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**Pacific Northwest  
National Laboratory**

Operated by Battelle for the  
U.S. Department of Energy

**U.S. Department of Energy's Hanford  
Cultural Resources Laboratory Oral  
History and Ethnography Task Annual  
Report**

E. L. Prendergast

July 2003



Prepared for the U.S. Department of Energy  
under Contract DE-AC06-76RL01830

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**U.S. Department of Energy's  
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Oral History and Ethnography Task  
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Pacific Northwest National Laboratory  
Richland, Washington 99352

## Summary

This report summarizes the work completed by U.S. Department of Energy Hanford Cultural Resource Laboratory's (HCRL) Oral History and Ethnography Task through fiscal year 2002. Completed by the Pacific Northwest National Laboratory, this work was designed to collect focused, systematic, and formal oral histories to help identify and evaluate historic properties at the Hanford Site, which has a history stretching from prehistoric times to the atomic age. This task has become imperative as the people who contributed to Hanford's history age and pass away.

The information gained by the oral histories is essential to the U.S. Department of Energy Richland Operations Office's (DOE-RL) Hanford Cultural and Historical Resources Program. This program supports the Department's National Historic Preservation Act responsibilities as Site staff work to end the environmental legacy from plutonium production and other activities.

In addition to summarizing the work performed by the task, the report lists specific recommendations regarding future and ongoing work:

- More individuals related to Hanford's history should be identified and interviewed.
- The HCRL should work with the community and interest groups and employ their help in collecting oral histories.
- Data should continue to be compiled in annual reports so that they are available to DOE-RL decision makers and the public.
- Data should be compiled into a multi-media format and made available on appropriate U.S. Department of Energy Web sites.
- The HCRL should donate released tapes and transcripts over the next 5 to 10 years to an appropriate archive where the interviews can be utilized by the public as the HCRL archives are not set up to facilitate this.

## **Acknowledgments**

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# Contents

Summary .....	iii
Acknowledgments.....	v
Acronym List .....	ix
1.0 Introduction.....	1
1.1 Task Background and Purpose .....	1
1.2 Goals of the Oral History and Ethnography Task .....	2
1.3 Role of Human Subjects Compliance.....	3
1.4 Methods.....	5
1.4.1 Audio and/or Video Recorded Interviews.....	6
1.4.2 Community Transect Walks/Site Visits .....	6
2.0 HCRL Oral History and Ethnography Interview Inventory .....	6
2.1 Interviews Conducted Between 1987 and 1999 .....	7
2.1.1 Early Settlers and Farming Related Interviews .....	7
2.1.2 Native American Interviews.....	8
2.2 Interviews Conducted Since FY 2000.....	8
2.2.1 Interviews Conducted to Document the Early Settlers and Manhattan Project and Cold War Landscape .....	8
2.2.2 Interviews Conducted to Document the Native American Cultural Landscape.....	9
3.0 Summary by Landscape Research Project .....	13
3.1 Native American Cultural Landscape Oral History and Ethnography Project.....	13
3.2 Early Settlers and Farming Cultural Landscape Oral History and Ethnography Project .....	14
3.3 Manhattan Project and Cold War Era Cultural Landscape Oral History and Ethnography Project.....	15
4.0 Recommendations for Future and Ongoing Oral History and Ethnography Projects at the Hanford Site .....	16
5.0 References .....	17
Appendix A – Hanford Cultural Resources Laboratory (HCRL) Informed Consent Form (Non-Sensitive Information).....	A.1
Appendix B – Hanford Cultural Resources Laboratory (HCRL) Informed Consent Form (Sensitive Information) .....	B.1
Appendix C – Early Settlers and Farming Cultural Landscape Oral History and Ethnography Project.....	C.1

## Acronym List

DOE	U.S. Department of Energy
DOE-RL	U.S. Department of Energy Richland Operations Office
FY	fiscal year
HCRL	Hanford Cultural Resources Laboratory
IRB	Institutional Review Board
NHPA	National Historic Preservation Act
PNNL	Pacific Northwest National Laboratory
TCP	traditional cultural property

## **1.0 Introduction**

This report represents a comprehensive effort to compile oral history and ethnographic data that has been collected by the U.S. Department of Energy Richland Operations Office's (DOE-RL) Hanford Cultural and Historical Resources Program. This data have been collected since 1987 when the Hanford Cultural Resources Laboratory (HCRL) was first established by the Pacific Northwest National Laboratory (PNNL) to support DOE-RL's National Historic Preservation Act (NHPA) responsibilities. In the past 15 years, the HCRL has added to the oral history and ethnographic database of Hanford's cultural resources, with considerable additions in the past 3 years. This effort is still evolving, and there is more to be done. This report summarizes only the efforts conducted by HCRL and is not an exhaustive summary of oral histories collected about the Hanford Site (many oral history interviews about the Hanford Site have been collected by various scholars and organizations over the years).

The DOE-RL continues to reduce the footprint of the Hanford Site, construct new waste treatment facilities, and transfer land out of federal ownership as part of its cleanup mission, increasing the number of compliance reviews. Recently, the HCRL created an Oral History and Ethnography Task to begin collecting focused, systematic, and formal oral histories to aid in the identification and evaluation of historic properties. Also, the HCRL recognizes the imperative of collecting this data because the resource is rapidly diminishing as individuals who contributed to the history of the Hanford Site age and pass away.

This report provides an overview and summary of what has been completed through fiscal year (FY) 2002, a description of procedural operations of the task, and makes recommendations to the DOE-RL Hanford Cultural and Historical Resources Program on future and ongoing oral history efforts. This report is also provided as a resource for Hanford's stakeholders, the community, tribes, researchers, historians, anthropologists, archaeologists, and educators, all of whom may share an interest in the documentation, preservation, and interpretation of Hanford's cultural history.

### **1.1 Task Background and Purpose**

Hanford's cultural resources are diverse, ranging from early prehistoric times to the atomic age. Hanford contains an extensive record of human occupation documenting a series of overlapping cultural landscapes stretching back thousands of years, each layer of which tells the story of how people have utilized the landscape. Recently, the HCRL has begun pursuing a holistic preservation and interpretive approach to the documentation of cultural resources, working within the concept of cultural landscapes to ensure DOE-RL's compliance with historic preservation requirements. The HCRL Oral History and Ethnography Task evolved within this framework in FY 2000, when an ethnographer was hired to formalize this task and assist HCRL archaeologists and historians in documenting the remains of the three cultural landscapes represented at the Hanford Site, reflected by the groups that have contributed to its history. These landscapes are the Native American Cultural Landscape, the Early Settlers and Farming Landscape, and the Manhattan Project and Cold War Era Cultural Landscape.

The Native American Cultural Landscape includes a rich record of archaeological sites associated with prehistoric and ethnographic villages and activities. Sacred and ceremonial areas such as mountains and rivers where food and medicinal plants are gathered are dispersed across the landscape.

Resources relating to western settlement and agriculture largely characterize the early settlers landscape. From the 1850s through 1943, predominantly Euro-Americans farmed and raised livestock, mined, and built settlements along the Columbia River in the Priest Rapids Valley. Historic archaeological resources mark the locations where gold mining, stock raising, farming, and natural gas drilling took place from the 1850s to 1943. The early settlers' history at the Hanford Site came abruptly to an end in 1943, when the federal government condemned the land for the war effort. Residents were given only 30 days to leave.

The Manhattan Project rapidly transformed the farming communities of the Priest Rapids Valley from an isolated agricultural region to the Hanford Site, a world-renowned nuclear research center. Because of the importance of its national defense mission to world history, Hanford's Manhattan Project and Cold War Era Cultural Landscape is critical for historical interpretation of this time period on a national scale. B Reactor, where the plutonium for the first atom bomb (Trinity test) and others was made; the 300 Area, where nuclear research and fuel fabrication was conducted; and the 200 Areas, where the plutonium was processed, are a few of the historic remains from the Manhattan Project and Cold War landscape that are located on the Hanford Site.

HCRL's oral history and ethnography research projects have worked with the following groups associated with each of the three cultural landscapes that are present in the history of the Hanford Site. These groups include the following:

- Hanford's affected tribes and their descendents (Wanapum, Yakama Nation, Nez Perce Tribe, Confederated Tribes of the Umatilla Indian Reservation, and the Colville Confederated Tribes) who have knowledge about the cultural and historical aspects of the Native American Cultural Landscape
- Descendents of the early settlers and farming communities that settled in the Priest Rapids Valley between 1850 and 1943 who have knowledge about the cultural and historical aspects of the Early Settlers and Farming Cultural Landscape
- Hanford Site workers and contemporary users who have knowledge about the history of the Hanford Site throughout the Manhattan Project and Cold War era and on into the present (1943 to present).

A detailed summary of the status of each of the research projects is provided in Section 3.0. The information provided by oral history and ethnographic interviews has contributed greatly to DOE-RL's understanding of cultural resources located on the Hanford Site. As a method, oral history can guarantee that everyone's past is included and preserved as part of the Hanford story. The DOE-RL uses the information to protect cultural resources and educate the public about the history of the Hanford Site.

## **1.2 Goals of the Oral History and Ethnography Task**

Within the context of a cultural landscape, the HCRL's goal in conducting an oral history interview is twofold. One goal is to add the human dimension to the archaeological and historical data that is being

collected for each landscape. The other goal is to use the method as an additional means for verifying cultural and historical attributes associated with Hanford's cultural resources with the archaeological and historical data that is being collected (defined as triangulation in social science methodology). Therefore, the Oral History and Ethnography Task attempts to collect both historical data to confirm factual data recovered either archaeologically or through historical research, as well as in-depth descriptive data on intangible aspects (feelings, beliefs, values) associated with the elements that contribute to each landscape through time. For these reasons, interview questions are mostly open-ended and cover topics that include the meaning of a place to that individual as well as descriptions of family history, lifeways, and historical events. Other times, interviews are completed to supplement archaeological and archival data on a specific resource threatened by natural and/or human forces. Together, this information is used to help make determinations of National Register eligibility, document traditional cultural properties (TCPs), and for use in public education.

