

A TYPOLOGY OF NATIVE NORTH AMERICAN
SACRED LANDS AND PLACES

by

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As a note on form, the initial letters of words such as *Land*, *Place*, *Earth*, *World*, *Location*, *Area*, *Terrain*, *Territory*, *Site*, *Environment*, *Grounded*, and *Creation* have been capitalized to denote respect, where the meaning has connotations of reverence, except in citations from other documents where not capitalized.

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Introduction

The late Vine Deloria, Jr. (Standing Rock Sioux), the preeminent American Indian scholar of his generation, asked, "How are we going to present the sacred to a society that has no idea of the sacred?" (quoted in Robert Taylor and Valerie Taliman, *Indian Country Today*, March 27, 2002). He pointed to the pressing need to articulate the natures and contexts of sacred Lands and Places in ways that can bridge gaps in understandings between cultures. This is not a recent need: "For hundreds of years the Indian people have longed to communicate to the white society a respect for the land and its resources" (Carl quoted in Waugh and Prithipaul 1979, 19).

In partial response to Deloria's question, I developed a comprehensive typology as the focus of my dissertation (Makes Marks 2007). This typology thoroughly delineates the deep and abiding reverence, relationship, and respect for Land and for Place that pervade Native North American texts and narratives, and it illuminates the ways in which sacred Land and Place are perceived, conceived, and contextualized in those texts and narratives in the past and present. This work has been done to provide context about sacred Lands and Places and to extend the arguments for their defense. It is done at a time when increased dialogue—through conversation, consultation, litigation, and other means—can be pivotal in many outcomes. It offers an opportunity to hear Native voices, to legitimate those voices, and to intervene in the discourse about sacred Lands and Places in a relevant fashion.

Consistent attempts have been made in recent decades to develop typologies of sacred Lands, in various contexts. Previous typologies are scattered throughout the literature within and outside the field of Native North American religions. As an example, Deloria himself provided a typology of sacred Lands: Creation story locations and boundaries; sacred portals recounting star migrations; universal center locations; historical migration destiny locations; places of prehistoric revelations; traditional vision quest sites; plant-animal relationship locations; mourning and condolence sites; historical past occupancy sites; spirit sites; recent historical event locations; plant, animal, and mineral gathering sites; and sanctified ground (1998b).

The typology I provided in my dissertation is as comprehensive as possible, but, because of the great wealth of literature, it still is partial and incomplete. It does not represent every point of view, every tribal religion, or every facet of the natures of sacred Lands and Places. It does not demonstrate a hierarchy of values. It simply cannot—it is not dogma. Some people may disagree with what is in this typology. But it is a beginning to a truly contextual approach to knowledge about sacred Lands and Places, one that certainly can be developed more fully and revised in the future. It can be woven together in more intricate ways.

But this typology does not bend to doubt. It states these particular points as general, these facets as matters of fact, because that is how Native Americans speak about the sacred. There is much cohesion in Native thought and expression around these matters. In maintaining the integrity of Native voices and in refusing

dogmatism and analysis, I have kept to a middle path through mysteries, weaving a multitude of visions of the sacred into a cohesive whole. It may help to indicate how Native American people speak about their Lands and Places.

With one foot in Western academia and the other in Indian Country, this study is an educational mediation. It is particularly meant to inform activists and scholars, to be useful to Native American peoples, and to benefit Native American sacred Lands and Places. It was also intended to support future curriculum development and provide a coherent overview for educational purposes.

As a final note to this introduction, I was saddened when Vine Deloria passed away in November 2005. It was a great loss to his family, his friends, and all of Indian Country, including myself. He was my External Reader. He did not live to read this dissertation, but I was very grateful for his comments on my proposal. I hope the final work would have pleased him, too.

Notes on Organization of the Data

Previous typologies of sacred Lands and Places are invariably in the form of itemized lists of types. Items may be expanded upon and illustrated within the lists. This seems to be the nature of this "type" of typology, to list and illustrate types. Such lists make reference access easy and convenient.

But what follows is definitely more than just a simple list of types. It is unique in that it is comprehensive. It examines all aspects, all facets of knowledge in order to facilitate understanding. In this, it is circular, relational, thorough, and contextual. It is also unique in that it does not analyze the knowledge it contains from a Western mindset; it structures it from a Native American ethos. With the many Native voices in the data here, it has been important to frame and articulate this knowledge true to Native meanings, or, as Irwin said, to let "the alternative view stand as that" (2000, 1-2).

Native thought and expression are based in the oral traditions of voice and speech, analogy and visual imagery. My writing in this study is already outside the oral tradition, but the voices of Native Americans supply the orality, from ethnography and literature, together with analogy and visual imagery to communicate the natures of the sacred. They express the alternative voice.

The scholar Walter J. Ong indicated that in primary oral cultures, among other characteristics, thought and expression are aggregative rather than analytic (1988, 36-57). Anne Waters (Seminole/Choctaw/Chickasaw/Cherokee) asserted the difficulties of translating from American Indian minds to the Western mindset: "Such a nondiscretely aggregate ontology ought not to be expected to easily give way to a metaphysics of a sharply defined discretely organized binary ontology" (2003, xxv).

The difference between aggregation and analysis is illustrated by the following:

When Cha-das-ska-dum [Lummi] was invited to present testimony at a hearing of the Washington State legislature, he was asked . . . what constituted a so-called sacred site for the Lummis. "Do you have time to listen to 132 songs?" Cha-das-ska-dum replied. (Little 2001d, 18)

For Cha-das-ska-dum, the manifestations of sacredness in 132 songs gifted by an ancient Place was natural illustration, rather than an analytical explanation. The accumulation of songs over lifetimes of experiences was aggregative evidence of sacredness, a gathering of testimony. The facets contained in this list are natural illustrations rather than analytical explanations, 567 songs that constitute sacred Lands and Places, gathered into a whole as testimony to the sacred.

To reiterate one of its purposes, it is an educational mediation; it teaches. But it also teaches in a Native way, through the oral tradition, by example and natural illustration. Gregory A. Cajete (Tewa) indicated that practicality, among other values, was mandatory in teaching science. This would certainly apply to Native science as well. Practicality includes

educational materials and approaches which are concrete or experiential rather than those that are abstract and theoretical . . . Learning and teaching should begin with numerous concrete examples and activities to be followed by a discussion of the abstraction. (However, this does not mean that Indian cultures do not have abstract concepts or that Indians are incapable of dealing with them.) (1986, Values/Practicality, ¶ 12)

These natural illustrations are thus not only appropriate but essential in passing on this body of knowledge for many readers.

This typology has a creative and an aesthetic value as well; it is not just science, but art. It is a symphony, with many songs, of Native voices and Native expressions about Lands and Places. Despite the distancing and filtering inherent in the translations between cultures and their languages, these songs hold their integrity and impact, and they merit listening. To immerse oneself in the complexity and layering of these is to be in touch with Native American perceptions of the sacred, in Place. This experience of listening, to really hear it, demands suspension of expectation and limiting of analysis. Senses of the sacred are held and communicated within the experience. Real meanings unfold through the songs.

I invite those who read--and teach--this typology to enter into it in a way that allows openness to its complexity, to its subtle layering of meanings, to its aesthetic values, and to its heartfelt expressions of the sacredness of Lands and Places.

A Typology of Sacred Lands and Places

Although there is tremendous variety among Native North American peoples and their lifeways, Native peoples said and still say the World and particular Lands and Places in it are sacred. In its widest possible interpretation, sacred connotes and is inclusive of reality or all of Creation. Other expressions extend the sacred to the known World—Earth and Sky, and all they contain. Chief Seattle (Duwamish and Suquamish) stated, "Every part of this country is sacred to my people" (Kaiser 1987, 521). According to Brian Maracle (Iroquois):

we regard the land—all of it—as sacred: every rock, every tree, every river, every blade of grass. All of creation—the four-legged, the swimming and the flying creatures, all of the plant life, the winds, the

thunderers—everything from the most seemingly insignificant insect to the mightiest mountain is sacred. (1995, 8)

All is sacred to the farthest extents of celestial space, to the depths of the Waters, and down to the core of the Earth, both generally and specifically. Among the Apache, Basso reported that particular "places are known to exist in the sky . . . , under large bodies of water . . . , and deep within the earth" (Feld and Basso 1996, 89, n. 10). Some expressions are more localized, holding specific Lands and Places as sacred. Whatever the geographical or geomorphical extent, sacredness extends to and encompasses all that exists in that form in the fullest inclusivity and integrity.

Deloria made the distinction that the sacred nature of Places is but a specific (and experiential) instance and different expression of the sacredness of Land within tribal traditions (1998a, 251). A focus on the singularity of one sacred Place does not contradict or reduce the sacredness of other Lands and Places by any means. Particular sacred Places are thus not reductive by definition, but illustrative of singular instances of sacredness.

The following is a study drawn from a broad spectrum of Native American articulations about Lands and Places from the past and present. It evidences data delineating the sacredness of particular Lands and Places in North America, as expressed by the peoples who know and have known the Lands and Places of the Americas for countless generations.

Abiding Place, Final:

While the Land is where things come from and where things are, it is also where they go to and remain: "[I]t was the final abiding place of all things that lived and grew" (Standing Bear 1978, 192).

Abundance:

The fullness the World provides is appreciated and appropriately related to: "Its abundance and beauty are ours to respect and enjoy" (Fixico 1996, 40).

Affection, Affectionate:

The Land elicits emotional connection and tender feelings.

Inmutooyahlatlat /Chief Joseph (Nez Perce) declared, "[U]nderstand me fully with reference to my affection for the land" (quoted in L. Miller 1995, 341). Leslie Marmon Silko (Laguna) alluded to "strange affection" felt for it (1996, 40). *Indian Country* is a contemporary term applied to North America, and sometimes all of the Americas, as indigenous Lands. *Karoniaktatie*/Alex Jacobs (Mohawk) applied this affection widely: "Indian Country is an affectionate term for the whole earth" (quoted in Hill 1994, 1). Thom White Wolf Fassett (Seneca), drawing from the teachings of the *Haudenosaunee*, indicated there is a responsibility to "walk about on the earth in a manner that expresses great respect, affection, and gratitude toward all the manifestations of the Creator" (1996, 183).

Affiliation:

There are connections made between sacred Places and Lands, traditions, including stories, and ceremonial objects, which can be observed: An example of this "affiliation of Bear Butte is its association with White Buffalo Calf Woman and the sacred calf pipe" (Forbes-Boyte 1997, 111).

Affirm, Affirmation:

Sacred Lands and Places provide testimony about and support for spiritual realities, particularly from the past: T.G., a Sto:lo informant of Mohs, indicated, "These places are an affirmation of our spirituality before the white man came" (1994, 184). N. Scott Momaday (Kiowa) related that being in the Land engages this same affirmation and celebration of life:

Inasmuch as I am in the land, it is appropriate that I should affirm myself in the spirit of the land. I shall celebrate my life in the world and the world in my life. (1997, 39)

Age:

Accumulations of life experiences are respected, and this applies to Lands, Places, and the beings in them: "Among other reasons, the four oaks are sacred because of their age" (Gary Cavender [Shakopee Dakota], quoted in Rudner 2001e, 112).

Agency:

Lands and Places are able to act and to influence reality, for instance, "Mescaleros understand the spiritual power of mountains to be highly evocative and as able to exert its own agency to shape culture and religious traditions" (Ball 2000, 270).

Agreed:

The basis for honorable action toward the Earth and its gifts is an agreement, most often made in the beginning times. Per Vernon Masayesva (Hopi), "We agreed that we would treat all of these things honorably" (quoted in NASLF 2002, 40).

Alive:

In Native religions, Landforms, rocks, rivers, trees, plants, and creatures are imbued with life and spirit, situated in and sharing in the connected web of life. Pamela Colorado (Oneida) stated, "[T]he universe is alive" (quoted in Hill 1994, 26). Brandt described the mountains as alive: "The mountains are an outer form, assumed by living sacred beings: the rich vegetation, their hair. They are alive" (1996, 52). This is not merely a subjective perception; Paula Gunn Allen (Laguna/Sioux) declared, "No Indian would regard personal perception as the basic, or only, unit of universal consciousness" (1995, 29).

Lands and Places also respond to ceremonial performance with living presence: "During the month or so when ceremonies . . . were going on, this . . . became spiritually alive" (Goodman 1992a, 13).

All:

As stated above, "All places and all beings of the earth are sacred" (Silko 1996, 94). This is widely applied: "[T]he Lakota wise men tell that 'All things in the world are sacred'" (Amiotte 1989b, 164). *All* also includes the remains of these things: "[A]nimals and plants, the clay and stones—were treated with respect, because for the ancient people all these things had spirit and being" (Silko 1996, 26).

Allies:

The beings in Lands and Places are respected for the assistance they offer. This extended to all forms of life, including plant life: "[H]umans made certain that they respected those allies [plants and herbs]" (Fixico 1996, 34).

Almighty:

An Almighty entity created Lands meant for particular tribes. *Goyathlay*/Geronimo (Bedonkohe), described "that land which the Almighty created for the Apaches" (quoted in L. Miller 1995, 285).

Altar:

Lands and Places can be centers for ceremonial activity. Kari Forbes-Boyte stated that "[t]he Lakota describe Bear Butte as their most sacred altar" (1997, 90), with "the top of the mountain perceived of as an altar" (116). Wolf Leg (Blackfoot) said, "[O]ur Church was the land, the sky, the stars; our altar . . . the sun" (quoted in Waugh and Prithipaul 1979, 5).

Always Here:

Native people are centered spatially and historically within particular Lands and Places: Cecilio Blacktooth (Cupeño) asserted, "We have always been here" (quoted in L. Miller 1995, 303).

Ancestors:

The ancestors are still present, and their beings are experienced in Lands and Places. Silko stated:

Dennis Brutus has talked about . . . "those from the past," and how we are still *all* in *this* place, and language—the storytelling—is our way of passing through or being with them, of being together again. (1996, 58-59)

Ancestral Ally:

Charles Henry (Cibecue Apache) noted the power from the ancestral wisdom that still is available in Lands and Places: "[A]ncestral knowledge [in the Land] is a powerful ally" (quoted in Basso 1996, 102).

Ancestral Land(s) and Place(s):

The Land is inherited from the ancestors and passed from generation to generation. *Tatanka Yotanka* said, "It does not belong to us alone: it was our fathers', and should be our children's after us" (quoted in L. Miller 1995, 245).

The ancestors left their marks on the Earth as footprints to follow.

Mishikinakwa/Little Turtle (Miami) referred to their known physical evidence: "The print of my ancestors' houses are everywhere to be seen in this portion" (quoted in L. Miller 1995, 185).

The ancestors also left a beneficial legacy of names that Lands and Places are known by, and the ancestors are known through these names:

That is how our ancestors made it a long time ago, just as it is to name this place . . . It looked to them then as it looks to us now. We know that from its name. (Henry quoted in Basso 1996, 11-12)

and "[W]henver one uses a place-name, even unthinkingly, one is quoting ancestral speech—and that is not only good but something to take seriously" (30).

Ancestral Remains:

The Earth under us is literally the remains of beings, billions upon billions, after millions of years. Human ancestors are part of those remains: "The soil you

see is not ordinary soil—it is the dust of the blood, the flesh, and bones of our ancestors" (Curly quoted in L. Miller 1995, 233); and "[T]he blood of our ancestors is here" (Dale Ann Frye Sherman [Yurok/Karok/Tolowa/Hupa] quoted in Weaver 1996a, 16).

Because of this pervasive presence, the very dust under your feet responds more lovingly to our footsteps than to yours, because it is the ashes of our ancestors, and our bare feet are conscious of the sympathetic touch, for the soil is rich with the life of our kindred. (Seattle quoted in Kaiser 1987, 521)

Native peoples are attached to the Lands and Places where the ancestors physically remain: "[L]et us remain in the mountains where we were born; where the ashes of our fathers have been given to the winds" (*Tenieya* [Miwok] quoted in L. Miller 1995, 300).

Ancestral Spirits:

Native peoples also have attachments to the Lands and Places where those ancestors spiritually remain.

This graveyard is still our spiritual ground. My wife is buried here. My Elders are buried here. According to our tradition, they are not just covered with dirt, put in the ground, and forgotten. Their feelings, their spiritual feelings, their spirits are with us for life. So, it's important we remember, our Elders are not long dead and gone. Their spirits are still here protecting us. (A. C. [Sto:lo] quoted in Mohs 1994, 190)

The protection and help of the ancestral spirits is often known. For instance, Chimney Peak, sacred to *Quechan*/Yuma peoples, "has an ancestral spirit who helps the people" (Deloria 1998c, Yuma and Cocopa, ¶ 1).

Ancient, Ancientness:

The sacred Lands and Places of North America are ancient, in and of themselves, and there is sacred value attributed to this characteristic. Long term habitation in Lands created cultural senses of their ancientness and the ancientness of entities in a particular Place. *Tecumseh* (Shawnee) referred to the ancientness of Indian native Land: "You, too, will be driven away from your native land and ancient domains as leaves are driven before the wintry storms" (quoted in L. Miller 1995, 191). Hawk Little John (Cherokee) more recently referenced the trees in a Place as contributing to sacredness: "Other things that make a place sacred are . . . the ancientness of the grandfather trees" (quoted in Gulliford 2000, 67). Benefit may manifest through relationships to these ancient Lands and Places. Among the Lummi Nation, Charles E. Little cited some of these benefits; "most [significant] of all" were "the songs that only the ancient forest can teach" (2001d, 18).

Animal Lodges:

Parks and Wedel summarized their research among the Pawnee: "[T]here were certain underground or underwater geographical locations where animals of all species met and conferred supernatural powers on selected Pawnee individuals . . . Animal lodge locations were the preeminent holy sites. (1985, 144)

Another World:

There is testimony about the existence of another World, beyond and apart from the human World:

It is said that that area is not even a part of this world that we live in here. That place up there, the high country, belongs to the spirit and it exists in another world apart from us. (witness in *Northwest Indian Cemetery Protective Ass'n v. Peterson*, 74. No. C-8204049 SAW (N.D. Cal. March 14, 15, 1983), quoted in Michaelsen 1988, 99)

Appropriate:

Momaday spoke of the sense of the appropriate, as right or good, in speaking of the Lands: "It is this notion of the appropriate, along with that of the beautiful, that forms the Native American perspective on the land. In a sense these considerations are indivisible" (1997, 38).

Are:

Joy Harjo (Creek) noted the identity of Native people with the Earth, as its skin in her poem, "Remember": "[W]e are earth" (1995, 216).

Arm:

The close identification of Native peoples with Lands and Places is exemplified by this statement by Franklin Stanley, Sr. (San Carlos Apache): If you desecrate Mt. Graham it is like cutting off an arm or a leg of the Apache people. I can tell you the true stories of other medicine men who were slaughtered even as they were drumming our sacred songs and prayers. Building the telescopes on Mt. Graham is like ripping off the arms of the singers. (quoted in Brandt 1996, 56)

Associated, Association:

A network of associations exists around sacred Lands and Places. Often these associations are mythic, for example: "Another mythological affiliation of Bear Butte is its association with White Buffalo Calf Woman and the sacred calf pipe" (Forbes-Boyte 1997, 111). They may encompass a much wider range of associations: "The peaks are . . . associated with sacred stones or jewels, colors, directions, and critical events and persons which are significant in the traditional history of each people" (Brandt 1996, 52). These associations may be based in individual history, such as the "list of spots associated with holy man Tom Smith" (Sarris 2003), or social/spiritual functions, such as the association of the Mescalero dance groups with mountains (Ball 2000).

The associations serve various functions, including promoting experiences and understanding: "For this group, associating with Guadalupe Mountain is a central component of their understanding of their practices" (Ball 2000, 271). This also indicates the vital nature of the association: "[Nathaniel Chee (Mescalero Apache)] routinely emphasized that [the dance groups] should always be associated with the four sacred mountains" (275).

Pemina Yellow Bird (Mandan Hidatsa Arikara Nation) asserted Native rights to associations with Lands and Places: "We indigenous people are the only ones, *the only ones*, who can claim as association with those sites" (quoted in NASLF 2002, 38).

