

that they are informed of the sacred traditions of the people of the community. They also perfect their knowledge of Tiwa, the unwritten Indian language.

At the end of the 18-month period there is kind of graduation ceremony a bar mitzvah, in August. This is really what Secretary Udall spoke about yesterday. The entire Pueblo, or substantially everybody, is able to make the arduous trip, make the pilgrimage, from the Pueblo up to the Blue Lake. The purpose of the pilgrimage apparently is to enact the initiation of these young men who have completed their kiva training into the tribe and they thereafter become full fledged members of the Pueblo community.

Apparently there are two kivas that graduate their boys in that fashion each year. I say apparently because again I am relying on the anthropological record and it is rather obscure. The Indians will not freely talk about these things. The ceremony at Blue Lake is at the locus of the source of the river, the home of the continuing life of the Pueblo. The boys are introduced to the living members of the community in the presence, spiritually, of the ancestors, the previous members of the community. The community is like the river, an eternal on-going thing. The Blue Lake is the appropriate place where the young men should become members of the Pueblo community.

The kivas also function importantly not only in social and religious ways, but also politically. The Pueblo Council, which is one of the world's oldest democratic institutions, is selected mainly by the kiva organizations. The importance of the religion in the life of the Indian community is such that if the religion should die, if it should cease to be practiced, not only would the family and social and religious structure of the community be undercut but also its political structure. The sense of cohesiveness within the community would be undercut. The Indians would undoubtedly be demoralized and therefore less able to cope with the challenges of the American world around them, the different culture that the American world presents to them.

It is for this reason that the Blue Lake area has become so terribly important to the Indians and why they, for 60 years now, have repeatedly demanded that the control and ownership of the area be returned to them so that they may enjoy the exclusive possession of this area in which to carry out their religious ceremonies and rituals.

The ceremonies and rituals are carried out by the subgroups within the kivas. They occur throughout the area on every day of the year, although the religious calendar is one of their most carefully kept secrets. We do not know which groups go where and do what, when, and my belief is that it is really no one's business.

The Indians are clearly in good faith when they speak of their religion and the importance that it has in their lives and the importance that that watershed has in their lives as a means of identifying the individual with his community and with his natural environment. It is not correct that the most sacred areas are the Blue Lake and Star Lake or Waterbird Lake. The 3,150 acres described in Senator Anderson's bills which Mr. Greeley has indicated on the Forest Service map in the hashed area are simply the source of the river and the location of some shrines, but it is the river itself that is equally important and the watershed through which the river runs.

If the Indians were deprived of the possession of the entire watershed, if it were open to recreationists and commercial timber opera-