

YAKIMA INDIAN ASSOCIATION OF WASHINGTON STATE

Route 12, Box 192  
TACOMA, WASHINGTON

E. J. Wilton, President  
C. T. Varner, Vice-President  
D. D. Varner, Secretary  
J. J. Aves, Treasurer

January 10 1956

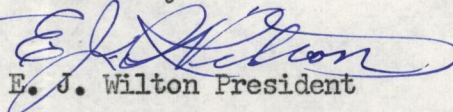
Mr. Click Relander  
1212 North 32nd. Ave.  
Yakima, Washington

Dear Mr. Relander:

Thanks for the paper clipping you sent. I certainly appreciate you remembering me, sometimes over here we get the impression you have forgotten us.

Enclosed check for three months subscription for the Yakima Herald.

Yours truly

  
E. J. Wilton President

Check no 290



HON. THOR C. TOLLEFSON  
House of Representatives  
Congress of the U. S.

*Copy*  
White Swan, Washington  
February 1959

WHO IS AN INDIAN?

Dear Mr. Tollefson -

1. Contained in the "House Committee Print No. 38", 85th Congress, 2nd Session of the Relations of the Federal Government to the Indian Tribes residing in the United States.
2. On page 5 of this PRINT is that all too familiar question "Who is an Indian?" Now the question here should be reversed something like this: "Who is the original American race and where did he come from?" For we know that the word "Indian" given by Columbus is incorrect, and does not refer to the people that migrated into the New World of which I am a member. Before I begin to reveal the answer of this all too important question concerning my people, I want to emphasize briefly on the following quotation contained in the "Information".
3. I have also noted a number of definitions given of the "Indian" revealed in the Committee information by the: (a) Websters International Dictionary, (b) Federal and State Governments, (c) Department of Health, Education, and Welfare, (d) The Code of Federal Regulations, Title 25, of the Bureau of Indian Affairs, (e) Regulations governing the Court of Indian Offenses (f) Indian Reorganization Act of 1934 (48 Stat. 984), (g) House Report 2680 of the 83rd Congress and finally, (h) the Census Bureau.
4. Now why all these inconsistent definitions of the only Race who inhabited and migrated into the New World before the coming of civilization? The definitions contained in the Information are self-explanatory and there is no need for me to go into detail explaining them.

ORIGINAL AMERICAN RACE AND WHERE THEY CAME FROM AND THEIR ORIGINAL NAMES

1. Now comes the surprise! Mysteries of mysteries! Nearly everyone has puzzled over the origin of the American Indian. Did he come from Mongolia? From Egypt? From the South Pacific?

Certainly if the Bible has God as its Author, this Book of Books could not have overlooked the NEW WORLD. The Indians, that is what you call them today, must have come from NOAH, but from which of his sons? Before I begin to tell this thrilling story, permit me to quote to you from the two Scriptures of the Holy Bible.

2. "Now these are the generations of the sons of NOAH, SHEM, HAM and JAPHETH: and unto them were sons born after the FLOOD. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras." (Genesis 10: 1,2). (Our story begins with the one of the sons of Japheth and does not deal with the other generations.) "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the FLOOD." (Genesis 10:32). "And has made of one blood ALL nations of men for to dwell on ALL the face of the earth, and has determined the times before appointed, and the bounds of their habitations. (Acts 17:26).



