

You might recall Thomas Wolfe's novel of "Time and the River." Rivers and times go together. By drinking from the river, and the Pueblos for years have not permitted wells to be drilled at the site of the Pueblo—they take their water directly from the river—the Indians symbolically partake of the symbol of life in the watershed. This is not unlike the Christian Eucharist and most communicants partake of the symbolic blood of Jesus as a method of identifying with God.

The river to the Indians has much the same spiritual significance. The river nourishes the watershed. It nourishes the people who dwell in the watershed. The people take care of the trees, and animals, and other life in the watershed. The river is the unifying symbol of that life.

The source of the river is the Blue Lake and as the source of life, symbolically the source of life, it is also symbolic of the source of the life of the Pueblo. It is the source of the spirit of man at his birth. It is the home of ancestors after one's death.

The religion as practiced in the Pueblo is conducted by religious societies called kivas. There are three kivas in the north house on the north side of the river, three kivas in the south house on the south side of the river.

The river divides the Pueblo in half. Thus it affects the physical dimensions of the Pueblo. It also affects the religious and social and political structure of the Pueblo.

Senator METCALF. Why don't you tell us more about the kivas.

Mr. SCHAAAB. More about what a kiva is?

Senator METCALF. I don't quite understand.

Mr. SCHAAAB. The Pueblo Indians generally have kivas. Each of the Pueblos I believe maintains kivas.

Senator METCALF. I know the Senator from New Mexico is thoroughly familiar, but I am not.

Mr. SCHAAAB. I will do the best I can, Senator.

A kiva physically is an underground room, has no windows. Its access is by ladder, both up and down. In the underground room the members of the kiva meet and practice whatever they do. Nobody knows.

Senator ANDERSON. Underground?

Mr. SCHAAAB. Underground, right. When people come out of the kiva it is a symbolic reenactment of the emergence of life from under the ground. Seeds take root in the ground and spring to life.

Senator METCALF. The old Ishtar.

Mr. SCHAAAB. Yes, right. You can find religious parallels I think in many instances. The kiva physically is an underground room, but it is also an organization. In some of the Pueblos the kivas are basically family structures. In the Taos Pueblo they are social, not necessarily family, that is, the father, when the son reaches about 12 years old, can assign his son to a particular kiva. The son then becomes a member, at least a novitiate, of that particular kiva.

Each of the kivas has several subgroups within it. These again are secret. I think no anthropologist has yet identified the various subgroups within the kivas but they are numerous. They each have special religious responsibilities.

At the time that the young boys are assigned to the kivas for their training, the training lasts for 18 months and it is during that period