

tions or if other intrusions were permitted under the multiple-use policies of the Forest Service, the Indians would simply cease to practice their religion. They will not practice the ceremonies and rituals, that is, the every day part of their religion, if the area can be opened to outsiders.

The religion is a private matter. It is secret. Some of its religious power derives from the fact that it is personal and secret to the Indians who practice it. They will not practice it in public.

Senator METCALF. If you will pardon the interruption, Mr. Schaab, you are setting up a strawman. No one is contemplating opening up this area to the outsiders and this is not a multiple-use proposition we are thinking about. It is to be maintained as a wild area or wilderness area and to make a permanent agreement with the Agriculture Department so that there will be a limited use here and the Indians will have it.

I would like to have you suggest maybe an amendment so that these underground kivas and such other areas as are pertinent would be included as shrines. I would also like to have you address yourself as to why we should have 48,000 acres to take care of a few underground shrines.

Mr. SCHAAB. The kivas are physically located at the Pueblo itself. They are not within this area. The underground rooms are really not in issue. They are within the Pueblo grant which is held already by the Indians. The thing that is in issue is the religious ceremonies and rituals, the secret practices which the members of kivas engage in in the watershed.

The members of the kivas go into the watershed every day. They perform different things at different places. There are different groups that do the things. Where they go is their secret. What they do is their secret. Who goes there is their secret.

But to restrict them to the 3,000 acres in the hashed area would be, I think, by analogy to Christianity to take someone who all his life has gone to church twice on Sunday and once on Wednesday night and says, "From now on you can only go to church on Easter."

The August pilgrimage to Blue Lake is sort of like a Christian Easter service, a most important Christian festival. Everybody goes to church on Easter except me. I don't go to church on Easter, but most Christians do.

The Indians practice their religion daily throughout the watershed. It is not confined to particular shrines. I think the idea that Blue Lake is more important as a shrine because of the large pilgrimage in August is factually incorrect. I think that the daily religious life of the Indians is the most important thing to focus on and this daily religious life is practiced throughout the watershed. We do not know of any area within the watershed which could be identified, segregated, and set aside for the Indians.

The Indian religious identification is with the watershed as a whole. It is not with particular shrines. In fact, the word "shrine" or "church" is probably not a correct translation of the Indian idea. I think the Indians identify with the river, the source of the river and the lake, and the watershed through which the river flows.

Although they go to particular places to do particular things, these are the ceremonies that carry religion into effect. The essence of the