Attached, Attachment:

Native American peoples express their experiences of their attachment with Lands and Places. Chief George W. Harkins (Choctaw) stated, "Friends, my attachment to my native land is strong" (quoted in McLuhan 1971, 139). George E. Tinker (Osage/Cherokee) noted, "[T]he extent to which Indian spirituality and Indian existence are deeply rooted in attachment to the land and to specific territories in particular" (1996, 163). Deloria noted the communal nature of attachment: "And critical to the recognition of this attachment is the family, the community, as functioning parts of the landscape" (1998a, 253). This is apparent in Mohs' observation: "[The river] is a living force to which the Sto:lo remain deeply rooted and attached" (1994, 188).

Awe, Awesome, Awestruck:

Lands and Places have the capacity to inspire awe, "whereby each thing within the eye's view causes wonder and awe" (Sarris 2005, 1). This is correlated with respect, "awesome, or awe-inspiring, respect . . . for all features of the landscape" (Sarris 2004, 3). This was not just a superficial observation or subjective reaction: "Nature represented an awesome force in multiple ways" (Fixico 1996, 34).

Poet Simon Ortiz (Acoma), in "Grand Canyon Christmas Eve 1969" (1992, 185-186) wrote:

We have come to pay respect
to you, my mother earth,
who makes all things . . .
bless me who prays
awestruck.

Bad Things:

There may be negative spiritual repercussions when traditional relationships are broken: "They feel that bad things have happened to their peoples because they have not been allowed to come to sacred sites and appease the spirit life of these places" (Price 1994, 261).

Balance:

A quality of sacred Lands and Places is balance, and it is the responsibility of humans to ensure that balance is maintained. This can be internal as well as external. Greg Sarris (Miwok/Pomo) stated, "Because if you have a sacred state of mind, you see the balance happening also in very moment, even as you're seeing destruction" (2005, 3). This necessitates respect externally. Tinker argued, "The ideal of harmony and balance requires that all share a respect for all other existent things, avoiding gratuitous or unthinking acts of violence" (1996, 162).

Basket:

For some peoples, the Earth was expressed as being a basket. Katherine Smith (Navajo) articulated this: "According to our old people it is said that the ceremonial basket represents the earth" (quoted in Parlow 1988, 8). Robert S. McPherson noted the conflation of Lands and lifeways in the basket: "The Navajo wedding basket also reflects many values of traditional life and so often contains all six sacred mountains" (1991, 19).

Bathing, Ritual:

Sites existed among many tribes for ritual bathing. This was common, for example, among the Cherokee, who practiced rituals of Going to Water (Nabokov 2006, 57). Mohs described ritual bathing sites among the Sto:lo (1994, 201).

Battlefields, Battle Sites:

Historic battlefields are observed as sacred Places and are visited for mourning and condolence ceremonies by contemporary Native peoples, often because of their direct relationship with the deceased (Deloria 1998b, TYPE H: Mourning and Condolence Sites, ¶ 2). As example, Deloria stated that Apaches held places where people died or were killed with reverence and would fiercely protect them (1998b, TYPE J: Spirit Sites, ¶ 2). Steve Brady (Northern Cheyenne) expressed concern over a general lack of protection: "These battle sites and massacre sites have not been protected" (2003, 5, Cheyenne battle sites & massacre sites, line 4).

Beauty, Beautiful:

The Land is not only beautiful, but *is* beauty. We walk within the World in appreciation, with perception, respect, enjoyment, and celebration (Fixico 1996, 40; Momaday 1997, 33). The natural World is more beautiful than the built Environment: "Hills are always more beautiful than stone buildings" (*Tatanga Mani/Walking Buffalo* [Stoney] quoted in Hill 1994, 4). Prayers were said to renew its beauty: "You, whose day it is, make it beautiful. Get out your rainbow colors, so it will be beautiful" (Nootka song, quoted in Hill 1994, 12). The Navajo prayer, to walk in beauty, honors the Land as well as the responsibility and blessing found there. Hastiin Nez Begay (Navajo) reported that the Navajo fed the Land: "The hills that have the shrines, the tips of them have places where we have fed the land and brought beauty to them" (quoted in Parlow 1988, 53).

Even beautiful Lands and Places are not without difficulties: "This beautiful region [the Black Hills], of which the Lakota thought more than any other spot on earth, caused him the most pain and misery" (Standing Bear 1978, 43).

Connections to Lands and Places are not forgotten after death: "Our dead never forget the beautiful world that gave them being" (Seattle quoted in Kaiser 1987, 520).

Beginnings:

Sacred Lands and Places often are described in oral tradition as being or being created in the beginning times. Brandt indicated, "Certain mountains figure prominently in the stories of the Creation and the songs which tell of the beginnings of the Holy People and of humans" (1996, 52).

Belief, Believe:

Belief is invested in Lands and Places. Starlie Lomayaktewa (Hopi) sang, "We believe in our own land. Sacred Land" (quoted in Parlow 1988, 168). This is taken to the point of identity with the Earth. Ida Mae Clinton (Navajo) maintained, "Our belief is the land" (quoted in Parlow 1988, 59). Oren Lyons (Onondaga) asserted the sustaining nature of his belief: "My belief in the people. My belief in the ceremonies. My belief in the Earth [sustains me]" (1991, ¶ 219).

Belong(s), Belonged:

Belonging is expressed as a reciprocal relationship: "The people belong to the land and the land to the people" (Navajo Elders quoted in Parlow 1988, 7). Belonging is acknowledged for a tribal nation as well as individuals: "Everybody belongs here. All Onondaga belong here" (Lyons 1991, ¶ 89). For some, belonging is more widely extended: "[Our people] belonged to the earth" (Sam-Cromarty 1996, 104). Not just Indians, but Indian traditions belong: "Indian traditions exist in, and are primarily to be understood in relation to, space; they belong to the place where the people exist or originated" (A. Ortiz 1977, 18).

Belongs to Spirit:

Lands and Places may belong to a particular spirit: "[T]hat place up there, the high country, belongs to spirit" (Unidentified witness in *Northwest Indian Cemetery Protective Ass'n v. Peterson*, 74. No. C-8204049 SAW (N.D. Cal. March 14, 15, 1983), quoted in Michaelsen 1988, 99).

Belong(s), Belonged to the Indian:

Lands and Places are historically described as collectively belonging to the Native American peoples who originally inhabited them. *Tecumseh* described it, before colonization: "[T]hen it belonged to the red man, children of the same parents" (quoted in L. Miller 1995, 188). *Canassatego* (Onondaga) assessed it the same way: "[T]he Lands to belong to us long before you knew anything of them" (90). Belonging is expressed individually as well: "Now my friends this land belongs to me . . . Now look at me, this land here belongs to me and to my people" (White Thunder [Sichangu], 243). *Tatanka Yotanka* said, "It does not belong to us alone: it was our fathers', and should be our children's after us" (245); he also claimed, "The Black Hills belong to me" (quoted in D. Brown 1972, 262). Contemporary expressions are similar: "Our sacred sites belong to us" (Yellow Bird quoted in NASLF 2002, 38).

Beloved:

Lands are beloved and related to personally: "Our connection to the land is as to a beloved person. It is our land, our earth, and we love it" (Sam-Cromarty 1996, 104).

Benediction:

Sacred Lands and Places offer blessings to humans: "The wilderness, which had admitted us with benediction, with benediction let us go" (Momaday 1988, 30).

Best:

A people's Land is considered to be surpassing good: "[T]his country . . . is the best country that we have" (*Kangi Wiyaka*/Crow Feather quoted in D. Brown 1972, 263).

Bible:

The Landscape—and Seascape—is considered to be sacred text, much of which has been demolished: "[I]t's what's left of our Bible that was burned, the landscape was our Bible, is our Bible (Sarris 2005, 16); and "Our Bible, if you will, has been destroyed, only a page remaining here, a page remaining there" (Sarris 2003, ¶ 7).

Billfold:

When Native people speak about the importance of Lands and Places, they allude to money: "Black Mesa is to the Navajo like money is to the whites . . . Black Mesa is my billfold" (Asa Bazhonoodah [Navajo], quoted in Nabokov 1991, 399).

Birth, Place of:

Places of birth are held as sacred: "[I]t is the very place of my birth" (Micmac delegation quoted in L. Miller 1995, 48).

Blanket:

The Creation of Native Lands is described as a blanket spread by God: "God created the Indian Country and it was like he spread out a big blanket" (*Meninick* [Yakima] quoted in L. Miller 1995, 337).

Bless, Blesses, Blessings:

Blessings come from the Lands and Places themselves: "The sky blesses me; the earth blesses me" (Fine Day [Cree Round Dance Song, 1941] quoted in Hill 1994, 32). Blessings are given for all: "[T]he power and beauty of nature and the blessings its creatures enjoy" (Echohawk 1993, 17). Joe Medicine Crow (Crow) acknowledged the blessings also received from beings in Places: "But they also received some good, powerful, beneficial blessings by beings up there" (Rudner 2001g, 61). Eva Tulene Watt (White Mountain Apache) described the ritual of blessing oneself with sacred Water: "You're supposed to dip your hand in the water and bless yourself—one, two, three, four times—and then put some water on top of yourself" (2004, 173). Florence Jones (Wintun) conveyed the blessings confirmed upon entry into sacred Places:

When you come through that gate onto sacred ground, you're already blessed. No matter whether it's here . . . or wherever the sacred place is in the Wintun way . . . So when you come in, you're already blessed. (quoted by B. Ortiz 1996, 39)

Blessed:

Sacred Lands and Places were previously blessed: "[S]acred sites . . . were blessed with special powers" (Fixico 1996, 37).

Blood:

Plenty Coups (Crow) had observed, "The ground on which we stand is sacred ground. It is the dust and blood of our ancestors" (quoted in McLuhan 1971, 136). As David Martinez (Pima/Mexican American) stated, "For all the substances of the earth are mixed with the blood of those who came before" (2003, 25). There also was bloodshed upon it: "The blood of many of our fathers and brothers has run like water on the ground" (*Tecumseh* quoted in L. Miller 1995, 194). Because of its sacred nature, these Lands were deemed essential: "[I]f we part with them, we part with our blood" (Hallowing King [Coweta Creek], 140); "[T]he land, as it is, is my blood and my dead; it is consecrated, and I do not want to give up any portion of it" (Curly, 233); and "Wounded Knee is sacred ground, for it was purchased with blood" (Momaday 1997, 106).

Bond, Bonding:

Donald L. Fixico (Shawnee/Sac and Fox/Seminole/Muscogee Creek) asserted that "[f]or Natives, bonding with the earth is part of their life, culture, and

history" (1996, 39). Peaceful coexistence was "predicated on a culture bound to the environment" (Sarris 2004, 3). Christopher H. Peters (Pohlik-lah/Karuk) stated, "To be connected to a geographical region, a ecosystem, for eons of time, you know, builds a relationship to place . . . a bond with place . . . a significant bond to place" (2005, 1). The bonding has been seen as part of the original instructions given: "The Great Spirit instructed us that, as Native people, we have a consecrated bond with our Mother Earth" (Thorpe 1996, 49). From its beginnings, this bond involved mystery: "[P]rimitive peoples maintain a sense of mystery through their bond with nature" (Deloria 1979, 156).

Bones:

Bones are buried in North American soil, and they are pervasive. *Thoyanoguen/Hendrick* (Mohawk) asserted that "our Bones are scattered there" (quoted in L. Miller 1995, 91). Fassett reported, "The elders say that the soil is rich from the bones of thousands of our generations" (1996, 183). Because of this, the Land is also beloved: "We love our country—it is composed of the bones of our people" (Cayuse delegation quoted in L. Miller 1995, 335). There are claims made to it because of the ancestors buried there: "This land where lie the bones of our ancestors, is ours" (*Peau de Chat* [Ojibway], 174-5). There was also concern expressed about the future of these Lands and Places: "Will not the bones of our dead be plowed up" (*Tecumseh*, 191).

Book:

The World is a book created by the Great Spirit: "I turn to the Great Spirit's book which is the whole of his creation" (*Tatanga Mani* quoted in McLuhan 1971, 106).

Born:

Tatanka Yotanka gave import to being born into a Place where his fathers lived, as well as into the larger Earth: "I was born where my fathers lived" (quoted in L. Miller 1995, 254); and "The earth, and I was born on it" (245). The Place of birth is well-remembered: "I was born upon the prairie where the wind blew free and there was nothing to break the light of the sun" (*Parra-Wa-Samen*/Ten Bears [Comanche] quoted in McLuhan 1971, 148).

Boundaries:

A tribe may have a Creation story that established the Lands in a particular formation where the tribe settled. Often sacred mountains or other Landmarks are the defining boundaries of Homelands. For individual tribes, the observation of their sacred Places extends to the boundaries, but very little or not beyond (Deloria 1998b, TYPE A: Creation Story Locations and Boundaries, ¶ 2).

Bountiful:

Luther Standing Bear (Oglala Sioux) designated the Earth as "bountiful, and we were surrounded with the blessings of the Great Mystery" (1978, 38). Larry Echohawk (Pawnee) reiterated this, "To the Indians, those lands weren't 'wild' but bountiful" (1993, 16).

Breath, Breathes, Breathing:

A sacred World that breathes is also imbued with sacredness. Yellow Bird asserted, "To us, everything that . . . breathes is sacred" (quoted in NASLF 2002, 4). All that breathes encompasses everything from the World above to the World

below: "The Lakota understand the stars to be 'the holy breath of God" (Goodman 1992b, 215); and "Hopi see the water underneath us as a living, breathing world" (Masayesva quoted in LaDuke 2005, 35). The Lands are vital to the peoples who depend upon them for life: "[O]ur lands are our life and breath" (Hallowing King quoted in L. Miller 1995, 140).

Brothers:

Respectful relationship is extended to Lands and Places as family members. Lyons stated, "For our brothers are all the natural world" (1989, 274). This expresses and invokes a reciprocal system of exchange: "[T]his system of cooperation extends to all living things . . . which Laguna Pueblo elders refer to as sisters and brothers, because none can survive unless all survive" (Silko 1996, 130).

Burial, Buried:

Burial Sites, which both bodies and disembodied spirits of the dead may inhabit, and other Sites that hold the remains of the ancestors are to be treated with respect. As Frank Fools Crow (Lakota) attested, "The Black Hills is sacred to the Lakota people . . . The Black Hills is our burial grounds. The bones of our grandfathers lie buried in those hills" (quoted in Mails 1990, 212). The ancestors are often considered as powerful or more so when dead as they were in life:

And where they were buried. A lot of them died in that place. And we're not supposed to go there and touch them . . . And you can't bother them because they're sacred ways . . . our Great Elders are buried there. (J. P. [Sto:lo] quoted in Mohs 1994, 199-200)

Cairns:

Cairns provide markers in the Landscape of Places to remember and to observe, and they were added to by those who passed them: "Rock cairns along the Tongue [River] mark places where something happened, something important, something to be honored, protected forever" (Rudner 2001d, 55). Gulliford indicated that they could serve as "kinship markers, and by tradition, family members added a stone to the monument each time they passed it . . . [They] also served as fishing boundary markers" (2000, 73).

Calendar(s):

Native peoples watched the sacred World around them, including the Stars, for guidance about the timing of lifeways, including ceremonial and ritual events, over the course of years. Various ways were used to mark the passages of time, including celestial and terrestrial alignments, and alignments of Places with lights and shadows given by the Sun.

Sun, Moon, Stars (including Planets) and constellations of Stars were watched for their positions in the heavens and on Earth's horizons. Locations involved with these observations, including the points of observation and the Places of intersection were known and noted for their significance. For instance, Williamson related, "Horizon calendars . . . allow Pueblo Indians to determine the appropriate times for ceremony and for planting and harvesting" (1987, 81).

Charlotte Black Elk described the Black Hills as "an annual appointment calendar" (quoted in Goodman 1992a, 50-51). The movements of patterns of the stars precipitated movements of people within the Black Hills for rituals and

ceremonies at particular Places and times there, with the correspondence noted between the Black Hills and the Stars.

Broughton and Buckskin (1992, 187) discussed the significance among the Ajumawi of the movement of a mountain's (*Simloki*) shadow across a valley towards Places in a range opposite the setting sun. The markers ranged from north to south, solstice to solstice, with equinoxes between them. An Ajumawi man would race the apex of the shadow across the valley in order to gain power, with more significance on the solstices and equinoxes. The Ajumawi held that "[i]f you impressed the shadow spirit-being by beating it across the valley, it would grant you power" (191).

Calling, Find One's:

Sacred Places are used for vision questing, and the visions may determine a life's path. Testimony at Forest Service hearings indicated that a man might go to "Cave Rock to find his calling" (USDA 1998).

Calm:

A characteristic of some sacred Lands and Places is a calmness found there: "There was a great calm upon that place" (Momaday 1988, 29).

Came Out, Come Out:

The Places of emergence are sacred: "And inside this land is a place where we come out from the Earth" (Begay quoted in Parlow 1988, 53). *Canassatego* stated, "[L]ong before One hundred years Our ancestors came out of this very Ground, and their Children have remained here ever since" (quoted in L. Miller 1995, 90).

Care, Caretakers:

There is a responsibility to care for the Lands: "They [my people] believed that the earth was something to care for" (Sam-Cromarty 1996, 104). Norma Kassi (*Gwich'in*, Dene Nation) affirmed, "We took care of the land" (1996, 76). This responsibility is being recovered, "We want once again to take our place as caretakers of the land" (Sarris 2004, 5). The relationship is reciprocal, since the Land cares for the peoples as well.

Cathedral:

Momaday compared Lands and Places to a cathedral: "When Europeans came into the West they encountered a people . . . for whom the landscape was a kind of cathedral of their spiritual life" (1997, 106).

Cave(s):

Caves are sacred and powerful. They are entrances to the World under the Earth. Per David L. Carmichael,

Caves represent another type of intersection, where it is possible to access the spirit world by going into or under the earth. Caves are considered extremely powerful because they are among the places where individuals can communicate directly with the mountain spirits . . . Caves are important sources of power. (1994, 92-93)

Caves also represent an emergence point for entry in this World. Patricia C. Albers described the relationships of the plains Indians, particularly the Lakotas, to Wind Cave in the Black Hills as a Place of emergence, a birthing

chamber or womb, for the spirit forms of humans, bison, and other animals (2003, 446).

Caves were also considered to be "where the breath of life or the wind originated." Wind Cave was associated with the North Wind and Winter Man among the Lakota; "[S]ome modern Lakota identify it very specifically with the spiritual force that governs breath" (Albers 2003, vi).

Cemeteries:

Burial Sites have sacred value that is beyond money. Fools Crow asked, about the Black Hills, "How can you expect us to sell . . . our cemeteries for a few token white man dollars?" (quoted in Mails 1990, 212).

Center:

Many tribes have a center which is sacred to them, and other tribes do not. For those who do, the center is defined various ways. Spiritually, Nicholas Black Elk considered that "at the center of the Universe dwells Wakan-Tanka, and . . . this center is really everywhere" (quoted in Hill 1994, 7). *Tatoke Inyanke/Running Antelope* (Hunkpapa) articulated the center: "The land known as the Black Hills is considered by the Indians as the center of the land. The ten nations of the Sioux are looking toward that as the center of their land" (quoted in L. Miller 1995, 244).

Deloria remarked, "The world center site is revered because it provides a constant against which people can measure their relationship with the landscape" (1998b, TYPE C: Universal Center Locations). He also stated:

This center enables the people to look out along the four dimensions and locate their lands, to relate all historical events within the confines of this particular land, and to accept responsibility for it. (1993a, 67)

The center may take various forms: "The center of each tribe's communal existence is a sacred mountain, river, plateau, or valley" (Echohawk 1993, 16). In a more diffuse sense, the Landscape itself is also a center, as Silko maintained, "The landscape sits in the center of Pueblo belief and identity" (1996, 43).

The center may also be moved. Deloria commented that this made sense, "[i]f we understand this transfer as indicating that a portion of the prophecy has been fulfilled and the center must be relocated" (1998b, TYPE C: Universal Center Locations, ¶ 1).

Central, Centrality:

Some tribes have Places that they consider central and important to their lifeways. Sandia Pueblo Governor Stewart Paisano stated about Sandia Mountain, "It's central to our identity, religion, oral history, and songs" (quoted in Taliman 2002, 42). Other tribes do not, and they may have a more diffused sense of the importance of their Lands: "[O]ther people contend there are many places" (Peters 2005, 5). The claim that a place is central and important—centrality—is one that touches upon issues in the law and burden of proof. When a Land or Place is considered central and indispensable, then its destruction could be crucial for the religion, even the identity and existence of a tribe (5).

