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CALVIN MYERS

1 MR. MYERS: I'd like to say thank you, but I don't think it's appropriate. My name is Calvin Myers. I'm
a member of the tribe the Paiutes, been here since forever. Our people, we're not going anywhere. We
can't, because this is our land. This is where we come from. That's a real short, quick history. We are
located fifty-five miles from here with the rail line at the interstate running across our lands. |

2 | The DOE has come up to the tribe, gave us this problem and is going to keep giving it to us because they
don't want to listen to us. Some of the things I'd like to mention tonight -- and I wish there was a bigger
crowd -- is that not many -- not many people really actually know that the Department of Energy has a
trust and a fiduciary responsibility to the tribes, something that they are definitely not coming close to
living up to. The environmental justice issue is big for tribes because we have not been consulted. We
have been insulted. |

3 | DOE says they have -- they have been consulting with the tribes using the consolidated group of tribes
and organizations as consultation, which is not the intent of the law. The intent of the law was -- was to
consult with tribal governments. Because when DOE goes to another country, they don't talk to the
janitor and they don't take the janitor with them. They take top people to talk to the top people. They
don't talk -- my tribe -- my government is the same as the United States Government, yet every time we
talk to DOE, it's so what? Who cares? They do that all the time. They don't talk to us like we are
governments who they have the responsibility to watch over and do for the best of our interests. |

4 | Another issue that -- that I have is that there's no -- no hearings on tribal lands, and when DOE says they
can't do it, that's a bunch of bull, because I was at a Commission meeting here in Las Vegas where the
State Commission says: "We want to meet in Carson City." DOE bent over backwards and said, "Where
do you want it at where?" I got up at the same time, "Oh, we don't have the funds. We can't do it." Once
again, DOE, no trust responsibility. |

5 | There have been no studies of our lands and our people and we are the ones that are to lose the most. The
studies that they have, transportation studies that they have is for big places like Las Vegas. Well, to
some of you guys in Las Vegas, that's not even a drop in the bucket, but if somebody dies on a reservation
where we only have approximately 290 enrolled members, that's a big drop. If a truck was going down
the road and our tribal council a lot of time travel together in a van, if they were to knock that van off the
road and kill everyone, that's six people. That's a whole government that is gone and can't be revived.
There is no way you could pay us any amount of money to get those people back because they are no
longer here. They no longer exist. The only way they exist is to us, our -- the people of WAPA because
they come back and they tell us how we should be doing things, how -- what we should say. |

6 | I do -- I like to go in sweats because it's the spiritual -- it's a church for me. I get healing, I get power. I
get power enough to keep going, to listen to things like this where people had said we're against it, but
when the tribes say something, it means nothing. It's thrown out the door. They never listen to us. |

7... | The Department of Energy operations office puts you guys to shame. They've done studies that we've
told them to do. They came to us last year says, "Hey, we got studies this thick about intermodal
transportation to the Nevada Test Site." We did an EA on it -- on the same thing that they had. They had
\$350,000.00. We had ten days to do this and about a hundred dollars a day per person to do it. When we
got finished, our document was five times bigger. Our document talked about transportation. How are
you going to get it there? How is it going to get there in the first place. And then after that, what's going
to happen? |

...7

Our document talked about a lot farther than a half mile, because our document talked about real life. When -- when a crow flies in, he's not coming in just from a half mile; he's coming in from many miles away, and every time he goes to the bathroom, he drops that radiated part out of his body. Coyotes don't just come from a half mile away. Eagles don't just come from half mile away. They all come from a lot farther, and they don't consider that because they say -- and they're right. I'm not a scientific person. I know from my experience at home and my teachings from my people what we -- what has happened and what is going to happen, and it's a shame that we -- that I have to cry and scream and yell just like you at your site and go home. I have another hour's drive.

I was here this morning. I had to leave so I could pick up my grandson from the school bus because they won't -- they won't let him off unless somebody picks him up, so I'm punished again because I still have a life at home. People still rely on what I have to do. My tribe relies on what I say because I -- I've been to a lot of these meetings. I've argued with a lot of you people here, and I'm going to keep on until you guys really get rid of the tribes, and if that's -- and if that is still the government's idea of assimilation, it will never work. I could come in here and live in your country, but I'll still have my religion, my people, my history with me everyday I'm here.

You people have the right to move out of here. I don't have the right. I don't. This is my country. This is -- this land here is power to me. This land here can destroy you, or it will let you destroy yourself. It depends on what you want to do.

8

Yucca Mountain is -- is partly -- was partly run over -- I mean, used by the Paiutes, yet we don't have much say what goes on up there. They bring us -- my tribal council had asked for a -- a tour. They said it's fine. I says, "Yes, and you better not feeding them those damn sandwiches," because the general public gets better treatment than tribes, yet the general public does not -- DOE does not have the trust responsibility or the fiduciary responsibility to the general public. Like every arm of the United States Government has to the tribes, and I'd kind of like to say that I'm glad that some people will listen and let me come up and speak so I can go home.

9

I have to work tomorrow, too, but I as a tribal member should not have to try to throw some weight around just so I can get up and speak. Before -- before me, there were about ten, fifteen people. Half of those people already spoke this morning. So where is the fairness? There is none. Tribal people are always put at the last, the very last if they get put in at all, and it's not up to us to be putting ourselves in. It's up to the US Government and those arms of the government. And that's all for now, and I'll write something that's really good for you guys. Thank you.