The Oral History and Ethnography Task works with cultural groups to document the landscapes they are a part of and to collect information on resources that are important to them so that the public can be appropriately educated on the historical and cultural values of these resources. Input is gathered on how these resources should be interpreted, and on how DOE-RL decisions may affect these resources. The Oral History and Ethnography Task also engages cultural groups in periodic meetings to discuss their concerns, as well as to provide a forum where they can give input on decisions affecting their resources.

These kinds of interviews allow DOE-RL to broaden the context of historical significance to include how a descendent community values its resources. This approach provides a framework that assists DOE-RL in fulfilling their federal historic preservation public involvement requirements and stewardship responsibilities. It is also useful as a framework for the development of a Hanford Site interpretive plan that is educational and meaningful to the public.

### **1.3 Role of Human Subjects Compliance**

One of the unique aspects of the Oral History and Ethnography Task is that it complies with federal human subjects requirements. All oral history interviews conducted by HCRL are considered to be human subjects research because the information that is collected during the course of the interview is personable and identifiable.

Concern for the protection of human subjects resulted when the world became aware of the abuse of human subjects committed during the Second World War. The Nuremberg Code was drafted in 1946 to ensure that experiments carried out on human subjects would be ethical; however, it had little impact on the American scientific community. It was not until 1974 that protection of human research subjects gained extensive public concern when the public became aware of gross human rights infringements in a syphilis study conducted by the U.S. Public Health Service. Initiated in 1932, the research targeted poor African-American sharecroppers suffering from syphilis. The study continued for 40 years with many of the subjects denied access to effective treatment, even though effective treatment in the form of penicillin became widely available during that time (Russell-Einhorn and Puglisi 2001, p. 12).

In response, the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research was formed to identify the basic ethical principles that should underlie the conduct

of biomedical and behavioral research involving human subjects and to develop guidelines in accordance with those principles. The Belmont Report, published in 1979, outlines three ethical principles developed by the commission: 1) respect for people, meaning recognition of the personal dignity and autonomy of individuals and special protection for those with diminished autonomy; 2) beneficence, meaning obligation to protect people from harm by maximizing anticipated benefits and minimizing possible risks or harm; and 3) justice, meaning fairness in distribution of burdens and benefits (Russell-Einhorn and Puglisi 2001, p. 13).

The federal government has developed a set of laws known as the “Common Rule,” which are promulgated from ethical standards set forth in the Belmont Report and the Nuremberg Code. The purpose of the rule is to guide researchers in the conduct of this work and protect the rights and welfare of human subjects. The Common Rule was adopted in 1991 by 17 federal agencies that support, conduct, or otherwise regulate human subjects research. The U.S. Department of Energy (DOE) is one of those federal agencies, along with the Department of Defense, Department of Agriculture, National Science Foundation, and Department of Health and Human Services, to name a few (Russell-Einhorn and Puglisi 2001, p. 14).

The Advisory Committee on Human Radiation Experiments was created in 1994 to investigate documented experiments that exposed unknowing subjects to radiation. Shortly thereafter, the Office for Protection From Research Risks began requiring institutions to suspend research that had not received appropriate Institutional Review Board (IRB) Review (Russell-Einhorn and Puglisi 2001, p. 15). Many agencies and universities have set up IRBs to review all research projects to ensure human subjects are protected. One is in place at Hanford and uses the ethical principles established in the Belmont Report to guide the review process.

The HCRL activities were reviewed by PNNL’s IRB in 1999, and it was agreed that oral history and ethnographic interviews should be considered human subjects research because identifiable private data would be obtained from individuals participating in the interviews and the results of the research could lead to the publication of knowledge gained in the interview. Steps taken at this time included establishing IRB’s annual review of HCRL activities involving human subjects and creating a procedure with a generic informed consent form to cover these interactions.

To comply with federal human subjects regulations and to be ethically prudent and respectful of the individuals being interviewed, all oral history interviews conducted by HCRL require informed consent. Because each group has different cultural and privacy concerns regarding the protection and release of information that they share in oral history interviews, informed consent forms are developed for each interview so that they can be tailored to meet the needs of the research project and protect the interests of individuals being interviewed. For example, many tribal representatives have expressed concern over the protection of information that they share in their interviews; the HCRL has modified the generic consent form developed in 1999 to address their cultural and privacy concerns (Appendix A). In addition, informed consent forms used for interviews that are not culturally sensitive have been modified from the original 1999 generic version to more accurately address oral history and ethnography project needs (Appendix B). Both of these consent forms are used as prototypes depending upon the needs of the individuals being interviewed.

The HCRL oral history and ethnography informed consent form explains to the interviewee the following:

- Purpose of the research
- Interview process
- How the HCRL intends to use the information collected during the interview (to document and evaluate cultural resources within the context of each of the three landscapes in the form of interpretive exhibits, annual reports, archaeological site forms, National Register nominations, and landscape reports)
- How the interviewee has the right to not share information or to request that certain information remain confidential.

Interviewees are given the option to release the transcripts and tapes to the HCRL so that they can be made available to the public for research and educational purposes. The release form also places restrictions on the use of the transcripts. Qualified scholars and/or researchers may only use the information collected by the oral history interviews for educational and research purposes and must provide written indication of use of the information to obtain access. Interviewees may also choose to not have their interviews released for this purpose. In this situation, HCRL may use the information collected by the interview for the purposes outlined in the informed consent. These transcripts, however, are not available to the public.

Federal policy requires that all research involving human subjects be reviewed by the IRB *at least* once a year. The IRB must review ongoing research with respect to potential benefits, risks, adequacy of consent forms, and other criteria for safeguarding human subjects. PNNL's IRB for Human Subjects Research annually reviews the Oral History and Ethnography Task's research projects, informed consent forms, release forms, and interview questions before their initiation.

Rather than being a hindrance to the research, compliance has facilitated the interview process through the use of informed consent and release forms that are tailored to meet the needs of each research project. Informed consent has helped to establish rapport, and create trust and mutual respect at the outset of the interview adding to the success of the interview and the overall success of DOE-RL's Hanford Cultural and Historical Resources Program.

## **1.4 Methods**

The HCRL Oral History and Ethnography Task relies on a variety of ethnographic methods to get at the emic perspective (the individual or community's point of view) on the meaning of a cultural resource, how the resource has been used through time, its place within the community's world view, as well as its historical value. For many cultural resources such as TCPs or areas of concern to tribes, information can only be obtained by direct communication with tribal representatives. The HCRL applies this assumption to all of its cultural resources. Currently, the HCRL employs the following ethnographic methods to collect this information.

### **1.4.1 Audio and/or Video Recorded Interviews**

The HCRL conducts audio and/or video recorded in-depth interviews with individuals. Background research of historical, archaeological, and ethnographic data is completed oftentimes in concert with HCRL archaeologists and historians to develop interview questions. An interview guide is developed with a list of topics the interviewer should cover in the interview. Depending on the goal of the interview, a blend of unstructured, semi-structured, and structured open-ended questions are asked. Open-ended questions are structured in a way that allows the individual to explain things from their perspective. The interview is usually in person, taking place at a location chosen by the individual, although occasionally they are completed over the telephone. Each interview usually lasts from 45 to 90 minutes. Two copies are made of the original tape-recording. One copy is given to the interviewee, and the other is used to type up a transcript. The original tape is reformatted onto a compact disc for permanent storage. Both are then stored in the HCRL repository, which has restricted access. Interviewees are given the chance to review the transcript and make changes before the final transcripts are completed. The edited transcript becomes the final document. Nudist N'VIVO, a qualitative software program, is used to conduct content analysis of the interview data, eliciting common themes and disparities. These themes are coded and sorted so that they can be used by researchers.

### **1.4.2 Community Transect Walks/Site Visits**

Visits to cultural resource locations can assist an interviewee's memory about events associated with that cultural resource. It also allows the interviewer to gain an understanding of how an individual perceives the resource spatially and cognitively. To accomplish this, HCRL takes non-Native American and Native American descendents as well as Hanford workers to visit onsite locations. As the interviewee walks through the area, the interviewer has the interviewee provide a description of the place and events that come to mind. The activity is either video or audio taped, or the interviewer will take notes.

## **2.0 HCRL Oral History and Ethnography Interview Inventory**

This section provides an inventory and summary of all of the interviews that have been collected by the HCRL since 1987. The HCRL has two types of interview data situations: interviews collected between 1987 and 1999 before human subjects compliance, and interviews collected since 2000 that are in compliance with human subjects requirements. Of the interviews collected between 1987 and 2000, some were conducted with descendents of the farming community to document specific historic sites in compliance with NHPA. Others were conducted with Hanford's affected tribes in compliance with the American Indian Religious Freedom Act, Native American Graves Protection and Repatriation Act, and NHPA. For this reason, these two types of interviews are separated in the summary. Of the interviews collected in compliance with human subjects requirements, some have been fully released to HCRL and are available to the public for educational and research purposes while others are restricted in their use at the request of the interviewee. Many of the restricted interviews contain culturally sensitive information.

## 2.1 Interviews Conducted Between 1987 and 1999

The HCRL currently maintains data related to oral interview events in a variety of formats that were collected between 1987 and 1999 in its ethnographic collection. A review of HCRL’s ethnographic data collection and HCRL annual reports indicates that descendants of groups associated with the Early Settlers and Farming Landscape and the Native American Cultural Landscape make up the entire inventory. There does not appear to be any systematic approach to the collection of oral histories during these years.

### 2.1.1 Early Settlers and Farming Related Interviews

Nine interview events were conducted with 13 individuals to document specific properties. The HCRL archive records range from notes documenting a conversation with a particular individual to formal interviews complete with a transcript and audio cassettes. All of the information collected for these has been used in some form or another to document a specific property and/or area and are available in written reports. In accordance with human subjects requirements, the HCRL is allowed to use the information for ongoing research, but the laboratory may not publish any personal and identifying data contained in the interviews. This interview data are stored in a secured area. This information is summarized in Table 2.1.