Centuries:

Native peoples have worshipped for a long time in sacred Places: "[T]ribes come to worship as they have for centuries upon centuries" (Brady 2003, 2).

Ceremonial Life, Ceremonies:

It is acknowledged there are sacred Locations where ceremonies are performed. Mohs distinguished ceremonial Sites as "associated with ceremonial functions, formal religious observances, ceremonial feasts, offerings to the dead, etc. Most are associated with winter spirit dancing" (1994, 195). Ceremonial association to sacred Places was also noted by Peters: "The history of world renewal, the history of ceremonial life in general is very connected to sacred places" (2005, 3).

Ceremonial elements are drawn from the Lands: "Ceremonies often require the use of particular plant, animal or earth materials (Carmichael 1994, 92); and "The things they use, the dance they do, all these originate from some place" (Wolf Leg quoted in Waugh and Prithipaul 1979, 12). Audrey Shenandoah (Onondaga) affirmed this: "Our Onondaga traditional ways teach us that our ceremonies originate from the Creator's land" (quoted in Mankiller 2004, 28).

Among the Apache, Carmichael described the beneficial power which inhered in the "materials themselves, the locations at which they are obtained, and the places where they are used" (1994, 92).

The holy reveals itself at certain Locations, in and through ceremonies. Deloria maintained:

The ceremonies that belong to these sacred sites involve a process of continuous revelation and provide the people with the necessary information to enable them to maintain a balance in their relationships with the earth and other forms of life. (1993c, 36)

Character:

Character is formed by Place: "[T]he place where a man lives can shape his character" (Old *Keyami* [Plains Cree] quoted in Hill 1994, 38).

Children, Children's:

Natives say they are the children of the Earth, in her various forms: "We are the children of the plains" (Crowfoot [Blackfoot] quoted in Hill 1994, 40). This is accompanied by maternal love: "[T]he earth loves all of us regardless, because we are her children" (Silko 1996, 42). The Earth must be passed on to her children: "The earth . . . should be our children's after us" (*Tatanka Yotanka* quoted in L. Miller 1995, 245).

Church:

Calling Native American sacred Lands and Places a church is a way to communicate their natures in the practices of Native religions: "To traditional Native Americans, Medicine Mountain is the equivalent of a church and therefore should be treated as such" (Price 1994, 263). The idea of church has been extended to the World: "[O]ur Church was the land, the sky, the stars" (Wolf Leg quoted in Waugh and Prithipaul 1979, 5). These Places are valuable: "The Black Hills is our church . . . How can you expect us to sell our church" (Fools Crow quoted in Mails 1990, 212). Lands and Places are worthy of respect: "Respect should be given to a religion that does not involve going to church one day a week but whose church is the mountains, rivers, clouds, and sky" (Navajo Nation President Peterson Zah quoted in Taliman 2002, 42). Clay Bravo (Hualapai)

pointed to the differences: "It's not like a church—that if it burns down you can rebuild it again, and there you've got your church" (quoted in Baum 1992, 34).

Circle(s):

Some sacred Places are circles. The circle is an important form in Native religious imagery, in Native lifeways. The circles that appear in nature repeat again and again, in both Space and time: "The circle of life is steeped in the earth—also a circle" (Fixico 1996, 39). Native Americans created circles to reflect the natural circles, as "ceremonial or council circles" (Deloria 1998c, Kiowa, ¶ 2). Circles are made by the Power of the World. Nicholas Black Elk stated, "The Power of the world always works in circles, and everything tries to be round" (quoted in Neihardt 1961, 198). Regarding power, the circle is enclosing and protective: "Circles . . . are traditionally used by Piman and Yuman speakers to keep power in or out" (Hoskinson 1992, 149).

Circuit:

Sacred Sites may be paths and tracks that form a spiritual circuit: "The eight miles . . . are actually a ritual circuit, or path, that marks the interior journey" (Silko 1996, 37).

Circular Order:

The World is ordered in a circular fashion, and Indian Lands and Places are a part of that order. The people take their Places within that order: "Indian people [saw themselves] a small part of the larger circular order of life ordained by the Creator" (Fixico 1996, 35).

Cleansing:

Both Earth and Water have cleansing functions. Standing Bear wrote that "the soil was . . . cleansing" (quoted in Momaday 1997, 115). Little said, about Arlecho Creek, "Generations of Lummi have come here for ritual cleansing in the icy spring waters" (2001d, 18).

Colors:

Colors are significant for some sacred Lands and Places: "These four [sacred] colors are manifested at Bear Butte: there is one particular locale where the soil is white/red/yellow/black" (Forbes-Boyte 1997, 98).

Came to Earth:

There were sacred Places that were destinations for spirits: "[C]ertain geographical features . . . were landmarks where spirits came to earth" (Parks and Wedel 1985, 171).

Comes from the Land:

The people come from the Land. A member of the Micmac delegation stated, "I have come from it as certainly as the grass" (quoted in L. Miller 1995, 48).

Comfort(s), Comforted:

Comfort was provided to Native peoples by Lands and Places. In a practical sense, "[s]urroundings were filled with comforts for the body and beauty for expectant senses" (Standing Bear 1978, 42). Comfort extended to safety and security: "This thought [of safety with Mother Earth] comforted and sustained the Lakota" (193). Deloria expressed that comfort was offered as solace, where the

"location has sufficient spiritual power to comfort the bereaved" (1998b, TYPE H: Mourning and Condolence Sites, ¶ 1)

Commanded:

There are spiritual mandates that require ceremonies to be performed in sacred Places:

Among the duties which must be performed at these Holy Places are ceremonies which the people have been commanded to perform in order that the earth itself and all its forms of life might survive. (Deloria 1993c, 36)

Commemoration, Commemorative:

To honor and to remember, to commemorate, is the nature of some sacred Places. Mohs related stories about an island, *P'oth'esala*, where "[b]aby baskets were left . . . in commemoration of Salmon Woman" (1994, 197). Basso noted the existence of some Places that were "[c]ommemorative in character and linked to traditional stories" (1996, 23).

Commitment:

The Earth elicited commitment in relationship: "[The Indian] is deeply . . . committed to [the earth] in both his consciousness and in his instinct" (Momaday quoted in Hill 1994, 1).

Communication:

Sacred Lands and Places provide a communicative conduit: "[They] enable the channel of communication to be open between the American Indian mind and nature" (Fixico 2003, 31). Deloria pointed to the human responsibility for being a conduit as well for the life of the Land:

The sacred place and the myriad forms of life which inhabit the land require specific forms of communication and interaction. These forms are the particular ceremonies which are performed at the sacred places. (1998a, 258)

Communion:

The relationship between the peoples and the Earth was marked by communion: "It was a spirit of communion, of the life of each man in relation to the life of the planet and of the infinite distance and silence in which it moves" (Momaday 1997, 38).

Community:

Sacred Places are the core of tribal community: "Primitive peoples are certainly not confused about the places and rites they consider sacred, for these form the basis of their community" (Deloria 1979, 157). Echohawk extended community to include the other entities surrounding them as well: "The tribal community is not just the members themselves but all these interdependent 'species,' or 'peoples'" (1993, 16). Damage to Sites can thus damage a community. Steven Moore declared, "The more sacred sites are destroyed, the weaker the community of Indians becomes" (quoted in Baum 1992, 34).

Compassion:

Compassion is essential for proper relationship to the Earth: "We must have compassion for our earth" (Sam-Cromarty 1996, 104).

Concern:

The status of Sacred Lands and Places is a concern to the people: "Anything that happens to [the river] is a concern to us" (A. P. [Sto:lo] quoted in Mohs 1994, 188).

Condolence:

Condolence ceremonies, as comforting expressions of sympathy, are performed in sacred Places. Deloria outlined Locations where "the mourning location has sufficient spiritual power to comfort the bereaved": "Use of the site is heavily dependent upon the degree of pain suffered" (1998b, TYPE H: Mourning and Condolence Sites, ¶ 1).

Connected, Connectedness, Connection(s):

Native peoples speak of a "profound connection to place" (Sarris 2004, 2). Places provide connection with the Earth for people: "[T]he arroyo maintains a strong connection between human beings and the earth" (Silko 1996, 40). Knowing connections in the Landscape leads to the knowledge of connection to God: "We would begin to see . . . our unwavering connections to all things, and, hence, to God" (Sarris 2003). A sense of connection comes from mystical experience through vision quest: "I felt the connectedness of everything . . . like a massive design woven by a sacred power, constantly breathed into by the breath of the Great Spirit" (Amiotte 1989a, 218-219). This connection to all things transcends time and space. Frank LaPena (Wintu) said, "[W]e are all connected because time has no boundary and space is of one continuity" (1987, n.p.).

Consecrated:

The Land was created as sacred: "The land as it is . . . is consecrated" (Curly quoted in L. Miller 1995, 233). It is important to care for sacred Land: "Let us be wise stewards of this consecrated land" (Echohawk 1993, 17). A sacred bond exists between the people and the Earth: "The Great Spirit instructed us that, as Native people, we have a consecrated bond with our Mother Earth" (Thorpe 1996, 49).

Consequences:

Inappropriate behavior in sacred Lands and Places has repercussions: "[A] variety of stories were revealed to the researcher regarding consequences of improper activities at Bear Butte" (Forbes-Boyte 1997, 112).

Conservation:

Native Americans had lifeways to conserve the Lands and the life in them: "We had our own ways of conservation . . . Grandfather talked about the laws of conservation" (Kassi 1996, 76).

Consolation:

Lands and Places are capable of consoling: "The river has been . . . a source of consolation" (Mohs 1994, 188).

Constitution:

Waehla John pointed to this facet of sacred Lands and Places: "The land is our constitution. The mountain is our constitution" (quoted in S. J. Wilson, *Navajo Hopi Observer*, March 29, 2006).

Continues, Continued, Continuity:

Lands and Places are continual and offer continuation: "[The children] were reunited with what continues and what has always continued" (Silko 1996, 179). Deloria noted that continuity in community was vital to the personalization of Land (1998a, 254).

Continuing Use:

Deloria believed that without continued use, the sacred character of certain Sites, where spirits might desire to manifest themselves through contact and communication, will ebb, with a potential for return:

There would have needed to have been a continuing use of these locations by people since the establishment of the reservations for them to retain their sacred character today. The possibility remains that a contemporary revelation of the location has or can occur today because of the urgency of spirit to establish communications with someone who is alive today. (1998b, TYPE J: Spirit Sites, ¶ 4)

Contributing, Contribution:

The death of the physical body contributed to the Land, giving back to life: "The body simply returned to the earth, contributing to the rebirth of the land and the continuation of life" (Echohawk 1993, 16). Deloria told this story:

A Crow chief, told that the government owned his land, said that they could not own it because the first several feet down consisted of the bones of his ancestors and the dust of the previous generations of Crow people. If the government wanted to claim anything, the Chief continued, it would have to begin where the Crow people's contribution ended. (1998a, 253)

Cooperating, Cooperation:

Cooperation is part of the reciprocity of relationship: "[T]hey have a deep regard for understanding and cooperating with these other beings" (Forbes-Boyte 1997, 93); and "[The Pueblo] system of cooperation extends to all living things" (Silko 1996, 130).

Council House:

The World is a huge Council House:

But the Council House of the Red Man is yet larger. The earth is the floor—the clear sky is the roof—a blazing fire is the chair of the Chief Orator, and the green grass is the seats of our Chiefs. (Grizzly Bear [Menominee] quoted in L. Miller 1995, 200)

Created:

The Indians were created in particular Locations: "They were created here in this Country" (*Meninick* quoted in L. Miller 1995, 337). The Havasupai related, "Our legends say the Havasupai were created on these lands of the Grand Canyon South Rim" (287). Their homes were created by God or a creator by another name: "The Apaches and their homes each created for the other by Usen himself" (Geronimo quoted in L. Miller, 286).

Creating:

The processes of Creation in and of the World are continual: "Everything is alive and is making choices that determine the future, so the world is constantly

creating itself" (Deloria 2000, ¶ 78). Echohawk reiterated this in the Pawnee account of Creation, which is

less an explanation of the Earth's beginnings than an expression of the constant creative outpourings of the Great Spirit. Creation is not what happened thousands or millions of years ago; it is what is happening right here and now in this holy place. (1993, 16)

Creation:

Stories are told of the World as Creation, now and in its origins. Creation, that which is created, exists as what we know as the Universe, the spiritual manifest in the material: "The spiritual universe then, is manifest to us as creation—the creation that produces and supports life" (Fassett 1996, 183). What we know of the World was from the beginning: "Everything in this world was a part of the original Creation" (Silko 1996, 49). The World is a network of dynamic relationships: "It is this interrelatedness that best captures what might symbolize for Indian peoples what Euro-Americans would call creation" (Tinker 1996, 158). Life in relationship to Creation is a humbling experience: "Humbled and hurt as we face Creation" (Sarris 2004, 5).

Creator:

Native peoples were created in and for particular Lands and Places by the Creator: "They were put in locations . . . by the Creator to live and worship there . . . the Creator placed them, and there they were to stay" (Smith 2003, 117). Lands and Places were made for them as well: "The [Creator] had made it for the use of Indians" (*Sagoyuwatha*/Red Jacket [Seneca] quoted in L. Miller 1995, 110). There is a rightness to these Locations: "The [Creator] put it exactly in the right place . . . The Crow country is exactly in the right place" (*Arapooish* [Absaroke], 231).

Cremation:

The Lands and Places where cremated human remains are interred is sacred: "The ashes of our ancestors are sacred and their final resting place is hallowed ground" (Seattle quoted in Kaiser 1987, 520). The Places of their cremation are also sacred: "[M]any former dwellings are sacred because they are also burial or cremation sites" (Franklin and Bunte 1994, 252).

Cultural Vitality:

The Earth offers cultural vitality to Native peoples and spiritual sustenance, "which Native people have depended on for millennia" (Taliman 2002, 40).

Culture, Cultural:

Sacred Lands and Places are the essence of cultural lifeways: "If you take Mt. Graham from us, you will take our culture" (Stanley quoted in Brandt 1996, 56). They are a cohesive force: "These places bind the culture and society" (S. M. [Sto:lo] quoted in Mohs 1994, 206). Wilma Mankiller (Cherokee) held that they are essential for cultural continuance: "Land is critical to the cultural survival of these communities" (2004, 76).

Dance(s):

Sacred Places may include dance Sites: "Examples [of other sacred sites] include round dance sites" (Franklin and Bunte 1994, 251); and "In the

springtime, the people that followed that man used to go to the holy ground. They had their dances there" (Watt 2004, 119).

Dancers:

Spirits—who perform as "dancers"—live and may be found in certain Places that are sacred:

And the [Mountain Spirit] dancers went with the waters, back into the caves. They say this is where it is easiest to find the dancers today. They can be found in the caves, or they may be heard or seen there. (Meredith Begay [Mescalero Apache] quoted in Ball 2000, 269-270)

Danger, Dangerous:

Danger can be encountered in particular sacred Lands and Places, as well as under particular circumstances. For instance, "[s]treams are generally avoided by menstruating women; however, some streams present such spiritual danger that women avoid them at all times" (Theodoratus and LaPena 1994, 27). Some sacred Places are very dangerous but may change: "[T]he most sacred, and the most dangerous, of these are burials . . . Until the graves are covered, burials are very dangerous" (Carmichael 1994, 93).

It is necessary to be protected against potential danger in the World of spirits: "Traveling to the spiritual dimension is potentially dangerous for individuals without the appropriate power" (Carmichael 1994, 91).

Dead, Died:

The Land is sacred because of the dead: "It was the home of peoples . . . who had died into the ground again and again and so made it sacred" (Momaday 1997, 91); and "[T]he land, as it is, is my blood and my dead; it is consecrated, and I do not want to give up any portion of it" (Curly quoted in L. Miller 1995, 233).

Rights to the dead and their remains have not been given away: James Riding In said, "Never have we ceded, given up, or surrendered our rights to our dead" (Riding In, Seciwa, Harjo, and Echo-Hawk 2004, 173).

Some shrines are Places dedicated to the dead:

The place at which the three poles were planted was a shrine dedicated to the dead . . . objects belonging to the dead were deposited at the base of the poles in memory of the dead. (Williamson 1987, 285)

The dead are still among us. Chief Seattle delivered a warning about the Native dead:

At night when the streets of your cities and villages shall be silent, and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The white man will never be alone. (Kaiser 1987, 521)

The Lands and Places where people have died are held in great respect, particularly one's relatives: "[M]y forefathers lived and died in it" (*Kangi Wiyaka* quoted in D. Brown 1972, 263). This is particularly true for the Athapascan peoples, the Navajos and Apaches: "Apaches . . . hold locations where a significant number of people died or were killed in some reverence" (Deloria 1998b, TYPE J: Spirit Sites, ¶ 2).

Dear, Dearest:

Indian peoples cherish their Lands and Places as dear to them, and want to keep them. White Thunder stated, "Our land here is the dearest thing on earth to us" (quoted in D. Brown 1972, 390). Facing the loss, they are still held dear: "Shall we give up . . . everything that is dear and sacred to us" (*Tecumseh* quoted in L. Miller 1995, 191). Silko related this from her own experience:

I heard the old folks cry as they talked about the land and how it had been taken from them. To them the land was as dear as a child. (1996, 19)

Death:

At the end of life, Native people went back to the Earth, from which they had come: "At death, the Indian rejoined the earth" (Echohawk 1993, 16).

Deep, Deeply:

Vinson Brown and Douglas Andrews (1988) translated the Lake Miwok village name *Túleyome* as meaning "deep home." They noted that "Túleyome was deeply woven into their legends as the center from which the earth was born, and may have a history going back through many thousands of years" (62).

Deface:

The face of Mother Earth is marred by the whites: "[T]hey deface her with their buildings and their refuse" (*Tatanka Yotanka* quoted in L. Miller 1995, 246).

Define:

Sacred Lands and Places define human beings: "[Certain mountains and plains] define us" (Momaday 1988, 28).

Definitions:

The Earth is defined by sacred Lands and Places; they give it meaning and representation: "Sacred places are the truest definitions of the earth; they stand for the earth immediately and forever" (Momaday 1997, 114).

Deity, Deities:

A deity or deities may live in Lands and Places that are sacred: "Mt. Graham is the dwelling place of the Apache deities, the Mountain Spirits" (Taliman 2002, 38). Robert S. Michaelsen noted that, to the Navajo Medicine Men's Association, the San Francisco Peaks

are not only the home of the sacred beings, they constitute a sacred being or god in themselves. Hence to molest them is to molest the deity. Since the favor of the deity is crucial to the achievement and maintenance of balance in Navajo life, anything that upsets the deity is likely to upset that balance. (1986, 249)

Delight:

The Land is a source of delight: "I delight in [the land]" (Momaday 1997, 40).

Dependency, Dependent:

Native peoples relied upon the Earth for their living and much more. Fixico stated:

Native Americans found themselves constantly dependent upon their natural environment . . . their religions, philosophies, and economies were founded on this external dependency . . . It was nontangible and a power much greater than themselves. (1996, 34)

Sacred Places were depended upon: Peters reported that there may be "a dependency with these special places" (quoted in NASLF 2002, 36).

Deposited:

Sacred objects may be left in sacred Places, for example, "The sacred headdresses of the Gaan, the Mountain Spirits, are deposited there to return naturally to the earth after ceremonial use" (Brandt 1996, 52).

Desecrate(d), Desecration:

There are general prohibitions against desecration: "Native Americans have said that we should not desecrate the earth in any way" (Fixico 1996, 40). Potential for desecration is also defined by the Places themselves, their natures, traditions, and the nature of the offensive activities. For example, "[a] member of the Washoe Tribe stated that all climbing at Cave Rock, and especially climbing by women, is a big desecration" (USDA 1998).

Concerns have been raised that desecrations will leave Places spiritually bereft:

The Animal Persons and the Dream Persons of this place . . . will leave this place, as they have other sacred Native American places, desecrated by non-traditional Native and white economic and tourism development. (Reeves 1994, 289)

Regarding Mt. Graham, Deloria commented:

Desecration of the mountain by construction erodes the orientation of the traditional Apaches in the same manner that the disappearance of a major city would disorient the people who live in its suburbs. (1998b, TYPE D: Historical Migration Destiny Locations, ¶ 3)

Silko maintained that true desecration was impossible: "Humans desecrate only themselves. The earth is inviolate" (1996, 125).

