

compensating Indians for Federal wrongs solely in money is neither just nor reasonable where cultural, religious and human values are destroyed. Money is just compensation only for a loss of wealth; it is not just compensation for religious losses. Those who deny Indian claims based on such human deprivations reflect an attitude toward our dependent peoples that is morally wrong, an attitude that cries out for change.

If such issues are indeed presented by this simple bill to restore to the Taos Indians their religious sanctuary, then the Congress should forthwith enact this bill to mark the beginning of a new policy which will commit the United States to the protection of the surviving Indian cultures. Such a policy will be consistent with the high moral principles which Congress has always invoked in Indian matters and it will demonstrate the moral commitment of the Nation in the eyes of the world to the protection and primacy of human values everywhere. We have become in recent years too insensitive to the human needs of human beings; the cries of protest are heard from every quarter. Let a new policy be developed to end the anti-human treatment of our Indians, to foster and protect their ancient religions and cultures for the enrichment of American life.

Sincerely yours,

Quirino ROMERO,
Governor.

SEVERINO MARTINEU,
Council Spokesman.

PAUL J. BERNAL,
Council, Secretary and Interpreter.

STATEMENT BY TAOS PUEBLO OFFICIALS CONCERNING CONDITION OF BLUE LAKE
AREA AFTER CEREMONIALS ENDING AUGUST 25, 1968

Two members of the War Chief's staff made an inspection of the site of the ceremonials on September 3, 1968, and found the area very clean. The inspectors were Jimmy Lujan and Ignacio Suazo.

(Domingo Cordova, Secretary to the Governor, who was in charge of clean-up after the ceremonial, said that he had left the area clean and campfire sites covered.)

On September 21, the area was inspected by John Marcus of the staff, who reported:

I went up to the Blue Lake yesterday as I had volunteered to find out about the letter that was sent to the War Chief from the Forest Service. I went up and I got to Blue Lake about 12:30. As I approached the entrance, I saw one horseback rider with a white mulepack who was a white man. After going down a little farther halfway, I met some more young white men who were six of them. I asked them what they were doing and was told that they were fishing. I asked one older man with them if the place was clean. It so happened this man was from Texas and the man told me that he had never seen a cleaner place of all the places that he has been, which means that the area was clean.

After that I was told that this probably would be the last time this Texas man would be coming back but he was very glad we kept this area so clean.

At this point I told them that the area was sacred and it wasn't permissible to fish but since you've already done the fishing, you can go home.

So I continued on down to investigate some more and I was told that there was somebody around the area, which I thought was one of the War Chief's staff. But after being around the Blue Lake and the ceremonial site I could not find anyone. Also, I did not find any littering or trash or tepee poles scattered around like the Forest Service indicated, only one or two cigarett butts.

On the way back I met another two representatives of the War Chief, who are still up there now (Sept. 22) (Frank T. Lujan and Henry Nelson Lujan).

I also checked the area around Waterbird Lake and the first campsite, which were clean.

NO PERMIT WAS ISSUED FOR FOREST SERVICE PARTY

The War Chief reports that Duane Freeman came to see him on September 4. The War Chief told Mr. Freeman that he was not giving permission for the Forest Service trip because it was not allowed to go up there yet. He did not sign a permit.