site activities, compliance with Section 106 can be achieved by following the procedures set forth at 36 CFR 800.4, 800.5, and 800.6.

Conclusions: Because of the importance of Gable Mountain to local Native groups the protection afforded by AIRFA, the Constitution to freely practice Indian peoples' traditional religion, and the provisions of ARPA, consideration of their concerns through formal consultation is strongly recommended before any further Gable Mountain site characterization activities take place. In addition, the eligibility of

Gable Mountain for the National Register of Historic Places must be evaluated and the Section 106 process followed if it is determined that Gable Mountain is eligible for the National Register.

Literature Cited:

Advisory Council on Historic Preservation. 1985. "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review." Advisory Council draft, Washington, D.C.

Andrus, Cecil D., chairman. 1979. American Indian Religious Freedom Act Report. Federal Agencies Task Force, U.S. Department of Interior, Washington, D.C.

Crow v. Gullet, 541 F. Supp. 785 (DSCD), 1982.


Northwest Indian Cemetery Protective Association v. Peterson, 565 F. Supp. 586, 594-595 (ND Calif.), 1983; and 795 F.2d 688, 9th Cir., 1986.

Sharples, F. E. and M. S. Salk. 1985. The American Indian Religious Freedom Act: Guidance for Compliance by Federal Agencies. Oak Ridge National Laboratory, Oak Ridge, Tennessee.

U.S. DOE. 1984. Environmental Compliance Program Reference Book: American Indian Religious Freedom Act. DOE/PE-0065, Washington, D.C.

Wilson v. Block, 708 F. 2d 735 (DC Cir.), 1983.

Signed:



Susan E. King
Scientist

8/6/87
Date

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REGULATORY COMPLIANCE CHECKLIST

The following is a list of federal and state statutes and executive orders identified as being applicable or potentially applicable to any or all site characterization activities. The middle and right hand columns indicate the degree of applicability of each statute/executive order to the site characterization activity that is the subject of the BER.

SUBJECT: Gable Mountain Visit

<u>ACTS/EQs</u>	<u>MAY APPLY(a)</u>	<u>TRIGGERED(b)</u>
Clean Air		
Noise Control		
National Historic Preservation		X
American Indian Religious Freedom		X
Archaeological Resources Protection		X
Endangered Species		
Bald and Golden Eagle Protection		
Migratory Bird Treaty		
Federal Water Pollution Control		
Safe Drinking Water		
Floodplain/Wetlands		
RCRA		
CERCLA		
Toxic Substances Control		
Washington Clean Air		
General Regulation 80-7 (County Air)		
Washington Noise Control		
Washington Clean Water		
Washington Safe Drinking Water		
Washington Hazardous Waste		
Washington Solid Waste		
Other		
Other		

- (a) The applicability of the statute/executive order to this site characterization activity was examined in detail before it was determined that no action was required for compliance.
- (b) Requirements of the statute/executive order are triggered by this site characterization activity and are discussed in the text preceding this checklist.

BER87-004
BER CULTURAL RESOURCES REVIEW FORM

Subject: Gable Mountain Activities

Date of Report: June 1, 1987

Location: 600-area; Gable Mountain

Cultural Resources Personnel: J. C. Chatters, Archaeology; S. E. King, Regulatory.

Date of Literature Review: April 20, 1987 and May 15 through 27, 1987

List of Literature Reviewed: Benedict 1923; National Register of Historic Places; Ray 1932, 1939; Relander 1956; Rice 1986; Schuster 1975.

Survey Techniques Employed: See "BWIP Procedures for Cultural Resource Reviews" in BER87-001 (page 12).

Cultural Resources Observed: No artifacts were observed in the trailer pad area or along the proposed water line. However, Relander (1956) identifies Gable Mountain as "one of three principal places along a hundred-mile stretch of river where children were sent on their spirit quests" (p.305). As such, the mountain is a historic site.

Cultural Resource Potentials: The construction area has already been disturbed and therefore, lacks potential for paleontological materials. Because the substrate is basalt bedrock, it is unlikely that paleontological materials might be uncovered. Rock cairns, however, are present in the vicinity and represent prehistoric Native American religious activity. These cairns could potentially yield cultural resource information if they are not disturbed further. Gable Mountain has religious importance to present day Native Americans and the mountain has the potential to be listed on the National Register of Historic Places.

Evaluation of Observed and Potential Cultural Resources: Federal Regulation 36 CFR 60.4 list the following four criteria, any one of which a district, site, structure or object must meet, to be eligible for the National Register of Historic Places:

- a. be associated with events that have made a significant contribution to the broad patterns of history,
- b. be associated with the lives of persons significant in our past,
- c. embody the distinctive characteristics of a type, period or method of construction, or represent the work of a master, or possess high artistic values, or represent a significant and distinguishable entity whose components may lack individual distinction,
- d..have yielded or be likely to yield information important in prehistory or history.

A district, site, structure or object must "possess integrity of location, design, setting, materials, workmanship, feeling, and association."

Properties used primarily for religious purposes are ordinarily considered to be ineligible unless they derive their primary significance from their historical importance.

