

The Pueblos always have made a virtue of conservatism and will argue matters *ad infinitum* until as much unity of purpose as possible is achieved, but in every pueblo there are factions, large and small, which might be compared to our several political parties, though the bickering, like ours, covers more than politics. Security for such a small entity as a pueblo lay largely in thinking and acting together, but a number of cases have been recorded in which disagreement within the group smoldered for some years, finally burst into flame, and was concluded by one of the factions moving out to found another pueblo on its own.

Another question which has been discussed is that of the Indian concept of land boundaries. This subject never received much study until the problem of land claims brought the point into major focus. In checking independently on a number of Pueblo tribes, it has been found that in the old days the duty of the war or outside chief was not only to protect the outer boundaries of the domain of his tribe's use (not necessarily only the grant of the Spanish period) but also to take his successor and his assistants around those boundaries and to point out the markers which delineated their outline. These were boulders, peaks, ridges, and water courses. (See Ellis, Florence H., 1966, *Pueblo Boundaries and their Markers*, Plateau, Vol. 38, No. 4, Flagstaff.) Many of those boundary markers were the sites of shrines. There also were shrines within the boundaries, some of which were of special concern to certain officers, others to entire religious societies, and still others to the entire tribe.

Some persons have wondered whether Taos use and concern for Blue Lake was according to Pueblo pattern of thought or something quite deviant. In answer one can explain that certain shrines, even at a considerable distance from the home pueblos were so highly venerated that they must be visited periodically, though this might be only by official representatives. Such a shrine was that near Ojo Caliente to which men came from Santo Domingo at the beginning of this century, that toward the Mesa Verde which was similarly honored by Jemez officials, and that in southwestern Colorado to which the religious officers of Acoma made biannual pilgrimages on foot, their prayer offerings packed on burro backs. Taos officials, and those from Tewa pueblos, formerly made treks to a small lake shrine in Colorado, but these shrines were too far away for most people to reach, and substitutes, sometimes designated by the same name, were consecrated for the use of larger numbers, closer to home. The Taos use of Blue Lake as a point of pilgrimage for all their people was made possible by the proximity of that lake to the pueblo, and people from some of the other pueblos of the Rio Grande tell of their people, not only their officers, visiting this major shrine on occasion. No other modern pueblo has a body of water equal to it, though lesser lakes and springs do function as shrines.

Blue Lake, like the legendary Shipap lake of southwestern Colorado, represents the opening into the underworld, from which the people originally came into this world and to which they return as spirits at death. The lake and the area in which it lies are symbolic of Mother Earth herself. To the people of Taos, Conservative or Progressive, and only to a lesser extent to the people of the other pueblos, there is a horror in seeing sportsmen bathing in Blue Lake or tossing into it the offal from fish freshly caught, such as a non-Indian Baptist might feel in seeing the baptismal pool of his fathers utilized as a wading pond, or a Catholic might sense if a casual visitor tossed orange peels into the font of holy water and pinched a wad of gum on to its rim.

Mr. SCHAAB. I would also like to add to the record a letter from Commissioner Bennett to Chief Cliff of the Forest Service dated June 6, 1966, and a letter dated May 6, 1966, with respect to the funds of the Pueblo.

(The letters follow:)

US. DEPARTMENT OF THE INTERIOR,
BUREAU OF INDIAN AFFAIRS,
Washington, D.C., June 6, 1966.

Mr. EDWARD P. CLIFF,
Chief, Forest Service, Department of Agriculture,
Washington, D.C.

DEAR Mr. CLIFF: This refers to our letter of May 10 and the enclosures thereto regarding certain awards made to the Pueblo de Taos pursuant to the Act of June 7, 1924 (43 Stat. 636), and subsequent acts.