3. ALL the nations in the world today we know sprang from one man (Adam), the world that then was before the great flood, died, every living substance that had the breath of life perished. The ETERNAL GOD in his great mercy preserved humanity through Noah. From him therefore and his family the Races and Nations began.
4. Observe the table of Nations mentioned in the tenth chapter of the Book of Genesis. Of every Nation and Race the proof of them is conclusive, their existence and in their lands. But there is one son, the son of Japheth whom we have not as yet located. It is TIRAS. Tiras is mentioned only twice in the entire Bible, in Genesis 10:2 and in I Chronicles 1:6. The word "Tyrus" used for the city of Tyre in Palestine has no relationship with Tiras, the son of Japheth.
5. Tiras journeyed to Asia Minor (present-day Turkey). We can pick up an abundance of historical evidence concerning the migrations of Tiras than of any other son of Japheth. Yet the world has never guessed to what land the descendants of Tiras finally migrated. The river Dniester, which flows into the Black Sea near the border of Romania and the Black Sea, was anciently called Tiras. That was the main seat of the people of Tiras for many centuries. These people migrated along the shores of the Black Sea, the Aegean and the Mediterranean Seas before the coming of the Greeks. The Greeks finally displaced them. Where were the people of Tiras driven to?
6. Before we can answer these questions we must learn the tribal names into which the family of Tiras subdivided. Here are some of their names: Dyrras, Teres, Tauri, Carians, Calybes, Thyni, Amazons, Maias, Milyeas, Mauri, Gasgars. The names of Tosk, Ketei, Moskas were also applied to them because they passed through lands belonging to other nations. (See Smith's Classical Greek and Roman Dictionary for most of these names.)
7. Where, today, do we find these same people located among the nations? In the NEW WORLD: where the American Indians are. The Amazons are Indians in South America who gave their name to the Amazon River. The Mayas live in Mexico and Guatemala. The Tinne Indians - the Greeks called them Thyni - live basically in Canada.
8. The Chahta-Muskoki Indians - the Greeks called them Ketei-Moskas - live in the United States. The Tarascan Indians of Mexico are called after "Taras, the name of a tribal god", wrote Daniel G. Briton in THE AMERICAN RACE. Taras obviously means Tiras. In South America live the Dures Indians, the Doresques, and the Turas, the Tauri and the Dauri: the Trios and Atures. In the Caribbean live Calybes, the same tribe that once lived by the Black Sea. Could anything be plainer?
9. The Mauri, Milyeas and Gasgars migrated from the Mediterranean via Asia Minor into the Indian Ocean. The Gasgars live on the Island of Madagascar. The word "Madagascar" means "Gasgars of the land of Madai". The Milyeas are the Malays of south east Asia; the Mauri are the Maori of the South Pacific. The Maori claim to have come from the west by ship from the land of "Raiatea" - (An Introduction to Polynesian Anthropology, by Peter Buck, P. 14) Where was Raiatea? Some lost continent? NO! Raiatea was a land familiar to the Romans. They called it Raiatea. It was located south of the Danube River, near the ancient homeland of Tiras (Smith's Classical Dictionary). The people of Tiras are painted on the earliest monuments of the Mediterranean. The color of their skin? "Of reddish-brown complexion with their long black hair done up into a crest", (quoted from The Sea-Kings of Crete, by James Baikie, P. 74). From page 212 we read: "Judging from the surviving



HON. THOR C. TOLLEFSON  
House of Representatives

February 1959

pictures the Minoan men, the Island of Crete where the people of Tiras early settled were bronzed, with dark hair and beardless faces."

10. Analysis of ancient Indian traditions points universally to "an eastern origin" across the Atlantic, not the Pacific. (See The American Race, P. 98-99). In fact, the word Atlantic was used 2000 years before Columbia discovered America, even though it is an American Indian word. Its root is ATLAN, meaning "water". Only slight migration may have taken place across the Pacific from Asia to America. The overwhelming movement has been out of the Mediterranean to the New World. That ought not be surprising. The ancient Phoenicians from Palestine left relics on the Azores Islands in mid-Atlantic.

1. The following statement in the Information is this: "The definition of Indian presents one of the most difficult problems in the field of Indian Affairs and no doubt accounts for many of the INCONSISTENCIES in various data supplied to the Committee." End of quote.