Designed:

Certain Places are meant for certain species, with purposeful design: "Finally there was the idea that particular places were designed for particular species, and, in human terms, for particular peoples" (Deloria 1993b, 69).

Destined:

Similar to *Designed*, above, there were Places which certain entities were meant to occupy: "[M]any medicine men spoke of the places which the various entities were *destined* to occupy" (Deloria 1993b, 69).

Destroy:

The destruction of Sacred Places proceeds blindly, without knowledge: "You have no knowledge of the place you are about to destroy" (Stanley quoted in Brandt 1996, 56).

Destruction:

When sacred Places are destroyed, there is a widespread impact. Silko insisted, "According to the elders, destruction of any part of the earth does immediate harm to all living things" (1996, 131). Neither can the destruction be mitigated by preserving a part at the expense of the whole: "Blackfoot elders . . . believe you cannot mitigate the destruction of the sacred" (Rudner 2001a, 80).

Determined:

Deloria wrote that Lands and Places chose the life that exists in them: "Each place determined the various life forms it would support and these creatures then worked cooperatively at their chosen location" (1993b, 70).

Development:

When medicine men and women are trained, the mountain has an important role in their development: "The mountain is important in the development of medicine men and women, the traditional spiritual leaders, healers, and counselors of the Apache" (Brandt 1996, 52).

Die for:

Because of his strong relationship to his Lands and his people, *Tatanka Yotanka* declared, "I would die for my people and my country" (quoted in L. Miller 1995, 254).

Dignity:

Dignity for people is based upon the sacredness of Lands. In one of Vine Deloria's essays, "The Sanctity of Lands is the Foundation of Individual and Group Dignity" (1993c, 30), he maintained that proper behavior for the individual and the group is based in the context of the sacredness of Lands.

Diminish:

Damage to a Place may diminish its capacity. Peters referred to this damage to Place, "despite the fact they would diminish our place of prayer" (2005, 5).

Directional, Direction(s):

Native peoples maintained orientation toward the Landscape and established a center, through directions which radiated out into the World from a central point in Place. There might be four to eight, depending on the tradition; and these could be on or off cardinal points. Deloria related, for example, that, in ceremony,

the sacred pipe was offered to the four directions, to the sky and the earth, and acknowledgment was made that at every ceremonial the center of the ritual action is the seventh direction—which is the "here and now."
(1993b, 69)

Among the Chumash, there "was a center from which radiated the four directional lines . . . that divided the Chumash world into four quarters" (Williamson 1987, 281). For the Mescalero Apache,

[t]he four directions . . . form the root of Mescalero conceptions of power, prayer, and sacred space . . . At a more immediate level, this pattern of the four directions is symbolically linked to the landscape itself. (Ball 2000, 272)

Diversity:

Echohawk explained that the differences between Native American peoples was rooted in the particular Lands they inhabited: "Diversity springs from each tribe's relation to its own land and the animals that inhabit it" (1993, 16).

Drawn:

There is a form of attraction to Lands and Places that draws us to them. Cecile Nash Smith stated, "I've always been drawn so much to the landscape"

(Cecile Nash Smith, pers. comm.). The Land is drawn from as well. For the Indian, thoughts were "drawn from the land," because the elements of the Land "colored his consciousness with their subtle influence" (Standing Bear 1978, 212).

Dreamed, Dreams:

Dreams are sought in Places that are sacred. An unidentified Washoe referred to Cave Rock as the "Cave of dreams of Washoe people" (USDA 1998). They are found there for a very long time: "Generations of Lummi have come here . . . for obtaining spirit dreams (*skalatilud*)" (Little 2001d, 18); and "One can see dreams that are real, there. Dreams that have survived through the generations" (Anonymous Lakota quoted in Forbes-Boyte 1997, 105-106).

Harjo stated that the Earth dreams us into being: "This earth has dreamed me to stand on the rise of this highway, to admire who she has become" (1989, 50). Silko pointed out that the "Landscape . . . has similarities with dreams" (1996, 38).

Dust:

As Silko said, "The dead become dust, and in this becoming they are once more joined with the Mother [Earth]" (1996, 27). The surface of the Earth is thus not ordinary, "it is the dust of the blood, the flesh, and bones of our ancestors" (Curly quoted in L. Miller 1995, 233). And it is therefore sacred: "The ground on which we stand is sacred ground. It is the dust and blood of our ancestors" (Plenty Coups quoted in McLuhan 1971, 136).

Duty:

Native peoples say that it is our duty to defend the World around us and the beings around us. Lyons wrote that "it is our duty to say that we must stand for these people, and the natural world and its rights . . . We would not fulfill our duty if we did not say that" (1989, 273).

It is also our duty to pray for the World and its perpetuation. Chief "[Leon] Shenandoah [Onondaga] expressed his belief that traditional Iroquois had a duty to continue to pray to the Creator to assure the perpetuation of all beings and parts of nature" (quoted in Vecsey and Venables 1980, xxv).

Dwelling:

Living entities may inhabit Sacred Lands and Places: "Mt. Graham is the dwelling place of the Apache deities, the Mountain Spirits" (Taliman 2002, 38).

Eat:

The Earth provides the food for the people: "Almost all that we eat—all our fish and game, everything—comes from the land" (Kassi 1996, 80).

Ecosystem:

Sacred Places and Native peoples were as much a part of the Ecosystem as the animals and plants and closely related to that great web of being. "To be connected to a geographical region, an ecosystem, for eons of time . . . builds a relationship to place and the spirit of a place" (Peters 2005, 1). Sacred Places are sacred to the whole as well as to humans:

[T]hey're not only sacred to us as Native Peoples. These places are sacred to an ecosystem. Without the preservation and continuation of these places, an ecosystem will wither and die. (Peters quoted in NASLF 2002, 3)

Deloria was in agreement that the "sacredness of lands extends to and is apprehended by other forms of life" (1998a, 258).

Effigies:

Effigies of particular animals in stone were sacred Places: "The Hidatsas performed hunting rites and made offerings at each of these sites" (Parks and Wedel 1985, 168).

Elders:

The Earth, and all that inhabits it, is an elder, worthy of respect: Many Natives . . . view the created order and see in the fact that humanity is last in the economy of creation that humans are the youngest. The earth and all the rest of creation are thus elders who care for humanity, from whom it can learn, and whom it must respect. (Weaver 1996a, 14)

Elements:

Sacred Lands and Places, and certain times, are composed of elements that may make them unique. Forbes-Boyte indicated:

According to one Lakota holy man during an interview, *Wakan Tanka* gave the people seven sacred elements. These are land, air, water, rocks, animals, plants, and fire . . . Bear Butte is considered unique because it includes all of these elements. (1997, 96-97)

The list of elements may vary, but they uniformly establish the nature of Places: "[T]he elements of nature are present at this time [May to September]. The thunder and the animal kingdom, and the heat of the day and the cold of the night" (Unidentified Lakota, *Fools Crow v. Gullet* [541 F. Supp. 785]) quoted in Forbes-Boyte 1997, 99).

Embodied:

Sacredness permeates the entirety of all Space, in the physical sense of embodiment: "Space is thus embodied with sacrality from the largest to the smallest level, from the universe itself to the bodies of ceremonial participants" (Ball 2000, 273).

Emergence:

Traditional stories tell of sacred Places where the people emerged from the Earth. Deloria related that "[t]he Grand Canyon itself is the . . . 'Emergence Point' for the Havasupai and many other tribes" (1998c, Havasupai and Walapai, ¶ 1). All that surrounds the emergence Places has importance in the lifeways: "Naturally the first things that happened to us and the first things that we saw [after emergence] became prominent in our prayers, ceremonies, and religion" (Zuni leaders quoted in Gulliford 2000, 94).

Emotional:

Deloria stated, "The sacredness of land is first and foremost an emotional experience" (1998a, 251). Emotional experience can articulate the sacredness of Place: "Here sacredness is defined by the emotional experiences associated with certain locations" (Deloria 1998c, California, ¶ 3). The engagement to Place goes beyond mere connection: "It's certainly deeper than emotional connection" (Peters 2005, 5).

Enclosure:

Certain sacred Lands and Places may take the shape of an enclosure: "The Black Hills is understood by the Lakota to be a consecrated enclosure" (Goodman 1992a, 9).

Energy:

Deloria affirmed that for Native American peoples, "the presence of energy and power is the starting point of their analyses and understanding of the natural world" (1979, 153).

Peters indicated,

[T]here is an understanding that there is energy in the universe that is prevalent to the extent where that energy, either through the spirit people, through just the general energy of the earth, . . . can impact human behavior and impact the behavior of the world. (2005, 2)

The possession of energy impacts human capacity, so energy is actively prayed for (Theodoratus and LaPena 1994, 24) and sought in multiple Places:

Everything . . . from luck to marriage, to how your family will fare in the coming year, depends on how you live your life and how aggressively you look and how dedicated you are toward that spiritual energy. (Peters 2005, 3)

Enriches, Enrichment:

The presence of Lands and Places is enriching: "[I]t enriches our spirit . . . just to have it there" (Echohawk 1993, 17). Enrichment may take place across a spectrum of activity: "[Some caves] offer enrichment in a full range of activities" (Theodoratus and LaPena 1994, 24).

Entity:

Lands and Places are sacred entities. Valerie Taliman (Navajo) referred to the "Native worldview of the land as a living, breathing entity" (2002, 38). The mountain Simloki "is a sacred entity to the Ajumawi" (Broughton and Buckskin 1992, 187).

Equal, Equality:

All things in Nature are equal to each other: "Nature's balance makes everyone equal" (Sam-Cromarty 1996, 103). Lyons stated, "In our perception, all life is equal, and that includes the birds, animals, things that grow, things that swim. All life is equal in our perception" (1980, 173). Marilyn Notah Verney (Diné/Navajo Nation) commented that "our fundamental relations with Mother Earth are relations of equality" (2003, 135). This is expressed in terms of rights: "[The Indian] gave to all creatures equal rights with himself" (Standing Bear quoted in L. Miller 1995, 255).

Eternal:

Sacred Lands and Places are everlasting: "The sacred sites, like the San Francisco Peaks, are eternal" (Tupac quoted in S. J. Wilson, *Navajo Hopi Observer*, March 29, 2006).

Eternity:

Experiences in Places can bring about a sense of unlimited time. Simon Ortiz wrote, in "Grand Canyon Christmas Eve 1969" (1992, 188),

Here it is possible

to believe eternity.

Everlasting:

Canassatego claimed that the Land endures for all times: "[W]e are sensible that the land is everlasting" (quoted in Hill 1994, 28).

Every:

All Lands and Places are sacred: "Every part of this country is sacred to my people" (Seattle quoted in Kaiser 1987, 521). The entities in Lands and Places are sacred as well: "Every tree is sacred; what will our children's future be if they can't see a tree?" (Joanelle Nadine Romero [Mescalero Apache] quoted in Baum 1992, 75).

Everywhere:

The spirit of the Supreme Being is found everywhere in Creation: We worship [the Supreme Being] through His creation . . . We believe that this great unknown power is everywhere in His creation. The various forms of creation have some of this spirit within them. (Carl Gorman [Navajo] quoted in Weaver 1996a, 11)

Evil:

Evil may be known or encountered in certain Places: "[T]he location has the connotation of something mysterious and evil" (Deloria 1998c, Shoshone, ¶ 4). It may manifest as power. Medicine Crow indicated that some young men "had frightening experiences with an evil power that comes around there" (quoted in Rudner 2001g, 61). A Place may be associated with supernatural creatures: "Werebeasts are associated with evil or malevolent influences, so areas inhabited by these creatures are avoided (DuBois 1935, 84-85).

Warning of evil may prevent people from entering certain Places: "Frequently medicine men of a [Shoshone] tribe would suggest the presence of evil to inhibit tribal members from entering certain kinds of locations" (Deloria 1998c, Shoshone, ¶ 4).

Exile:

Leaving the Land goes beyond individual loss: "Indian exile, because of its impact on ceremonial responsibilities, includes a religious dimension which modern political exile lacks" (Deloria 1998a, 244-245).

Expression:

Places can be known as expressions of the sacred: "What we know without doubt is that [the Medicine Wheel] is a sacred expression, an equation of man's relation to the cosmos" (Momaday 1988, 29).

Fabric of Life:

The natural World is interwoven, as a fabric would be, into the fabric of life. Deloria stated:

At the bottom of everything, I believed then and continue to believe, is a religious view of the world that seeks to locate our species within the fabric of life that constitutes the natural world, the land and all its various forms of life. (1993a, 1)

Familiarity:

The Earth is familiar to us. This is through the time spent in Place: "We've seen the sun come up [in] the same place many, many hundreds, thousands of

years. And so we have a familiarity with the Earth itself, [with] the elements" (Lyons 1991, ¶ 175).

It is also through the stories that are told:

[T]he stories had also left me with a feeling of familiarity . . . for the mesas, hills, and boulders where the incidents or action in the stories had taken place. (Silko 1996, 42)

Family:

Simon Ortiz wrote of the extended family of Native people in "We Have Been Told Many Things but We Know This to Be True" (1992, 324):

The land. The people.

They are in relation to each other.

We are in a family with each other.

Fast, Fasting:

Sacred Places are known and utilized for vision and power quests, which are accompanied by prayer and fasting. Preston Stiffarm (Gros Ventre) stated, "Any person who wanted spiritual gifts had to go out and fast" (quoted in Rudner 2001f, 103). Many of these Places are known, some only privately. As a known instance, Taliman indicated that Arlecho Creek was a Place to fast (2002, 40). Peters discussed Places in remote Areas, where people go "out for ten days or longer, fasting and praying . . . aggressively seeking that power" (2005, 4).

Fate:

Russell Means (Oglala Lakota) indicated that the destiny of Native people is identical to the destiny of the Land: "Our fate has always been the same as the land's" (quoted in Baum 1992, 35).

Fatherland:

Indians live on the Lands of their fathers. *Tatanka Yotanka* pled: "First kill me before you take possession of my Fatherland" (quoted in L. Miller 1995, 246).

Father(s):

Ancestors were placed on the Land by the supreme being: "God put our fathers and mothers here" (Captain Jack's father [Modoc] quoted in L. Miller 1995, 308). These fathers are also buried on the Land: "You see that graveyard out there? There are our fathers and our grandfathers . . . our fathers are buried here" (Cecilio Blacktooth [Cupeño], 303). Chief John Ross (Cherokee) lamented, "our country and the graves of our fathers torn from us" (154).

The Universe is also considered as father: "And all living beings, including animals and the universe, we consider as our father" (Mary Goldtooth [Navajo] quoted in Parlow 1988, 60); and "the Universe is your Father and your Grandfather" (Hastiin Pahi [Navajo], 158).

Fed:

Sacred Places are fed: "The hills that have the shrines, the tips of them have places where we have fed the land and brought beauty to them" (Begay quoted in Parlow 1988, 53).

Feel(s):

The Ground supports more intense feeling: "For [the Old Indian], to sit or lie upon the ground is to be able to think more deeply and to feel more keenly" (Standing Bear 1978, 192).

The Earth has feelings: "[Grandmother Earth] feels things just like we do" (Fools Crow quoted in Mails 1991, 107).

Female:

Certain Lands and Places are considered to be female in nature. This may be represented mythically: "According to a tribal legend these hills were a reclining female figure from whose breasts flowed life-giving forces" (Standing Bear 1978, 43). They may also be a home of female generative power: "The Cheyennes believe that the nadir of the world is the home of a female generative principle *He?estostse*, the source of the material world" (Albers 2003, 448).

Fertility:

The Black Hills are the womb of the Earth, where the animals emerge from: "In many different ways, the Black Hills are envisioned as an enormous fertility or reproductive structure, often represented in the form of a bison" (v).

First:

Indians' initial occupancy of North American Lands gives them rights over it: "The white people have no right to take the land from the Indians, who had it first" (*Tecumseh* quoted in L. Miller 1995, 189).

Fitted:

We are equipped, through our reciprocal relationship with the Earth, to be fitted to it. Momaday gave an example of Mommedaty, who "fitted his mind and will and spirit to the land; there was nothing else" (1997, 35).

Fixed:

Arataswa/King Hagler (Catawba) stated that his people were set in Place by a divine act: "[The Great Man above] fixed our forefathers and us here" (quoted in L. Miller 1995, 128).

Lands and Places become fixed in us, part of our conceptual maps. Fixico indicated, "One's natural environment . . . become[s] fixed in the mind like reference points for later in life" (2003, 4-5).

Essence is also fixed in our minds through the names of Lands and Places. Momaday wrote that "the essential things of the world and the universe . . . are fixed forever in their names" (1997, 126).

Fixtures:

Sacred Lands are fixed in the understandings that emerge from lifeways of the people: "Regardless of what subsequently happens to the people, the sacred lands remain as permanent fixtures in their cultural or religious understanding" (Deloria 1993a, 67).

Flags:

Sacred Places are emblematic of the World. They represent it through time: "Sacred places . . . stand for the earth immediately and forever, they are its flags" (Momaday 1997, 114).

Flesh:

The flesh of the ancestors has become the Soil: "The soil you see is not ordinary soil—it is the dust of the blood, the flesh, and bones of our ancestors" (Curly quoted in L. Miller 1995, 233).

Focal Point:

Humans have the ability to be the focal point for the expressions of other forms of life: "The special human ability is to communicate with other forms of life, learn from them all, and act as a focal point for things they wish to express. In any sacred location, therefore, humans become the instrument by which all of creation is able to interact and express its totality of satisfaction" (Deloria 1998a, 258).

Focus:

The World is a focus for our lives and experiences: "The earth represented the focus of life, as the provider of sustenance" (Fixico 1996, 35); and "The earth was the principal focus of life" (37).

Particular sacred Places provide focus for the peoples around them. Reeves stated, "[*Ninaistákis*] was, and continues to be, a focus for traditional Nitsitapii spiritual activity" (1994, 272). This was because of the mountain's power: "[I]t is the mountain's sacred significance within Nitsitapii (Piikáni) traditional religion as a focal place of sacred power" (276).

Food:

Food comes from spiritual sources in and through Lands and Places: "He—the Great Spirit and Master of Life—has provided food for us in these broad lakes and upon these mountains" (*Mihnehwehna* [Ojibway] quoted in L. Miller 1995, 94).

Force-Field:

The natural World consists of an energetic force-field:

We are not dealing, therefore, with a conception of nature in the same way that Western thinkers conceive of things, but with a simple recognition of the force-field that seems to constitute the natural world. (Deloria 1979, 153)

Force(s):

Means asserted, "There are forces in the universe beyond anything Europeans can imagine" (1996, xii). Tinker described these as spiritual force manifest in the World:

[W]hat Christians would refer to as God is understood as a spiritual force that permeates the whole of the world and is manifest in countless ways in the world around us at any given moment and especially in any given place. (1996, 157)

Force is manifest as the Land: "[T]he land . . . is a beautiful force" (Harjo 1989, n.p.). It manifests as the river for the Sto:lo: "[The river] is a living force" (Mohs 1994, 188).

Forces may also dwell in Places: "[S]upernatural forces [inhabit spirit residences] . . . related to particular spirits and /or beings" (Mohs 1994, 195); and "On this mountain is a great life giving force" (Stanley quoted in Brandt 1996, 56).

Forefathers:

The Land belonged to the forefathers: "Horn Mesa was our forefather's [sic] land and we are happy to get it back for our future generations" (Simon Suina, Governor of Cochiti Pueblo, quoted in New Mexico State Land Office

2003, 2.). Lands are also where the remains of the forefathers are: "But let our bones be mingled together in the earth where our forefathers lie, and on which we lived so many years and were happy" (*Machunazha*/Standing Bear [Ponca] quoted in L. Miller 1995, 224).

Forms:

The Landscape forms the mind: "It's true that the landscape forms the mind" (Harjo 1989, 22).

Foundation:

Deloria affirmed the basic quality of sacred Places: "Sacred places are the foundation of all other beliefs and practices because they represent the presence of the sacred in our lives" (1993a, 281). Kelvin Long affirmed that the San Francisco Peaks stand as a personal foundation: "It's the foundation of who I am" (quoted in S. J. Wilson, *Navajo Hopi Observer*, March 29, 2006).

