

April 16, 1956

Mr. Nat W. Washington,
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Attorneys at Law,
152 1st Ave. N.W., Ephrata

Dear Nat:

I started out to make up the initial draft of the memorandum-agreement, after waiting until I could consult with the Wanapums and get their views again on the various phases.

I found it rather difficult to be clear cut, and the need for some explanations, which will permit you to put in legal terms, the desired end. So I am attaching an addendum to clarify the various sections marked.

Fundamentally the entire situation originated and persists on "protection" of those now living, utilizing their old home because it provided an economical refuge when not out in the farm labor fields or elsewhere working, perpetuation of their ceremonials, their very sincere religion, and of the graveyard on the hill.

If you wish all of them, other than one, to sign, they will do so.

Please specify when you return papers eventually worked out for signature, just where they sign.

I take it from the "Notary Public in and for the State of Washington, residing at Ephrata, that it will be necessary to bring all of them to Ephrata for that purpose. (last page) ?

If that is the case, it might be better to continue to have the one man only sign as some of them are picking up odd jobs now where they can and soon it would be a gigantic task to round them up all at the same time (and I'd have to compensate out of my own pocket, what they lost on the job--they have to work that close to the board).

When it (the draft) is submitted to the Bureau of Indian Affairs, I would suggest that it be sent to Don C. Foster, Area Director Bureau of Indian Affairs, BPA Administration building, Portland, Ore.

You will recall that the original license referred to the area office. Besides Foster is well familiar with my work with the Wanapums and would expedite this through channels, as necessary, if necessary. He has legal aides available at Portland and we would be in a better position to "argue" them down on any ~~unreasonable~~ unseemingly injustice to the Wanapums or the PUD.

Incidentally one of the Wanapums who is married to a woman born on the Snake River (not in the Yakima ceded area I understand) and whose other children were long ago enrolled Yakimas or elsewhere, has a month and a half old baby.

The baby has not yet been enrolled and I was asked if it should be or should it be counted on the "Wanapum list. I made it very plain to the father that the mother was not from P'Na nor along the river there, that the others were enrolled and that it should be enrolled like the others.

I am sure it will be, but am prepared to take a firm stand and know it will be backed up.

Also a man born on the Snake River, yet enrolled on the Colville Reservation was at the feast Sunday. He made a speech that sounded from what I picked up like trying to encourage the Reservation people to look toward Priest Rapids. These included the "part Wanapums." This same man is part Wanapum, and has interests in homesteaded land up the Snake etc.

These things can be explained, as necessary to the Bureau of Indian Affairs, who do not recognize "double enrollments."

The addendum, I hope, is explanatory.

I've just received the page proofs of Drummers and Dreamers and it is coming out more than the original circular specified (288 pps) The page proofs run 340 pps, and additionally they have underlines for three sections of pictures of 16 pps each. I have to index this now--a two or three week job-- and will do a little changing to get due credit to the PUD. My contract with the publisher specified that they deduct from my royalties for changes after my final submission deadline. But I believe these are important, so they probably won't "break me." (reading that back sounds like I'm getting to think like the Indians, but I'm really not.)

I'm enclosing one of the invitations the publisher sent today. These will be used by stores etc. when we go on tour next October. And that's where you and the PUD will come in later when we hit Ephrata, so might as well get Herb J. and the others lined up! Maybe the PUD will be proud enough of the Indians by then they'd like to present them at the PUD auditorium, with a half hour historical talk, or maybe you could wheedle the Grant County Historical Society to take it on.

Now reading that back it sounds like I'm promoting D and U more than the Wanapums, so I'd better ring off and let nature take its own course later on.

Hope Glenn is getting back on his feet.

P.S. I address the Pasco P of C about May 21 and the program is to be rebroadcast that night. You can depend on me working in a few kind words for the project, depending upon its status then.

Sincerely

Click Relander

[Enclosure. Apr 16, 1956]

first page

The island is Chalwash Chilni (P'na is that general location on the river, including the island. If the island with the rocks (paddies) has a project name on the map, it could be designated also as that one island.

p. 1- This perpetuation of their religion, a place for their worships is very important to them. That it is done at their birthplace and the home of their ancestors is also important.

p. 2--The enrollment is so mixed up it would be well to refer to other tribes as well as the Yakimas. For instance, lots of ^{the} alouse, who were included in the Treaty with the Yakima, later enrolled on the Colville Reservation.

p. 3- Bob Reis, so the Wanapums told me Sunday, will help them select their site. They asked him to call me and I'd know how to get hold of them in case they are not at Priest Rapids. They will probably leave there about the middle of this week to hunt up jobs and to be with families where kids are being sent to school.

p. 3- Outdoor sanitation would help hold cost of building down, putting it into the building rather than interior facilities that are expensive and in locations like that, and at Celilo, are out of working order most of the time. And Celilo is under Bureau supervision. Sanitation, together with its relation to river etc. will have to be worked out, as will water well or pumping from the river direct for water.

p. 3--Removal of present long house or home. At feast last weekend which I went to Saturday and remained overnight (in mat lodge) the building them as in past was used for guests, their relatives from the reservation, for cooking, storing feast mats, dishes etc., for some of the dances etc. They have gradually, as able, been weathering it, and consultation with engineer will probably show this can be done pretty easily. Besides, some limited repairs, painting or what not should be done on it if it is to be in keeping with the general surroundings etc.

p. 2- They want some protection from normal traffic, wish to have some footage right on the river itself. They like to be near it. If they are isolated back from the river, they feel cut off from their river.