2. It is clear therefore from the foregoing statement the position of the Federal Government in respect to Indian Affairs and the Indian problem. The "inconsistencies" that exist, whether the laws that confirmed by Congress had to do with the Membership and Inheritance of the individual Indian to be a member of a tribe. If, those laws were not changed and if they were established in the same identical verbiage as the Constitution provides for other citizens in this nation. The inconsistencies and the Indian problem detriment to the Federal Government as well as to the Indians themselves, would not exist.

3. It would seem ridiculous, if we were to define each and every citizen in this nation, a nation that is comprised of many different kinds of Nationalities, tongues and the four major Races, to be a MEMBER and CITIZEN of this country. We accept those people from other nations who are desirous to become a Member and Citizen of this Government. We do this by exercising the laws that we have with certain requirements before that individual can be accepted. After he is accepted he is permitted to exercise the same rights as any other citizen, whether those rights are exercised in a State, County, or a City. That's Democracy.

4. In conclusion, let me or the Association know whether H.R. 13414, 85th Congress, has been reintroduced in this session. The Petition that we submitted to you last April for Congressional action carried majority referendum of the members of the Yakima Indian Tribe. The Petition expressed three provisions, H.R. 13414 only a part of those provisions. Your reply will be greatly appreciated.

Sincerely yours,

*Mr. Al Goudy*

MR. AL GOUDY (Vice President)  
Yakima Indian Association  
Box 112  
White Swan, Washington

COPIES TO:

Henry M. Jackson (U. S. Senate)  
Albert A. Grorud (Esquire)  
Howard Hettinger (Attorney)  
E. J. Wilton (President)  
Yakima Indian Association





## YAKIMA INDIAN ASSOCIATION OF WASH. STATE

Route 12, Box 192  
TACOMA, WASHINGTON

WHITE SWAN, WASHINGTON  
MAY 12, 1959

PRESIDENT  
E. J. Wilton  
Route 12, Box 192  
Tacoma 22, Wash.

YAKIMA MORNING HERALD  
YAKIMA, WASH.

Dear Editor -

VICE PRESIDENT  
J. J. Aves  
1301 - 9th Street, S. E.  
Puyallup, Wash.  
Wilson Charley  
Route 1  
Wapato, Wash.

I respectfully request your paper to make and publish the following announcement to the members of the Yakima Indian Tribe.

The meeting is one of vital interest to the members of the Tribe and trust that you will do this.

\*\*\*\*\*

SECRETARY  
Marguerite S. Hoptowit  
P. O. Box 11  
Pacific City, Wash.

### ANNOUNCEMENT

TREASURER  
Myrtle Mockle  
6518 South D Street  
Tacoma 4, Wash.

Members of the Yakima Indian Association and other interested tribal members are urged to attend a meeting, slated to be held in the Community Hall, White Swan, Washington, on May 20th, 1959 - 7:00 P.M.

GENERAL COUNSEL  
Albert A. Grorud, Esq.  
816 - E. St., N. E.  
Washington 2, D. C.

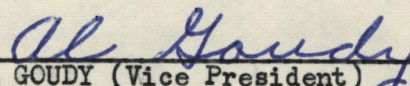
Major discussions will be on Senate Concurrent Resolution 28 and House Concurrent Resolution 165, 86th Congress 1st and 2nd sessions.

SERGEANT-AT-ARMS  
Ted. Spence

The Senate and House Resolutions has to do with terminal legislation for withdrawal of Federal Supervision of Indian Tribes. The legislation will affect all the Indian tribes throughout the United States.

TRUSTEES  
E. J. Wilton  
J. J. Aves  
Marguerite S. Hoptowit  
Edith Martin  
John Skahan

Respectfully submitted,

  
AL GOUDY (Vice President)  
Yakima Indian Association  
P.O. Box II2  
White Swan, WN.

Phone - Trojan, 44372

COPY TO:

KIMA - Television  
Channel 29  
Yakima, WN.