Free:

Native Americans once enjoyed freedom in the Lands: "I love to roam over the prairies. There I feel free and happy" (*Satanta* [Kiowa] quoted in Momaday 1997, 56). Everything was free: "I was born where there were no enclosures and where everything drew a free breath" (*Parrawasamen* quoted in L. Miller 1995, 227). Native people were created to be free on the Land. The Hopi delegation stated that the "Great Spirit made us to be Hopis . . . to be independent and free on our own land" (269).

Freedom:

Acuera (Timucua) and his people vowed to fight to the death for the freedom of the Land: "Accordingly, I and all of my people have vowed to die a hundred deaths to maintain the freedom of our land" (quoted in L. Miller 1995, 160).

Friend:

A Place may be a friend: "The [Fraser River] is my friend" (E. P. [Sto:lo] quoted in Mohs 1994, 188).

Friendliness, Friendly:

The World is friendly: "[N]ature was . . . not forbidding but friendly" (Standing Bear 1978, 196). This is relied upon: "Indians believed ultimately in the friendliness of nature" (Vecsey 1980, 17).

Future Events:

Deloria outlined spirit Sites; he stated that these Places could indicate future events:

Within the Indian context, spirit locations can be powerful indicators of future events or warnings of future events through a variety of ceremonies which are performed to communicate with the resident spirit . . . the messages which may come in spirit sites may be directed toward only one individual or family. (1998b, TYPE J: Spirit Sites, ¶ 1)

Gaming Table:

A story from Frank H. Cushing's *Zuni Folk Tales* was retold by Hamilton A. Tyler, where an analogy is made of a vast gaming robe spread across the Landscape:

[A] gambler suggests that the land is a kind of gaming table for the gods "bethinking himself of the robe-spread of the gods, which is even the outspread earth itself, bordered by terraced horizons, and diversified by mountains, valleys, and bright places, which are the symbols and game marks whereby the gods themselves count up the score of their game." (1986, 180)

Garden:

Job Bearskin (Cree) described the Land as a garden that humans may cultivate over time: "I think more often of the land because the land is something you will have for a long time. That is why we call our traplines, our land, a garden" (quoted in Weaver 1996b, vii, n.). Five Crows (Cayuse) stated that the original gift was not a garden: "He [the Father in Heaven] gave no garden" (quoted in L. Miller 1995, 331).

Gateway:

Lands and Places may be gateways. Albers concluded, "The Buffalo Gap is a sacred gateway into this sanctified space" (2003, 577).

Gathered, Gathering, Gathers:

There are Sites where plants, animals, wood, minerals, including pigments, and other materials are gathered (e.g., Franklin and Bunte 1994, 251; Deloria 1998b, TYPE L: Plant, Animal and Mineral Gathering Sites; Albers 2003, 442). What is gathered may be used for medicine and for ceremony; for instance, at a particular Site, "gathering plants for ceremonies is one of the most important activities for traditional people there" (Deloria 1998c, California, ¶ 5). Taliman delineated the extensive period of time involved among the Hopi for gathering in a particular Place: "For more than 1,000 years, Hopi people had journeyed to the butte" (2002, 38). The Hopi elders of Shongopovi declared, "It is from the land that each true Hopi gathers the rocks, the plants, the different woods, roots, and his life" (quoted in L. Miller 1995, 266).

Generation(s):

The Lands have been left for us by previous generations, and they are sacred: "Recognizing the sacredness of lands on which previous generations have lived and died is the foundation of all other sentiments" (Deloria 1993c, 37). The Lands should be preserved for future generations: "Some part of this earth . . . must be set aside so that future generations will know what the earth really is" (Matthew Coon-Come [Cree] quoted in Grinde and Johansen 1994, 231). The Hopi elders of Shongopovi talked of the coming generations being raised on the Lands: "It is here on this land that we are bringing up our younger generation" (quoted in L. Miller 1995, 266).

Generosity:

Echohawk confirmed the nature of Lands as generosity: "To the Indians, those lands . . . [were] an outpouring of the creativity and generosity of the Great Spirit" (1993, 16).

Genocide, Genocidal:

Because of the Lands' connection with its indigenous peoples, the taking of the Lands and their ways of life there are seen as a form of genocide: "I believe the term used for this is 'genocide,' a systematic extermination of [a] distinct

group of people and their land base" (Brady 2003, 5); and "[E]radication of the land meant eradication of the Indians. It's part of the same damn genocide" (Means quoted in Baum 1992, 35). The destruction of the Lands and the failure to stop the destruction continue to be genocidal:

When the U. S. government ceases or the state governments or the judicial process does not provide the protection to stop the destruction of those sacred places, is, in fact, a genocidal act. (Peters 2005, 5)

Genuine:

Okute/Shooter (Teton Sioux) called for valuing as genuine the things coming directly from the Earth: "A man ought to desire that which is genuine instead of that which is artificial" (quoted in McLuhan 1971, 19).

Geography:

The broader sacred Landscape forms an interconnected sacred geography: Clearly, Wintu perceive the sacredness of features and the power of place in their environment, but also resplendent in this wide-angle vision is the interconnectedness of these features into a broader cosmology, or a complex sacred geography. (Theodoratus and LaPena 1994, 30)

Get:

The Places where materials are obtained are sacred and should be protected: "These areas [where we get our cedar] should be set aside as sacred ground" (C. J. [Sto:lo] quoted in Mohs 1994, 201); and "We still get our salt there. From now on, that place must be protected" (William Lupe, Carter Johnson, Lee Declay, and Rufus Lupe quoted in Watt 2004, 174).

Ghosts:

There are Sites where human ghosts remain: "These sites or localities are believed to be spirited or inhabited by supernatural forces . . . such as ghosts" (Mohs 1994, 195). *Tenskatawa* (Shawnee) asked:

Have [you] not heard at evening, and sometimes in the dead of night, those mournful sounds that steal through the deep valleys and along the mountain sides? These are the wailings of those spirits. (quoted in L. Miller 1995, 199)

Colonel Cobb (Choctaw) spoke of their graves "scattered around us, and in the winds which pass through these aged pines we hear the moanings of their departed Ghosts" (quoted in McLuhan 1971, 128). Dennis Banks (Anishinaabe) told the story of ghosts observed at Wounded Knee during the A. I. M. occupation there:

And we heard a ghostlike crying and singing from the arroyo [at Wounded Knee] where the men of the Seventh Cavalry had butchered our women and children back in 1890. The Feds in their bunkers had heard the ghosts, too, and it had shaken them up. Some of the marshals said later that an Indian on a horse had ridden through their camps, and then suddenly dissolved into a cloud, into nothingness. (2004, 5-6)

Giant(s):

There are stories told about giants who reside in special Places. These giants may be supernatural. Citing J. R. Walker (1917, 1983), Albers reported:

The Lakotas also link caves to a male spiritual presence. The home of *Waziya* or *Wazi*, the immortal and gigantic old man, is located at the edge of the earth in a cave, which has icicles for poles and snow as its covering. (2003, 448)

Gift, Given, Gives:

Fixico referred to the physical Creation as "the most precious gift" (1996, 39). According to various traditions, Lands were given to Indian peoples by a supreme being, referred to by some as God, the Creator, the Great Spirit, or the Master of Life (e.g., Fools Crow quoted in Mails, 1990, 47; *Atiwaneto* [Cawasuck] quoted in L. Miller 1995, 51; and Fixico 1996, 39). The gift comes from other sources as well. LaPena affirmed, "The world is a gift from our old ones. This sacred gift was created through love and respect by those elders who understood the beauty of their surroundings" (1987, n.p.). Lands and Places gift as well: "The Apache relationship with the mountain includes showing respect to the natural things . . . that the mountain has given us" (Stanley quoted in Brandt 1996, 56). The traditions are also gifted: "Mescaleros often describe the mountain spirit tradition as what was 'given' to them by the Creator and the mountains" (Ball 2000, 270).

Deloria indicated the reciprocal obligations incurred in gifting:

Indian tribes acquire land as a gift from higher powers, and in turn they assume certain ceremonial duties which must be performed as long as they live on and use the land. (1998a, 244)

The gifting required reciprocal knowledge; *Satanta* stated, "We know how to take what it gives to us" (quoted in L. Miller 1995, 230).

God(s):

The Lands were made by God: "God created the Indian Country . . . He put the Indians on it" (*Meninick* quoted in L. Miller 1995, 337). An informant told Forbes-Boyte "that the Lakota visit [Bear Butte] to be closer to God" (1997, 116). Alvin Clinton (Navajo) referred to the other Gods living in sacred Places: "Besides the Sacred Mountains there are other Gods that live there" (quoted in Parlow 1988, 163).

Good, Goodness:

Indian people vouch for the goodness of the Land: "This is good land" (*Satanta* quoted in L. Miller 1995, 230). *Arapooish* affirmed, "The Crow Country is good country" (231). Nick Thompson (Cibecue Apache) said to Basso, "That is a good place . . . These are all good places. Goodness is all around" (quoted in Basso 1996, 65). Basso also quoted Dudley Patterson (Cibecue Apache), who told him, "Not many cows but many good places" (xvi).

Native people benefit from contact with the Earth: "It is good for us, too, to touch the earth. We, and our children, need the chance to walk the sacred earth" (Momaday 1997, 117).

Grandfather(s):

The Universe is related to as a grandfather: "[T]he Universe is your Father and your Grandfather" (*Pahi* quoted in Parlow 1988, 158). Little John stated, "Other things that make a place sacred are what our grandfathers and their grandfathers before us have put there" (quoted in Gulliford 2000, 67).

Grandmother(s):

Earth is grandmother to Indian people. Fools Crow prayed to her: "Grandmother, from you comes the good things" (quoted in Mails 1990, 218). Benson Lewis (Cibecue Apache) spoke about a mountain as his grandmother: "I think of that mountain called *Tsée Ligai Dah Sidelé* (White Rocks Lie Above in a Compact Cluster) as if it were my maternal grandmother" (quoted in Basso 1996, 38). Alice Benally (Navajo) referenced her human grandparents to Place: "My grandfathers and grandmothers have walked on the Earth here" (quoted in Parlow 1988, 13).

Grateful, Gratitude:

It is a human responsibility to show gratitude for the Earth. Fassett indicated that "human beings are to walk about on the earth in a manner that expresses great respect, affection, and gratitude toward all the manifestations of the Creator (1996, 183)." The lack of gratitude is dangerous: "When people cease to respect and express gratitude for these many things, then all life will be destroyed" (183). Silko remarked on an aspect of gratitude: "[T]he Hopi elders are grateful to the landscape for aiding them in their quest as spiritual people" (1996, 41).

Graves, Graveyard:

The Places where the dead are buried are sacred. In referring to a massacre Site, a Northwestern Shoshone tribal director conveyed, "That's our graveyard" (Kristen Moulton, *The Salt Lake Tribune*, January 27, 2003). Many of them face destruction or have been destroyed: "Soon their broad roads will pass over the graves of your fathers, and the place of their rest will be blotted out forever" (*Tecumseh* quoted in L. Miller 1995, 191).

Great Energy:

Some Native peoples articulate their sense of entirety of the sacred as energetic and interrelated. Kassi discussed the Great Energy, of the *Gwich'in* people:

We have a powerful sense of interrelatedness from the Creator that we always pray to. We pray to Mother Earth, we pray to the mountains. We pray to the Moon as our Grandmother, and to the Sun as our Grandfather. We pray to all the waters that feed us and nourish us all the time. That's what we pray for. Those are the greatest creators. The energy they all give off makes up the ultimate Great Energy. There is no man attached to it, nor is there a woman—though perhaps it is more closely a woman. Those are the energies that we give to each other, that we pray to, that we give thanks to. Energy directed to each other has the power to make things happen. (1996, 11)

Great Mystery:

Other peoples tell that the Earth was created by the Great Mystery. In the Cheyenne story of the Great Race, it was told, "When the Great Mystery created the earth and all living things upon it, the people and the animals lived in peace" (Erdoes and Ortiz 1984, 390).

Great Spirit:

It is expressed by others that Sacred Places are a part of understanding the Great Spirit: "But now I'm beginning to understand God, or the Great Spirit in Indian terms and these places are an important part of that understanding" (S. M. quoted in Mohs 1994, 206). The people saw the Great Spirit's generosity in the Lands: "to the Indians those lands [were] bountiful . . . an outpouring of . . . the Great Spirit" (Echohawk 1993, 16). They saw the Great Spirit's created work as well: "We saw the Great Spirit's work in almost everything" (Walking Buffalo [Stoney] quoted in McLuhan 1971, 23). The Hopi delegation declared, "Great Spirit made us to be Hopis, to speak Hopi, to worship Hopi-way, to be independent and free on our own land" (quoted in L. Miller 1995, 269).

Grief:

Sacredness can present through grief: "Wounded Knee is sacred to us in the way that something becomes sacred through pain, grief, and loss" (Byron De Sersa quoted in Banks 2004, 172).

Ground Figures:

Some sacred Places are large Earthworks or other formations that are only fully visible from above or from the proper viewing angle. These Places may be human-made or natural formations. They may also be traditionally linked, rather than materially constructed. They are significant in that they cover large Areas and are the result of sustained intent over long periods of time. One example is the Piman *Haak Vaak* (Hoskinson 1992, 144). Another would be Native American Sites which mirror stellar constellations. Israel Cohen related that linguists Stan Knowlton and Dan Moonhawk Alford described Place names in the Blackfoot language as body parts that together formed, among other immense figure-maps in the Landscape,

the map of Napi, the creator of the Blackfoot Indians. Names for the parts of his body produce the names of areas in Alberta, Canada and north Montana, USA. His head is located at Calgary. (2001, ¶ 3)

Guardianship:

Sacred Places may have guardians, sometimes birds and animals. Deloria indicated that there were many stories

regarding the role of guardianship played by birds and animals in protecting sacred places . . . we have experienced events in which Indians going to perform vision quests were prevented from entering certain locations by birds, animals, and reptiles who seemingly had intuited that the humans did not have the proper attitude. (1998a, 258)

Guidance:

Guidance is sought from the spirits in and of sacred Lands and Places. This is an age-old tradition: "From time immemorial, Indian tribal Holy Men have gone into the high places, lakes and isolated sanctuaries to pray, receive guidance from the Spirits" (Deloria 1993c, 31).

Forbes-Boyte related that the Lakota elders sought guidance at Bear Butte: "[Bear Butte] is a place where many of the great Lakota leaders have come to seek guidance from the Great Spirit" (1997, 92); and "One elder woman

interviewed . . . said that she had gone to Bear Butte on different occasions throughout her life to ask the Great Spirit for guidance and help" (108-109).

Guide Rock:

Some sacred Places provide directions and guide. "A 'guide rock' was one particular kind of formation used to show directions to particular places" (Theodoratus and LaPena 1994, 26).

Happy, Happily, Happiness:

Happiness came from the Lands. *Homli* (Walla Walla) emphasized this: "[W]hen they hunted for happiness, they searched the ground first" (quoted in L. Miller 1995, 336). Native peoples were happy in their Lands. *Machunazha* spoke about the Lands "on which we lived so many years and were happy" (224). This was often repeated: "We were happy" (*Satanta*, 230); and "I lived happily" (*Parrawasamen*, 227).

Harmony:

Harmony exists or is sought between Indian people and the Lands. Momaday described this as real: "[T]hat real harmony between man and the land that signifies the Indian world" (1997, 37). Echohawk noted that relocation was the "loss of a way of life lived in harmony with the land" (1993, 16). Fools Crow represented the continuous efforts to obtain and maintain harmony: "So we are part of it and one in spirit with it. That is why we seek harmony with all creation" (quoted in Mails 1990, 47).

Haunted:

Deloria indicated that certain Locations were visited by spirits of the dead: "[T]hese locations might be described as haunted" (1998b, TYPE J: Spirit Sites, ¶ 1). He also stated:

Many Indians perceived not only that the next life was a continuation of the present mode of existence but also that the souls of people often remained in various places where they had died or suffered traumatic events. (1993a, 171)

Heal, Healed, Healing:

The Earth heals: "If we are wounded, we go to the mother and seek to lay the wounded part against her, to be healed" (*Bedagi*/Big Thunder [Penobscot] quoted in L. Miller 1995, 41). Standing Bear reported, "the soil was . . . healing" (quoted in Momaday 1997, 115). Particular Places have healing qualities: "The Pit River tribe and several others believe [Medicine Lake] has healing powers" (Taliman 2002, 42); and "[Sandia Mountain] is a source of life and healing to us" (Paisano quoted in Taliman 2002, 42).

The Earth also needs healing now: "The earth is our mother and we must heal her" (Romero quoted in Baum 1992, 75).

Healing, Mental:

The Apache processes of "speaking with names" and "replacing yourself" through interaction with the Landscape are forms of healing (Basso 1996, 100 and 60). Such healing and wisdom result in smooth, steady, and resilient minds (126-127). Young people are told to "Drink from places . . . Then you can work on your mind" (134).

Silko commented on the Landscape's similarities with dreams and the Lands' power to help humans "more readily confront and channel the terrifying instincts or powerful emotions" (1996, 38).

Heart:

The World is expressed as a heart: "The heavens and earth are my heart, the rising sun my mouth" (New Corn [Patawotomi] quoted in L. Miller 1995, 186). The Earth is expressed as a heart as well: "The horizon may shift and change around you, but underneath it is the heart from which we move" (Harjo 1989, n.p.). Land that is the "heart of our home" for the Lakota is the Black Hills (Goodman 1992a, 14). Wind Cave, in the Hills, "is the opening . . . to the larger cavern structure that represents the arteries of the heart" (Albers 2003, 577).

A *Tohono O'odham* rain song expresses how human hearts are entwined with the Land:

At the edge of the mountain, a cloud hangs, and there my heart, my heart, my heart, hangs with it. At the edge of the mountain, a cloud trembles. And there my heart, my heart, my heart, trembles with it. (quoted in Hill 1994, 32)

It was essential to stay entwined: "The Old Lakota . . . knew that man's heart, away from nature, becomes hard" (Standing Bear 1978, 197).

Heartland:

Deloria referred to "heartland": "Mountains forming a rough circle determine the heartland of some of these Apache groups" (1998c, Apache, ¶ 4).

Help:

Native people ask for help in sacred Places: "I went up to the high places that are sacred to our people and asked for help" (Good Striker 1996, 151). They also ask sacred Places for help: "The river has never failed me. Every time I needed help, I went down, got my help" (E. P. quoted in Mohs 1994, 188). Their requests are often answered: "Some Lakota have emphasized . . . the fact that when one does go there, he or she is generally successful in receiving spiritual help" (Forbes-Boyte 1997, 110). Helping is reciprocal: "We have to be strong in our spiritual connections if we are to be in partnership with Mother Earth and truly walk with her and help her" (Kassi 1996, 83).

Hers:

Native people belong to the Land: "We came out of this land and we are hers" (Silko 1986, 255).

Historical, History:

Deloria presented Sites that were sacred because of historical importance: those places to which we attribute a sacredness because the location is a site where . . . something of great importance took place. Unfortunately, many of these places are related to instances of human violence . . .

Every society needs these kinds of sacred places. They help instill a sense of social cohesion in the people and remind them of the passage of generations that have brought them to the present. A society that cannot remember its past and honor it is in peril of losing its soul. (1993c, 33)

History is preserved in Lands and Places: "To the Ojibwa, the knowledge preserved in the origin tale can be seen and interpreted daily in the surrounding landscape. At night, they see their history in the stars" (Conway 1992, 257).

Basso related the history and wisdom sitting in Places:

As Nick Thompson says, historical tales "make you think about your life."

After stories and storytellers have served this beneficial purpose, features of the physical landscape take over and perpetuate it. Mountains and arroyos step in . . . for grandmothers and uncles. (Basso 1996, 60)

Hogan:

The Navajo hogan recreates the Creation in its construction. For the Navajo also, sacred Lands are internalized as hogan:

And the Six Sacred Mountains are not outside us—they are inside. We call the Six Sacred Mountains the Sacred Hogan.

