Greater Than Class C Radioactive Waste Environmental Impact Statement

Pueblo Views on Environmental Resource Areas

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1.1 Climate

The Pueblo people, having lived since the beginning of time in the region of the proposed GTCC waste disposal site, are concerned about meteorological climate shifts occurring over hundreds of years and longer term climate changes occurring over thousands of years. Such shifts impact vegetation. During dryer periods vegetation burns increase and post-burn erosion is accelerated. The Cerro Grande fire (Grieggs, Ramos, and Percy 2001) increased post-fire storms' runoff flows in some drainages more than 1,000 times the pre-fire levels (United States Department of Energy [DOE] 2008: 4-59). These higher runoff flows increased erosion and moved radioactive and hazardous materials downstream towards the Pueblo people.

During warmer periods, more intense rainfall episodes occur and less snow falls in winter, thus increasing erosion. Tree ring data document shifts in annual rainfall between 1523 and today, with a rainfall high in 1597 of 40 inches to a low in 1685 of 2.4 inches (Sean Rev 4.0: 2008 2-12).

During the Holocene, major shifts occurred in this region, and the GTCC disposal is to be evaluated for a duration of 10,000 years. These climate shifts are both culturally important to the Pueblo people who conduct ceremonies to balance climate and pertinent to the consideration of GTCC proposal.

1.2 Existing Air Emissions

Contaminated air emissions either from fugitive dust, violent storms, dust devils, emission stacks, bomb testing, burn pits, or from the Cerro Grande fire have spread to surrounding Pueblo lands and communities. A Santa Clara Pueblo wind monitor meteorological station recorded a wind of 70 miles per hour. Dust devils have been recorded by LANL at 73 miles per hour. Santa Clara, Pueblo de San Ildefonso, Pueblo de Cochiti, and Jemez perceive that they have received contaminated ash and air from the Cerro Grande fire, from more than 110 historic and active LANL emission stacks, and bomb testing detonations. Nambe, Pojoaque, and the surrounding Pueblos perceive that they too received contaminated ash from the Cerro Grande fire. The contaminations from these events exposed natural resource users ranging from hunters of animals to gatherers of clay for pots. Even normal Pueblo residents were exposed in many ways from farming to outdoor activities to everyday life.

The Pueblo de Cochiti is situated within Sandoval County, and emissions rates here were not compared in the GTCC to emission rates of LANL. The Pueblo de Cochiti is located south of LANL and adjacent to the PSD [Prevention of Significant Deterioration] Class I Bandelier National Monument. The Pueblo de Cochiti could thus be considered a PSD Class I area as well and all emissions pose a threat to this classification.

All the Accord Pueblos (Pueblo de San Ildefonso, Pueblo de Cochiti, Santa Clara, and Jemez Pueblo) are currently conducting independent studies of air emissions from LANL.

These studies have been ongoing for about ten years. Some Pueblos have their findings evaluated by independent laboratories. These studies are monitoring tritium, plutonium, uranium, americium, and other radionuclides and metals. Some of the studies have documented contaminated air emissions on Pueblo lands.

1.3 Existing Noise Environment

The Sacred Area is currently monitored for noise by Pueblo de San Ildefonso. Noise, which from a Pueblo perspective is an unnatural sound, does disturb ceremony and the place itself. Currently non-Indian voices, machinery, and processing equipment have been recorded by Pueblo de San Ildefonso monitors as coming from Area G to the Sacred Area.

1.4 Geology

The Pueblo people are aware of the occurrence of major earthquakes in the GTCC study area (up to 2000 have been recorded in recent times). These cause vertical displacements, large fissures, and small fractures. Water seeps into these fissures and plant roots follow them to great depths (up to 66 feet). Pueblo people believe that plant roots will eventually penetrate the GTCC facility.

1.5 Minerals and Energy Resources

The Pueblo people who visited the proposed GTCC disposal site note the likelihood of traditionally used minerals occurring there. They assess that this is a medium to high probability. There is a need for a cultural mineral assessment and study to identify the existence of minerals of cultural significance and use.