MR. CLICK RELANDER (City Desk)  
Yakima Daily Republic  
Yakima, Washington

MARCH 16, 1960

Dear Click:

Sometime ago in Cahoon's Cafe in sort of brief discussion concerning the origin of the North American Indians. At that time I informed you of the photo's I was having prepared in connection with the "Bead work" and the customs of the Turkish people, which no doubt is another proof that the American Indians did not originate in this Continent nor have they always existed here, as some of the Indians falsely assume. American Indians, for that is what we call them today, is incorrect, which was given by Columbus.

In viewing this ancient craft of the Turkish people in the form of beaded coin container. You will note the designs identical to that of the American Indians created in the same manner with slight variations. The only difference here of course is the Turkish pistol designed on this particular article, which of course reveals a more modernistic concept just as the Indians do in their modern day designing. Note the words designed just above the gun which is not to discernable in the photo. "KOC ALI" it is a Turkish word meaning "How much"?

Who would guess—that the sons and daughters of EDOM (modern day Turkey), would be preserving the ancient relics and customs left by the ancient Phoenicians? Yet the world has never guessed from what country the Indians migrated into the new world. Yes, all the human race sprang from one man ADAM and preserved through NOAH during the great deluge. IF, there is a CREATOR, and IF, He has preserved His WORD for all humanity to learn and to know the true knowledge which HE established for all mankind. The purpose of human existence, the purpose of HIS creation, the things we know and see with the five human senses and of the unseen things.

Notice the table of human generations described in the 10th Chapter of the Book of Genesis. Particularly the first, second, and the 32nd verses, I quote these verses for your convenience. "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 32nd verse, These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood". End of quotation.

Indians are the descendents of TIRAS, son of Japheth. Today, this is conclusive and approved fact. Tiras one of the sons of Japheth is mentioned only twice in the entire Bible, Genesis 10:2 and in I Chronicles 1:5. For further clarification, I refer you to my letter to the Hon. Thor C. Tollefson under the title Of "Who is an Indian" attached herewith for your information on this subject.

That great patriarch and Apostle Paul once said: "And has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation;" End of quote.

In closing Click, you have my permission and at your disposal the manner with which you choose to publish this wonderful story together with the photos in our local papers. I have given you the first and only priority to do so.

Respectfully yours,

*Al Goudy*  
AL GOUDY, Vice President  
Yakima Indian Association



YAKIMA INDIAN ASSOCIATION  
OF  
WASHINGTON STATE

Office of the Vice-President

March 5, 1964

The Editors  
Yakima Morning Herald Newspaper  
Yakima Daily Republic Newspaper  
Yakima, Washington

Gentlemen:

You will find enclosed advance copies of two separate statements. Your newspapers are the first to receive them.

We expect that the statement pertaining to the fishing controversy in this state will be formally released to all newspapers and radio and television stations in the area as well as others elsewhere in the state, within the next few days.

The contents of this statement are presently being co-ordinated with others including state government officials. Formal copies will be sent to government officials and other individuals and organizations in this area and elsewhere in the country.

This advance copy is for your preliminary information. Its contents are subject to change and are not authorized for release until an official copy is in your possession with my signature affixed.

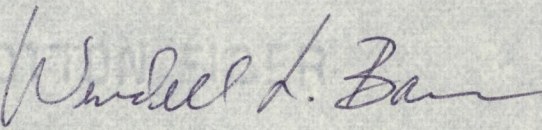
The statement pertaining to the Yakima tribal government situation has been submitted for your information only. It should be considered confidential, and it may or may not be officially released at a later date.

Your recent editorials concerning the Indian fishing controversy in the state have been very good. I certainly hope you will keep up the good work.

I may be contacted for any further information concerning these statements, at the following location:

1611 McKinley Avenue  
Yakima, Wash.  
Phone GL 7-6279

Sincerely yours,

  
Wendell L. Barr



ENC1  
[1964 MAY 5]YAKIMA INDIAN ASSOCIATION  
of  
WASHINGTON STATESTATEMENT

The events of recent weeks have shown, without doubt, that the Yakima Indian people have, at long last, come to realize that certain fundamental changes are badly needed in their tribe.