Gable Mountain has been identified by Relander as Nooksiah (otter), one of the principal sites of spirit quests by Indian children. This fact gives it historic importance. Anthropologists' accounts of the spirit quest among North American Indians identify it as a central part of the individualistic, animistic religion of the Columbia Plateau peoples (Ray 1936, 1939; Benedict 1923). Prepubescent children would make one or more overnight quests to places believed to possess strong spirit power, usually high points of land, selected locations along rivers, or remote spots of various kinds. There they would fast, go without water and sleep, and remain constantly active throughout the night. Activity might consist of singing, dancing, or piling of rocks, which served as a monument of the quest. During the night, a spirit might appear in a vision, offering a life-long partnership with the questing child. It might also give the child a song and/or a dance that was the child's alone to perform. Several spirit partners might be obtained by subsequent quests throughout the person's life. Spirit partners were thought to effect the successes and failures of an individual, and to have a profound role in determining his or her personality. During the winter religious festivals, each person would perform the song and dance given by the spirit partner. The partner would also be called upon for aid when its powers might be appropriate to an occasion of need. According to Schuster (1975), the spirit quest is still a part of religious life among the Yakima people, many of whom trace their ancestry to the Hanford Reach of the Columbia River. It is probably also practiced by the Wanapum of Priest Rapids, who adhere to traditional culture at least as strongly as the most traditional Yakimas.

Evidence for use of Gable Mountain as a spirit quest site has been found by Rice (1986), who reported finding rock piles on high points around the NSTF and elsewhere on Gable Mountain (archaeological sites 45 BN 348, 340, and 350). Lichen growth on rocks in those piles indicates that some of the piles were made centuries ago. Because high points were often used for spirit quest vigils, and rock piling was a common part of the vigil, I conclude that Gable Mountain is a site of former religious importance to the Indian people who inhabited the Columbia River north and east of the mountain. The extent of lichen growth on rock piles demonstrates that religious use of Gable Mountain predates the 19th century.

Gable Mountain is eligible for the National Register of Historic Places because of its long use as a site of spirit quests by Indian people, and because it has been identified as one of the most important places for this activity. The applicable criterion is (a) an association with events that have influenced broad patterns of history. In the world view of Indian people, all events of peoples' lives were in some way affected by the spirit partner obtained on vision quests. Hence, actions of prominent people were all in some way influenced by their quests. The rock piles and other monuments on the mountain may be of scientific value as well. When means for determining the age of lichens (lichenometry) on low-elevation rocks is eventually developed, we may gain some understanding of the age of the spirit quest and the associated religion through a study of the rock pile monuments. Therefore, the mountain might be considered to be an historic district consisting of numerous vision quest "sites" under criterion (d).

The argument could be made that the integrity of Gable Mountain - the historic site of religious activity - may be seen as compromised by

construction of the NSTF. A feeling of remoteness was one factor in the mountain's spiritual importance, but it has already been disturbed by construction activity and placement of office and laboratory facilities. However, the area disturbed is small compared to the mountain's size, and the mountain remains isolated from most human activity. I conclude that, for the most part, the mountain retains its integrity.

Effect of Activities on Cultural Properties: Improvement of the water line to NSTF facilities will not alter the existing condition of the mountain or the spirit quest monuments found there. Movement of additional trailers onto the mountain, and especially the addition of a visitor's center, will expand the non-Indian secular activity on a property at least partially eligible for inclusion in the National Register of Historic Places because of its general remoteness from such activity. The planned activities will bring more of the public into proximity of known spirit quest monuments and may have the secondary effect of vandalism to some monuments. Therefore, I find that the proposed undertaking may have an adverse effect on the historic property.

Additional Issues: At a May 14, 1987, meeting (called by K. V. Clarke of DOE-RL to discuss development of a boat launch at Vernita) attended by representatives of the Yakima and Colville Tribes and the Wanapum People, I asked how the Indian people felt about Gable Mountain. Hazel Umtouch of the Yakimas stated that her sister, the late Mrs. Rex Buck of the Priest Rapids Wanapum, had been very upset when the holes were dug in Gable Mountain. The action was seen as a desecration of a very sacred place. The descendants of Mrs. Buck, and other Wanapum elders and their descendants still hold the mountain to be sacred, even though they are no longer allowed to use it for the spirit quest. Therefore, further disturbance of the mountain, especially the image of permanence that the expansion of the trailer complex at the NSTF represents, is likely to be seen as further desecration of a place that is important to the continuing practice of the traditional Indian religion. The American Indian Religious Freedom Act of 1978 affirms that the free practice of traditional religions, as guaranteed in the First Amendment to the Constitution of the United States, applies to Indian people as well as other citizens. The Indians may thus argue that the increased activity at Gable Mountain will destroy its spiritual value, making it unsuitable for spirit quests even when Indians are again granted access to it. This could be construed as interference with the free practice of their religion and a violation of their constitutional rights.

Conclusions and Recommendations: Expansion of facilities at the NSTF on Gable Mountain has the potential for an adverse effect on the sacred mountain called Nooksiah by the Wanapum people. The development should not go forward without consultation with all interested Indian tribes and peoples, and a full consideration of their interests.

Prepared By: Robert L. Newell for J.C. Chatters Date Aug. 6, 1987
James C. Chatters, Ph.D.
Senior Research Scientist.

Literature Cited:

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- Ray, V. F. 1932. "The Sanpoil and Nespelem: Salishan Peoples of Northeastern Washington." University of Washington Publications in Anthropology, Vol 5, Seattle, Washington.
- Ray, V. F. 1939. Cultural Relations in the Plateau of Northwestern America. Publications of the Frederick Webb Hodge Anniversary Publication Fund, Vol 3, The Southwest Museum, Los Angeles, California.
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