This is our hogan and in our land is Six Sacred Mountains all around us. (K. Smith quoted in Parlow 1988, 8)

Holiest, Holy:

There are Places that are overwhelmingly holy, "where Higher Powers, on their own initiative, have revealed themselves to human beings" (Deloria 1993c, 35). Carl Sweezy (Arapaho) affirmed, "We believe that everything created is holy and has some part in the power that is over all" (quoted in Weaver 1996b, vi). Maureen E. Smith (Oneida) restated this: "All elements of the Earth and the people's relationship to them were seen as holy" (2003, 117). Deloria discussed "sites that are holy in and of themselves": "These Holy Places are locations where human beings have always gone to communicate and be with higher spiritual powers" (1993c, 35). He also stated:

Encountering a holy place always involves the manifestation of a personal spirit of immense and unmeasured power, a real spirit of place with which our species must have communion thereafter. (1998a, 252)

Brady asserted that "[Bear Butte is] the holiest of holy shrines" (2003, 3).

Holy Spirits:

Sacred Lands and Places may contain or house holy spirits. Jake Page described these among the Navajo:

Within these four mountains, two *yeyi-be-ches*, or holy spirits, lie curled up, and it is within these sacred forms that the Navajo people are supposed to live and where they will be safe. (2001b, 72)

Home:

The Land was home to indigenous cultures, and it still is considered home. As home, the Land is endowed with memories of the past, of the ancestors, of other life forms, and of traditional lifeways. Momaday stated, "The Indian has been here a long time; he is at home here. That . . . is one of the most important realities of the Indian world" (1997, 33). Momaday also stated that "the landscape was . . . the home of their deepest being" (106).

Home was articulated in a pervasive sense by George Barnaby (Dene): "We have no word in our language that means wilderness, as anywhere we go is our home" (quoted in Weaver 1996a, 19). Home may be multifaceted; Mohs adjudged, "The river has been the home and much, much more" (1994, 188).

Sacred Lands and Places are the homes of spiritual entities: "Mountains house supernatural animal beings" (Theodoratus and LaPena, 1994, 27). Reeves referred to "Ninaistákis, the home of Thunderbird, the most powerful of the 'Up Above People,' who gave the Medicine Pipe to the Nitsitapii" (1994, 265).

Fixico delineated that the "earth as home of all living things has earned a place of tremendous respect among Native peoples" (1996, 37). For example, the "mountains . . . provide . . . a home to the eagles whose feathers are sacred" (Brandt 1996, 52).

Homeland(s):

Homelands are sacred Lands in the deepest sense of the word. The losses of Native American homelands were profound: "[T]he tears shed on that trail . . . were shed for loss of a homeland" (Echohawk 1993, 16). Contemporary "Natives seek not to liberate a place to build their homes but to liberate their homelands" (Weaver 1996a, 16). Cultural traditions were rooted in the Lands: "Indian cultural traditions [are] viewed as realities deeply rooted in the soils of the peoples' respective homelands" (A. Ortiz 1977, 18).

Hoop:

For the Lakota Sioux, the Black Hills are the Nation's hoop: "So the Black Hills is viewed as the microcosmic hoop out of which annually new life is born" (Goodman 1992a, 7).

Hospitable:

The natural World is hospitable: "[N]ature was not dangerous but hospitable" (Standing Bear 1978, 196).

Human:

Lands and Places are humanizing: "[I]t . . . makes us more fully human just to have it there" (Echohawk 1993, 17).

Human Remains:

Where human remains are is a sacred Place. For some, it is also a potentially harmful Place: "It is generally believed that the handling of human remains can have a potentially harmful effect on the living, notably spirit sickness or spirit loss" (Mohs 1994, 197-198).

Humbled:

The powers of the World are humbling: "[I]t's that we've been humbled enough before these things, be it a bear or a pebble in our path, that has the power to heal or kill" (Sarris 2005, 2).

Hunted, Hunting:

The hunting Grounds of the Indian peoples are sacred Territories: "This country where we have hunted for all time" (*Mangas Coloradas* [Chienne] quoted in L. Miller 1995, 276). The Land was wide, but it would not satisfy the white men: "[N]othing will satisfy them but the whole of our hunting grounds, from the rising to the setting sun" (*Tecumseh*, 195). Blood was shed on these Lands: "[Y]our men will fight, and so will ours until the last drop of the Seminoles' blood has moistened the dust of his hunting-grounds" (*Osceola* [Seminole], 165). The losses of the hunting Grounds were mourned: "[N]ow our last hunting grounds, the home of the people, is to be taken from us" (*Mahpiua Luta*/Red Cloud [Oglala Lakota], 237).

Identify:

A legacy of the long-term involvement with the Land is that the people there identify deeply with their Places. According to Deloria, "[T]hey feel them to be an essential part of their being" (1998a, 206).

Identity:

For Native American peoples, sacred Lands and Places "provide an identity that incorporates rather than transcends the space-time dimensions" (Deloria 1979, 157). Deloria also indicated that the Land provides identity:

[W]hen the land gives you a foundation, you don't have to struggle with that question [of identity]. If you live a long time in one place, you have an ongoing experiential context. (2000, ¶ 63)

Carmichael wrote, "Belief in the sacred character of specific features of the Landscape is an essential component of Mescalero self-identity" (1994, 96). S. M. stated, "These sites are a part of my Indian identity" (Mohs 1994, 206). Waters asserted, "I do not want a new place. My identity is in the soiled bloody mud of North America" (2003, 169). Gail Small (Cheyenne) stated, "Our identity as Indian women is very grounded in the land. We can't separate ourselves from that" (quoted in Mankiller 2004, 106).

Imagination:

The Indian's imagination is the mental faculty that comprehends his relationship to Land: "The process of investment and appropriation is, I believe, preeminently a function of the imagination . . . his idea of himself comprehends his relationship to the land" (Momaday 1997, 39).

Importance:

The Hopi measure the value of Lands and Places by their importance now and for the future: "The Hopi way of measuring the value of cultural resources . . . is their importance for life today and their future destiny" (Ferrell Secakuku [Hopi] quoted in Gulliford 2000, 92).

Important:

Sacred Lands and Places are valued and important: "The land of the grandfathers wasn't important to you, but it is to us" (Buster Yellow Kidney (Blackfeet) quoted in Baum 1992, 34). Particular sacred Places are stated to be important: "Cave Rock is an important piece of the traditional Washoe territory" (Brian Wallace quoted in USDA 1998); and "Mt. Graham is the chief, the most important sacred mountain" (Stanley quoted in Brandt 1996, 56). Maintaining the Lands was important in the past: "[I]t is very important for us Indians to keep it" (White Thunder quoted in D. Brown 1972, 390). Sacred Lands and Places are still important now: "Our sites have to be protected because . . . they're important to us" (Yellow Bird quoted in NASLF 2002, 38).

In Between:

Wolf Leg described Nature as "in between": "In the Indian religion, there is God, the Indian people, and Nature in between" (quoted in Waugh and Prithipaul 1979, 4). Nature transmitted the "heritage, the philosophies, the message that came from God through Nature to the Indian people" (15).

Independent:

The Land offers independence: "Great Spirit made us to be Hopis . . . to be independent and free on our own land" (Hopi delegation quoted in L. Miller 1995, 269).

Indian Country:

Native North America is known as Indian Country: "[It] is . . . the whole earth—the land, mother earth, father sky, the four grandfather winds, the grandmother moon and her seeds that give us life" (*Karoniaktatie* [1989] quoted in Hill 1994, 1-2).

Indispensable:

Sacred Lands and Places are essential: "[M]ost of these sacred lands are indispensable" (Peters quoted in NASLF 2002, 36). They are indispensable to the whole: "It's only in that it's indispensable to the whole of existence" (Sarris 2005, 1). Certain Lands and Places are indispensable to human wellness: "[C]ertain villages and towns, mountains and plains . . . become indispensable to our well-being" (Momaday 1988, 28).

Information:

In particular Places, information was given: "At certain places . . . our supernatural beings delivered sacred information to the Zunis" (Zuni leaders quoted in Gulliford 2000, 94).

Information known about sacred Places can heighten the experiences there. Deloria described this:

Another phenomenon attached to holy places is that the more information an individual has about the location, the more likely he or she is to encounter unique emotions and experiences there. Information heightens awareness by providing a context within which experiences can be understood. (1998a, 255)

Inherent:

The Land inheres as sacred—beyond human perception and conception, beyond our capacities for belief and imagination—in and of itself. Peters has observed, about sacred Places, "If there were no humans on earth, they would still be sacred" (2005, 6). The Lands will be sacred long after the memories of all of us are gone.

Inherit, Inheritance:

Indians inherit the Lands from the ancestors. *Arataswa* imparted, "[The Great man] also fixed our forefathers and us here and to Inherit this Land" (quoted in L. Miller 1995, 128). *Mihnehwehna* (Ojibway) reiterated this: "They are our inheritance" (94).

Inhibits:

There seems to be a spiritual inhibition in explaining about experiences in sacred Lands and Places:

Indians who know about these things find it extremely difficult to describe what they know. There seems to be an abiding spirit of place that inhibits anyone from trying to explain what has been experienced there. (Deloria 1998a, 255)

Inseparable:

The people and the Lands may not be separated: "The Pueblo people and the land and the stories are inseparable" (Silko 1996, 14).

Inspired:

Inspiration comes in sacred Places and their gifts: "The springs and trees inspired songs and stories which we wrote in our minds and framed in our consciousness" (Standing Bear 1978, 43).

Instructed, Instructions:

Instructions have been given to Native people, either in the beginning or since then, regarding the Earth. Ceremonies in certain Places were performed "to receive sacred instructions" (Deloria 1998b, TYPE I: Historical Past Occupancy Sites, ¶ 1). The instructions are renewable on an ongoing basis: "Native people can return to renew the original revelation and sacred instructions" (1998b, TYPE D: Historical Migration Destiny Locations, ¶ 3). The Havasupai/Walapai were "instructed to settle" particular Areas (1998c, Havasupai and Walapai, ¶ 3). Grace Thorpe (Sac and Fox/Potawatomi/Kickapoo/Menominee) said, "The Great Spirit instructed us that, as Native people, we have a consecrated bond with our Mother Earth" (1996, 49). Fassett stated, "We were told in the Creator's original instructions that we have been provided with all the things necessary for life" (1996, 182). Masayesva indicated, "We agreed that we would treat all of these things honorably and use them together according to the instructions" (quoted in NASLF 2002, 40).

Instructs:

The World is a teacher, and all things in it are instructive: "Indians believe that everything in the universe . . . instructs us in some aspect of life" (Deloria 2000, ¶ 78).

Integral:

The sense of longevity of being in this Land is integral to Native Americans: "The Indian has been here a long time; that . . . is one of the most important realities of the Indian world, and it is integral in the Indian mind and spirit" (Momaday 1997, 33).

Intended:

The intentions of *Wakan Tanka* insure that Places be held sacred. Charlotte Black Elk wrote, "Wakan Tanka intended that we must always hold the Black Hills special to our hearts" (Goodman 1992a, 52).

Intensity:

Sacred Places can stay spiritually intense: "[Bear Butte] remains . . . a place of the greatest spiritual intensity" (Momaday 1988, 81).

Interdependent:

Lands, Places, and humans are mutually and beneficially interdependent: "These places, and certain elements, are interconnected and interdependent through reciprocal relationships that are a model for humans to follow" (Taliman 2002, 36). Waters articulated the interdependence of all things: "The Indigenous understanding that all things interpenetrate and are relationally interdependent embraces a manifold of complexity, resembling a world of multifariously associated connections and intimate fusions" (2003, xxv). This involved much

more than just the tribal community: "The tribal community is not just the members themselves but all these interdependent 'species,' or 'peoples'" (Echohawk 1993, 16).

Intersections:

Carmichael reported from his research about intersections between the parallel Worlds of spiritual and physical realities: "Intersections occur where the structure of the cosmos and physical geography coincide, or where features such as caves provide a portal into the earth, to the spirit dimension" (1994, 91).

Intimate:

Coon-Come described the intimate relationship of the Cree with the Land: It is very difficult to describe, but I think "intimate" is very close to describe how close we are to the land, how we care for it and how we know it. (quoted in Grinde and Johansen 1994, 229)

Intimidating:

Fixico described Nature as "always overwhelming and powerfully intimidating" (1996, 34).

Investment, Invests:

Humans are deeply invested in the Landscape. Momaday discussed this process: "In the natural order man invests himself in the landscape and at the same time incorporates the landscape into his most fundamental experience. This trust is sacred" (1997, 39). He stated that "the American Indian has a unique investment in the American landscape. It is an investment that represents perhaps thirty thousand years of habitation" (33).

Inviolable:

The World is fundamentally inviolable, despite destruction by humans. Silko related:

So the old people laugh when they hear talk about the "desecration" of the earth, because humankind, they know, is nothing in comparison to the earth. Humans desecrate only themselves. The earth is inviolate. (1996, 125)

Irreplaceable:

Sacred Lands and Places cannot be replaced. Zuni Council Member Arden Kucate (Zuni) declared, "Zuni people will not sacrifice our Salt Woman for cheap coal . . . because she is irreplaceable" (quoted in LaDuke 2002, 2nd paragraph from end).

Island:

North American was and is known as an island, sometimes as Turtle Island: "[W]hen the Great Man above made us he also made this Island" (*Arataswa* quoted in L. Miller 1995, 128). *Sagoyewatha*/Red Jacket (Seneca) claimed, "There was a time when our forefathers owned this great island" (110). John Snow (Stoney) was proud of its history: "Our proud history is unequalled and unsurpassed on this Great Island" (quoted in Hill 1994, 12).

Joy, Enjoy:

The Earth provides spiritual and physical joy: "The mountains . . . provide . . . an uplifting and joy to the spirit" (Brandt 1996, 52); and "[The earth's] abundance and beauty are ours to respect and enjoy" (Fixico 1996, 40).

Judgment:

There may be Places of judgment: "[T]hey may also be judgement and prediction sites" (Mohs 1994, 197).

Killed:

Places where people were killed are held sacred: "Apaches . . . hold locations where a significant number of people died or were killed in some reverence" (Deloria 1998b, TYPE J: Spirit Sites, ¶ 2).

Kindness:

Standing Bear reported that kindness was a pervasive attitude toward the living World: "[T]here was in our hearts a great peace and a welling kindness for all living, growing things" (1978, 45).

Kindred:

Relationships with all that is in the World were created by the Great Mystery: "[A]ll things were kindred and brought together by the same Great Mystery" (Standing Bear 1978, 193).

Kinship:

A sense of kinship exists for the Lands and all in them: "[The old Indian] can see more clearly into the mysteries of life and come closer in kinship to other lives about him" (Standing Bear 1978, 192). This sense of kinship was part of the resistance to colonial pressures to relocate:

With such extensive kinship ties, including a kinship tie to the land itself, it should be less surprising that Indian peoples have always resisted colonial pressure to relocate them to different territories, to sell their territories . . . or to allow the destruction of their lands. (Tinker 1996, 163)

Know:

The Lands know Native peoples and are known by them: "[T]he places that now know them will know them no more" (*Tenskwatawa* (Shawnee) quoted in L. Miller 1995, 199). Margaret Sam-Cromarty (Cree) wrote, in "Know When the Loons Cry Out":

Crees know their country well
they understand every stick and stone—
know when the loons cry out,
know the ground under their feet. (1996, 101)

Knowledge:

Knowledge is contained in sacred Places: "Such places of power contain knowledge. By understanding the relationship of them within the natural environment, important information can be accessed" (Fixico 2003, 31). Knowledge derived from Places is sustaining: "[K]nowledge derived from place, whether dreamed or learned over the millennia, sustained life—spiritual and physical" (Sarris 2004, 3).

The knowledge of and about sacred Places was most often closely held: "Knowledge of the holy places was specific to individuals and families" (Deloria 1998a, 255).

Last for All Time, Last Forever:

Sacred Lands and Places will last forever and for all time: "It will last forever" (Crowfoot [Blackfoot]) quoted in L. Miller 1995, 234); and "the old

Lakota would . . . explain . . . , "We shall soon pass, but the place where we now rest will last forever" (Standing Bear 1978, 194). They are meant to last: "Xa:ls meant for these places to last for all time" (E. P. quoted in Mohs 1994, 185).

Laws:

The natural World is perceived as law: "[The mountains] are our Navajo laws that are written in the land" (Philip Altsisi [Navajo] quoted in Parlow 1988, 55). The Creator set the sacred laws in a sacred Place. Floyd Buckskin (Ahjumawi) related that "in the Medicine Lake Highlands, the Creator and his son would 'do some act, speak some word, which set the sacred laws'" (quoted in Rudner 2001c, 49).

Learn:

Jace Weaver (Cherokee) stated, "The earth and all the rest of creation are thus elders who care for humanity, from whom it can learn, and whom it must respect" (1996a, 14). Patterson affirmed potential learning from the Lands: "Not many cows but many good places. Try to hold on to them. It's good. You could learn a lot" (quoted in Basso 1996, xvi).

Leg:

Stanley referred to the close affiliation of Mt. Graham with the Apaches: "If you desecrate Mt. Graham it is like cutting off . . . a leg of the Apache people" (quoted in Brandt 1996, 56).

Legacy:

Lands and Places contain the legacy of the past: "The legacy of [the transformer's] deeds and actions are to this day identified with many geographical features in the landscape" (Mohs 1994, 192).

Legends:

Legends indicate human origins from the Earth in the distant past: "But our legends tell us that it was hundreds and perhaps thousands of years ago since the first man sprang from the soil in the midst of these great plains" (Standing Bear 1978, 44).

Ley Lines, Geomancy:

The Earth has subtle energies and geomantic properties, which are perceived by Native peoples. Deloria reported:

Some of the Hopi knowledge of the land is said to be comparable to ley line and geomancy knowledge which the early inhabitants of the British Isles and the Chinese possessed. (1998a, 260)

Library:

Knowledge is held within the World, as within books: "The world was a library and its books were the stones, leaves, grass, brooks, and the birds and animals that shared, alike with us, the storms and blessings of earth" (Standing Bear 1978, 194).

Life:

There is an inseparability of Land and life—the World is alive, gives life, is due respect, and elicits a generous reciprocity. The Land is also the life of the peoples who dwell on and with it. A. Benally said, "The land that is being fenced up is my life, my prayer" (quoted in Parlow 1988, 13). Barnaby stated, "Our life is part of the land, we live on the land" (quoted in Weaver 1996a, 19).

Physical survival depends on the Land. A people lives in a Place because the Land there furnishes or can furnish the needs of life: Air, Water, food, shelter from harsh weather, firewood, relative safety, protection from one's enemies, beauty, and contact with spirit. Native peoples are Grounded by their Place in the World, by the intimate knowledge, gathered over time, of what the Land needs to sustain life.

Lifeblood:

A. P. acknowledged the river as the blood of the Sto:lo people: "The River is our lifeblood" (quoted in Mohs 1994, 188). Small reiterated this: "Water . . . is the lifeblood of the people" (quoted in Mankiller 2004, 24).

Life Force:

Many tribal peoples know the existence of a pervasive life force in Nature: "From Wakan Tanka there came a great unifying life force that flowed in and through all things" (Standing Bear 1978, 193).

Linkage:

There are interconnections that bind Lands and Places together with each other and the peoples' lifeways. Deloria stated simply, "No sacred site stands alone" (1998b, Linkage, ¶ 1). He continued:

It is always within a set of religious relationships best described as "linkage" in which traditions about a particular location do not make sense unless information about the other locations and their part in a larger religious or historical sequence is known.

Williamson had previously noted this: "In conjunction with the sighting place, the shrines constitute a group of sacred places" (1987, 110). Mohs had observed this as well: "Not surprisingly, the majority of Sto:lo spiritual sites are in some way connected with the river" (1994, 188). In a similar vein, Theodoratus and LaPena stated, "The guide rocks are interconnected" (1994, 26).

Linking:

Sacred Lands and Places may link time through Space:

The spring also functions on a spiritual level . . . linking the people and the springwater to all other people and to that moment when the Pueblo people became aware of themselves as they are even now. (Silko 1996, 36)

Listening:

The sacred Universe around us attends to us: "God is listening to me. The sun, the darkness, the winds, are all listening to what we now say" (*Geronimo* quoted in Hill 1994, 8).