The recent tribal elections saw the ouster of the chairman of the Yakima Tribal Council, Alex Saluskin. I think it is significant to note that his defeat, as well as that of several other long-time councilmen, was by a very large margin. Many have suggested that had these elections been conducted with a secret ballot, his defeat would have been so overwhelming as to seem ridiculous. I think the implications here are quite obvious. I'm sure there can be little doubt in anyone's mind that the Yakima Indian people have come to fully realize that his brand of leadership is not only detrimental to their own personal welfare, but is completely degrading to a great group of people such as the Yakima Indians are.

Besides the dramatic change in tribal leadership, one other thing of very real significance, which points out even more clearly the tribe's desire for fundamental internal changes, is that hundreds of the Yakimas have indicated their awareness of the fact that their present methods of governing themselves are completely inadequate. Petitions have been signed, meetings have been called, and a great deal of discussion and debate has gone on in recent weeks concerning this very important matter of internal tribal government.

To those of us who are familiar with the fundamentals of organization technique, etc., it is of course a very well-known fact that any group of people that intend to function in the manner of an organization, or corporation, must have some well defined system of government to 'go by'. The Yakima tribe, with a membership of over 5,000 and a tribal estate valued at many millions of dollars, has actually functioned as a corporation for years.

With these facts known, it is certainly appalling, to say the least, for one otherwise unfamiliar with the tribe to find that- to this very day, the Yakima Indians have had no formal written system of government whatsoever.

Theoretically, at least, the vital functions of management, direction, and control of the sizeable business interests of the tribe, have been placed solely in the hands of a body of fourteen (Yakima Tribal Council), who, as often as not, are completely incapable and generally outright incompetent to even begin to meet the requirements and responsibilities of their jobs. Although the tribal estate belongs to the Indians as a group, and plays a very vital part in the everyday lives of many of them, they have no control at all over any part of it.

In view of these facts, the only possible answer to the question, "How has the tribe managed all these years?", is that someone else has been doing it for them. All who are informed on Indian matters know that the Bureau of Indian Affairs has always been the real managing and directing force behind the tribe. The simple truth is that the Indians do not run their own lives, the Bureau does it for them.



The tribe does not claim to be entirely without governing documents, however. Although it will surely be taken as a joke, by the average person, the Yakima tribe, for the last twenty years, has pretended to use as its fundamental governing laws, a scrap of paper known as the "Umtuch resolution". This 'resolution', if you will, was adopted by the vote of a mere 181 Indians in the year 1944, and is composed of a total of exactly 33 words.

It states--

"Hereafter the tribal council or body of fourteen chiefs is hereby empowered to transact all business of the tribe, provided that any business of great importance, may be referred back to the people."

This, believe it or not, and I say it with all sincerity because it is a statement of fact, is the entire extent of the formal governing documents of the Yakima Tribe, today,-- a 1944 'resolution', containing precisely 33 words. As incredible as it may sound, it is true. Of course details have been added to this in the form of 1 or 2 other resolutions, over the years,-- but their existence, as is the case with the 1944 resolution, is absolutely meaningless.

Most of the Yakimas have come to realize that this situation is not only the cause of most of their problems in the tribe, and they are many, but the fact that this incredible paradox has existed for this length of time has caused the Yakima Indians to be recognized as a second-class group, even by other members of their own race.

In the eyes of many, the Indians are a backward people and second-class citizens. The reasons for this are numerous, and many are justified. I think it should go without saying, that when one of the most influential and capable groups of Indians in the country can't govern themselves democratically, in fact, from all appearances can not even govern themselves at all, then this image which so many have of our American Indians, is certainly not enhanced.