Although there is no current Pueblo ethnogeology studies for the LANL, one was recently developed for Bandelier National Monument (Stoffle et al. 2007). That study, which was approved by the participating pueblos, documented that 96 geological resources were found to have specific uses by Pueblo people, which is estimated to be the bulk of the occurring minerals in Bandelier NM. The following are the ten most frequently cited mineral resources, presented in order of frequency of reference. Included also is the number of pueblos that were documented to have used the named resource (1) Clay 17 times mentioned for 7 pueblos; (2) Turquoise 15 times mentioned for 7 pueblos; (3) Basalt 15 times mentioned for 5 pueblos; (4) Obsidian 9 times mentioned for 4 pueblos; (5) Gypsum 8 times mentioned for 5 pueblos; (6) Rock Crystal 8 times mentioned for 5 pueblos; (7) Salt 7 times mentioned for 4 pueblos; (8) Mica 6 times mentioned for 5 pueblos; (9) Sandstone 6 times mentioned for 5 pueblos; and (10) Hematite 6 times mentioned for 4 pueblos. Just as there are certain minerals that are more frequently documented, certain pueblos were more often the subject of observations and ethnographies (Stoffle et al. 2007: 33).

1.6 Surface Water

Pueblo people know that drainages in LANL flow during major runoff and storm events. These flows, though at times low in volume, have a potential to reach the Rio Grande and lower water bodies. In 1996, the Pueblo of Cochiti conducted a cooperative sediment study with LANL and the USGS in which Pre-1960s Legacy Waste was identified using the Thermal Ionization Mass Spectroscopy (TIMS) method. This Pre-1960s Legacy Waste has been recorded on the up-river portion of the Cochiti Reservoir, which is on the Rio Grande as it passes through the Cochiti Reservation.

There exists high potential for continuing pollution flows as indicated in the GTCC text above, and now the Cerro Grande fire has increased the potential for constituent movement as indicated in the Site-Wide EIS (DOE 2008: 4-59, 4-60). Evidence of radioactivity and hazardous waste (PCBs) movement from LANL has led to fish consumption warnings on eating fish from the Rio Grande.

1.7 Groundwater

Pueblo people know that extensive work has been completed to map and determine flow rates, direction, and quality of groundwater systems. There are independent studies published which challenge these findings. These other studies maintain that monitoring at sites is inadequate and that the drilling practices influence the results (see Bob Gilkeson Reports).

Santa Clara Pueblo is concerned that their groundwater is being contaminated by LANL – especially from TA 54 waste deposits. Even though Santa Clara Pueblo is upstream when only surface water is considered, known faults between LANL and SCP are suspected to connect reservation groundwater and TA 54 wastes in LANL groundwater. Current investigations by Santa Clara Pueblo science teams and funded by the Pueblo are on-going to determine if Santa Clara Pueblo groundwater is connected through water bearing faults.

1.8 Human Health

Standard calculations of human heath exposure as used for the General Public are not applicable to Pueblo populations. The concept General Public is an EPA term that is a generalization that derives from studies of average adult males. Residency time for the General Public tends to be a short period of an individual’s lifetime and exposure is voluntary. Pueblo people live here in their Sacred Home Lands for their entire lives and will continue to reside here forever.

Pueblo people use their resources differently than average US citizens so standard dosing rates do not apply. For ceremonial purposes, for example, water is consumed directly from surface water sources and natural springs. Potters, for example, have direct and intimate contact with stream and surface clay deposits. Natural pigment paints, for example, are placed on people's bodies and kept there through long periods of time during which strenuous physical activities opens the pores.

1.9 Ecology

Pueblo People know that they have many traditional plants and animals located on and near to the GTCC proposal area. During a brief visit to the proposed GTCC site, Pueblo EIS writers identified traditional use plants, which include medicinal, ceremonial, and domestic use plants. These plants were identified in a brief period and it was noted that many plants could be identified were a full ethnobotany of the site to be conducted. During this site visit the Pueblo EIS writers identified the presence of traditional animals, but noted that more could easily be identified during a full ethnozoological study.

While a full list of the traditional use plants was not available at the time of this analysis, a recent study conducted on the adjacent Bandelier National Monument identified 205 Pueblo use plants there (Stoffle et al. 2007). These use plants represent 59% of the known plants on the official plant inventory of Bandelier.