Little People:

Little people are known to inhabit certain Lands and Places. James Mooney recounted stories among the Cherokee about Little People, *Yunwi Tsunsdi*, "who live in rock caves on the mountain side (1995, 333). Albers quoted Severt Young Bear (Oglala Lakota) regarding the little people:

There are even little people, sort of small spirit people, who are staying in the Black Hills who are believed to be taking care of the Hills for the people. (2003, 511)

Lived:

Native American people were well aware of their long habitation in particular Lands, "on which we lived for so many years" (*Machunazha* quoted in L. Miller 1995, 224); "I have hunted and lived over that country" (*Parrawasamen*, 227); and "[W]e have always lived between here and the Yellowstone" (Little Chief [Assiniboin], 238).

Lives:

Yellow Bird reiterated that all living things are sacred: "To us, everything that lives and moves and breathes is sacred" (quoted in NASLF 2002, 4).

Living Beings:

Sacred Lands and Places, and all they include, are described as living beings: "I am surrounded by living beings" (Silko 1996, 18). Among the Apache, "the mountains are an outer form, assumed by living sacred beings: the rich vegetation, their hair. They are alive" (Brandt 1996, 52).

Lodge:

The lodge of a people, as was stated specifically in regard to the tipi and hogan, mirrors the cosmos. Chamberlain noted that the lodges of the Skidi Pawnee "were constructed to resemble the great lodge of the world" (1992, 226). Among the Lakota, Nicholas Black Elk explained that in erecting the Sun Dance lodge, "[W]e are really making the universe in a likeness" (quoted in Williamson 1987, 210). Fools Crow restated this regarding entering the *inipi*/purification lodge: "I am sitting on the great plane of the earth in the midst of them all [*Wakan-Tanka, Tunkashila, Grandmother Earth, and the Persons of the Four Directions*]" (quoted in Mails 1991, 104).

In speaking of the Medicine Wheel and Mountain, Price described the Land as "the home or lodge of the spirit life that dwells within" (1994, 261).

Long Time:

Being in Place extends into the past and into the future for a long time: "We've been in one place a long time. We've see the sun come up the same place many, many hundreds, thousands of years" (Lyons 1991, ¶ 175); and "I do not think in terms of money. I think more often of the land because the land is something you will have for a long time" (Bearskin quoted in Weaver 1996b, vii).

Looks After:

The Land takes care of people. Annie Peaches (Cibecue Apache) pronounced, "The land looks after us. The land looks after people" (quoted in Basso 1996, 38).

Lose, Loss:

Loss enters into sacredness: "Wounded Knee is sacred to us in the way that something becomes sacred through pain, grief, and loss" (De Sersa quoted in Banks 2004, 172).

The loss of sacredness of a Site is of concern: "Others have stated a concern that the site might lose its sacredness" (Forbes-Boyte 1997, 117). A sacred Site cannot be recovered once lost: "If you lose a sacred site, it's gone forever" (Bravo quoted in Baum 1992, 35).

Loss of sacred Land encompasses more than the Lands itself. Mary Trejo (Chumash) declared, "If we lose the sacred land, . . . we lose the culture, and then we lose everything we stand for" (Little 2001a, 69).

Love, Loved:

Native American peoples love the Earth: "I love [the earth] very much" (*Tatanka Yotanka* quoted in L. Miller 1995, 245). Standing Bear emphasized this:

The Lakota was a true naturalist—a lover of Nature. He loved the earth and all things of the earth, the attachment growing with age. The old people came literally to love the soil. (1978, 192)

The Land is loved: "The first truth is that I *love* the land" (Momaday 1997, 40). Particular Lands and Places are well loved: "Of all our domain we loved, perhaps, the Black Hills the most" (Standing Bear 1978, 43). The Hopi elders of Shongopovi stated, "The Hopi *tusqua* [land] is our Love and will always be" (quoted in L. Miller 1995, 266). Kassi indicated that everything in Creation was loved as a relative: "I was taught to respect and love everything in creation as a relative" (1996, 74).

Luck:

There are Places where Native people go to obtain luck: "And you know, they go for luck" (Peters 2005, 4).

Made for:

Stories are told that the Land was made for tribal peoples. According to Maracle: "[W]e believe in the deepest part of our soul that this land was divinely and expressly made for us by the hand of God" (1995, 8).

Made of:

The people were made here, in this Land, on this continent: "We are of this continent. We were not created elsewhere. We were created here. Our memories are here, and the blood of our ancestors is here. We are made of this continent" (Sherman quoted in Weaver 1996a, 16).

Magic:

Native American people have said that Lands and Places are imbued with immanent magic. The Ojibway artist George Morrison held:

I believe in going back to the magic of the earth and the lake, the sky and the universe . . . I believe in that kind of religion. A religion of the rocks, the lake, the water, the sky. (1998, 29)

The magic is inclusive of all that is, in Place:

Again, the sacred, the magic didn't go anywhere, it's right here, it's in the sun, it's in the stars, . . . it's in the trees that still exist, it's in the quail with all her babies that runs through the bush. (Sarris 2005, 12)

Magnificent:

Sam-Cromarty observed the magnificence of Creation: "Yet the beautiful world and all its magnificent creations are still there" (1996, 104).

Magnitude:

Enormity can be part of the nature of sacred Places. Kelly Nez affirmed this: "We are standing up for the mountain, for its beauty and its magnitude" (quoted in S. J. Wilson, *Navajo Hopi Observer*, March 29, 2006).

Majesty:

Deloria described Lands and Places as a precursor to reflective experiences: "We experience the uniqueness of places and survey the majesty of lands" (1998a, 251).

Make Live Right:

The Land acts to ensure proper behavior: "The land makes people live right" (Peaches quoted in Basso 1996, 38).

Male:

Certain sacred Lands and Places are male or are dedicated to male use: "Simloki is a sacred entity to the Ajumawi, primarily as a male power place" (Broughton and Buckskin 1992, 187).

Maps:

Maps are significant in that they can show how the sacred is in Place: "They [Earth and star maps on hides] are the same, because what is on the earth is in the stars, and what is in the stars is on the earth" (Stanley Looking Horse quoted in Goodman 1992a, 15).

Mark:

The holy manifests in sacred Places to become fact, and sacred Places mark that appearance of the holy. Deloria insisted that this was the "most important aspect of sacred places," stating "they mark the location and circumstances of an event in which the holy became an objective fact of existence" (1998a, 256).

Massacre:

Massacre Sites are sacred Places: "Wounded Knee is sacred ground, for it was purchased with blood. It is the site of a terrible human sacrifice" (Momaday 1997, 106). The people still remember massacre Sites. Tribal Council Member Guy Martinez (Northwestern Shoshone) confirmed this: "It's a sacred piece of land" (Kristen Moulton, *The Salt Lake Tribune*, January 27, 2003). They are remembered with ceremony: "[M]emorial services are conducted here on a fairly regular basis for the deceased killed and buried there" (Deloria 1998c, Shoshone, ¶ 4). Most are not yet protected: "These battle sites and massacre sites have not been protected" (Brady 2003, 5, ¶ 2).

Some massacred Sites are haunted:

People visiting the Sand Creek location where the Cheyennes were massacred under Colonel Chivington have told me that they can hear the cries of the women and children who are still living near this dreadful place. (Deloria 1993a, 171)

Massive:

Fixico noted that the mass and abundance of the Earth contributed to the development of awe: "Additionally, the people were awed by the massive forms and abundance of their physical environments" (1996, 34).

Matter:

Sacred Sites are important to Native American peoples: "Our sites have to be protected because they matter to *us*" (Yellow Bird quoted in NASLF 2002, 38).

Meaning:

The Lands hold great meaning for Native Americans. Ray Sonfrere (Dene) said, "Native people find meaning in the land" (quoted in Weaver 1996a, 12). These meanings are personal, as well as collective: "There is great good in returning to a landscape that has had extraordinary meaning in one's life" (Momaday 1988, 28).

But meaning is not just derived from human conception. The surrounding Universe contains meaning. Wolf Leg upheld this: "[E]verything has meaning" (quoted in Waugh and Prithipaul 1979, 11). Meaning is not only contained in sacred Lands and Places, it is definitive: "[T]he sacred places which define meaning for the life around them" (Deloria 1993b, 69).

Meaningful Purpose:

All things have a purpose with meaning inherent in it: "Everything [in Nature] has a meaningful purpose" (Sam-Cromarty 1996, 103).

Measure:

There is a correspondence between human proportions and those of the Land: "The measure of the land and the measure of our bodies are the same" (*Hinmah-too-yah-lat-kekht*/Chief Joseph quoted in McLuhan 1971, 54).

Meat Pack:

The Lakota people referred to the Black Hills as the "Meat Pack," *Oiyhpehe Talo*, meaning that it was abundant and supplied them with food, "a reference to its value in their historic subsistence cycle" (Albers 2003, 500).

Medicine(s):

The sources of traditional medicines are the Lands and Places of a people. They are also the sources of medicine powers, and curing is obtained there as well. The medicines are there because of the power: "Medicines are on the mountain because that is where all the power is" (Ball 2000, 268).

Meditate, Meditation:

Experiences of nature can be powerful meditations, offering spiritual guidance or a chance to think about something deeply: "[M]editation is everything with an Indian . . . We look at everything" (Hole-in-the-Day [Ojibway] quoted in L. Miller 1995, 201-202).

Meditation is drawn from actual experiences of Place:

There we begin to meditate on who we are, what our society is, where we came from, quite possibly where we are going, and what it all means.

Lands somehow call forth from us these questions and give us a feeling of being within something larger and more powerful than ourselves. (Deloria 1998a, 251)

Meeting Places:

Places historically provided and still provide meeting Places for tribal peoples. The meeting times could be either set by traditional ceremonial calendar or scheduled as need arose. Deloria mentioned a "summer meeting location" among the Shoshone (1998c, Shoshone, ¶ 2). Forbes-Boyte described Bear Butte as "a 'rallying place' where the seven bands of the Lakota Nation met to discuss issues of concern to them" (1997, 92). Broughton and Buckskin recounted meetings to watch traditional doctors perform: "Folks from throughout the valley

gathered at sacred places to witness the incredible feats of the doctors" (1992, 185).

Memories, Memory:

Indian peoples' memories are vested in the Lands: "Our memories are here" (Sherman quoted in Weaver 1996a, 16); and "Every hillside, every valley, every plain and grove has been hallowed by some fond memory or some sad experience of my tribe" (Seattle quoted in Kaiser 1987, 521). Memories are also a reciprocal investment: "However, our physical contribution [as part of the Land] makes sense only because our memory of land is a memory of ourselves and our deeds and experiences" (Deloria 1998a, 253). When the Lands are lost, individual memories may be lost as well: "The memories of my childhood are gone. A few years ago a dam was built at the first rapids" (Sam-Cromarty 1996, 102).

Message(s):

Messages come from the spirits in sacred Places. Deloria conveyed that "Native Americans receive continuing messages from the spirits and often from the recently departed" (1998b, TYPE K: Recent Historical Event Locations, ¶ 1), and messages "may be directed toward only one individual or family" (1998b, TYPE J: Spirit Sites, ¶ 1). Messages may be for the tribal nation. Forbes-Boyte reported, "The message he or she has received on the mountain will be useful for the Lakota nation" (1997, 107).

Sacred Lands and Places can also be messages from the ancestors: "New Mexico's 19 Pueblo tribes consider [the 25,000 petroglyphs] spiritual messages left behind by their ancestors" (Taliman 2002, 43).

Migration(s):

Deloria indicated the importance of historical migration destiny Locations. Lands and Places that were involved in historical, "spirit-guided" migrations are often outside of traditional Homelands. He cited the migrations of the Hopi as far north as the Great Serpent Mound in Ohio (1998b, TYPE D: Historical Migration Destiny Locations, ¶ 1).

Mind:

There is agreement and mental identification of individuals with the Earth: "The earth and myself are of one mind" (*Hin-mah-too-yah-lat-kekht* quoted in McLuhan 1971, 54). There is also agreement and identification between people and their Lands: "*Dinetah*—Navajo land—and the Navajo are of one Mind" (Mae Sharp [Navajo] quoted in Parlow 1988, 15).

Mirrored:

Lands and Places mirror the cosmos in complex ways: "The constellations were the visible 'scriptures' of the People at night; and the related land forms mirrored those stellar scriptures during the day" (Goodman 1992a, 9).

Mnemonic Pegs:

Places remind and educate the people continually about their traditional lifeways. Among the Coast Miwok, all features in the landscape—rocks, bays, a gully—served as mnemonic pegs on which hung stories teaching and reminding us how to live with respect to the earth and waters. (Sarris 2003)

Model:

Taliman indicated that sacred Lands and Places "are interconnected and interdependent through reciprocal relationships that are a model for humans to follow" (2002, 36).

Molded:

The people were molded from the Earth: "Great Grandfather, the Great Spirit, molded us from the ground" (Fools Crow quoted in Mails 1990, 47).

Money House:

Mawatani Hanska/Long Mandan described the Black Hills as a money house: "At the same time, when your Great Father's people come into my country, they go into my money house . . . and take money out" (quoted in D. Brown 1972, 263).

Monument:

Land is a monument to the Native peoples who inhabit it.

Waowowanoonk/Peter Wilson (Cayuga) said, "The land of Gonono-o, the Empire State, then is our monument" (quoted in L. Miller 1995, 108).

Moral:

Deloria argued that the Universe is both moral and alive: "It cannot be argued that the universe is moral or has a moral purpose without simultaneously maintaining that the universe is alive" (1993b, 66).

Information about the World is moral, and that morality informs the human-World relationship: "[A]ll information about the world we live in has a moral content and is directed at the relationship that humans enjoy with the world and its creatures" (Deloria quoted in Hill 1994, vii).

Deloria also argued for moral title, resulting from the deaths during the battles and massacres of the 1800s:

Crazy Horse replied that his lands were where his dead lay buried. He was . . . thinking . . . of the immediate past deeds of his generation. These had imprinted on the land new stories and experiences that gave the Sioux a moral title to the lands. (1998a, 253)

Moral Force:

Sacred Place as objective reality provides a "moral force" within Native American lifeways. Alfonso Ortiz (Pueblo) explained that some realities, most notably the sacred have little meaning except in the context of their spatial referents. When shorn of these spatial referents, they are likewise shorn of their moral force and a large portion of their range of meanings. (1977, 18)

More than Physical:

Joseph Bruchac (Abenaki, Slovak) asserted, "This world is more than just a physical thing" (Dooling and Smith 1989, 5).

Mother:

The Land is the holy matrix of all life. Sweezy said, "We believed in some power in the world that governed everything that grew, and we called this power Mother Earth" (quoted in Weaver 1996b, vi). Isidore Kachon (Dene) stated, "The land fed us all even before the white people ever came to the North. To us she is just like a mother that brought up her children" (9). The Earth was known as

mother, as well as particular Places in the Lands: "The ancient Pueblo people called the earth the Mother Creator of all things in the world" (Silko 1996, 27); and "The Grand Canyon itself is the 'mother' . . . for the Havasupai and many other tribes" (Deloria 1998c, Havasupai and Walapai, ¶ 1). *Smohalla* (Wanapam) asked, regarding cultivating the Land, "Shall I take a knife and tear my mother's bosom? . . . Shall I dig under her skin for her bones?" (quoted in L. Miller 1995, 337).

Mothers:

The father of Captain Jack (Modoc) declared, "God put our fathers and mothers here" (quoted in L. Miller 1995, 308).

Motion, Movement:

Harjo commented on the motion of the Landscape:

And there is movement, not always the violent motion of earthquakes associated with the earth's motion or the steady unseen swirl through the heavens, but other motion, subtle, unseen, like breathing. (1989, n.p.)

Mountain(s):

Mountains are, over and over again, considered to be sacred Lands and Places, and there is substantial documentation about them. Among the Mescalero Apache, mountains have agency; they choose: "Mescaleros understand the spiritual power of mountains to be highly evocative and as able to exert its own agency to shape culture and religious traditions" (Ball 2000, 270).

Simon Ortiz spoke of their evocative nature in "Four Deetseyamah Poems" (1992, 128):

It occurs to me again
That wherever I have been,
I have never seen a Mountain
that has stood so clearly
in my mind; when I have needed
to envision my home, when loneliness
for myself has overcome me,
the mountain has occurred.

Moves:

The World and its wonders can move Native people physically and emotionally. *Uvavnuk*, an Iglulik, told Knut Rasmussen this song (quoted in Stone 1993, 29):

The great sea
Has sent me adrift
It moves me
As the weed in a great river
Earth and the great weather
Move me
Have carried me away,
And move my inward parts with joy.

Mutuality:

Henrietta Mann (Cheyenne) mentioned the mutuality between the Lands and the peoples as give and take:

Mutuality and respect are part of our tradition—give and take. Somewhere along the way I hope people will learn that you can't just take, that you have to give back to the land. (quoted in Taliman 2002, 40)

Mystery:

Mystery is the essence of existence. The Lakota acknowledged and revered the mysteries of life as *Wakan Tanka*, a mysterious presence (Deloria 1998d, *The Mysterious Presence*, ¶ 1). The word has been translated as the Great Mystery.

For [the Old Indian], to sit or lie upon the ground is to be able to think more deeply and to feel more keenly; he can see more clearly into the mysteries of life . . . all were . . . filled with the essence of the Great Mystery. (Standing Bear 1978, 192-193)

In a more general sense, there is a sense of mystery that is maintained through the peoples' "bond with nature" (Deloria 1979, 156).

Mystical:

Most Native cultures share mystical perceptions of the World and inculcate those perceptions through spiritual practices, within lifeways that keep the World in balance. LaPena reported of the sources of this: "The evidence for the representation of the earth as a mystical and magical place was given embodiment through the experiences of those who made visits to sacred places" (1987, n.p.).

Mythic:

The Land itself is mythic. Mythological events often took place, and are still taking place, in the Landscape. Emily Cousins asserted: "Mythic events become deposited in the landscape and continue to reverberate in certain springs, buttes, coves, and bluffs" (1997, *When Time Takes Place*, ¶ 1). Places may take or have taken an active role in mythic events; Carmichael stated that some Apache Places are important "because of the roles they played in the mythic time of Mescalero tribal history" (1994, 89).

Name(s):

Each sacred Place was named in the language of the peoples who know it. A people's name may also indicate the involvement of a people in and with a Place: "The Sto:lo name is taken from the river" (Mohs 1994, 188). The involvement may be over a long time: "We have lived here for so long that everything has a name" (Coon-Come quoted in Grinde and Johansen 1994, 229). The naming is as vital as the Place itself. Maracle was insistent on this point:

One other thing must be understood: these sacred places are not nameless. They carry the names that we have given them in our ancestral language. These names give meaning to us and to our lives . . . the names of these places were divinely inspired. (1995, 8)

These also have been divinely gifted: "The Earth and water and grass say God has given our names" (*Weatenatenamy*/Young Chief [Cayuse] quoted in L. Miller 1995, 333). In this same vein, Momaday wrote: "Where language touches the earth, there is the holy, there is the sacred" (1997, 124). He concluded, "the essential things of the world and the universe are in place, *in place*. They are fixed forever in their names" (126).

Cibecue Apaches interviewed by Basso elaborated on the importance of names as reference to ancestral history and in the contemporary formation of moral character, what they called "speaking with names" (Basso 1996, 80). Charles Henry referred to the ancestors because of the naming: "That is how our ancestors made it a long time ago, just as it is to name this place" (quoted in Basso, 11). Thompson understood the role Lands played in the changing of character, "to replace yourself" (quoted in Basso, 59): "But the land still looks after us. We know the names of the places where everything happened. So we stay away from badness" (38). Lewis expressed that the Places' names and their connections to moral stories pierced the mind like arrows:

Elsewhere, hearing that mountain's name, I see it. Its name is like a picture. Stories go to work on you like arrows. Stories make you live right. Stories make you replace yourself. (quoted in Basso, 38)

Power comes to people from knowing the names of Places: "We know the names of the mountains and we know the names of the other sacred places. That is our power" (K. Smith quoted in Parlow 1988, 7).

Narratives:

Linked stories about the World make survival possible:

The narratives linked with prominent features in the landscape . . . delineate the complexities of the relationship that human beings must maintain with the surrounding natural world if they hope to survive in this place. (Silko 1996, 37)

Natal:

The processes of birth and infancy give rise to particular sacredness in Places. Franklin and Bunte gave examples of practices around birthing that contributed to the sacredness of Places among the Paiute. Places of birth, the burial Sites of umbilical cords, the depositories of cradleboards, diapers, and baby teeth all contribute to sacredness in Places (1994, 251).