I believe that now is the time to do something about this,-- not next year or the year after,-- but this year. The Yakima Indians have made a good start by getting rid of some of the incompetent, backward leadership that for years has destroyed their vitality and all but eliminated their progress. They have taken the necessary beginning steps to change their inadequate methods of internal government. It is significant to note, also, that this has been done on their own, at least from all outward appearances.

These are very encouraging signs, because the two factors of sound, capable leadership, and proper democratic institutions and processes, will undoubtedly be the key elements in determining the ultimate progress of the Yakimas.

It is regrettable, however, that those who have taken the lead in attempting to revise the internal structure of government in the tribe, have not fully understood what is needed. Their approach, so far, has been to amend or modify the existing "Umtuch resolution", apparently in the belief that somehow they can 'cut the power', so to speak, of the Tribal Council. Evidently they think that mere rearrangement of the wording of a scrap of paper which is already completely meaningless, will automatically solve all their problems. Ordinary common sense, of course, reveals the sheer absurdity of this.

The point is, that all of this business of the "Umtuch resolution", and 'cutting the power of the Tribal Council', etc., is very primitive thinking, indeed.



The Indians must come to realize that there is but one thing which will come anywhere near solving the many serious, complex problems the Yakima tribe faces today,- and that is the development and the establishment of a complete written constitution and by-laws,- one which will prescribe in detail, the general structure of tribal government, the specific powers, rights, duties, privileges, etc., of all officers and members of the tribe, and which will be sufficiently complete as to insure honesty, fairness, and descency in all aspects of tribal activities, from elections of officers, right on down to the size and shape of the ballot box.

If an adequate form of constitutional government can be installed in the tribe, capable, intelligent leadership will naturally follow. I believe the converse is also true.

I think the day of Mr. Saluskin's concept of an eighteenth century tribe of savages, who have no greater desire in life than to remain in their once primeval state and run their lives by some vague, mythical form of ancient religion, is gone with the winds.

In this day and age, even the least educated person, Indian or not, knows that religion and government are not incompatible. Even those of the lowest levels of intelligence recognize immediately that a sound constitutional government is the only safe and sure way of maintaining democratic principles.

The Bureau of Indian Affairs, in recent personal correspondence with me has stated that- "If the members could be persuaded to have such a set of documents (constitution and by-laws), we believe a great many of their problems would be solved.". Since this statement came from high official sources within the Bureau, I feel the federal government also recognizes the gravity of the tribe's present situation. I'm also certain that the near future will provide them ample opportunity of contributing deeds to match their words.

I sincerely believe that there is no more important item of business that the Yakimas could consider, than the establishment of an adequate system of constitutional government in their tribe. This matter should be given top priority by all parties concerned, including the members of the tribe, the Yakima Indian Association, and the federal government.

I think this issue will truly separate the men from the boys. The motives and intentions of those favoring it will become quite clear. The motives and intentions of those opposing it will become equally clear.

I, for one, desire to see the Yakima Indians develop and make true progress toward obtaining the kind of life that all Americans are entitled to. I feel that this matter of learning to govern themselves democratically, would be the most significant and beneficial step forward in the entire history of the Yakima Indian Nation.

As one member of the tribe, and as an executive officer of the Yakima Indian Association, I am willing to pledge any resources at my command toward the achievement of that goal.

W. L. Barr, Vice-President  
Member of the Board of Trustees  
Yakima Indian Association of Wash. State







DONALD PIERCE  
TERM STATE  
Happened, 1944.







DON M. MILLER  
FERN STUDIO  
Toppenish, Wash.



[Encl. 1964 Mar 5]

(Unofficial- Not for public or private release.)

