

April 29, 1968

Mr. Click Relander
Yakima Herald-Republic
Yakima, Washington

Dear Mr. Relander:

The students in the World Problems class at the Wapato Senior High School have been assigned a term paper on some vital issue in the United States. Since I was born and raised on the Yakima Indian Reservation, I thought that I would like to do my paper on the problems facing the Indian today.

My father, Judge E. V. Cain, suggested I talk to you, if possible. He thought you would be able to give me some information for my paper and help me with reference materials. I am reading your book Strangers on the Land, which has quite a bit of material, but you could add more and more recent information I'm sure.

It seems to me that the problems of the Indians are just as important as the problems of the Negro, and should be more important to people living on the reservation.

May I come after school (about 4 p.m.) or Saturday? I should like to see you as soon as it is convenient. I am enclosing a stamped, self-addressed envelope for your convenience. If you would care to call collect, my number is TR9-5460. Thank you.

Sincerely,

Joanna Mary Cain

Enc.

May 19, 1968

Dear Mr. Relander,

Thank you so much for all your help on my term paper. I'm enclosing a carbon copy of the 1st draft (that's why there are so many corrections) for you. I found, after I had written 6 pages, that I had more than enough material and I had to condense the paper quite a bit. (It's supposed to be around 3 pages)

After having read and researched so much on the Yukimas, I found that going exploring at Fort Simcoe was a thrill. Our family has been there many times, but this time it seemed like I could feel the attitudes of the soldiers and later the Indians on the same piece of ground. It was rather like living history over again.

Thank you again for your time and your help. I appreciated all the information.

Sincerely,

Joanna Cain

*This is the body of the paper I eventually turned
in (after corrections)*

Jo Cain

[#24]

[Enclosure 1968 May 19]

THE YAKIMAS

INTRODUCTION

Among the silence of abundant virgin lands dwelt the earth-people. Whether they came across the land bridge from Asia or sprung from the earth is not known. They only knew that from ages uncounted they had lived on the Creator's loaned lands. ←

Then the pale ghosts of men severed from the land began to creep among the whispering streams and cut the lands with their aspirations.

The Confederated Yakima Indian Nation shouldered on the fourteen tribes at the Treaty Council of Walla Walla signed a treaty June 9, 1855 selling 16,920 square miles (10,828,800 acres) to the shadow-people leaving only 1,875 square miles (1,200,000 acres) for themselves. Yet the shadows kept creeping across the land protected by the treaty. The earth-people did only what they could--they fought for their lands.

Kamiakin, head of the Yakimas, said "Tell them (the soldiers) we are quiet friends of the Americans, that we are not thinking of war. The way the govenor (Issac Stevens) has talked to us has irritated us. He has taken us and thrown us out of our country in a strange land in a place where its people do not even have enough to eat...Now we know perfectly the heart of the Americans. They hanged us without knowing if we are right or wrong; but they have never killed or hanged one American, though there is no place where an American has not killed savages...You want us to die of faminellittle by little. It is better for us to die at once."

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INTRODUCTION

Among the silence of abundant virgin lands dwelt the

Top-nish Creek reflected in red tones the routing of Major ~~Graille~~ *Granville*
 O. Haller by Kamiakin's men, and later battles by the revolting earth-people.
 As each one fell he was returned to the Earth where all became as one.
 It wasn't until March 8, 1859, that the treaty was ratified. The earth-people moved to the land "reserved" for them, but Kamiakin never came back with his people to the Reservation. He remained in Rock Lake (Tahk Lite) southwest of Spokane until he was returned to the Earth.

"The tribe was then virtually ignored, except by the guardian government until later years, when the value of the timber, grazing, and farming lands became evident. As soon as the Yakimas began to capitalize on its resources and earn revenue for its members, legislative efforts were undertaken at various levels to obtain some of these resources." ¹¹ So the Top-nish Creek still reflects the battles of its people--now fighting to save their little land and their culture from being totally destroyed by the Americans in the land of the great melting pot.

GOVERNMENT

GENERAL COUNCIL*	Meets Annually (last week of November, usually for 3 days?)	For All enrolled members (5,600 having at least 1/4 Yakima blood, and increasing by 50 each 6 months.)
TRIBAL COUNCIL (paid \$20 per diem for meals and lodging on assignments)	Business Administration Body, <i>selecting</i> <i>its own members.</i>	Elected by General Council <i>7 men elected</i> to 4 year The 14 members <i>traditionally</i> represent 14 tribes.

