

IOWA STATE UNIVERSITY

of Science and Technology



AMES, IOWA

Department of Economics and Sociology

February 4, 1961

Dear Mr. Relander:

I have been waiting to write you until I should receive the current Newsletter of the Fellowship of Indian Workers, which contains two excellent articles on Indian problems, one by Benjamin Reifel, himself an Indian. Several weeks ago I asked for copies to send you and Mr. Lester Henderson, who also was very helpful to me in Yakima, and they were promised but they have not yet come. But I do not want to wait any longer to thank you again for your help.

I have read the newspaper clippings twice, and I was very glad to get the setting of the Yakimas from them. I will return them when I send the newsletter.

It is hard to know what would really help the Yakimas - help that we can give, I mean. I do think it would be a good idea if some Yakima student could attend the annual meeting of the Southwestern Regional Association of Indian Students to be held this year at the University of Oklahoma the last of April. The Tribal Council seemed to know about this meeting, but they had never sent anyone to it. I attended the annual meeting last year at the University of New Mexico and I felt that the students handled themselves well and were realistic and positive; not a single one complained. The meetings were sponsored by the Southwestern Association of Indian Affairs, Santa Fe, Mr. Charles Minton, Secretary. Students came from as far away as Idaho and San Francisco.

Sincerely yours,

Elizabeth E. Hight

IOWA STATE UNIVERSITY

of Science and Technology



AMES, IOWA

Department of Economics and Sociology

May 16, 1962

Dear Mr. Relander:

It was nice to hear from you. I think the student you mention should be in touch with Professor Robert Roessel, Advisor to Indian Students, Arizona State University, Tempe, Arizona, and Editor of the Journal of Indian Education. He should be able to help with suggestions for study of acculturation. I am sending you under separate cover a copy of the February issue of ETC., the Journal of General Semantics, with a paper of mine on three methods of getting at the minds of Indians. I should like to have you return this, after you and the student have read it.

The best study of acculturation of American Indians of which I know was written by a young Roman Catholic priest, Dr. Robert White, S.J., now on the faculty of St. Mary's College, St. Mary's, Kansas. He loaned me his thesis and no doubt would loan it the student of which you speak. He had lived several years on the Rosebud Reservation and then took up residence in Rapid City, S.D., where he studied the characteristics of the Indians in three areas of residence in Rapid City: the so-called Sioux Addition, a sort of primitive place on the outskirts of Rapid City; an area within the city in which Indians lived in rather better conditions; and Indians living in so-called white areas. He found quite striking differences among the Indians more or less conforming to place of residence. He is doing some work further on this study this summer, and is expecting that the University of Chicago will publish the whole.

I returned last week from the Sixth Annual Southwestern Regional Indian Youth Council in Provo, Utah (Brigham Young). There were no Indians from Washington or Oregon there, but about twenty from Montana and two Eskimos from Alaska. The Northwest students organized their own council and the person who will know about it is Gerald Brown, Carroll College, Helena, Montana. He is quite a good person, I think (a Flathead) and has been a leader at the last three meetings I have attended. I know that some of the Yakimas were interested in a student organization, and they will be more likely to send students if the organization is Northwestern. I should like you to remember me, at your convenience, to Mr. Eagle Selassie, for the day I talked to the Indians he was the one in whose eyes I saw some response. What a terribly difficult day that was.

I am sorry you have had a bout with illness. My brother has had the same thing, twice, and he stays fairly close to home, Gig Harbor, so he can be near his doctor. But he feels all right now.

I wrote a couple of texts in economics but it was before I was seriously interested in Indians and I don't think they would help. I remember that in talking with the Yakimas one of them told me their real trouble was that jobs were not available on the reservation. I am not sure that that is the answer, however. I know that in places where jobs are available

Indians still have trouble in adjustment. That is true in Iowa, at Tama, and true in Maine, at Oldtown, both places which I have visited several times. But it is so easy to say that if one certain thing were changed the troubles would be solved. It's so much deeper.

Mr. Minton, who writes the Indian Newsletter, was formerly the sponsor of the Southwestern Regional Indian Youth Council, but these young people are on their own now.

With all good wishes,

Sincerely yours,

(Sends out the N. Mea.
news letter to you)

Elizabeth E. Hoyt

Thank you for the Primer of the Yakimas,
which I am looking forward to receiving.