YAKIMA INDIAN ASSOCIATION

of

WASHINGTON STATE

(date)

~~The following is a formal statement which is being released to the public through all news media. The subject concerns the recent Indian treaty fishing rights controversy in Washington State, and matters related to it. The Board of Trustees of the Yakima Indian Association has authorized the issuance of this statement through Mr. Barr, the Vice-President of the organization, on behalf of all its members. The contents of this statement may be reproduced and/or quoted from in part or in entirety, provided that nothing shall appear in print at any time which will appear out of context or have the effect of changing the intended meaning contained herein, in any way.~~

STATEMENT

The term "rights" is one which has come to be used quite frequently in recent times. It seems to have become a by-word to be used by anyone that has any grievances to air, alleged or otherwise. I feel it is truly regrettable that some of those who use this term do not fully understand its meaning.

The Yakima Indian Association believes that the Indians of this state do have fishing rights,-but just what are these rights?

Some minority factions among the Indians still continually refer to the ancient tribal treaties as being their 'law' and they have given the impression quite frequently, that nothing can overrule it. It must be understood that these treaties were consummated well over a century ago, when our ancestors were still in a comparatively primitive state. Most of these treaties are completely general in wording and quite vague and flexible in meaning and interpretation. Their application has proven even more so.

They were drafted at a time when conditions and circumstances in the country were completely different than today. It must also be realized that most of these treaties have stood intact without having been modified nor having any provisions for modification contained within them, for well over a hundred years now. The facts are, that throughout the entire history of the existence of these treaties, literally volumes upon volumes of statutes, government rules and regulations, and other regulatory means have been applied to interpret the treaties and implement policy regarding the Indians.

The present situation in this state regarding the fishing rights issue, is but one more very small example of what has taken place on a nation-wide scale for decades.

Perhaps the outstanding reality that must be recognized by all of our Indians is that, while most of the treaties were honorable agreements and were made in good faith and with honorable intentions, at the time,- they were made for a particular purpose and to fulfill specific needs existing, at that time.



They were never intended to serve for an extended period of time, but were intended to apply for a very limited period, the duration being until the Indians had progressed sufficiently to move into what is now commonly termed the "mainstream" of American life. The intentions were that they would become full-citizens of the country, and would consequently enjoy equal rights and privileges with the corollary of equal responsibilities and obligations.

The controversy now existing in Washington State over the Indian treaty fishing rights will undoubtedly serve to stimulate an awareness of similar Indian problems elsewhere in the country. I feel the implications of events now taking place in this state are becoming quite apparent. The scope and importance of these matters here will no doubt expand as events transpire and as precedents become established.

This distinct possibility makes it imperative that all parties involved pursue matters with every degree of reason and intelligent judgment possible. Emotion must not replace reason, at any time. Everyone must understand that their own individual rights or desires are not the only considerations involved here. The vital interests of many other citizens who have equal rights, the respect and dignity of the entire Indian race, and indeed the welfare of our entire country are all involved.

The Yakima Indian Association does regret that a course of action has been followed by some minority factions among our people which can do nothing but degrade the entire Indian race. Some individuals have chosen to defy the law and to engage in other activities which are far beneath the dignity and respect of the Indians. The Yakima Indian Association does not condone violation of the law by anyone, at any time, nor for any reason.

Personally, I feel it is a shame that an individual of Mr. Brando's (Marlon Brando, the actor) reputation and ability would come to this state and use his tremendous influence, seemingly for the purpose of intentionally violating our state laws.

It is inconceivable to me that he was unaware of the laws or that he was unaware that his words and actions would stimulate others to follow him. Information that I have received pertaining to his activities here, has indicated that he was fully aware of what he was doing at all times. I'm sure he knew that this state has duly constituted laws on the books, and that recently court decisions have been rendered regarding particular Indian fishing policies in this state. He must also know that the courts of this land are the final authority and are as fair and just as is humanly possible to be.

I'm certain that had Mr. Brando taken the time to obtain more complete information regarding the true nature and extent of these problems, he would have used his influence at the conference table, rather than flagrantly violating the law. I feel there can be little doubt that, thus far, he has substantially harmed the Indians cause.

This organization is hopeful that, in the future, our problems will be handled through respectable, legal channels,- rather than by disreputable, damaging means.