* Business Agenda prepared in advance and sent to members. The Agenda is strictly adhered to. No extra business may be brought up in the General Council unless it is an emergency or is voted on by all members.

Top-nish c

The Chairman of the Tribal Council names committees such as Timber; Grazing; Roads; Irrigation and Land; Fish; Wildlife; and Law and Order; Loan Extension; Education and Housing; Health; Employment; Welfare; Recreation and Youth Activities Committee; Enrollment; Legislative; and the Over-all Economic Development Committee. (The Over-all Plan for Economic Development, February 20, 1962, came months before other reservations had any such plan.)

The Annual Tribal Budget is approximately \$2 1/2 million. Of this, \$835,000 is budgeted for per capita payments (started in 1954) to members (\$50 or \$100 to each enrolled member). The budget also includes expenditures for repairs and maintenance of buildings and utilities, welfare services and burials, health activities extension, tribal operation, Tribal and General Council, education (up to \$45,000 a year for scholarships), employment, enrollment, common services, tribal housing authority, tribal youth activities, tribal community action program (under government operation), forestry activities, range management, soil and moisture conservation, repair and maintenance of roads and trails, irrigation operation and maintenance, and grazing roll, Law and Order, land and lease operations, credit operations and individual Indian money operations.

PROBLEMS

Education and Employment are two of the head-aches for the Yakimas. Within recent years some tribal members have obtained their master's degrees and others have attended Carlisle Indian School to learn trades and get a higher education. "Yet few Yakimas are employed in Yakima Valley cities in regular employment at stores, etc."

The Yakimas have never been farmers, but this employment problem compels them to follow farm occupations, although few do. ^{Of the great herds of the Yakima there} The Yakimas were cattlemen and horsemen; ~~though there~~ are only 200 horses left of 15,000 and 400 head of cattle left of 3,000 head. Even now, most of the land in the Yakima Irrigation Project (Bureau of Indian Affairs) is farmed by non-Indians. The Indians have ~~tried~~ to remedy this through building Industrial Parks and leasing the land to industry. So far, a furniture factory at Wapato employs 150 and a garment factory at Toppenish employs 35 and trains others as well. "The more that can be trained for jobs, the higher the living level."

The annual family income on the Reservation is around \$2,000 a year, or about \$3,000 less than the approximate state average.

The Indians receive no check from the government as ^{many people suppose} it is supposed. They do, however, have money from disbursement of claim settlements which amounts to \$3,270 for each man, woman, and child. This share and share alike treatment of the disbursements meant putting into trust some \$6 million in minor's money which is used for ^{their} his education and is dispursed to ^{them} him when ^{they} he reaches majority.

Legislation that would harm Indian lands or culture and claims cases to make the government pay for violating the trust are two other ways the Yakima's money must be spent ~~to solve their problems.~~

Drinking and illegitimacy among Yakimas are higher than the state average, but comparable to a poverty-level situation.

These problems are really the problems of most minority groups, but the Yakimas have one special problem--understanding who they are and retaining their culture and heritage. The Indian religion, suppressed by

Top-nish c

Father Wilbur, and its Washat Drummers and Dreamers is once more surfacing, perhaps because in their struggles the Yakimas look to cultural and tribal traditions to form a base for their actions. Father Powell of Chicago ~~feels the primitive Indian myths were authentic revelations to the Indian people and feels the Indians are the most naturally spiritual people in the world.~~

CONCLUSIONS

So the earth-people are once more returning to the language of the mountains. Top-nish Creek runs with its crystal memories of lost fisheries at Celilo Falls, Selah, Yakima, Naches, Ahtanum, Toppenish, Satus, and the lost ^{breed} ~~breed~~ of deer that once lived in the willow hemstiching. It runs with shattered land of the earth-people, fragmented by the pale ghosts. Yet, deep in the center of the stream, where the water still runs pure, there is a rush of hope. The earth-people will not forget their home and become searching ghosts. They will not vanish or drift away. They won't be silenced by musty leaves of books in ancient libraries. Legislation, accusations, grasping fingers of ghosts do not frighten the tall soul-brothers of the earth, standing in their refuge in the bowls of the mountains. For their treaty says--as long as the rivers run, as long as the mountains stand, this will be so.

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