A Pueblo Writers' GTCC site visit and a draft LANL LLRW study for Area G documented the presence of the following plants:

Plants From LLRW Areas	Listed in Area G LLRW Study	Observed by Pueblo Writer's Group
Blue Grama (*Bouteloua gracilis*)	X	P
Indian Rice Grass (*Oryzopsis hymenoides*)		P
Cutleaf evening primrose (*Oenothera caespitosa*	X	
Mullein Amaranth (*Verbascum thapsus*)	X	P
Indian Paintbrush (*Castilleja sp.*)		P
4-O'clock (*Mirabilis jalapa*)		P
Narrowleaf Yucca (*Yucca angustissima*)	X	P
Penstemon spp.		P
Prickly Pear (*Opuntia polyacantha*)	X	P
Small Barrel (*Sclerocactus*)		P
Sunflower (*Helianthus petiolaris*)	X	P
Apache Plume (*Fallugia paradoxa*)	X	P
Big Sage (*Artemisia tridentate*)	X	P
Chamisa (*Chrysothamnus nauseosus*)	X	P

Four-wing Saltbush (*Atriplex canescens*)	X	P
Mountain Mahogany (*Cercocarpus montanus*)	X	
New Mexico Locust (*Robinia neomexicana*)	X	
Oak (*Quercus spp*.)	X	
Snakeweed (*Gutierresia sarthrae*)	X	
Squawberry (*Rhus trilobata*)	X	
Wax Currant (*Ribes cereum*)	X	
Wolfberry (*Lycium barbarum*)		P
One-seed Juniper(*Juniperus monosperma*)	X	P
Pinon Pine (*Pinus edulis*)	X	P
Ponderosa Pine (*Pinus ponderosa*)	X	P

While a full list of the traditional use animals was not available at the time of this analysis, a recent study conducted on the adjacent Bandelier National Monument identified 76 Pueblo use animals there (Stoffle et al. 2007). The use animals represent 76% of the animals on the official animal inventory.

A Pueblo GTCC site visit and a LANL LLRW study for Area G documented the presence of the following animals:

Deer
Elk
Lizards
Harvester Ants
Rattlesnake
Cicadas
Mocking Bird
Pocket Mice and Kangaroo Rats
Pocket Gophers
Chipmunks and Ground Squirrels

Pueblo people note that LANL intends to use cover plants such as grasses on disposal pits at closure. These reseeding efforts have caused the intrusion of non-Native plants as well as the intended stabilization grasses. This is a cultural violation because the artificial intrusion of plant seed not normally found in an area is inappropriate. In addition, while grasses are the initial reseeding plants, other plants, trees and woody plants will soon establish in the soft pit closure soils putting deep roots into the disturbed subsoil.

1.10 Environnemental Justice

As Indian peoples culturally affiliated with land currently occupied by LANL, the Pueblo people would like to expand the definition of Environmental Justice so that it reflects the unique burdens borne by them. This definition is defined more fully below.

Pueblo people and their lands have been encroached upon by Europeans since the 1500s. During this time they have experienced loss of control over many aspects of their lives including (1) loss of traditional lands, (2) damage to Sacred Home Lands, (3) negative health effects due to European diseases and shifting diet, and (4) lack of access to traditional places. Negative encroachments that occurred during the Spanish period were continued after 1849 under the United States of America's federal government. The removal of lands for the creation of LANL in 1942 were a major event causing great damage to Pueblo peoples. Resulting pollution to the natural environment and ground disturbances from LANL activities constitute a base-line of negative Environmental Justice impacts. The GTCC proposal needs to be assessed in terms how it would continue these Environmental Justice impacts and thus further increase the differential emotional, health, and cultural burdens borne by the Pueblo peoples.

The Congress of the United States recognized this violation of their human, cultural, and national rights when the American Indian Religious Freedom Act (AIRFA) was passed in 1978. In the AIRFA legislation Congress told all Federal agencies to submit plans which would assure they would no longer violate the religious freedom of American Indian peoples (Stoffle et al. 1990). Subsequent legislation like the Native American Graves Protection and Repatriation Act (NAGPRA) (1990) and Executive Order 13007 – Sacred Sites Access (1996) have further defined their rights to Sacred Home Lands and traditional resources. The Federal Government also has a Trust Responsibility to American Indian peoples which is recognized in the DOE American and Alaska Native policy (http://www.em.doe.gov/pages/emhome.aspx). Environmental Justice is one point of analysis where these concerns can be expressed by Pueblo peoples and the obligations addressed by Federal Agencies during the NEPA EIS process.

Pueblo people believe that their health has been adversely affected by LANL operations including different types of cancers. These concerns were publicly recorded in videos produced with Closing the Circle grants provided by the National Park Service and the DOE (Pueblo de San Ildefonso 2000; Santa Clara 2001). Documentation of these adverse health affects is difficult because post-mortem analysis is not normal due to cultural rules regarding the treatment of the deceased and burial practices.

