

them to have what belongs to them, and we don't want to take any position to harm their rights. They are part of the people in that community as well as ours, but therefore these water decrees are not harmful.

The same favor to water commissioners, which is composed of Mr. Malachia Martinez, who has testified just a few days ago, Mr. Charlie D. Brooks, the businessman, and also Mr. Escobal, the lawyer. These people have made an effort to come and sit in with the council, and talk about the improvements of their canal or ditch. The Indian people went along, and to do this, whatever they did in an effort of supporting the Indian people, it was their own prerogative. We did not enforce it.

According to the testimony I have heard from other individuals, that anyone who belonged to this tribe has objected to supporting this H.R. 3306, if they want to do that, it is still their prerogative; but the majority of the people are supporting this H.R. 3306, and this is what they want, and this is what we want for the Taos Pueblo people.

I am going to end my testimony here, with appreciation, and I want to encourage my friend, Clinton P. Anderson, to support H.R. 3306. It is a good bill, and is the one that he should support, as a friend. I thank you for the opportunity to testify before this committee, Mr. Chairman.

Senator METCALF. Mr. Romero, do you want to testify?

**STATEMENT OF QUERINO ROMERO, GOVERNOR, TAOS PUEBLO
(THROUGH AN INTERPRETER, MR. PAUL BERNAL)**

MR. BERNAL. Mr. Chairman, Mr. Anderson, Mr. Hansen, and the rest of the people who are making themselves available to listen to our testimony, I am the governor of Taos Pueblo. I am a little hesitant to show myself in any way out of disrespect to you, but I have a responsibility for being the governor of Taos Pueblo, and I have an authority to speak for my people, in regard to the Blue Lake situation—what is going on at Blue Lake, in the area today.

The way we have been interpreted, the way we have been brought up for clarification, we are fighting for our own land; we are fighting to have our own land returned to us for our own particular use.

Why is it we have to fight? This has been our land from the beginning of our time.

About our religious beliefs, it would be up to the individual what he wants to believe, and this is the way that this country has always protected individuals. We do believe, and we have this tradition in ancient history of our religion, from the beginning of our Indian time. How we use and what we do, and what we say, and how we are able to contact and talk to our spirit, is absolutely our right to do that within this area.

I am hurt in my heart—to the last vein within my heart, I am hurt—the way we have to fight for our sacred land, the way we have to fight for this burial land, on which we have been brought up, the land that we have traveled to pray to our spirit of God, to pray to God in our own way. It hurts me to think about the fight.

Being an American citizen of this country I don't have to fight for anything like this. It should be given back to us, and this is our land. My peoples were the older traditional type of peoples, and that is my foundation, and I have learned lots of good things from them, and