

Mr. Walter Hart Blumenthal,
The Drake, Apt. 1912,
Philadelphia 2.

Dec. 13, 1955

Dear Mr. Blumenthal:

Thank you for your not of Dec. 1, which for obvious reasons, the Yakima General Council, I have been unable to answer. A few scattering clippings are enclosed to give you a briefing. I was asked to be chairman of an impartial election observation board.

I am enclosing a postal note for your American Indians Dispossessed plus a little postage, and hope I may be able to obtain an autographed or presentation copy. Somewhere along the line one of the dealers I send occasional memos to, requesting they order such and such a book, has not yet come through with a copy.

Some of the Wanapums are to be in next week totake delivery on some contraband venison that is being given them by the Game Department for a Christmas time ceremonial. [They had an ancient ceremonial When Sun Turns Round that was observed before they had contact with the whites.] And I shall explore the possibility of a Wanapum name. I hold little hope because these people adhere strictly to the old custom. Giving a name for a specific thing is not in tradition. Names are family names and are perpetuated in that manner. The name they gave me is an old family name, possessed by a man long before Lewis and Clark. Since the family has "run out" it was necessary for them to "clear" it with any remote blood relations. Any objection would have thrown them open to tribute paid to that family upon demand. But there are no survivors.

However while attending the General Council I took up your name with a venerable of the Yakima Tribe, an aging man and the son of one of the last two surviving recognized chiefs in the Northwest until his death last spring high in his 90s. This man I talked to and for whom I have done many things, is Thomas K. Yallup and has gone to Washington as a tribal delegate. He is an educated man yet a long braid.

The name is Wow Shu Ya Thla (phonetic). Its literal interpretation is that of a proper name, a person who is constantly searching for something, impelled to continue that search by a deep hunger, an inner hunger.

When the book is received and inspected, and the venerable, Thomas K. Yallup gets a chance to read it if I can get him to do it, it may be I can prevail upon him to have one of his sons write you a note, calling you by that name and commenting on the book. My friends are always unpredictable. Right now they are fighting for their very existence. I told Tom that I believed you wrote as I had been writing

to tell of the many ways that his people suffered because of the land settlement.

It is possible too, that inasmuch as Philadelphia not too far from Washington, that when one of the tribal delegations goes to Washington it would be possible for you to be there at the same time and meet some of them (the Yakimas). Right now there is a decided campaign on in official circles against what they term "Do Gooders" yet I am of the conviction that those with a little bit more know-how than some of the officials are not in that classification. The various women's clubs, church groups etc. has done much to stir up the officials against Do Gooders.

The fact that I do not hold strictly with the Indians in all their absurd claims, if they are absurd I further believe takes me out of that classification, yet when you oppose official action they try to hang the "Do Gooder" stigma on you.

As the Wanapum situation develops at Priest Rapids and their protection of burial ground etc. is carried out with construction of Priest Rapids and Wanapum Dams, I have in mind of getting a Wanapum Long House group under way. This will be an official group, recognized formally by the "anapums as entitled to participate in any Long House activity (and that has always been banned to white men and even many Yakimas) I do not know whether the "anapums will approve that or not, but I think they will since I am working diligently for them to preserve the last remaining true long house--a tule mat house on the banks of the Columbia at Priest Rapids. And I am convinced that these building the dams are making every effort to make this come to pass, ~~although~~ even though the "anapums are non treaty people in contrast to the treaty nation, the yakimas.

I hope the clippings give you a few ideas as to the newest situation, which is quite similar in many ways to that pertaining to the Klamaths.

I believe the part-bloods of the Yakima tribe, those living off have a share to say in their stock in the reservation. It is a real problem. Certainly, too, it must be recognized that some of these people, who have lived off the reservation, made their own way etc. are entitled to, if they wish, their share in the reservation in one lump sum. Surely too, and more strongly so, because of the humane and moral rights, those who have always lived on the reservation are entitled to the protection the government promised them.

You understand of course there is no relation between the "anapums-- and their remnant band, and these reservation people, excepting some of the "anapums have married with the Yakimas.

I asked this Indian venerable, Thomas K. Yallup, for an interpretation of "The Searcher" in the Yakima tongue, which is in the Shapshapian dialect, and I am sure quite similar to the "anapum, perhaps in this case the exact word. I told him it was wanted for him to give the name to a good friend of the Yakimas. He gave it unhesitatingly. This implied he consented to "name you." Otherwise he would have withheld giving it. That is the way the old people, the venerables operate. Saves a lot of talking and argument.

So, until other things develop, I remain,

Sincerely