p. 2-Failure to keep long house and homesite in keeping with general surroundings subject to deduction of not over \$200, share and share alike from residual, this to be applied by PUD to hiring "upkeep" (or a similar protective clause.

p. 2 and 3-- (Employment of a member of the Wanapum band. This perhaps should not be restricted to the band. (That is five persons). There are two Wanapums who are familiar with the graves etc. older or incapacitated men. They enrolled as Yakimas a year ago. One is Johnny Tomalawash, uncle of Bobby. The other is Harry Tomalawash, a crippled but gets around good and can do a bit of work. At other times perhaps some of the five would be usable for that purpose. Johnny was in a bad accident two months ago at Nespelem, was in hospital there and now has dizzy spells. He couldn't come to the feast last weekend although he is now home. He has also been on ailing side, although has been working in ~~hops~~ hops, last fall and year before. The relationship between

these people is good, but to place one of the enrolled men, who has forfeited his Wanapum rights, as the official representative" would only bring on bad relations. There are also other ~~Wanapums~~ part "anapums who hold their worship at P'Na. I think if this were left up to the five to designate a man at six month to six month intervals it would be much better. For instance Frank had an operation, got back to work and then had to lay off and I think is ok now, but if he were to encounter some project job and develop complications from the old operation, he would prefer to work at this job; or if work ran out for Rex, the Frank's brother, he would be the one.

I would hesitate giving a permanent job to one of the enrolled Wanapums whose wife has an allotment. Perhaps no specification is necessary, other than that a person, familiar with the grave sites etc. will be employed.

p. 3- Regarding payment. I've not talked much to them about this. Strange, too, but they just take everything as a matter of course. But I can evaluate their needs better now than during our discussion at Ephrata.

If not complicated, it would perhaps be best to ~~start~~ start the payment with \$1,300 or thereabouts each. This would permit them to turnover some of the money or convert it into proper furnishings for the house which I am insisting on, a chance to get proper transportation instead of that which has to be repaired at month to month costs, etc.

The intervening payments between the first, at start of construction should be cut down, leaving a larger payment for the final when the project is completed. If the men get a chance to work some, the "extra" money would probably be very difficult for them to apply to proper use.

In the case of Bobby, a minor, it is tradition and customary that a young man of his age (over 18 but not 21) is his own master. That would protect Bobby from any enrolled shirt tailed relation moving in and trying to get his payments, or if that is impossible, his entire sum should be set aside until he is 21. But he needs transportation too, perhaps not as fancy as he would wish.

In the case of the old man his payments should provide to go for his hospitalization if he becomes incompetent, or his care. In this case a daughter, long enrolled, would take care of him. Out of his initial payment would come some of the furnishings, because that is his home. From what he has said, I am sure that a "burial fund" would be created at the outset. He wants to be buried in keeping with that of a leader, as he should be.

In that connection I noticed a considerable failing last weekend when he conducted the feast. He was inclined to drowse quite a bit even though sitting there by me. Doesn't have the grasp of the little English he had even six months ago; finds it harder to get around etc. And in that connection Frank is regarded as the successor and his word was good for making the feast preparations. Before Frank left things to the "Old Man" and now he just tells me it is alright. Before the Old Man came in to notify me that a feast was to be held. Last week out of a clear sky Frank and Martha Johnny, the daughter, came in and outlined the feast and then the Old Man came hobbling in and he was perfectly satisfied that Frank was arranging for it.

Page 5

There are perhaps 25 "Wanapum" survivors, and their blood is mixed up considerably. Definition again here in graph 12 of the five is necessary, ~~especially~~ especially when spreading out up and down the river.

Then too, suppose that Congress repeals the Yakima Enrollment act now up for repeal. The Yakimas are going back last of this month to fight repeal and seek amendment if necessary. But just suppose it is repealed and legislation is substituted that throws reservation open to anyone of any degree of Indian blood, and defranchises them of their enrollment rights which is by Congressional Act of 1946--that late. I can see lots of difficulties if this happens for reservation people and it might have impact on the "remnant" Wanapums.

I suggest too, the advisability of including a section to the effect that the Wanapums agree to permit the archaeological exploration of any discoveries during the project work in that region of the river, that are of obvious archaeological value. I have been over the area time and time again and all have had full opportunity to recall or point out any site known to the Wanapums, older than say 80 to 100 years. They realize the value of such explorations, if necessary; such explorations would also be of value to preservation of material of ethnological and archaeological value, fitting in slowly the picture up and down the entire river. Some of them, through outside influences of other Indians, might construe a very old and valuable site, accidentally discovered, as one to be "closed" simply because it was Indian. By consultation with Dr. Douglas Osborne of the University of Washington, and cross checking with my knowledge of the Wanapum past history, no difficulty should be encountered.

In this connection it might be wise to specify that discovered material remain in the general area of its discovery, any museum (state, federal, or county or city in proximity to the area). Too much of the material from up and down the river has drifted away to government and state museums and never found its way back to be of value. A full scale rumpus is under way now in connection with Wakemound at the Dalles. The people there are in arms, want the material kept there. Dr. Gunther of the U has appeared to try and pacify them and they contend that the U takes it out and never brings it back. Which is true. I however have confidence in the U, through Dr. Osborne and Dr. Gunther doing proper if the stipulation is there. They are working for a big new state museum building at the U, but the present trend is for area museums, where necessary, giving everyone an opportunity to benefit. The Wanapums are agreeable to exploration, suffice it to say.