**Table 2.1. Summary of Early Settlers and Farming Related Oral History and Ethnography Interviews 1987–1999**

Year of Interview	Number of Individuals	Records	Informed Consent	Topic	Report
1994	3	Audio tapes, typed notes	None found	McGee Ranch/Cold Creek Valley	Determination of eligibility report for McGee Ranch
1995	1	Typed notes	None found	Bruggeman’s Ranch (Riverland Ranch)	None
1995	1	Typed notes	None found	Allard Pumphouse	None
1995	1	Typed notes	None found	Bruggeman’s Ranch (Riverland Ranch)	None
1995	1	Typed notes	None found	Early 20 <sup>th</sup> century history of Priest Rapids Valley	None
1995	1	Handwritten notes	None found	Bruggeman’s Ranch, Wanapum, Midway Substation, ferry transportation, Cold Creek Valley, Austin Brothers Ranch	100 Area linear site forms project
1997	1	Audio tape, typed transcript	Signed release form, but request that name not be used	Growing up in White Bluffs, farm chores, town life	None
1998	1	Typed notes	None found	Description of farm and irrigation system along the Richland Irrigation District/Fruitvale area	Transfer of 1100 Area to Port of Benton Cultural Resources Survey Narrative (HCRC# 97-1100-003)
1998	3	2 audio cassettes, 1 video cassette	None found	Interviews with farmers that lived in the DOE-RL 1100 Area	Transfer of 1100 Area to Port of Benton Cultural Resources Survey Narrative (HCRC# 97-1100-003)

### **2.1.2 Native American Interviews**

According to HCRL annual reports and miscellaneous records, between 1987 and 1999, HCRL also collected ethnohistoric and ethnographic data from knowledgeable tribal consultants to begin to identify TCPs on the Hanford Site as part of DOE-RL's compliance with NHPA, Archaeological Resources Protection Act, and American Indian Religious Freedom Act. The collection also includes interviews conducted by non-HCRL staff contracted to collect interviews from Hanford's affected tribes (Wanapum, Yakama Nation, Nez Perce Tribe, Confederated Tribes of the Umatilla Indian Reservation, and the Colville Confederated Tribes), to gather input on the development of the *Hanford Cultural Resources Management Plan*. Six interview events were conducted with 14 individuals. Information collected by these interviews is culturally sensitive and may be kept confidential under NHPA's Section 304 and human subjects requirements. In addition, tribal elders have asked that all interview data collected from tribal representatives remain confidential. In respect of tribal elders' wishes, and in accordance with human subjects requirements, this interview data are stored in a secured area. This information is summarized in Table 2.2.

## **2.2 Interviews Conducted Since FY 2000**

As stated earlier, it was not until FY 2000 that the Oral History and Ethnography Task was formalized to begin systematically collecting oral history and ethnographic data to document each of the three cultural landscapes on the Hanford Site. With the 1999 evaluation of human subjects research by PNNL's IRB, the Oral History and Ethnography Task also began utilizing informed consent and release forms in the interview process. The next two sections summarize interviews conducted in compliance with human subjects requirements. Table 2.3 lists the interviews conducted since FY 2000.

### **2.2.1 Interviews Conducted to Document the Early Settlers and Manhattan Project and Cold War Landscape**

All of the following interviews have been conducted to document some aspect of the Early Settlers and Farming Cultural Landscape and/or the Manhattan Project and Cold War Era Cultural Landscape. These interviews consist of 21 interview events with 22 different individuals. Of these interviews, 18 interview events conducted with 17 individuals have been released to the HCRL allowing HCRL, at its discretion, to allow qualified scholars to read the transcripts and use them in connection with their research or for other educational purposes. All individuals have been provided the opportunity to edit their transcripts. The edited transcripts are considered to be the released document. In accordance with human subjects regulations, these interviews are stored in the HCRL repository.

The remaining 4 interview events consisting of interviews with 5 different individuals were collected with informed consent but without a signed release form restricting their use by qualified scholars. Thus, HCRL can only use the information as specified in the informed consent agreement (to document and evaluate cultural resources within the context of each of the three landscapes in the form of interpretive exhibits, annual reports, archaeological site forms, National Register nominations, and landscape reports). In accordance with human subjects regulations, personal data such as the names of the individuals interviewed are not provided here. These interviews are stored in the HCRL repository.

**Table 2.2. Summary of Native American Oral History and Ethnography Interviews 1987–1999**

<b>Year of Interview</b>	<b>Number of Individuals</b>	<b>Number of Interview Events</b>	<b>Records</b>	<b>Informed Consent</b>	<b>Topic</b>	<b>Report</b>
1988	7	4	Audio tapes, typed notes	None found	Aboriginal usage of the Hanford Site	<i>Hanford Cultural Resources Management Plan</i> (1989), Appendix D  “The Participation of Sahaptin-Speaking Native Americans in the Hanford Site Cultural Resources Management Plan” by Lynn Robbins, <i>Environmental History Review</i> , 1990, 14(102):117-128
1989-1990	4	1	No specific data only typed letters and general reference to interviews being conducted	None found	According to HCRL annual reports, these interviews were conducted as part of DOE-RL efforts to identify TCPs	None found
1997	3	1	Audio cassettes, handwritten notes of transcripts, typed transcripts	Release form signed. No consent form	According to HCRL 1998 annual report, interviews were conducted as part of Native American involvement in HCRL activities to identify and document TCPs	None found
DOE-RL = U.S. Department of Energy Richland Operations Office. HCRL = Hanford Cultural Resource Laboratory. TCPs = traditional cultural properties.						

**2.2.2 Interviews Conducted to Document the Native American Cultural Landscape**

The HCRL continues to work with tribal elders to document TCPs located on the Hanford Site to support the protection of these sites as well as to assist in HCRL’s ongoing efforts to interpret and protect Hanford cultural resources that are important to affected tribes. As with the interviews conducted with tribal individuals before FY 2000, the information collected by these interviews is culturally sensitive and is kept confidential under NHPA’s Section 304 and human subjects requirements.

To date, 5 interview events have occurred with 5 individuals and are summarized in Table 2.4.

**Table 2.3. Interviews Collected Since 2000**

<b>Interview Date</b>	<b>Number Interviewed</b>	<b>Interviewees*</b>	<b>Interviewers</b>	<b>Records</b>	<b>Release/Restriction</b>	<b>Topic</b>	<b>Report</b>
8/6/2000	1	Bob Battig	Bob Bauman	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Bruggeman's Warehouse/Riverland Ranch	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/23/2000	1	Lloyd Wiehl	Ellen Prendergast	Audio and video tape, typed transcript	Yes/No	Farm life between 1900-1943. Wiehl Ranch	Exhibit at East Benton County Museum and Columbia River Exhibition of History, Science, and Technology. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/28/2000	2	Louise McBride, Verna Brinson	Bob Bauman	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Hanford Train Station	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
9/18/2000	1	Shirley Buckman	Bob Bauman	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Condemnation of the Hanford Site in 1943	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
9/20/2000	1	Walt Grisham	Bob Bauman	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Soldier settlement homes	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
9/25/2000	2	Not released	Bob Bauman	Audio tape, typed transcript	No/Yes	Farm life between 1900-1943	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
10/1/2000	1	Claude Rawlins	Bob Bauman	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Settlement of Mormon community in Priest Rapids Valley	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
10/14/2000	1	Lloyd Wiehl	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Wiehl Ranch	Exhibit at East Benton County Museum and Columbia River Exhibition of History, Science and Technology. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape

**Table 2.3. (contd.)**

<b>Interview Date</b>	<b>Number Interviewed</b>	<b>Interviewees*</b>	<b>Interviewers</b>	<b>Records</b>	<b>Release/Restriction</b>	<b>Topic</b>	<b>Report</b>
6/18/2001	1	Roderick Bunnell	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Hanford town life. Pacific Power and Light	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/6/2001	3	Walt Grisham, Alene Clarke, Shirley Buckman	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Condemnation of the Hanford Site	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/7/2001	1	Not released	Ellen Prendergast	Audio tape, typed transcript	No/Yes	Farm life between 1900-1943. Soldier settlements. Memories of the condemnation of the Hanford Site	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/9/2001	1	Not released	Ellen Prendergast	Audio tape, typed transcript	No/Yes	Farm life between 1900-1943. Soldier settlements	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/17/2001	2	Louise McBride, Verna Brinson	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943	Exhibit at East Benton County Museum. To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
10/4/2001	3	Velma Ray, Vanis Daniels Jr., 1 individual did not sign release	Ellen Prendergast	Audio tape, typed transcript	2 individuals released with no extra restrictions. 1 individual did not sign release	Contributions of black Americans to the making of Hanford 1943-1947	DOE-RL office exhibit in lobby of Federal Building in February 2002 in celebration of Black History Month. To be used for ongoing interpretation and documentation of the Manhattan Project and Cold War Era Cultural Landscape.
6/5/2002	1	Donald Evett	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Farm layout	To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
7/1/2002	2	Yvonne and Dale McGee	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. McGee Ranch/Cold Creek Valley	To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape

**Table 2.3. (contd.)**

<b>Interview Date</b>	<b>Number Interviewed</b>	<b>Interviewees*</b>	<b>Interviewers</b>	<b>Records</b>	<b>Release/Restriction</b>	<b>Topic</b>	<b>Report</b>
7/1/2002	1	Bob Battig	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Bruggeman's Warehouse/Riverland Ranch	To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
7/24/2002	1	Claude Rawlins	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943. Settlement of Mormon community in Priest Rapids Valley	To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/20/2002	1	Edith King	Ellen Prendergast	Audio tape, typed transcript	Yes/ Restriction: May not use information for commercial gain	Farm life between 1900-1943	To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
8/21/2002	1	Morris Slavens	Ellen Prendergast	Audio tape, typed transcript	Yes/No	Farm life between 1900-1943	To be used for ongoing interpretation and documentation of the Early Settlers and Farming Cultural Landscape
9/24/2002	1	Tom Kelly	Ellen Prendergast	Audio tape, typed transcript	Yes/No	B Reactor	To be used for ongoing interpretation and documentation of the Manhattan Project and Cold War Era Cultural Landscape

**Table 2.4. Interviews Completed Since 2000**

<b>Interview Date</b>	<b>Number of Individuals</b>	<b>Records</b>	<b>Informed Consent</b>	<b>Restricted Use</b>	<b>Purpose</b>
11/3/2000	3	Audio and video cassette, transcript	Yes	Yes	Document TCP, working on nomination to the National Register of Historic Places
12/29/2000	2	Audio and video cassettes, transcript	Yes	Yes	Document TCP, working on nomination to the National Register of Historic Places
5/7/2002	1	Audio cassette, written transcript	Yes	Yes	Document TCP, working on nomination to the National Register of Historic Places
6/14/2002	1	Audio cassette, transcript	Yes	Yes	Document TCP, working on nomination to the National Register of Historic Places
1/17/2003	2	Audio and video cassette	Yes	Yes	Document TCP, for future protection

TCP = traditional cultural properties.