1.11 Land Use

There are two major power transmission lines, the Norton and Reeves Power lines, which exist on both mesas that are considered by the proposed GTCC (see DOE 2008: 4-136, 4-137). One line goes through GTCC Zone 6 and the other through GTCC North Side and North Side Expanded. These major district power lines occupy the centers of both mesas and greatly reduce the potential areas of the GTCC. Along both lines are a series of

Pueblo archaeology sites, which are currently signed as restricted access areas protected under the National Historic Protection Act.

1.12 Transportation

Pueblo people note that all waste shipments move by highway. There are no local railroads. Pueblo people believe that GTCC waste shipments will adversely impact natural resources, reservation communities, tribal administration activities, public schools, day schools, and businesses located along Highway 502 and Highway 84/285.

The Pueblo of Nambe is located on Highway 84/285 between the Pueblos of Pojoaque and Tesuque. The Pueblo of Nambe is located on the Rio Nambe, which joins the Rio Grande a few miles downstream. The Rio Nambe is the major water source for the Pueblo. Nambe Falls is on the reservation is an eco-tourism destination. Also on the reservation is Nambe Lake, which is used for irrigation of fields (crops) and recreation. Nambe has established several businesses on Highway 84/285, such as the Nambe Pueblo Development Corporation, Nambe Falls Travel Center, Hi-Tech, and many more businesses are planned for this location. New businesses include a water bottling factory, a housing complex, and solar and wind energy projects.

The Pueblo of Nambe raises the issue of security. The Pueblo government wants to know when radioactive waste is being transported past the reservation lands. We have a “need to know” and this information should be provided to appropriate tribal authorities such as First Responders and Emergency Managers. The tribes with Indian Land on transportation routes should be funded by the DOE to train their own radiation monitor teams, to maintain capability for their own safety and to protect sovereign immunity of Native American Tribes as independent Nations within the United States. This would enable tribes to be effective participants in handling hazards and threats as mandated by US. Department of Homeland Security in the “Metrics for Tribes” to be compliant with NIMS. Tribes should be able to participate in the preparations of waste materials for transportation at DOE sites. This participation/observation would give Tribes confidence that proper packing techniques and guidelines are adhered to. Currently Tribes are expected to “trust” that State and Federal authorities are doing this phase properly. The Indian people will feel more comfortable if we have some role in observing the process/procedures particularly if our observers are properly trained to understand the scientific reasons associated with packaging methodology.

The Pueblo of Nambe wants to monitor the transportation of GTCC materials in the same way that transuranic waste is monitored on its route from LANL to WIPP site at Carlsbad.

The Pueblo of Santa Clara is traversed by NM 30. Near this road are tribal residential areas, tribal businesses, schools, and economic developments. This highway is not an alternate route for radioactive waste hauling. A violation of this rule occurred in 2006 when three semi-trailer trucks loaded with radioactive soils from LANL were seen using NM30 as a short-cut route (they should have remained on NM 502) Drivers had disregarded tribal regulations. A tribal representative caught up with them nearby and recorded the violation.

Other Pueblo people have business and tribal resources along potential transportation routes. The Pueblo de San Ildefonso, for example, is concerned about radioactive waste transportation along Highway 502. The Totavi Business Plaza, is an area that was traditionally occupied, and is now a restaurant and gas station and may be a location for new tribal housing. The Pueblo de San Ildefonso youth attend a Day School, a District High School, Middle School, and Elementary Schools along 502. Pojoaque has a business park and two gas stations along 502 and 84/285 as well as their youth attend these schools.

1.13 Cultural Resources

Pueblo oral histories document that they have lived in and used the entire area of LANL including the GTCC proposed site since the beginning of time. Because of this Pueblo people are the descendants of the people who have lived here throughout time and included time periods referred by LANL archaeologists by the terms (1) Paleo-Indian, (2) Archaic, (3) Ancestral Pueblo, (4) American Indian, and (5) Federal Scientific Laboratory (See DOE 2008). Pueblo people lived in the area before the Ancestral Pueblo period, which is dated at 1600AD. Pueblo people continue to know about and value lands, natural resources, and archaeological materials located on LANL. Pueblo people continue to desire and have a culturally important role and responsibilities in the management of all of these traditional lands.

Recent cultural resource surveys have been conducted on LANL, which have identified some sites that were not identified when LANL was established after 1943. Pueblo people believe that these sites are connected with other much larger sites that were destroyed when the LANL facility was built and operated. The Pueblo people express concern that many early LANL developments destroyed culturally significant sites and that no effort has been made to conduct ceremonies that may alleviate the violations association with site destruction.

