

June 10, 1962

Mr. Charles E. Minton, executive director,  
Commission On Indian Affairs,  
P.O. Box 2195, Santa Fe, New Mexico.

Dear Mr. Minton:

Thank you for your letter of June 2, 1962 and your comments on the Yakima Primer.

Your last newsletter, reaching here, seems packed with vital information of Indian matters in which I am strongly interested. And I am looking forward to digesting it properly.

Ginny Derby, the University of Colorado psychology and ~~anthropology~~ anthropology student I wrote about, and to whom you are sending the News Letter, arrived for a visit with relatives and to continue her studies on the Yakima Reservation. She will be here a few more days before returning to Colorado.

I mentioned to Alex Saluskin, chairman of the Yakima Tribal Council and to Robert Jim, secretary, the outstanding work you appear to be doing in the News Letter, and told them frankly I believed some of the Tribal Councilmen should visit Santa Fe and check into the operations of the Commission. It appears to me something in that line should be shaping up in this state, however there appears much more opposition now to Indians because of pressure groups and because of timbering and irrigated land resources on the various reservations. So I suspect next January's session of the state legislature will be devoted in part to taking over what is possible.

The Yakima Tribal Council has various committees. One is a scholarship committee which operates with a fund of \$25,000 or sometimes more annually.

Scholarships are granted on a year to year basis, usually \$1,000 as an outright grant, and the person successfully pursuing "education" is entitled to renewal of the grant, up to some \$5,000. This is an outright grant.



I am sorry to say I cannot tell you, until consulting the committee, Robert Jim, the secretary or Saluskin, the chairman, the number now in schools on scholarships.

The terms are very broad. Successful girl candidates may use the grant for instance; to go to a beauty operator's school; vocational schools etc. may be attended; Haskell, Yakima College, or other colleges or universities depending upon the application and qualifications. And without checking I cannot tell you for sure, but the scholarship program has been in operation for some six or seven years.

I have noted no language handicap with the enrolled Yakima entitled to a scholarship. There are Department of Education high schools and grammar schools throughout the Yakima Reservation, with more non-Indian than Indian students, under the same school system throughout the entire state.

Additionally, when the Yakimas were compensated \$15 million for loss of the Celilo Fishery because of construction of the Dalles Dam, those enrolled at the time of "closing rolls" received share and share alike, some \$3,300 each. This was distributed through committee operations to "competents," and a trust fund amounting to \$6 million was set up for the minors, that being the total of the minors share. Educational needs may be provided from the minors share upon properly processed applications but not for educational services they would ordinarily receive in public grade or high schools etc.

The Shakers found on the Yakima Reservation are "healers," but there is no relationship to "diviners" in the Southwest, unless by "amended introduction and spread." The Shaker religion originated some 80 years ago on Mud Bay on the Coast and spread to the Yakima reservation after a few years. It is a "jumble" of Protestant and Catholic religion and handbells plus "healing" power. At one time the religion was "espoused" as a branch of the Presbyterian Church, this during a period of misunderstanding and



"persecution." The 14th annual report, Bureau of American Ethnology, Mooney, contains a section on the Shakers as well as the Smohalla cult which my out of print book, Drummers and Dreamers deals with. There is also another book, entitled the Shakers, but I have not read it yet and the author skips my mind as I do not happen to have it in my research library.

The Yakimas have no knowledge of the peyote "bud" more than general information they might read about or hear about. They do not use it. Dr. Robert Ruby (physician) at Moses Lake, Wash., published a small book, the Oglala Sioux in 1955. He was stationed as a doctor on the Pine Ridge Reservation in South Dakota. He has been a friend of mine since coming to this state several years ago to practice, and is now completing extensive research on Chief Moses of the "Columbias." He maintains that the peyote is not a narcotic and I am sure would answer anything specifically about it of which he has knowledge if you write him at Moses Lake. (It may be he has some copies of his book left and is the kind of a person who would send you one, 'voluntarily' if he does and thinks there is information of value in it to you.)

The Yakima group which visited Gallup a few years ago was the same, or part of the same participating in the Indian American Days at Sheridan, Wyo. They were good representatives of the Yakimas but their dance costumes, for which they are noted are no better than hundreds used on the reservation and I doubt if some of the best dancers and the "hoop dancers" accompanied that group, something like a family group.

Miss Verby joins me in thanking you for the news letter and extending best wishes for its continued success. When I get clear of present research and complete recovery from an acute coronary, I'll write you some comments on the June supplement if I feel qualified.

Sorry for such a long letter but I wanted to cover the questions, fully.

Sincerely