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3701 Commonwealth,

Yakima, Wash. 98901

Commanding Officer, unit

to which is attached

Sp. 4 Grant Wyena,

U.S. 56390313,

Co. C 339th Engineer Battalion,

Ft. Lewis, Washington.

Relative to application of Sp. 4 Grant Wyena for discharge for dependency or hardship:

As city editor of The Yakima Daily Republic, a daily newspaper published at Yakima Washington, as author, sculptor and a historical researcher; and as a curator of the Washington State Historical Society, and a director of the Yakima County Historical Society, I have, for 15 years, a close knowledge of the family of the late Harry Wyena, whose son Sp. 4 Grant Wyena, because of the death of his father, has become the senior son.

The family's home was at Priest Rapids, Wash., the traditional and ancestral home of the Wanapum band of American Indians, of Shahaptian linguistic stock.

These people, allied by marriage and occupancy to the Yakima Tribe, were identified by the explorers, Lewis and Clark in 1805 as the Sokulks. Their number at that time was estimated at 2,000 to 3,000.

After exploration days the leader of the Wana(river) Pum(people) was Smowhala, last of the great Indian prophets, a religious man.

This man is included in the Bureau of American Ethnology Report IV Part II, commonly called the Mooney report and the Ghost Dance Religion, and is the subject of a monograph, Drummers and Dreamers which I wrote and was published in 1956.

The Wanapums refused to attend the Treaty Council at Walla Walla called by Territorial Governor Isaac I. Stevens in 1855, and being

They recognized no chief and refused to go onto the Yakima Indian Reservation, although entitled to enroll there as Yakimas.

During homesteading and land-settlement days, 1880 to 1910, many of the river people went onto the Yakima Indian Reservation, enrolling there. The residual band continued to live at Priest Rapids, an isolated region.

In the 1950s' the Public Utility of Grant County obtained permits to construct Priest Rapids Dam, at the ancestral homesite of the Wanapums; and another dam, 18 miles upstream on the Columbia River which was named Wanapum Dam because of the cooperation of the remnant band of Indians. Yakima County also proclaimed and legally established the graveyard of the Wanapums a cemetery, five miles upstream from Priest Rapids, on the back reaches of the Yakima Firing Center. And through cooperation of commanding generals of ~~the~~ Ft. Lewis, this was marked as a cemetery on Fort Lewis Maps, Yakima Firing Center.

Before Priest Rapids Dam was built in 1956, the half dozen Wanapum band, in reality a religious clan, lived in ancestral mat lodges at Priest Rapids. They worked in Yakima Valley hop fields during season and in other harvests, such as beffies and potatoes when jobs could be found, and were on welfare on occasion as economic situations compelled.

Harry Wyena, being father of a large family was listed on the Department of Public Assistance rolls in Yakima County extensively before 1956-57.

The Grant County Public Utility District, in constructing the dams, utilized the labors of the Wanapums, removing them from welfare rolls. And after the two dams, Priest Rapids and Wanapum were completed, employed the four heads of Wanapum families on the PUD payrolls.

One of the four married into the Yakima Tribe after completing a military tour of duty. Another was finally discharged because of irresponsibility. Harry Wyena and one other continued in the PUD employment.

The employment of Harry Wyena, father of the applicant for separation, terminated with his accidental death, April 11, 1967.

The Yakima County coroner checked but did not personally visit the place of death and did not hold an inquest.

The death of the family's head, Harry Wyena, left Sp.4 Grant Wyena as head of the family but prevented from assuming the responsibility he wishes to assume, by continued military service.

His mother, Mrs. Nancy Wyena is not physically able to pursue crop harvest work as she once did.

Of seven in the family, five will be left at home at Priest Rapids.

Before his death the father succeeded in keeping the children in school at Mattawa, Grant County and this is the desire of the widowed mother and the successor, head of the family.

Harry, the father, never enrolled in conformance to the religious followings of his ancestor, Smowhala. His wife is enrolled a Yakima and so are the children, because of economic necessity.

Enrollment as a Yakima Indian, however provided only tribal protection and not economic security for individuals more than can be provided by tribal work projects. Per capita of tribal payments run \$50 a year which is hardly sufficient to pay for school clothing for the children.

Sp.4 Wyena's age is 22. There is a brother, Douglas, 15; a sister, Jeannine, 16 and the youngest is Alice Dean, 8. Patrick, 9, James, 10 and Gerald, 13 are brothers and attended school at Mattawa.

Additionally there is another member of the family, 6-year-old Sue Aleck, a granddaughter. She has lived with her grandmother since she was 18 months old because her mother is on public assistance and is incapable of supporting, as they should be cared for, 6 other children.

One daughter has married and lived away from home four years and has a child to support. Another daughter, married, is on public assistance, lives away from home and has six children to support.

And another daughter, living at Wapato, has six children to support. The final daughter, living away from home, at Toppenish, has eight children to support.

Sp.4 Grant Wyena, while economic conditions are such as they currently are, has a better opportunity to assume fully head of the family duties now, and to see that the five younger brothers and sisters left at home receive adequate food, housing and education as possible, than in the uncertain future.

Miss Bertha Snyder, director, services to military families, informs me that it is not customary on an application for separation to submit written statements.

She also informs me that it is customary, if the military do desires and requests an investigation, that this is made, and she would be most willing to do this in connection with the applicant's petition.

At the time of the burial of the late Harry Wyena, a story was published in the Yakima ~~Examiner~~ Dailies.

A dated clipping of this article is appended.

Sincerely Submitted

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