

This morning, of course, the Yakimas were pointing out that this was, in their opinion, an internal private matter.

Each of the tribes that I represent, and all of the tribes with which I am familiar, have the same problems of enrollment as do the Yakimas. For example, in the case of the Coeur d'Alene Tribe, as pointed out by the Yakimas this morning, there are over 120 members who could not prove a drop of Indian blood if their lives depended on it. This is a private matter. If a tribe wants to do something or seek legislation to more or less decontaminate their rolls of non-Indians and to strengthen their enrollment, that may be a private personal matter. But when they enact a law that, in effect, disinherits members of other tribes, true Indians, of course, this becomes a matter of real interest to other tribes and is no longer a private internal matter.

In my practice among the Indians for the last 18 years I have observed and worked innumerable Indian estates and I could cite, as did the Warm Springs Tribe, innumerable examples where there is a mixture of children on the Yakima Tribe and on the Coeur d'Alene or one of the other tribes, and the Yakimas are inheriting on the reservations that I represent. Of course, the members of the tribes that I represent are not inheriting on the Yakima.

Let me mention just a couple of matters. For instance, we have the Isadore family in the Coeur d'Alene Tribe, a large family, and through a sequence of about 50 years of intermarriage and deaths and descent, and so forth, I have observed the Yakima members of that family inheriting interests on nearly 20 allotments at Coeur d'Alene, which have a total value of nearly \$250,000 of the most valuable wheatlands in the Coeur d'Alene area, and yet the Coeur d'Alene members of the same family have inherited nothing on the Yakima Reservation.

I have in mind another case in which a Yakima was married to a Coeur d'Alene Indian and participating through the years in the Coeur d'Alene estates, and yet finally on his death, because there were no eligible Yakima heirs, his estate on the Yakima Reservation escheated to the tribe and none of the Coeur d'Alene members of that family could inherit.

There is another factor that I would like to mention, and that is where you have a large tribe in the middle, and smaller tribes surrounding it, and where the wealth of this central tribe is greater per capita than the wealth of the surrounding tribes, there is the tendency, where you have mixed parentage, to enroll the children, at least part of them, with the larger tribe. For that reason, say a member of the Kalispel Tribe, with which Mr. Gamble and I have been talking in the last couple of years, has a small enrollment of 160 members but it has an actual Indian population, you might say, of several hundred. The reason for this is that a majority of the children are enrolled with other tribes, the Spokane, the Coeur d'Alene, the Flathead and the Yakima would be the best examples and, therefore, in family after family you have the Yakimas inheriting on the Kalispel, but the Kalispel members of the family not inheriting on the Yakima, and you experience great tension and turmoil within these families. You find families torn apart, and they do not understand this and, of course, as Mr. Panner pointed out, as a practicing attorney representing Indians, it is almost impossible to explain.