It must be a cause for considerable concern to find that so many people, particularly the less educated, do not have an understanding of this country's system of government, and the part they should be playing in it. Too many of our Indian people, as well as many others throughout the country, do not seem to realize that no one can live entirely in the past, just as no one in this day and age can be an island unto himself.

Everyone, the Indians included, must become fully aware of the fact that the activities that they may engage in as individuals, today or in the future, will often times have implications and effects extending far beyond their own 'backyard'. The present controversy over Indian fishing rights is a prime example of this.

Many of the very small minority factions who have chosen to advocate all-inclusive privileges under their ancient treaties, and show defiance of the law in the process, have simply had no comprehension of the nature and complexity of these matters, or of the consequences that were likely to result from their course of action. They have disregarded entirely the fact that many other people's vital interests are involved, and may be far into the future.

I would hope to impress upon the minds of this small group of Indians, as well as that of their more widely known leaders, that the Indians as a whole in this state enjoy fishing and hunting privileges far beyond that of the rest of the general public. The reservations, for example, are still nearly untouched by state or other authority.

In light of these facts, I feel it is certainly illogical and unreasonable to advocate that the Indians of this state are being deprived of their treaty rights. We simply are not.

These groups that I have just mentioned should come to realize that we are all individual citizens, in common with all others, and together we comprise what is known as the general public. Millions of dollars of the taxpayers money has gone into conservation programs and related activities in this state alone, over the years. Many of these dollars have come from the Indians themselves. These things have been done because there were definite needs present, and there will be even more so in the future.

The fundamental question here is not- Are we violating the rights of a small minority?, but- Are we protecting the rights of the vast majority?

I have reviewed the state laws and other regulations now in existence pertaining to fishing in this state, and I have made it a point to analyze and evaluate the manner in which they are being implemented by the state authorities. I have scrutinized with particular care, recent court decisions and cases involving disciplinary action on these matters. As of yet, I have found nothing which is inconsistent with all recognized standards of fairness and justice.

The purpose of these laws is to insure that the vital fish resources in this state will be managed and conserved by all necessary and proper means, so that all citizens, Indian and non-Indian, now and for generations to come, may enjoy their equal rights and privileges under the law to fish and otherwise enjoy this natural resource.

It has been my finding that the Indians of this state have not been denied their treaty rights to fish away from their reservations, but have merely been required to observe certain rules and regulations and apply certain conservation practices, as all citizens must be required to do.



It has been my finding that the Indians of this state have not been denied their treaty rights to fish away from their reservations,- but have merely been required to observe certain rules and regulations and apply certain conservation practices, as all citizens must be required to do.

I will reiterate, that the Yakima Indian Association believes that the Indians of this state do have fishing rights.

However, we cannot reconcile the idea that one small group of people should have privileges which far outweigh those of all others, when the end result may be to severely damage or destroy these privileges for everyone, in the future. It must be the position of this organization that we, the Indian people, must do our equal share to protect and preserve those things which are vital to all Americans regardless of race, color or creed.

We feel that the extensive areas within our reservations still provides us with ample hunting and fishing opportunities, for those who desire them. This, combined with what is our right to hunt and fish on an equal basis with other citizens, off the reservations, should certainly give our people ample opportunities in these areas of hunting and fishing.

In the final analysis, the leadership of this organization must conclude that the laws now in effect in this state pertaining to fishing privileges have been placed there by the majority of the people, for the benefit and protection of all the people including the Indians.

This organization has no alternative, nor does it desire to have any other alternative than to stand behind the law.

**Violation of the law must stop!**

We are certain, that when all is said and done, the overwhelming majority of our people will recognize the situation in light of the true facts, and with a view of matters in proper perspective,- and will follow this same course.

W. L. Barr, Vice-President  
Member of the Board of Trustees  
Yakima Indian Assoc. of Washington State, Inc.  
Enrolled member of the Yakima Indian Nation