IOWA STATE UNIVERSITY

of Science and Technology



AMES, IOWA

Department of Economics and Sociology

February 1, 1963

Dear Mr. Relander:

I just got the announcement of "Strangers on the Land" and am happy that you have asked to have a copy sent me. I shall read it with deep interest.

I am writing at once because I am engaged in what may be a similar effort for our one group of Iowa Indians, at Tama, and if this emerges into a book I will see that you get a copy. This Tama group is different from all other Indian groups in one respect, in that when they were dispossessed in 1842 and sent to Kansas, they trekked back, in small groups, and bought their land back, or part of it; and when the government woke up, there the Indians were again, this time with white men's deeds to their property. But since then there has been a gradual development of what one of my Indian friends calls a "reservation culture."

The Iowa State University Press has expressed an interest in this proposed book and I only hope they will be interested in what I want to say in it. I think, as I know you do, that the Indians have a point in resisting the white man's culture. In Tama the Indians have been confused even by their friends, and just recently when the Department of HEW proposed improving sanitation on the settlement 70% of them refused even to respond to the idea. I think they were afraid there was something back of it that they had not had made plain to them. The University of Chicago had been in Tama with groups of students from 1948 to 1960, and had started several projects to help the Indians all of which fell through. At the back of all the trouble was the fact that the projects were really to give practice to students in anthropology, and some of the published accounts of the University show that they did not respect the Indians. The Indians read these published accounts: you can imagine what they thought about it.

If the State University Press will really stand ready to publish this, I shall check with Indians themselves as I go along.

Thank you again.

Sincerely yours,

Elizabeth E. Hoyt
(Miss) Elizabeth E. Hoyt

IOWA STATE UNIVERSITY

of Science and Technology



AMES, IOWA

Department of Economics and Sociology

March 3, 1963

Dear Mr. Relander:

This is just to say that I have ~~now~~ received the book. When I get it I am planning to review it for the Ute Bulletin, and perhaps for another Indian paper (The Native Voice) to which I send something occasionally.

Sincerely yours,

Elizabeth Hoyt

IOWA STATE UNIVERSITY

of Science and Technology



AMES, IOWA

Department of Economics and Sociology

March 11, 1963

Dear Mr. Relander:

I received "Strangers on the Land" in this morning's mail, and thank you. Also I have seen comment on it in Mr. Minton's Indian News. It's going to be very useful to me. I am enclosing ~~Outline~~ of the story of "Tama: an American Conflict" as it stands now. (Incidentally I am glad to see in your book a picture of Eagle Seelatsee, who, though he said almost nothing to me, helped me by the expression in his eyes.)

I have just heard from the University of Wisconsin press that they are publishing a small book the mss. of which they sent to me for my advice about a year ago. It is primarily a story for children, though its implications are much broader, "The Middle Five", the story of Francis LaFlesche and his companions at a mission boarding school in the 1860's. The editor indicated that he did not want to publish it, because there was a deathbed scene at the end, and the book was a little sentimental. I replied that I would recommend publication, for the merits of the book seemed to me to outweigh its defects. But I did not know what they had done about it until the other day.

I must tell you, because it is on my mind so deeply, that the story of Tama is not at all easy going. The University of Chicago Department of Anthropology had a set-up in education among the Indians there for several years, and the Indians are bitter about it. The editor of the Journal of American Indian Education, Arizona State University, wrote me asking for an article, in December, and I wrote one about the educational program at Tama. But it looks to me as though the Journal does not want to publish it, and indeed it is a strange story, hardly credible. I guess it is easier to think that I am lying, or exaggerating, than that such a reputable institution as the Department of Anthropology at Chicago would lead Indians along a devious path. I actually don't blame the Journal for thinking so. I will let you know how this turns out - the most difficult and delicate situation I was ever in, I think.

All good wishes,

Sincerely yours,

Elizabeth S. Hays

Its possible I sent this earlier

about 150 pages

[Enclosure - 11 Mar 63]

TAMA: AN AMERICAN CONFLICT

- I A Picture of Tama (and suggested relationship to problems of under-developed countries)
- II How Typical is Tama
- III The Dispossessed (From Wisconsin to Iowa to Kansas and the return trek to Iowa to buy back their lands from whites)
- IV A People Aloof (from the return in 1855 for the next hundred years)
- V Law and Order on the Settlement
- VI The Many "Helpers" (government and private groups) or Confusion among the Helpers
- VII The Homes of the Settlement
- VIII The Prospects for the Children