A known Sacred Area, primarily identified with Pueblo de San Ildefonso, is located on the next mesa to the north of the proposed GTCC waste site. It is spiritually connected to the surrounding area and is not bounded any federal boundaries. It is recognized as a Sacred Area on old USGS quads. The Sacred Area is continually monitored by Pueblo de San Ildefonso to constantly check on its cultural integrity. It has visual, auditory, and spiritual dimensions. Pueblo de San Ildefonso air quality program consistently monitors for tritium releases, which derive from nearby area G on TA 54 on LANL. Winds blow across this area from the Southwest from LANL on to the Sacred Area. The Cerro Grande fire brought ash debris which contained radionuclides to the Sacred Area. The Sacred Area is thus believed to have been contaminated by the ash from Cerro Grande fire. Dust contaminated from ongoing operations from area G has blown into the Sacred Area.

Although four American Indian pueblos, called by LANL the Accord Tribes: Santa Clara Pueblo, Pueblo de San Ildefonso, Jemez Pueblo, and Pueblo de Cochiti have been singled out during the GTCC consultation process as being both nearby and culturally connected with LANL, there is a widely recognized undestanding that other American Indian tribes are also culturally connected with LANL. These include but are not limited to (1) all 8 northern pueblos including San Juan O'Hkayowingee, Nambe O-weenge, Pojoaque, Picuris; (2) Jicarilla Apache; (3) southern Pueblos like Santo Domingo; and (4) western pueblos like Zuni and Hopi. Important LANL actions like the GTCC EIS undergoing a major analysis should include all the culturally connected (affiliated) American Indian tribes.

The LANL NAGPRA consultation report includes the following statement "It is noted that since around 1994, LANL has consistently consulted with five tribes on issues relating to cultural resources management, or at least have informed them of proposed construction projects and other issues surrounding cultural resources management at LANL." These include the "Accord Pueblos" of San Ildefonso, Santa Clara, Cochiti, and Jemez, each of which has signed agreements with LANL, along with the Mescalero Apache Tribe. In addition, the Pueblo of Acoma and the Jicarilla Apache Nation have been recognized as having an active interest in cultural resources management at LANL. A draft version of that NAGPRA report was subsequently also sent in January 2002 to all New Mexico Pueblos and to the Pueblos of Hopi in Arizona and Ysleta del Sur in Texas, as well as to the Jicarilla Apache Nation, the Mescalero Apache Tribe, the Navajo Nation, and the Ute Mountain and Southern Ute Tribes. The pueblo writers find the patterns of consultation by LANL to be confusing and not clearly grounded in a formal policy based on an agreed to Cultural Affiliation study.

Meaning of Artifacts, Places, and Resources – There is a general pueblo concern for pre-agricultural period Indian artifacts and the places where they were left. These include the role of ceremony itself as an act of sanctifying places, such as has been conducted and occurred near Sacred Area over the past thousands of years. Pueblo people believe they have been in the area since the beginning of time. This connection back in time thus connects them to all places, artifacts, and resources in the area.

1.14 Waste Management

The Pueblo people would like to point out a direct conflict in current LANL policy and the GTCC proposal. Today LANL is officially remediating contaminated areas. These actions result in the waste being moved to new sites such as WIPP. Some of this may be transported past Pueblo communities and economic business along transportation routes. LANL has already agreed to remove radioactive waste from Area G to WIPP. Currently LANL is shipping most kinds of radioactive and TRU waste off-site (DOE 2008: 4-160). This current LANL policy is in conflict with the GTCC proposal, which would place radioactive waste and TRU waste on LANL and near Area G. In addition, the Pueblos along the transportation routes will now be exposed twice – once to current LANL waste leaving for elsewhere like the WIPP site, and secondly to new GTCC waste shipments that are arriving from elsewhere.

The Pueblo people note that one of the potential GTCC sites, indicated as Zone 4, that is being considered in the EIS appears to have been withdrawn (June 2009) from consideration for GTCC waste because LANL is continuing to dispose of LLRW waste there (DOE 2008: 4-151). This is LLRW that has been or will be produced by LANL. These additional LANL wastes add to perceived contamination risks by the Pueblo people.

The Pueblo people note that the potential site for the GTCC waste disposal is already leaking radioactive contaminants around the perimeter of Area G and DARHT (DOE 2008: 4-32). GTCC waste could only increase the contamination of this area and add to the off-site flow of contaminants.

