

Mrs. L.J. Shelton,
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Click Melander,
3701 Commonwealth,
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Dear Mrs. Shelton:

You present a rather technical question, and one which could more easily be answered if I knew the purpose. So I can deal only in some generalities and I suggest you drop me another note, or telephone me.

First, tribes and bands (and it was both tribes and bands, confederated into the Yakima Indian Nation at the Treaty Council of Walla Walla, 1855) are generally classified according to linguistic stock. The people of this general area were Shahaptian, those northward from a distance above Vantage were Salish, those downstream from Hood River were Chinookan.

Now this is important to remember. The government, at the treaty, treated with the tribes and bands occupying a certain region. They did this to obtain the right of coming onto the land to settle. And the government did not give the Yakima Reservation to the Indians. They reserved it from the land ^(the Indians) and that title has remained with the Indians of course.

This ceded area, outside of the reservation extended along the Columbia, to the crest of the Cascades, northward to Lake Chelan, then eastward to the Moses Lake area and southward again to the Columbia.

Now, in litigation, is this ceded area. The government has determined the boundary, and that they allowed the Indians only a few cents an acre and turned around and sold it for \$1.50 to \$2.50 an acre. This is in process of adjudication, now.

There was no such a tribe as the Tamanawas in the area you describe or no such a tribe is listed in any Indian handbook of tribes.

One of the bands of the Confederated Yakima Nation resided along the Columbia at the mouth of the Yakima, up and down stream. ~~Another~~ These were the Chamnapum. Another utilized the Columbia northward through White Bluffs and up to Vantage and along both sides. These were the Wanapum ~~band~~ Etc. Now you get into an involved discussion of what is a tribe and a band and what is ruled by a village chief, a religious man, etc. And it gets complicated.

All of these people were closely related by blood and marriage. Along the mouth of the Snake and upstream into the Palouse were the Palouse.

Descendants of all these people remain throughout the Yakima country and elsewhere.

The statement that "they traded the land for an allotment on the Yakima Reservation" cannot be true. Every person of Indian blood and of the 14 tribes and bands within this large ceded area was entitled to enrollment on the Yakima Reservation. They did not have to "trade" any land for that right. Enrollment started lightly in the 60s, heavily in the 80s was completed when all the Indians received land. The remaining land has become tribal land and represents about 500,000 acres of the 1,200,000

Yakima Indian Reservation.

It is possible you have come across some old day references to one of the families. There was one by the name of Tomanawash. Three brothers of that family, Cy, Johnny and Harry have died and they have left descend. And while they did not "possess" the land, the title to it was never extinguished, and that the government came in and took it over, it could be argued in court, did not extinguish the title to that especial land, at least where there was family occupancy for an extended period (adverse possession)

And there are two graveyards in this region that the Atomic Energy Commission have designaed as graveyards. These are where the families and other families are buried. About 10 years, perhaps it was longer, Johnny Tomanawasy went with the AEC people into other areas designaded the graveyards etc. there were designated. This was because, and in spite of the fact that one big graveyard was plainly marked on old day maps as a graveyard, the AEC built one of its piles right on thatx spot.

On top of that during the present and long continuing litigation, some of the land in the Hanford area, and it is quite complicated and my map of the area is not immediately available was "excluded" from the ceded area, and this will probably be contested further before the court of claims, as nearly all of the people from that area married and intermarried with friends and distant kin on the Yakima Reservation/

Yes, there are many relatives of those who lived in that region living, relatives too of those having relatives in the burial grounds. And it is ~~but~~ illegal and subject to heavy penalties to did into known burial grounds, both state law and federallaw. That is why it has been a practice regarding construction of the dams for the Corps of Army Engineers to pay off families and in turn have mass excavations of burial grounds like at the mouth of the Snake and Palouse River; for overflowing the gravesites in the Dalles, Hood River, John Day, Walla Walla etc. areas.

Perhaps I have not answered your question but it can get even more complicated were I to continue. I am pretty sure the ~~Tamanawash~~ Tamanawas referred to is the old Tomanawash family. And an Indian word meaning power is ~~Tamanawish~~ tamanawash (spelled in various ~~ways~~) ways close to that) That refers to a medicine man's "power," his tamanawash.

And like I suggested, if you will write me being more specific, perhaps I can pinpoint things as I see them. The change of "control" at Hanford will not alter the inherent and long standing land right, unless handled in a certain way. The Yakimas as a tribe, embracing all these people have legal knowledge and legal aid which they did not have in years past; legislative committees, grave protection committees etc.

If I can be of any further help, and I'm not sure this will be much help, drop me another note or call me.

Sincerely

Click Relander.