### **3.0 Summary by Landscape Research Project**

Since FY2000, the HCRL has initiated three oral history and ethnography research projects, one for each of the three cultural landscapes present on the Hanford Site. All have been reviewed and approved by PNNL’s IRB. Twenty-six interviews have been completed and informed consent forms have been obtained and signed for each of these interviews.

The HCRL will continue to collect oral history and ethnographic data for these research projects. As noted earlier, these data are used for a variety of purposes with the ultimate goal to document the cultural resources on the Hanford Site for interpretive and educational purposes.

All interviews were imported into Nudist N’VIVO, a qualitative database, for analysis and tracking. Preliminary content analysis has been completed, consisting of identification and comparison of common themes and patterns expressed among the interviewees.

#### **3.1 Native American Cultural Landscape Oral History and Ethnography Project**

The Oral History and Ethnography Task has been working to document aspects of the Native American Cultural Landscape by conducting ethnographic interviews with the tribes associated with the history of the Hanford Site. Specifically, HCRL has been working with members of the Wanapum People, the group that traditionally lived in the area that is now the Hanford Site. Wanapum elders wish to document many resources that are important to them, including places that hold sacred and traditional religious value. HCRL has completed three ethnographic interviews with the Wanapum People to document TCPs important to them. These resources and the knowledge associated with them are very sensitive and interviewees have requested that the information collected by these interviews be kept confidential. With the Wanapum’s permission, however, some of the information collected by the interviews will be used by the HCRL to nominate an ethnographic fishing site to the National Register of Historic Places.

The HCRL will continue to work with tribes to identify and evaluate TCPs located on the Hanford Site. This ongoing effort is essential as DOE-RL continues its clean up mission at the Hanford Site and begins evaluating land to be transferred to other entities.

### **3.2 Early Settlers and Farming Cultural Landscape Oral History and Ethnography Project**

The Oral History and Ethnography Task has initiated a project to document the early settlers cultural landscape. Concentrated efforts have been made to interview former residents of the Priest Rapids Valley to document their memories and experiences of living and growing up on farmsteads, and the towns of White Bluffs and Hanford between 1920 and 1943. Because most of these individuals are over the age of 70 and represent a threatened resource, their contributions make up 75 percent of HCRL's oral history inventory. Nineteen interviews with 18 individuals have been completed. Some of this information in a limited form has been made available to the public as it was used in an exhibit at the East Benton County Historical Museum for Washington State's Archaeology Month in October 2001.

The purpose of this project has been to document the lifeways of an early 1900s rural farming community and to gather information from descendents of these communities to better understand and interpret the material remains of farmsteads represented in the archaeological record. Another documentation effort has been to collect personal stories on individual experiences related to the condemnation of the land used by the farming communities in the Priest Rapids Valley by the federal government in 1943. A preliminary research design was developed in concert with HCRL historians and archaeologists to develop an integrated and holistic approach to the documentation, evaluation, and protection of the material remains that are still visible on the Hanford Site. To date, very little research has been conducted that documents this era at the Hanford Site. Although a record of events has been consolidated (Parker 1986, White-Bluffs-Hanford Pioneer Association 1982), a comprehensive effort that documents both the archaeological record and the ethnography of this era has not yet been undertaken. This portion of the project represents the first comprehensive and systematic approach to documenting the ethnography and oral history of the Priest Rapids Valley farming landscape between 1930 and 1943.

Dr. Robert Bauman was contracted in 1999 by HCRL to begin an oral history pilot project. Dr. Bauman completed a report entitled *Pacific Northwest National Laboratory Oral History Pilot Project Final Report* in September 2000, identifying pre-1943 Euro-American settlement themes for oral history interviews. Dr. Bauman conducted tape-recorded short interviews with 8 individuals. Six individuals have since released their transcripts to HCRL and are included in the inventory outlined earlier. Dr. Bauman attended the 50<sup>th</sup> Annual White Bluffs-Hanford Pioneers Reunion Picnic and with the assistance of Hanford White Bluffs Pioneers identified 30 potential interviewees for the pilot project.

The HCRL completed more in-depth interviews with 6 of the 8 individuals that Dr. Bauman interviewed and contacted all 30 individuals identified by Dr. Bauman. Of the list, HCRL has interviewed 8. Eleven did not respond, 2 have passed away, and 3 have chosen not to be interviewed.

The HCRL intends to interview the remaining 6 and try to locate the 11 that have not responded and work to identify other individuals not listed in the pilot project. This list may continue to grow as more

individuals are located and identified. These interviews should be completed over the next 2 to 5 years, as the individuals are aging and passing away.

The Oral History and Ethnography Task developed an interview guide with questions focusing on changes occurring within ordinary life. The interviews include questions related to the following:

- Parents' employment, location of home, why and when family moved to the area
- Layout of farm and/or home
- Effects of technology and modernization on all aspects of life
- Daily life (farm life, school, work, play, medicine, social activities, social-economic status, ethnicity, diversity, economy)
- How national events from 1900 through 1943 affected or influenced their way of life
- Relationship of the community to Native Americans in the area
- What the interviewee feels is important for other people to understand about experiences growing up and living in the Priest Rapids Valley
- Overall perceptions of way of life in Priest Rapids Valley between 1900 and 1943.

A preliminary analysis consisting of examples and summaries of responses to the questions outlined are provided in Appendix C.

### **3.3 Manhattan Project and Cold War Era Cultural Landscape Oral History and Ethnography Project**

The HCRL has completed two formal tape-recorded interviews as part of ongoing efforts to document the Manhattan Project and Cold War Era Cultural Landscape. Although this landscape has been documented from an architectural and science and engineering perspective, much of the human element of this landscape has not. In addition, there are many untold stories of the Hanford Site that have never been captured by traditional history books, particularly the experiences of minority groups and their contributions to this history. For those that worked at the Hanford Site particularly before 1950, their knowledge remains a threatened resource due to their age. The HCRL will continue to conduct interviews with individuals associated with the making of the Hanford Site to document cultural resources that contribute to the Manhattan Project and Cold War landscape. The HCRL intends to focus on this aspect of this landscape over the next couple of years.

Tom Kelly, a mechanical engineer and shift supervisor at B Reactor between 1943 and 1945, revisited the Hanford Site in October 2002. The DOE-RL Cultural and Historical Resources Program manager asked the Oral History and Ethnography Task to conduct an oral history interview with Mr. Kelly during his visit to B Reactor. Mr. Kelly spoke about working at B Reactor as a shift supervisor where he was responsible for making sure that all of the instruments were working properly. He described the first time B Reactor was up and running:

*I don't know whether or not you would call it exciting or not, but when that thing died the first night everybody was worried because in the beginning nobody knew if it was going to work anyway. When the thing finally came up and stayed on at level power. That was an accomplishment. Then the next*

*most impressive thing really, I guess, was in July of 1944, we heard about the reports in the newspaper that there had been an unexplained explosion in New Mexico and that the bomb had worked. Then we knew.*

He also spoke about working in Chicago at the Argonne site before coming to Hanford for the Manhattan Project and his overall perspective on contributing to the history of the Manhattan Project:

*I wasn't involved in any of the armed services like lots of my friends were. As a matter of fact, as a DuPont engineer, DuPont made sure they kept a lot of the draft engineers that were there. So, I felt this was the way I served my country.*

Preliminary efforts were made in FY 2001 to begin documenting the untold story of black Americans' contributions to the making and operating of Hanford's reactors and associated facilities. To date, 1 interview has been completed with 3 individuals. This information was used in a DOE-RL sponsored exhibit for Black History Month. Of those 3 individuals, 2 have released their transcripts to the HCRL. Interview questions were designed to elicit information on the interviewee's background, descriptions of employment at the Hanford Site, living conditions, personal experiences, and lifeways.

#### **4.0 Recommendations for Future and Ongoing Oral History and Ethnography Projects at the Hanford Site**

In the past 15 years, the HCRL has added to the oral history and ethnographic database of Hanford's cultural resources and considerably so in the past 3 years. This effort is still evolving, and there is more to be done. Following is a list of recommendations of ways to continue and strengthen this effort.

- More individuals related to all three landscapes should be identified and interviewed.
- The HCRL should work with the community, the public, and interest groups and employ their help in collecting oral histories. The HCRL should also work with these groups so that oral history efforts are not duplicated.
- Data should continue to be compiled in annual reports so that they are available to DOE-RL decision makers, interviewees, the community, and the public.
- Data should be compiled into a multi-media format that is made available on DOE-RL's Cultural Resources Program and/or DOE-Headquarters Cultural Resources Web site.
- The HCRL should donate released tapes and transcripts over the next 5 to 10 years to an appropriate facility or archive where the interviews can be utilized by the public as the HCRL archives are not set up to facilitate this. Examples of appropriate facilities include the following:
  - East Benton County for farming landscape
  - Columbia River Exhibition of History, Science and Technology for Manhattan Project era

- An interpretive center for Tri-Cities and Hanford Site
- Local libraries
- Washington State Archive
- DOE-RL Reading Room
- Washington State University—Archives.