There is a known Sacred Area on the next ridge next to the existing LANL Area G radioactive waste isolation facility and also across from the proposed GTCC site. This Sacred Area is spiritually connected to the surrounding area and is not bounded any federal boundaries (it is even recognized as a sacred area on old USGS quads). Area is constantly monitored by Pueblo de San Ildefonso to check on its integrity. The Sacred Area has visual, auditory dimension, which are consistently monitoring for tritium from nearby areas. Winds blow across this area. The Cerro Grande fire brought ash debris, which contained radionuclides to the Sacred Area, thus the area is believed to have been contaminated by the ash from Cerro Grande fire. Radioactive Dust has blown away from Area G and has been recorded near Sacred Area. The Pueblo de San Ildefonso and other pueblo people believe that locating a GTCC facility in this area will further diminish the spiritual integrity of the Sacred Area.

Radioactivity studies using the TIMS (Thermo Ionization Mass Spectrometry) method have been fingerprinted and thus identified the source (1996) of radioactivity found in the sediments of Cochiti Reservoir as coming from LANL. This is a major concern for the Cochiti people. Storm and snow run off bring LANL radioactivity downstream to places where clay is deposited. There has even been a 100-year runoff event since the Cerro Grande fire. Automated recorders have documented radioactivity being recently brought down as far as the Pueblo de San Ildefonso. Jemez Pueblo potters also express concerns they these radioactive movement will impact them when they dig through these deposits while collecting clay for pottery and minerals for other uses.

1.15 Cumulative Impacts from the GTCC Proposed Action at LANL

Pueblo people express a concern that negative *stigmas* have been attached and will continue to be attached to their Sacred Home Lands, the natural resources from these lands, their businesses, and even themselves. The concept of having something, some place, or some people stigmatized is well documented in the NEPA-based literature (Grieggs, Ramos, and Pearcy 2001; Gregory, Flynn, and Slovic 1995; Messer et al. 2006; Metz 1994; Slovic, Flynn, and Gregory 1994). Projects having a significant potential for causing harm are recognizing as having the potential of attaching negative evaluations to the places, people, and resources near where they are located. This has been especially true of hazardous and radioactivity related projects.

The Pueblo people believe that the presence and activities of LANL has caused a variety of negative stigmas, which Pueblo people constantly attempt to address. All of the Accord Pueblos received Federal Closing the Circle grants to both document and address tribal concerns about what LANL has caused. Both NPS and DOE funds were provided to the Accord Pueblos to videotape oral histories regarding what impacts Indian people perceive that the establishment and operation of LANL have had on traditional environmental uses, cultural activities, and spiritual life (http://www.nps.gov/history/hps/HPG/Tribal/index.htm). One set of these impacts can be termed *stigmas*.

Since 1943, when LANL was established, these former pristine Pueblo lands have been disturbed and polluted. This process began immediately during the development of the atomic bomb when sub-critical explosions and radioactive materials processing released radioactivity and mixed wastes. During this period waste disposal was weakly regulated with many disposal sites being poorly documented and contained. The Center for Disease Control is currently reconstructing waste releases during this early period of LANL operations in order to determine whether or not a Dose Reconstruction Study should be formally conducted for LANL (http://www.lahdra.org). Public perceptions of the LANL area as being polluted have grown through time. Recently studies have added to rather than reduced this perception.

Pueblo people document existing and potential kinds of stigmas. Some Pueblos sponsor elk hunting for fundraisers. Recent newspaper discussions of radioactivity being present in area plants, water, and animals have caused, according to Pueblo accounts, reduced participation in such hunts. One tribal fishing lake was identified in a newspaper account as having radioactive fish, which greatly reduced fishing at that lake. Food pollution fears are widely documented. Tribal members also express concerns about using animals. Many Pueblos are moving towards commercial sales of garden products, which are marketed as local Indian-produced organic products. Concerns were expressed that were contaminated clay to be used by a Pueblo potter and the pot subsequently found to be contaminated that this event could greatly reduce all area pottery sales. Other Pueblo people with commercial businesses along highways are concerned that radioactive waste transportation accidents could reduce customer’s willingness to stop at tribal businesses. Even Pueblo people themselves believe that there are polluted areas which they currently not do not visit because of their concern for contamination.

Pueblo people believe that the existing background of awareness of contamination would be increased were the public to become aware that GTCC wastes were being transported to and deposited at LANL.

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