

If the springs or lakes or streams are polluted, the lifestream of the tribe is infected. The mining of ore would inflict wounds upon the land and upon the people who revere it.

And moving on:

The spiritual kinship which the tribe feels for the sources of their life and livelihood clearly cannot be localized in any one spot or a few, but extends to the whole region. The aura of sanctity, which has its source in the watercourses where the Creator's life-sustaining water flows out to the inhabitants of a semi-arid land, is indivisible from the related lands and the living things that they produce.

Now that is a little different understanding of what the Indian's religion is about than I went into the Pueblo with. I heard the inquiry in this committee 2 years ago of the Indians, "Well, show us the shrines."

And Paul Bernal, in an effort to be obliging, and using our word "shrines" to try to apply to their way of life, got up and pointed to some spots on the map. And the Forest Service was asked to bring up a report for the committee of how those shrines, thought of as little spots on the land, could be safeguarded, and as far as I can discover, that report was not forthcoming, or at least, has not been published by the committee, so it is a little difficult to tell what their conclusions were, but my conclusions I have described.

I went into the tribal council with the idea of asking them about these locations. Where were they? What did they do? And I got a long list of them, yes, and I could have been content with that, but in probing it, and finding out how they felt about the land and about various mining and lumbering enterprises that had been carried on there from time to time, I reached a conclusion that they were not doing justice to their own case by talking about shrines in our language.

Senator METCALF. Well, now, Mr. Kelley, I think that before you go on, I am sure that the committee understands, and the Indians have made the case, that they regard this area, this whole valley, as a shrine. They feel that there is a religious or a spiritual situation, not only to specific points such as Blue Lake, or some place where a cross is put, but in the whole area, and somebody testified, along with the testimony that you have put in, in your editorial, that if you cut a tree, the tribe bleeds.

And so I want to agree with you that the point has been made that there is not any specific point that is a shrine, but the whole area is spiritual and significant.

Mr. KELLEY. Then we can go on to perhaps another point.

Senator METCALF. I just want you to know that there isn't any misunderstanding on the part of the committee.

Mr. KELLY. Then I think another point that seems to have been at issue here, in the part of the hearings that I have heard, has been the right of the Indians to self-determination. I quote from a policy statement of the National Council of Churches that it feels a solicitude for the right of the Indians to the greatest degree of self-determination that they can be afforded, that we do not feel it incumbent upon the U.S. Government as a whole, or the government of New Mexico, or any particularly State, to try to tell the Indians what kind of tribal government they should have, or whether or not they should live in this way or that life-style, but to try to enable them to perservere in their understanding of the meaning of life, to pursue it as well as they can, following their own spiritual leadership.