## 5.0 References

Parker, M.B. 1986. *Tales of Richland, White Bluffs & Hanford, 1805-1943*. Ye Galleon Press, Fairfield, WA.

Russell-Einhorn, M., and T. Puglisi (eds.). 2001. *IRB Reference Book*. PriceWaterhouseCoopers, Philadelphia.

White-Bluffs Hanford Pioneer Association. 1982. *Family Histories from Hanford and White Bluffs, WA*. White Bluffs-Hanford Pioneer Association, Richland, WA.

## **Appendix A**

### **Hanford Cultural Resources Laboratory (HCRL) Informed Consent Form (Non-Sensitive Information)**

Official Form Used by HCRL and PNNL IRB

APPENDIX A

Hanford Cultural Resources Laboratory (HCRL)  
Informed Consent Form (Non-Sensitive information)

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<b>Project Title:</b> Oral History Interview	<b>Project No.:</b> 11930
<b>PNNL IRB No.:</b> 99-5	<b>Sponsor:</b> U.S. Department of Energy
<b>Date(s) of Project:</b> July 23, 2001-October 31, 2002	
<b>Accession Number:</b>	
<b>Principal Investigator:</b>	<b>Phone No.:</b>
<b>Organization:</b> Pacific Northwest National Lab (PNNL)	<b>Location:</b> Sigma V/1226
<b>Other Investigators:</b>	<b>Phone No.:</b>
<b>Organization:</b> Pacific Northwest National Lab (PNNL)	<b>Location:</b> Sigma V/1205

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**PURPOSE OF THIS RESEARCH STUDY**

You are being invited to participate in a research study conducted by the Hanford Cultural Resources Laboratory (HCRL). As part of ongoing efforts to interpret farming history on the Hanford site, oral histories are being collected from descendants of the farming community that lived on the Site prior to the Manhattan Project in 1943. This is part of an interdisciplinary endeavor being conducted by HCRL archaeologists, architectural historians, and oral historians. The purpose of this research is to link information obtained from former residents of the Priest Rapids Valley (White Bluffs, Hanford, Fruitvale vicinity), such as descriptions of the environment and conditions, general way of life, family life and historical stories, with the archaeological remains of farmsteads and townsites that are present today.

**PROCEDURES**

If you choose to volunteer for this study, you will be asked to participate in an interview that includes a series of open-ended questions. The interview, which will be tape-recorded, will last from 45 to 90 minutes and will take place at a location of your choosing, one that is convenient and comfortable for you. Two copies will be made of the original tape-recording, one for your records and one to produce a written transcript. The original tape will be reformatted onto a CD for permanent storage and both will be stored in our project archives, which have restricted access. You will have a chance to review the transcript and make changes before the final transcripts are completed and will receive copies of the tape-recorded interview and the final transcript. You are welcome to contact me at any time if you think of anything else you want to change or add.

**THE RESEARCH PROCESS MAY INVOLVE:**

1. Recording of personal identifying information about you such as family history, age and identity for project files, reports, and databases in the form of Audio and/or Video tapes, or written field notes, forms, or reports.
2. The information collected in this interview may be used in a documentary film, interpretive exhibit for public education, placement on the Internet, or in publications such as interpretive and educational documents.
3. This information may be available to the following:
  - Hanford Cultural Resources Laboratory (HCRL) staff
  - Non-HCRL Hanford Site staff which includes DOE contactors.
  - The public
  - DOE or other sponsoring agency

**POSSIBLE RISKS OR DISCOMFORTS**

Your identity may be revealed and your privacy could be compromised. You may become emotional, uncomfortable or physically tired. If wish to discontinue the interview at any time, just notify the researcher.

**Official Form Used by HCRL and PNNL IRB**

Accession #  
Hanford Cultural Resources Laboratory (HCRL) Informed Consent IRB No. 99-5

**POSSIBLE BENEFITS**

The information you provide may contribute to the preservation of cultural resources associated with the Early Settlers Landscape and the history of the Priest Rapids Valley.

**COMPENSATION or COSTS TO YOU**

You will receive no payment for your participation. There is not cost to you other than the time it takes to complete the interview.

**CONFIDENTIALITY**

The results of the study, including the information you provide, may be published as part of the ongoing interpretation of the Pre-Hanford, Euro-American Landscape. Records and data from this study may be inspected by the project sponsor, the Department of Energy, or the PNNL Institutional Review Board. However, any information that you request remains private, will be treated as such.

With your permission, the tape recording and transcript from this research will become part of the HCRL archives located at PNNL Sigma 5, Richland, Washington. Access to this information is restricted and will only be made available for the purposes noted above or for historical or academic research and publication by interested parties, including members of your family. An authorization to release this information to the HCRL archives is attached to this consent form, if you choose to do so.

**YOUR PARTICIPATION**

You are free to choose whether or not to participate in this study. You are also free to discontinue your participation in this study at any time.

**AVAILABLE SOURCES OF INFORMATION**

Any questions you may have regarding your participation in this study will be answered by the Principle Investigator who can be reached at the number noted above.

Any questions you may have regarding your rights as a research subject will be answered by the PNNL Institutional Review Board Administrator at (509) 375-3610.

**AUTHORIZATION**

I have read this consent form and my questions have been answered to my satisfaction. I volunteer to participate in this research study and understand that I will receive a copy of this form, the taped interview and final transcript. I voluntarily choose to participate, but I understand that my consent does not take away any legal rights in the case of negligence or other legal fault of anyone who is involved in this study. I further understand that nothing in this consent form is intended to preempt any applicable federal, state, or local laws regarding informed consent. I also understand that I am free to discontinue my participation at any time.

INTERVIEWEE: \_\_\_\_\_  
Name (printed or typed) Signature Date

**PERSON OBTAINING CONSENT:**

I, \_\_\_\_\_, verify I have discussed this research study, its objectives, methods, associated risks, and benefits with the subject volunteer or their legal representative and have fully answered all questions to their satisfaction.

\_\_\_\_\_  
Signature of Person Obtaining Consent Date

Official Form Used by HCRL and PNNL IRB

Accession #  
Hanford Cultural Resources Laboratory (HCRL) Informed Consent IRB No. 99-5

Hanford Cultural Resources Laboratory (HCRL) Oral History Program  
Richland, Washington  
Oral History Release Form  
Early Settlers and Farming Cultural Landscape Oral History Project

*If you wish to release the audio taped oral history interview to the HCRL archives please read and sign below.*

I, \_\_\_\_\_ have consented to participate in this research and I voluntarily offer the HCRL archives full use of the information contained on tape recordings and in transcripts of these oral history interviews. In view of the historical value of this research material, I hereby assign the rights, title and interest pertaining to it to the HCRL. I understand that I have the right to review the tape recordings and transcripts before they are released in final form.

I, \_\_\_\_\_ have consented to participate in this research and I voluntarily offer the HCRL archives full use of the information contained on tape recordings and in transcripts of these oral history interviews. I understand that I have the right to review the tape recordings and transcripts before they are released in final form. In view of the historical value of this research material, I hereby permit HCRL to retain it, with the restrictions noted below:

Restrictions on use of tape recordings/transcripts:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

This tape, or tapes, and the accompanying transcript are the result of one or more recorded, voluntary interviews with me. Any reader should bear in mind that they are reading a transcript of my spoken, not written, word and that the tape, not the transcript is the primary document.

**I understand that the Hanford Cultural Resources Laboratory (HCRL) is the only entity that retains copies of this tape and they will, at their discretion, allow qualified scholars to listen to the tapes and read the transcript and use them in connection with their research or for other educational purposes and that a HCRL staff member will be present at all times. I further understand that no copies of the tape or transcript will be made and nothing may be used from them in any published form without the written permission of the HCRL Cultural Resources Project Manager.**

**Authorization**

Interviewee: \_\_\_\_\_ Date: \_\_\_\_\_

Interviewer: \_\_\_\_\_ Date: \_\_\_\_\_

HCRL Project Manager: \_\_\_\_\_ Date: \_\_\_\_\_

## **Appendix B**

### **Hanford Cultural Resources Laboratory (HCRL) Informed Consent Form (Sensitive Information)**

Official Form Used by HCRL and PNNL IRB

APPENDIX B

Hanford Cultural Resources Laboratory (HCRL)  
Informed Consent Form (Sensitive Information)

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**Project Title:** Ethnographic Interviews with \_\_\_\_\_  
**Project No.:** 11930 **PNNL IRB No.** IRB 99-5  
**Sponsor:** U.S. Department of Energy  
**Date(s) of Project:** July 23, 2001-October 31, 2002  
**Accession Number:**  
**Principal Investigator:** \_\_\_\_\_ **Phone No.:** \_\_\_\_\_  
**Organization:** Pacific Northwest National Lab (PNNL) **Location:** Sigma V/1226

**Other Investigators:** \_\_\_\_\_ **Phone No.:** \_\_\_\_\_  
**Organization:** Pacific Northwest National Lab (PNNL) **Location:** Sigma V/1205

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**PURPOSE OF THIS RESEARCH STUDY**

We are asking you to participate in an interview that will help us collect and record ethnographic information about \_\_\_\_\_ history, lifeways, and use of the Hanford Site prior to the arrival of the Manhattan Project in 1943. In part, the information being collected will be used to support the protection of \_\_\_\_\_ sites as well as to assist in HCRL 's ongoing efforts to interpret and protect Hanford cultural resources that are important to the \_\_\_\_\_ people.

**PROCEDURES**

If you choose to volunteer for this study, you will be asked to participate in an interview that includes a series of open-ended questions. The interview, which will be tape-recorded, will last from 45 to 90 minutes and will take place at a location of your choosing, one that is convenient and comfortable for you. At your request, the HCRL will arrange on site interviews. Two copies will be made of the original tape-recording, one for your records and one to produce a written transcript. The original tape will be reformatted onto a CD for permanent storage and both will be stored in our project archives, which have restricted access. You will have a chance to review the transcript and make changes before the final transcripts are completed and will receive copies of the tape-recorded interview and the final transcript. You are welcome to contact me at any time if you think of anything else you want to change or add. All copies and original material related to the interview will be placed in confidential locked storage.

**THE RESEARCH PROCESS MAY INVOLVE:**

1. Recording of personal identifying information about you such as family history, age and identity for project files, reports, and databases in the form of Audio and/or Video tapes, or written field notes, forms, or reports.
2. As directed by you, some of the information contained in the interview may be used in a documentary film, interpretive exhibit for public education, placement on the Internet, or in publications such as interpretive and educational documents.
3. The original tapes and transcripts will only available to the HCRL Cultural Resources Project Manager \_\_\_\_\_ and the HCRL ethnographer, \_\_\_\_\_.

**POSSIBLE RISKS OR DISCOMFORTS**

You may become emotional, uncomfortable or physically tired. If you become either physically tired or emotional and wish to discontinue the interview, just notify the researcher.

**POSSIBLE BENEFITS**

The information you provide may contribute to the preservation of cultural resources that are important to the \_\_\_\_\_ people.

**COMPENSATION OR COSTS TO YOU**

You will receive no payment for your participation. There is not cost to you other than the time it takes to complete the interview.

**Hanford Cultural Resources Laboratory (HCRL)  
Informed Consent Form (continued)**

**CONFIDENTIALITY**

Any records or data obtained as a result of your participation in this study may be inspected by the sponsor, by any relevant governmental agency (e.g., U.S. Department of Energy), by the PNNL Institutional Review Board, or by the persons conducting this study. **However, Any information that you request remains PRIVATE will be treated as such.**

**Please describe how the information that is not private, may be used and indicate those authorized to use it.**

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With your permission, the tape recording and transcript from this research will become part of the HCRL archives located at PNNL Sigma 5, Richland, Washington. Access to this information is restricted and will only be made available for the purposes noted above.

**YOUR PARTICIPATION**

You are free to choose whether or not to participate in this study. You are also free to discontinue your participation in this study at any time.

**AVAILABLE SOURCES OF INFORMATION**

Any questions you may have regarding your participation in this study will be answered by the Principle Investigator who can be reached at the number noted above.

Any questions you may have regarding your rights as a research subject will be answered by the PNNL Institutional Review Board Administrator at (509) 375-3610.

**AUTHORIZATION**

I have read this consent form and my questions have been answered to my satisfaction. I volunteer to participate in this research study and understand that I will receive a copy of this form, the taped interview and final transcript. I voluntarily choose to participate, but I understand that my consent does not take away any legal rights in the case of negligence or other legal fault of anyone who is involved in this study. I further understand that nothing in this consent form is intended to preempt any applicable federal, state, or local laws regarding informed consent. I also understand that I am free to discontinue my participation at any time.

**INTERVIEWEE:** \_\_\_\_\_  
Name (printed or typed) Signature Date

**PERSON OBTAINING CONSENT:**

I, \_\_\_\_\_, verify I have discussed this research study, its objectives, methods, associated risks, and benefits with the subject volunteer or their legal representative and have fully answered all questions to their satisfaction.

\_\_\_\_\_  
Signature of Person Obtaining Consent Date

## **Appendix C**

### **Early Settlers and Farming Cultural Landscape Oral History and Ethnography Project**

## Appendix C

### Early Settlers and Farming Cultural Landscape Oral History and Ethnography Project

The dry climate drew some people to the area. It was viewed as a place to restore one's health, particularly those with tuberculosis.

"I was born in Grass Range, Montana, which the county seat is Lewistown. My folks had a homestead there. We arrived in White Bluffs when I was 3 years old. The reason for that was my father contracted tuberculosis and they had to send him to Seattle to a sanitarium, so Mother and my brother and I came to White Bluffs where my aunt had a little summer cottage on the Columbia River. That's how we came there." [Bob Battig]

"Well, my dad came to the area first cause he had tuberculosis and had been operated on in Seattle. The doctor there said, 'you are going to have to live someplace where it is good and dry.' It just happened that the doctor and several other businessmen in Seattle had land at Hanford that they were trying to promote. Consequently they pawned that off on my dad that was a good place to live. He bought 5 acres and had it in apples. That's how he got there. Then he wrote to my mother, who was in Minneapolis, and asked her if she would come out and marry him. She did. They were married in Spokane. He met her there, and they lived at Hanford. That's the reason she came out." [Edith King]

It is known that real estate speculator C. Mark Miller, a Seattle real estate broker who had established a real estate office in the town of White Bluffs, assisted members of a Mormon community from Cash Junction "who were eager to get farm land because the church had outgrown its holdings in Utah." (Ruth Miller)<sup>(a)</sup>

"I was 4 years old in 1939. We moved there during the summer from Lewiston, Utah, which is in Cash-Valley, Utah. I don't know just how many families, but I suspect it is between 20-30 families. ...These are Mormon families, most of these kids had gone to high school, grade school with each other in Utah. They all moved out, most of them during the summer of 1939, and some of them in 1940. ...Yes, I remember being in the back of the truck, I think it was a 1937 Chevrolet....I remember being in there with a goat and a cow and our furniture, in an open bed truck and drove the whole distance, which is 800 miles." [Claude Rawlins]

People also moved to the area to make a living from farming.

"We had a ...relative in White Bluffs... and my family used to come over once in a while from Yakima where we lived. Some of the older members of the family, a couple of older brothers and my dad used to

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(a) 1990 unpublished report. *C. Marc Miller: Memories of White Bluffs as Told to Ruth Gahnberg Miller*. Author: Ruth Gahnberg Miller. p. 2.

come over and help this relative in the orchards in White Bluffs. That was the only connection we had in White Bluffs at the time we were living in Yakima. We did visit back and forth. After making a rather abortive move to California during the early part of the Depression, we moved back to Yakima for maybe about a week or ten days. During that time, this uncle died. His wife felt that she couldn't run the orchard...She talked my dad into moving from Yakima over to White Bluffs to manage the orchard for her. My dad had considerable orchard experience in Yakima before we had gone to California. That brought us into White Bluffs. There was no place to live on the place where he had the job of managing the orchard, so he found a place nearby—probably within a couple of miles—that needed someone” [Walt Grisham]

“I was born in Yakima, Washington,...1922 My folks at that time lived in White Bluffs. [They] were operating an orchard there for an owner. Then my father became a deputy sheriff about 1923 and was in Prosser, Washington, for a couple years, then transferred to Kennewick about 1925 or 26, somewhere in there. He was still a deputy sheriff and operated out of Kennewick until we moved to the Cold Creek basin where he had homesteaded land prior to World War I.” [Dale McGee]

“My name is Yvonne McGee. Ponsat was my maiden name. My father came to White Bluffs in 1922. He had two 20-acre farms right together, about a mile and a half to a mile and three-quarters from the town of White Bluffs. I was born there in 1924. So I lived my whole life there up to the time that the project started in 1943.” [Yvonne Ponsat McGee]

Others arrived as a result of development and expansion in the area including the arrival of the Chicago-Milwaukee Railroad in 1913.

“[My father] became a warehouse foreman at the railroad in Pasco. Then in 1912 for whatever reason, I don't know, they decided to move to Hanford. They heard there was going to be some expansion. They went on a sternwheeler called the Mountain Dew from Pasco up to the ferry landing at Hanford. My grandfather went another quarter of a mile from where we lived and bought 9 acres where he raised apples and alfalfa and miscellaneous fruits. That farm, at that time, was the last farm on the Kennewick highway. It was where the irrigation ditch bisects the highway, and there was a little concrete bridge there. I was out on the reservation not too long ago and that bridge is still there. Of course the irrigation ditch, the main irrigation ditch, is filled in with sand in all these years, but the bridge is still there. My father then went to work for the county road department and subsequently to the irrigation district where he was in charge of measuring the water that went to each farm.” [Morris Slavens]

### **Layout of Farm**

Many families interviewed lived in abandoned soldier-settlement homes.

“It was about 1926 when we got on the soldier-settlement place. The government had built them for returning veterans, but not enough veterans returned to claim them, so they put them up for sale for anybody. Dad bought one. He owned 20 acres and he had it all in farmland.” [Name not released]

“Our house was a soldier-settlement house which the state had put in a settlement project in 1923 for the Veterans of the First World War. The houses were very small, as houses go. Over the course of time, we

remodeled and enlarged the house to where it was more livable. There were quite a number of those houses scattered all through Hanford and White Bluffs. It was a small house, consisting of a small living room, small bedroom, small kitchen, small front porch, which you can go out on and sit on and so forth in the shade. The back porch was an extension of the full length of the house. Later, the people would enclose the porch for other uses. There was a small barn, which occupied 3 cows and 2 horses, a small chicken house, and a small outhouse. “The land was leveled; by the way, each track of land was 20 acres. The land was leveled and ready for irrigation pipelines, which usually they were tile pipelines which were buried in the ground. Each farm had a well—they were various depths. Water was very pure, very cold. The water would be pumped from the well into a box which would control the pressure to distribute the water throughout the farm. And then it was seeded to rye. The rye was one of the most practical plants that could be put in to stabilize the ground and control the wind. From there on it was up to [the] farmer to go ahead and do whatever he wanted as far as raising crops. A lot of the first crops, generally was grown, as is now, as was done here in the Tri-City area was either wheat or alfalfa. Those were the first two crops that were grown. It was a learning process of all the farmers to what would be the best crops to grow and how to control the land.” [Name not released]

“We had a little ten-acre farm out there that we purchased. I recall the purchase price was \$500.

There were also of those properties, homes, and farm properties that were developed by the Priest Rapids Irrigation Project. They were called soldier homes, because there were given to WWI veterans. I guess they found over a period of time that not all veterans are good farmers. Of course, they had just gone through the Depression before that. Many of these farms were then just abandoned and left. I don’t know who the net resources went to when we bought them.” [Claude Rawlins]

“Soldier-settlements were established after World War I as sort-of an enticement to World War I veterans to come in and farm. These were kind-of cookie-cutter type houses that were built on each of the farms that were made available for each of the World War I veterans. They had a house, barn, chicken house, and so forth. They were small houses, but they had a roof, and that was about it. We moved into this place that was vacant with the proposition that my dad would do the irrigating on it for the right to live in the house.” [Walt Grisham]

### **Effects of Technology and Modernization on All Aspects of Life in the Priest Rapids Valley**

Irrigation, electricity, the refrigerator, the automobile, the radio, all influenced farm life in the Priest Rapids Valley between 1900 and 1943.

“... we never even had an icebox, we had what they called a swamp cooler, and these were quite popular in that arid country. What they were was a framework of real thin sticks and then it had a shelf in the middle and the outside was covered with burlap from gunny sacks. And then on the solid top, there was a tin, or a dishpan and it had cotton cloths that draped down over the sides all the way around. They were held in place by rocks placed in the pan and then you kept that filled with water. Through gravity, the water would come down those cloths and permeate the gunny sack material and it kept things a little bit cold but you really couldn’t keep leftovers or anything like that.” [Morris Slavens]

“One of the unique things about the valley, from the standpoint of the kind of farming for them, the level of farming, whether it was the most modern or more ancient, the valley was probably as up-and-coming and modern as anyplace in the irrigated areas in the Northwest.” [Walt Grisham]

“Things for the most part started out with a team of two horses, but then as things got more mechanized, people got some tractors. They got things of that sort. Many of the early waterways were with flumes. They were cedar flumes that you had holes cut in them to plunge. Later they installed piping. Certainly in the early 20’s and 30’s not all of them had tractors or cars, but as things developed more, more of the ranchers had cars and pick-up trucks and some bigger trucks.” [Bob Battig]

“The only reason [technology] would affect us was the fact that we were beginning to get more money for our fruit so we could do something about it. We went from horses to a tractor the last year we were there.” [Alene Clarke]

“One of the most important things that came in was the radio. I can remember they brought out a radio to sell to my father, and when we were kids, we begged him to keep the radio on a trial basis. This was the late 20’s. I think the radio probably opened up the rural area to what was going on in the outside world. We had newspapers; we got the area newspaper, the Seattle Times. We were pretty well up on the changes.” [Name not released]

“...we did acquire a radio which was really remarkable because most people didn’t have radios, and we had one in 1932 because we tried to hear a Dempsey fight. We lived underneath a power line, and, although we had a good radio the reception was terrible, and the only station we could be was KHQ in Spokane. So, our radio didn’t do us too much good, but as far as other technology, the only other big change was in the automobile. My dad’s car when I was a very small child was a 1924 Ford Model T, and he was one of the first people in Hanford to buy a new car. He bought a new 1926 Star. And the reason he could afford to do that was because he needed it in his job. He did get mileage from the post office and so he could pay for the car that way. As a matter of fact, everybody left their keys in the car, he left the keys in the car and it was stolen! He called the sheriff and they found it the next day down there in Benton City, so he got it back. Then he bought a ‘29 Durant and then he bought a ‘32 Model D Ford then a ‘35 Ford.” [ Morris Slavens]

“In 1936, the Kelvinator salesman came in to town, and, we got a Kelvinator refrigerator. That was just heaven for us, because we had cold water and we had ice.” [Name not released]

### **Daily Life**

Daily life included farm life, school, work, play, medicine, social activities, social-economic status, ethnicity, diversity, and economy.

### **Stories From the Early Days on the Wiehl Ranch**

“There was an old man there by the name of Clayton Wells. He was crippled when he was a young man, he got drug by a horse, on one foot and so he was crippled, but my dad usually employed him around there even though when he walked quite a limp. So he got him a tent house across the river. He made

Deputy Sheriff and he used to visit us quite often. So anyway he was over there one time and we were sitting there in the house and the phone rang you know one of these old crank phones. ... The phone rang and it was the Sheriff in Yakima County and he had just had a bank robbery there in Yakima. And these robbers, there were two of them, were headed towards White Bluffs. My dad was Deputy Sheriff on the Franklin County side and Clayton Well on the Benton County side. So they were the law of the land at that time. They started talking about what they would do if they showed up. About that time we heard quite a noise in the basement, the cellar where we kept canned fruit and vegetables and things. Something broke down there. So they said, by god, the bank robbers were in our cellar. They said, well what will we do? They armed themselves with pistols, and he says, we'll go down and bust in the cellar door so they can take up their arms and have them come up. They got outside, and there were two doors to the cellar, one that was flat to the ground with stairs to the ground and one that was straight up inside. They got outside these doors, and said, who is going in first? [Laughs] Old Clayton Wells says, well I'm going first you got family and I don't, so I'll go in first. So he slipped down and got through the first door and didn't hear anything, so he banged the second door open. Both had dropped revolvers, and something hit old Clayton on the shoulder there and it scared him so that he shot right up to the ceiling of the cellar through the ceiling in the bedroom in the house and up through that ceiling again and out. But anyway they found out the thing that hit him was an old cat!" [Lloyd Wiehl]

"He'd load up the wagon at night; he'd get up at 4 o'clock in the morning and haul it off to the grocery store at Othello about 20 miles out. That's the way we sold our fruit. We of course traded for flour and sugar and stuff like that. Then what was left we would pay for, but we were self contained right there on the ranch. We didn't depend on anybody; my mother made all the bread of course, about the only thing we had to have was flour and my dad got that at Othello. Othello at that time had a railroad station when the railroad came through there. We got all our mail at Connell for awhile, and then all the mail came by steamboat up the river up from Portland, Pasco, and Kennewick." [Lloyd Wiehl]

### **Farm Life**

"We would butcher a beef each winter, we had our own pork, and so forth. That's so much superior to what we have got at the store. My mother was a good cook, so we never suffered from lack of food. We canned beef. Cut large cubes of beef and put in a half-gallon jar and canned that. Then when we were busy, like this time of the year, when we didn't want to spend a hot day over a stove, you bring out the beef and heat it and that way you did just a little amount of cooking in the summertime. A lot of times when it was hot weather, we would cook a meal outside and just take a can of meat and make some coffee. And that coffee, you don't know how it is cooking over a campfire, it seems the coffee tastes so much better than going down to Starbucks." [Name not released]

"But those days, the women all canned, canned meat and fruit, vegetables so there weren't many commercially canned goods around. The only canned things I remember seeing would be something like canned milk used for making pies and things like that. Otherwise you very seldom saw any canned goods on the shelves at home." [Dale McGee]

"People in those days made their own butter and of course we had our own milk and vegetables out of the garden...Most people had their own chickens and eggs also." [Yvonne McGee]

“We had a well, and it was one of my jobs to go out and pump several buckets of water to put in the house. We had a bucket by the door with a dipper, and you’re supposed to dip water out of there and put it in glasses and drink it, but we kids just drank it out of the dipper. We had an outhouse, it was about 50 feet away. Soon as it filled up, we’d move out another 10 or 15 feet and dig a new hole and move it over. We had electricity and we had a telephone with the old crank; you cranked it around and then the operator came on, and you gave her the number. My mother had to cook in those hot Hanford weathers on an iron cast-iron stove in the middle of 105 degrees. To get a meal you had to fill up the stove with wood and get it hot. Another job was keeping the wood box filled. As far as the rest of the house, we had sort of a pot-bellied stove in the living room and we kept that going and of course it died down during the night, and my mother was always the first one up, so she’d start a fire and the rest of us would dress around the stove. But the biggest problem was in laundry and baths. During the irrigation season we could get water out of the ditch coming down and put it into a boiler on the stove and heat it up. We did have a wash machine with an electric motor and a wringer, but we’d have to fill the tubs with the rinse water and then put the water and soap in the machine. But in the winter it was another problem, it was my job to go out to the pump and carry bucket after bucket of water in to fill the boiler on the stove and the rinse water tubs” [Morris Slavens]

“Trees by the way in those days, apple trees were about ten times as big as they are now. Now they’re six, seven, eight feet tall, you can pick the apples off the trees while on the ground. In those days, these were giants, they went 30 or 40 feet high and spread over tremendous area. That’s how they raised apples in those days. When the apples got heavy they’d have these props, and you had to go and prop up the branches to keep them from breaking, and then in the early spring, you had to prune them, and you had people go along and taking all small branches off the trees and letting the branches fall on the ground. My dad paid me 5 cents a tree to clean up branches around the huge trees. That’s about the only work I personally did. My dad did the irrigation, which had to change the ditches every day and he hired most of the other work.” [Morris Slavens]

“The railroad came right up to the packing plant to load the freight cars with the packaged fruit. There were a lot of apples, mostly, just like Wenatchee. Great fruit was grown there. Back in the 30s, they relied on the railroad to ship the fruit in refrigerated cars. I know that when I was young and growing up, farm life was 7 days a week. You were up early in the mornings doing all the chores that a farm boy would have to do. And then get ready to go to school and during the school year, come home and start with the evening chores. So early to bed, early to rise. There were some farmers that were able to have much larger acreage and put in more fruit trees. Actually in the 30s, some farmers used the bartering system. I know that Harold had cattle, sheep and pigs, and oftentimes when he would butcher an animal, he would give meat to other farmers that were not so well off. Now and then some farmers would borrow or trade various farm implements. White Bluffs was a larger town north of Hanford with a population that was at least double that of Hanford. The two communities got along very well. I remember the grange that had started in Hanford and White Bluffs. Because the tariffs were so high by the railroads and the farmers were not making much money shipping by the railroad, the farmers began using refrigerated trucks to haul fruit back East and to other destinations. I used to go down to the packing plant, it was just fascinating to watch the people load the trains with the fruit. One time I went down, there was tons and tons of apples that had been dumped along the bank of the river. I could not understand that, because so many of the apples came from our farm. I asked my father, what in the world are they doing with those

apples? They will just rot. That was the time when the farmers refused to ship by rail and they went to shipping by trucks. To me that was a big event, for a young lad to see, that prosperity for the farmers had almost come to a stand-still because of the high tariffs by the railroad company. It was a very significant matter to the farmer.” [Donald Evett]

## **School**

“As far as the school is concerned, we all walked to school and the elementary school was very close to the high school, so we walked to the high school when we entered high school. The school was two stories and I remembered mostly about the lower stories because that was for the younger kids. The classroom was one big room with a huge stove in the center and it had a big iron shield that surrounded the stove so that the kids wouldn’t fall against it and get burned. They had somebody stoke up those stoves in each one of the rooms. Of course they had a blackboard and they had desks. As far as toilet facilities, they had kind of a medieval type restroom down there. It was in the basement, they did have some running water and I don’t remember too much about the toilet part of it but I know in the boys’ section; they had urinals and there was some water that ran through there. And that was all open, open to the air, so it was pretty cool during the winter months. And during the winter months, those stoves would get real hot if you were right near by it and if you were some distance away it was very, very cold. They did have a library up on the top floor and it was operated both as a school library and also community library.” [Morris Slavens]

## **Recreation and Social Activities**

The Columbia River and the grange hall played a central role in recreation activities.

“We went to the Black Sandbar, down to the river. That was before the dams were built and the river was not as rapid as it is now and it wasn’t as deep. In the wintertime, it would freeze over and you could drive across it. When it would freeze over people would go there to get their ice. We had the old-fashioned ice-boxes outdoors with gunnysacks. You would get them real, real wet and keep them on there to keep the ice. We would also go jackrabbit hunting, ride on the running boards of those old cars and go jackrabbit hunting, pheasant hunting.” [Shirley Buckman]

“My husband liked to fish. Sometimes on Saturday, we’d take our towels over and have our bathing suit on and go down to the river and take a bath. It was nice clean water; it was a constant flow of fresh water.” [Verna Brinson]

“We would swim in the summertime and they’d catch logs that would come down the river.” [Louise McBride]

“We swam in the river. One of the orchards up here had a little dock and a log boomer out, and we always swam there. I was just learning to swim as I was six or seven years old but my father and older cousins and others in the community would go there and swim quite often on summer evenings. My father would fish, and I mentioned Mrs. Turner, my school teacher, she and her daughter would go out on our weekend expeditions a lot with our family, and she was an ardent fisherman, and she and my father

would fish in the river primarily for trout, I don't recall them fishing for salmon, but they would fish in the river while the rest of us played in the bank or looked for arrowheads or whatever." [Roderick Bunnell]

"The grange was an important thing. They had dances and that sort of thing. The church had ice cream socials, and they had different religious programs and of course at high school they had plays, and there was basketball and baseball, no football, just basketball and baseball. As far as things in the home, we spent a lot of time with games and puzzles and word games." [Morris Slavens]

### **Effect of National Events on Life**

Many of the individuals interviewed lived in the Priest Rapids Valley during the Depression and spoke about life during this event.

"The thing that many people didn't realize about the communities there is that we were faced with exactly the same thing as the rest of the country. This was a tremendously tough depression. The 30's were a very tough, tough time. Probably the best, other than the people with money, the upper class, the best place you could have been at that time during the Depression was on the farm. At least you could grow some of your own food." [Walt Grisham]

"The Depression was not felt quite as hard in some respects because we had ranches to grow food. There was a co-op thing that they set up, so that during the Depression there was food and there were also soup kitchens for school, so they were able to survive that way. Financially, though, it was very, very rough. That was when I was younger. For my mother and other people in town, it was quite difficult because there was very little money, as you know." [Bob Battig]

"There really wasn't very much employment for individuals and there was not much point going somewhere else because the Depression at that time was nationwide, so you were just about as well off to sit tight there where living conditions were [better]. At least you could raise a garden and barter for fruit and vegetables and things weren't too expensive. You could buy a 100-pound sack of potatoes for fifty cents. We would get items from others, because we didn't have a garden. For example, we got our milk, two quarts every other day from a neighbor..." [Morris Slavens]

"Our basement was just full of canned fruits and vegetables—that's was the way of life for the farmers. Times were pretty tough for some of the farmers, especially those that didn't

fare so well in farming for lack of capital to keep the crops growing and purchasing necessary farm equipment. As I mentioned earlier, there were several families that did not do well and my folks and other folks in the area would help them out with clothing and food. One very large family comes to my mind, my folks did much for them, and they were a special family, and it was a wonderful thing to do in helping them out in times of need. During World War II rationing of gasoline was not easy for farmers. Farmers did get special allowances for fuel to run their trucks and tractors. We had to make sacrifices like all other Americans across the nation." [Donald Evett]

## **Memories of World War II**

“Of course then we were in war from then on and I remember rationing and the cards you would have for tires. We didn’t have a car, but we did get some rationing to buy tires once in a while, so we would share those with somebody who had a car. There was rationing of gas. As I recall there were airplanes flying over all the time. You would see flights of bombers; of course, the reason we would do that is because Pasco was an Army Air Corps Base. Army Air Corps, that’s what it was in WWII. We would see these planes that would be flying over in formation.” [Claude Rawlins]

## **Condemnation of the Hanford Site for the Manhattan Project**

Many residents of the Priest Rapids Valley were forced to leave when the Hanford Site was condemned for the war effort. Residents were given very little time to leave their homes.

“You can’t help but start reminiscing about the characteristics of that circumstance and time without realizing some of what was lost in that process of being evicted. You not only lost your farm, your friends, neighbors, you lost the community feeling that was evident there. There were many intangible things that you just can’t imagine, in some cases don’t even exist today” [Walt Grisham]

“I have been asked lots of times by people like you, Ellen. Are you bitter, and I would say I don’t know if bitter is the right word. I think a better word is disappointed. Just plain disappointed in the way that it was done. It just did not have to happen like that.” [Walt Grisham]

“Those are the people that had worked their land for 9 years and trying to bring everything together and then have it bowed away. Then the thing is, too, for a long time, nobody knew why. The government came and took our property, why? So, it wasn’t until the dropping of the bombs that we knew why.” [Name not released]

“Very, very quickly we were told, you’re gone—it’s the war effort, and you are out of here.. We moved out in 1943 and I believe it was almost 3 years before we were paid for our property. Because we were involved with that group that knew some type of legal setup. I think we ended up with \$1500 for the place.” [Claude Rawlins]

“I would say one thing, that the people were very upset about was having to move. You realize why they had to move. But there was a lot of mishandling of it. They brought in a lot of inexperienced real-estate people to handle it. They people were given an option on their property and the government sent out a legal option which the whole thing described as the legal description of a track of land for so many dollars. The owners were not satisfied; I think most people wouldn’t be. Most of the landlords decided to get an independent group to come in and appraise the land, because they weren’t satisfied with the appraisals. My dad and a couple of the other fellows brought these people in from Yakima, and I think they stayed at our house, and they collectively made an independent appraisal of a lot of the land. They were experienced appraisers from farmland and so forth from Yakima. They valued the land probably twice the government appraisers or more in some cases, but they had an itemized appraisal. I can remember my dad and I took a trip to Prosser. We were in the Corp of Engineers Office, the real estate office there in Prosser. I asked one of the men in the office, Why can’t we get an itemized appraisal of

the property? He said, well if we did that, then they would be arguing over the price of an outhouse. I said, well that's their privilege. It was just an attitude of a lot of these people." [Name not released]

"People were terribly upset to find out they had to move, some had to move right away because their places were crucial for offices and so forth. We were lucky, we were one of the very few who got to stay another year. It was very sad because people had lived there for so long and then had to move. The government didn't help them find any place, they said just get out. I always thought that was very wrong—they should of helped. They sure didn't help my folks, so Dad; it took him a long time to find a place. He was lucky to find what he did." [Name not released]

### **Important for Others to Understand About Growing Up in Priest Rapids Valley**

Most people stated that the sense of community was one of the most important things about growing up in the Priest Rapids Valley.

"I think to almost anyone who lived there the greatest value that ever came out of that community was the affection and the caring that people had for each other. Most people were not wealthy; they were struggling. So they assisted, and they socialized a lot in each other's homes. The doors were open; they didn't worry too much about theft in the small community. It was the essence of the wonderful American farming community... Everybody always got along with each other, we liked some people better than others, and I am sure they gossiped, but overall these people cared about each other." [Claude Rawlins]

"In the days of the Depression, we did have to make our own entertainment. We had picnics down by the river, wiener roasts were just a common occurrence, everybody would get on the phone and call up a few friends and we'd have wiener roasts along the river. I think everybody had a good time growing up. I think it was typical of a small community in that everybody knew everybody, and they were also very helpful to each other. One of our neighbors grew beautiful Bing cherries and there was no market for them half the time during the Depression years. So he would say, come and pick all the Bing cherries you want. My mother always had a great garden, so she'd give away tomatoes and they'd trade tomatoes for peaches. We had an abundance to eat all the time we were growing up because neighbors did help one another through those years. There was never any question of having plenty of food to eat; they always grew their own meat. Most of those people that lived in the valley put their meat in lockers if we had cold storage lockers in town. We didn't all have freezers in those days. I think that's one of the reasons that we fared better than people that grew up in a big city in those days, when you hear about the soup lines in the big city. Well there was nothing like that in the small valley—everybody could have plenty to eat." [Yvonne Ponsat McGee]

"Folks living at Hanford were very close to one another. We have often said everybody knew everybody else's business. It was just a wonderful community to have lived in those days. I have often thought over the years that had it not been for the Manhattan Project that came there, perhaps Hanford and White Bluffs would have developed into some of the finest fruit-growing country like at Wenatchee. Hanford and White-Bluffs—they did grow some fine fruit and, of course, it was an ideal place being along the Columbia River with all the water that was available. Hunting was very good in the area, plenty of geese, ducks and pheasants. It was a vibrant countryside with all the good elements of farm life and wildlife. I really enjoyed my upbringing at Hanford." [Donald Evett]

“I have always looked back and thought, and a lot of my friends would agree, that we really had a wonderful childhood.” [Edith King]

“...the togetherness of the people in that day and age. We just kind of bonded with our neighbors. They were all good neighbors; they would come to your assistance if you needed help.” [Name not released]