Native:

References are consistently made to Lands and Places in North America as "native" country. For example, *Tecumseh* mourned that "we will be driven away from our native country" (quoted in L. Miller 1995, 188).

Need:

Kassi stated that the Land is needed: "When we needed the land, she provided for us" (1996, 76). Sonfrere asserted, "I need and love the land I was born and raised on . . . Native people . . . need it and they love it" (quoted in Weaver 1996a, 12).

Neutral Area:

There were sacred Sites where fighting could not take Place. One of them, "the Medicine Wheel and Mountain has always been a neutral area for all tribes, and arms were not allowed within this area" (Price 1994, 260).

Never Part with:

Attachment to the Lands was great. Native speakers repeatedly voiced that they will not and could not part with the Lands (e.g., *Thoyanoguen*/Hendrick [Mohawk] quoted in L. Miller, 1995, 91; *Mihnehwehna* [Ojibway], 94; and Cornplanter [Seneca], 106).

Never to Be Abandoned:

Peter MacDonald (Navajo) described the Navajo sacred mountains: "Such mountains defined territory that was never to be abandoned, even at the expense of one's own life" (quoted in Fixico 2003, 30).

Never Want to Leave:

Shunkaka Napin/Wolf Necklace held fast to the Lands: "I never want to leave this country" (quoted in D. Brown, 19, 263).

Not Care, Not Careful:

Places have been reported as dangerous to those who are not careful. Mohs informants were particular about the dangers: "*Xo:li:s* is what can happen to you at these places if you're not careful . . . the power in the place may make strange [*xo:li:s*] upon you" (E. P. quoted in Mohs 1994, 195); and "[I]f you don't care, they can take your spirit into them . . . you just get sick" (A. K. [Sto:lo] quoted in Mohs 195).

Not Dangerous:

Standing Bear claimed that "nature was not dangerous but hospitable" (1978, 196).

Not for Sale, Not Sell:

Native speakers have reiterated constantly that the Land is not for sale. *Tashunka Witko*/Crazy Horse (Oglala Lakota) said, "One does not sell the earth upon which the people walk" (quoted in L. Miller 1995, 244). *Mahpiua Luta* stated, "I don't want to sell any portion of it at all" (239). *Tecumseh* declared, "No tribe has the right to sell, even to each other, much less to strangers" (189). Over thirty years ago, the Taos Pueblo Indians published principles regarding the Blue Lake Area as Holy Land, stating that holy land is not for sale (Cahn 1971, 107-111). This sense of sacred Land as "beyond property ownership" was also expressed by Mario Gonzalez, who restated the Land's monetary incommensurability: "No amount of money can compensate the Lakota people for their religious property. The Black Hills are not for sale" (Gonzalez and Cook-Lynn 1998, 159).

Not Go:

Access to some sacred Places must be limited and infrequent. Joe Medicine Crow set the limits on access to certain sacred Places: "It's so sacred, it's like that, you just better not go in there too often" (quoted in Rudner 2001g, 61).

Not Owned:

The Land cannot be owned by an individual: "No one person owns the land, it belongs to all of us" (Barnaby quoted in Weaver 1996a, 19).

Not Spoiled:

Coon-Come declared,
Nothing or only very little has been spoiled. There is great value in this.
We need to know what the natural world looks like and how it seemed
through the eyes of our old people. (quoted in Grinde and Johansen 1994,
231)

Not Subject to Partition:

Sacred Lands are not to be separated into parts. MacDonald pronounced, "Our sacred land . . . is not subject to partition" (1980, 170).

Not Superior or Privileged:

Tinker stated that "human beings are not privileged over the rest of the world" (1996, 159). Kassi reiterated this: "The caribou, the wolf, the insects, the plants—everything—is a relative and we are equal to them, not superior" (1996, 74).

Not to Be Disturbed, Not to be Touched:

Some sacred Places must not be disturbed: "Certain sacred places, [Diné holy people] told us, must never be disturbed" (Taliman 2002, 36). An unidentified Cree restated this:

Our elders tell us not to disturb [the circles]; leave them alone, they belong to another creation, another time. There's one on our reserve, a big circle on the hill, facing southeast; our elders tell us to leave it alone. (quoted in Williamson 1987, 217)

Other Places are considered untouchable, except with proper use by Indians: "Nobody's supposed to fool with our salt place. It's not supposed to be touched. That place is sacred" (W. Lupe, Johnson, Declay, and R. Lupe, quoted in Watt 2004, 174).

Not to be Violated:

According to Coon-Come, "Some part of this earth shouldn't be violated, and must be set aside" (quoted in Grinde and Johansen 1994, 231).

Nourishes:

The Earth is the source of nourishment: "She nourishes us, that which we put into the ground she returns to us" (*Bedagi* quoted in L. Miller 1995, 41).

Nurture Spirituality:

Particular kinds of sacred Lands, often austere, make possible for people to cultivate their spiritual traditions:

Hopi Pueblo elders said that the austere and, to some eyes, barren plains and hills surrounding their mesa-top villages . . . actually help to nurture the spirituality of the Hopi way . . . the Hopi elders say the Hopi people must "live by their prayers" if they are to survive. (Silko 1996, 40)

Obligation:

There are obligations to Lands and Places, and all that are in them, which are known: "We have a sacred obligation to our fellow creatures that live upon it" (Thorpe 1996, 49).

Observations, Observatory:

Some sacred Places are remarkable because they were and are used for celestial and terrestrial observations. William Henry Pierce (Tsimshian) (1933) was quoted by J. Miller:

The top of this hill was a specially selected place for the astronomers belonging to the different tribes to gather on an evening watching the sun sinking away on the mountains. (1992, 204)

Astronomical observation is commonly reported, and certain Sites from which observations were made have been noted (e.g., Williamson 1987; Mohs 1994, 198; Williamson and Farrer 1997).

Of the Earth:

All beings are made of the Earth. Fixico stated that "the earth is the physical substance that all of us, including the plant and animal beings, have in common . . . we are of the earth" (1996, 37). Five Crows said, "[The Father in Heaven] made us of earth on this earth" (quoted in L. Miller 1995, 331). *Owhi* (Yakima) declared, "God made our bodies from the earth" (333).

Offering(s):

Offerings are taken to and left at sacred Places. "Items are left at Bear Butte as a type of offering" (Forbes-Boyte 1997, 106); "It is here where the offerings are taken, and the prayers that go with them are accepted or rejected" (Price 1994, 261); and "The Cheyenne, since time immemorial have gone to worship and leave offerings at [Bear Butte]" (Brady 2003, 3).

Old Ones:

Sacred Places are where the "old ones" once were. Chee warned: [T]he old ones said a lot of prayers at that mountain. Up on top there are thousands of turquoise rocks all over from their prayers. You don't mess with them. (quoted in Ball 2000, 273)

Forbes-Boyte reported, "Many of the people interviewed spoke of seeing 'the Old Ones' at Bear Butte" (1997, 110).

Oldest:

The Earth is the oldest of all, and humans look to the Earth as an elder: "Look at me, and look at the earth. Which is the oldest, do you think? The earth, and I was born on it" (*Tatanka Yotanka* quoted in L. Miller 1995, 245).

One:

There is a sense of oneness with sacred Lands and Places: "My words are tied in one with the great mountains, with the great rocks, with the great trees, in one with my body and my heart" (Anon. [Yokuts] quoted in L. Miller 1995, 289). This is extended to all of Creation: "We are . . . one with creation. We are a part of it all" (Bruchac, in Dooling and Smith, 1989, 2). Oneness can also be very localized; Lois Sweet Dorman (Snoqualmie) acknowledged that "the [Snoqualmie] people and the falls are one" (quoted in Little 2001b, 87).

The Hopi elders from Shongopovi declared, "Our land, our religion, and our life are one" (quoted in L. Miller 1995, 266). It has also been observed that tribal Lands, tribal name, and tribal language all bear the same identity, for instance, *Navajo* applies to all three. Weaver stated that "the Cherokee word *eloh'*, sometimes translated 'religion,' also means, at exactly the same time, history, culture, law—and land" (1996a, 12).

Orientation:

Orientation is made through local Landmarks, whose direction is known: "Streams and rivers are often used to determine cardinal orientations, and are thus part of a configuration of the Wintu world-view" (Theodoratus and LaPena 1994, 26-27).

Origin, Originate:

The origins of Native American peoples can be from Places on the Earth or in the stars. Silko spoke for the Pueblo peoples and others when she said, "In the end we all originate from the depths of the earth" (1996, 47). Other Sites are

revered because of their role in the origins: "Many tribes have origin stories that define traditional cultural sites as places of reverence" (Taliman 2002, 40).

Origins are revered for groups: "The mountain that is the place of origin for a group is commonly appreciated as the spiritual home for that group" (Ball 2000, 270).

Other:

Silko referred to other-than-human, including Lands and Places, in the development of Pueblo culture: "Only at the moment that the requisite balance between human and *other* was realized could the Pueblo people become a culture" (1996, 38).

Overwhelming:

Fixico declared that the World is overwhelming: "Nature . . . always overwhelming and powerfully intimidating" (1996, 34). Places are capable of overwhelming holiness, "where Higher Powers, on their own initiative, have revealed themselves to human beings" (Deloria 1993c, 35).

Own:

Lands are consistently claimed as *my*, *our*, or *their* own: "I hope to God you will not ask me to go to any other country except my own" (*Barboncito* [Navajo] quoted in L. Miller 1995, 271); "Where are our lands? Who owns them?" (*Tatanka Yotanka*, 254); and "So this land of the great plains is claimed by the Lakota as their very own" (Standing Bear 1978, 45).

Pain:

Pain is part of human experiences surrounding sacred Lands and Places: "Wounded Knee is sacred to us in the way that something becomes sacred through pain, grief, and loss" (De Sersa quoted in Banks 2004, 172); and "This beautiful region [the Black Hills], of which the Lakota thought more than any other spot on earth, caused him the most pain and misery" (Standing Bear 1978, 43).

Paramount:

Momaday indicated the primary importance of Place to Native peoples: "To [the Indian] the sense of place is paramount" (quoted in Hill 1994, 1).

Part:

Native American peoples have often described themselves as being part of Lands and the Places: "We are part of the land from which we come" (Kassi 1996, 80); "We are a part of that creation" (Fassett 1996, 183); "We are part of the earth, one with creation. We are a part of it all" (Bruchac, in Dooling and Smith 1989, 2); and "Viewers are as much a part of the landscape as the boulders they stand on" (Silko 1996, 27). This was reversed for Simon Ortiz, in "What My Uncle Tony Told My Sister and Me" (1992, 47): "Everything that is around you is part of you."

Participation:

Native peoples consistently participate spiritually in and with the World: "Indian spirituality is characteristically oriented toward both the everyday and the ceremonial balancing of the world and our participation in it" (Tinker 1996, 160).

Particular:

Certain Sites are required for the performance of ceremony, such as vision quest: "[If called or chosen,] it is imperative that the [vision] quest be undertaken at that particular site . . . The medicine men with bear power had to conduct their prayers at that site" (Forbes-Boyte 1997, 107-108).

Partnership:

Kassi delineated the requirements of partnership with the Earth: "We have to be strong in our spiritual connections if we are to be in partnership with Mother Earth and truly walk with her and help her" (1996, 83).

Past Events:

Past events may be envisioned at certain sacred Places: "Not only the future, but also the past is revealed at Bear Butte" (Forbes-Boyte 1997, 110).

Peace:

Sacred Lands and Places can be peaceful, and humans experience them as such: "I found peace there" (Sam-Cromarty 1996, 104); and "there was in our hearts a great peace" (Standing Bear 1978, 45). Peace also emerges from the experience of the sacred. Nicholas Black Elk stated, "Peace comes within the souls of men when they realize their relationship, their oneness, with the universe and its powers" (quoted in Hill 1994, 7).

Colorado referred to *skanagoah*, a Great Peace: "[I]t is the term used to describe the still, electrifying awareness one experiences in the deep woods. This feeling or state of balance is at the heart of the universe" (1988, n.p.).

Peaks:

Some sacred peaks are known to be routes traveled by the ancestors and by certain souls of the dead:

The Creator sent the ancestors . . . to specific locales on the earth . . . alighting on particular peaks. . . . Every since, the route between earth and sky via such a peak has been followed by the souls of members of the same family as each is born and dies. (J. Miller 1992, 196)

People:

Sacred Places are identified as people: "These places . . . were people before, our ancestors" (A. K. quoted in Mohs 1994, 193). Deloria stated: "[T]he Sioux people cherished their lands and treated them as if they were people who shared a common history with humans" (1993a, 1).

Perceived:

Fixico pointed out, "One's natural environment is pertinent to how things are perceived, and this set of surroundings becomes fixed in the mind like reference points for later in life" (2003, 4-5).

Personality:

Standing Bear asserted, "Everything was possessed of personality, only differing with us in form" (1978, 194). However, Deloria challenged the "specific higher personality" that some have credited the Indians with worshipping:

In fact, the Old Indians did not see a specific higher personality who demanded worship and adoration . . . Rather they saw and experienced personality in every aspect of the universe and called it "Woniya" (Spirit),

looking to it for guidance in a manner quite similar to Socrates obeying his "daemon." (1993b, 66)

Personification, Personifies:

A Place may represent the physical presence the power vested there: "Bear Butte . . . personifies Bear power . . . Bear Butte is the personification of medicinal power" (Forbes-Boyte 1997, 114).

Person(s), Personal, Personhood:

Sacred Sites, and the entities in them, are to be respected and protected as people, with personal reactions: "Implicitly and explicitly American Indians are driven by their culture and spirituality to recognize the personhood of all 'things' in creation" (Tinker 1996, 165). Forbes-Boyte expressed, "[all beings] are persons in the fullest extent of the word and can enter into relationships with other beings" (1997, 93). Deloria indicated the personal nature of Land: "Even the sacred sites need respite from human intrusions and often the site will avoid human contact until it is necessary that it become active again" (1998b, Linkage, ¶ 13). LaPena also indicated the personal nature of Place: "*Sanchaluli*, a sacred place, is described as 'constant and patient in its teaching'" (1987, n.p.). *Satanta* declared that the "Land doesn't want to be worked" (quoted in L. Miller 1995, 230).

Picture Rocks:

Picture rocks encompass petroglyphs, pictographs, and petroforms. Some Sites have huge concentrations of forms like these; there are, for instance, 25,000 petroglyphs carved into the lava flows west of Albuquerque (Taliman 2002, 43). Mohs declared, "There are many Elders who would extend spiritual significance to include . . . pictographs and petroglyphs" such as these (1994, 199). While it is generally understood that Native peoples sometimes etched and painted rocks with graphic images, or moved them into formations, Deloria maintained that "spirits use certain locations for inscribing drawings of future events on the face of rocks" (1998b, TYPE J: Spirit Sites, ¶ 3). Bill Weahkee (Cochiti) commented, "It is here that our Pueblo ancestors 'wrote' down the visions and experiences they felt" (quoted in Page 2001a, 108). This communicated sacredness in particular ways, often marking a Place as a Site where the sacred had revealed itself or there was potential for revelation. These Sites could also become vision quest Sites (Deloria 1998c, Shoshone, ¶ 6). Some of the picture rocks have mysterious qualities attributed to them:

[T]here is a cave in this mountain that has a picture . . . and if you try to erase it and you turn around, when you turn back around the picture will be perfect again. (Chee quoted in Ball 2000, 273)

Pilgrimage(s):

Pilgrimages are part of the ceremonies around sacred Sites: "The Indians made a pilgrimage once a year to its . . . [Viejas Mountain's] very top" (Mary Elizabeth Johnson, quoted in Williamson 1987, 292); and "Periodic visits and pilgrimages to locations along the Zuni migration route are necessary in order to carry out the duties of the various Zuni religious societies" (Zuni leaders quoted in Gulliford 2000, 95). Pilgrimage routes are also sacred: "A pilgrimage may move from one sacred location to another, the path which is used then becoming part of

the sacredness of the two locations for the duration of the pilgrimage" (Deloria 1998b, Linkage, ¶ 2).

Pipe:

There is a correspondence between particular sacred objects and sacred Places. Larry Red Shirt stated, "Bear Butte is the most sacred place to pray with that pipe" (quoted in Forbes-Boyte 1997, 112).

Placed:

Peoples were placed on the Lands by the Creator: "The [Creator] brought, and made, and placed us in this country" (Little Chief quoted in L. Miller 1995, 238); "It is well known that 4,000 years have passed since the [Creator] first placed us here" (*Peau de Chat* [Ojibway], 174); and "[I]t belonged to the red men, children of the same parents, placed on it by the [Creator] to keep it, to travel over it, to eat its fruits" (*Tecumseh*, 188).

Placenta:

The burial Place of a placenta is sacred: "To Lakota, this spot is often the location in which the placenta from their birth is buried" (Forbes-Boyte 1997, 115).

Plan:

Life in the Land proceeds according to a divine plan: "The divine plan of life in this land was laid out for us by our great spirit, Masau'u" (Hopi delegation quoted in L. Miller 1995, 269).

Planes:

The World has counterparts in other planes of reality:

The mythologies of the tribes affirm for the Native the synchronous existence of various planes of reality . . . The other planes are the sacred counterparts of what we know to exist in the temporal world. (Amiotte 1989b, 163)

Poison Places:

While some sacred Places have benevolent qualities, others are malevolent, "poison places." LaPena warned, "Caution and preparation must be used in order to maintain a proper respect for life and the unexpected" (1987, n.p.).

Portals:

There are Places that are sacred portals between Worlds. Some are between the surface of the Earth and the Underworld, like Wind Cave in the Black Hills. Topock Maze, in southern California, is considered by Mojave to be a portal to the afterlife, a place that is the "destination of a soul's lifetime journey" (Lifsher 2006). There are also some that are "space-time" portals. Deloria considered these in his typology:

Several tribes have traditions which recount their passage from another star system to this one and their emergence on our planet at a particular location . . . The Sioux suggest that there are several portals in the Black Hills area and some of the emergence traditions of the Navajo and Mandan suggest that we may be dealing with similar experiences. (1998b, TYPE B: Sacred Portals Recounting Star Migrations, ¶ 1)

Power, Powerful:

Certain Sites are considered to be powerful or to be Places where power can be obtained or is needed. All of Creation shares in the power: "We believed that everything created is holy and has some part in the power that is over all" (Sweezy quoted in Weaver 1996b, vi). Carmichael described Places of power: "Powerful places are areas where power is received or where power is needed for protection from spiritual danger" (1994, 91); and "The quality of sacredness applies, in varying degrees, to all types of powerful places" (92).

Certain Places share in more power: "According to Lakota people, Bear Butte's summit has much spiritual power" (Forbes-Boyte 1997, 112). Ruth Benally (Navajo) described Big Mountain: "There is a powerful atmosphere up there" (quoted in Parlow 1988, 52). For Sarris, "each thing has power—a rock, a leaf, anything" (2005, 2).

E. P. denied that all Places have power: "Most of these places don't have power in them but some . . . do" (Mohs 1994, 195). Sarris did not separate powerful Places from other Places:

[I]t's all powerful, necessary, and inseparable from the whole. All that the eye takes in and beyond. For each place in nature, understood as sacred or not, is sacred, in that it has power. (2005, 1)

Power Quest:

Quests were made to Places to obtain power. This was specified by Theodoratus and LaPena:

Some caves, known as *sauwel*, have to be approached in a specific manner. A *sauwel* has been specified by Wintu consultants as a place for religious people to acquire special power and spiritual guidance. (1994, 24)

Mohs remarked on similar Sites of power: "[Spirit residences and transformer sites] are believed to possess residual power, which can be drawn upon by those undergoing vision/power quests" (1994, 195). Deloria commented that "[w]hatever powers are bestowed upon the successful seeker are generally exercised away from the sacred site" (1998b, TYPE F: Traditional Vision Quest Sites, ¶ 1).

Pray, Prayers:

Prayers are offered at, to, and through sacred Places: "The Medicine Wheel and Mountain is a place to pray" (Price 1994, 264). Prayers may be accompanied by offerings and ceremonies: "It is here that the offerings are taken, and the prayers that go with them are accepted or rejected. It is here that the prayers are answered" (261). There are traditional sacred Places to pray: "Every morning, thousands of Pueblo people in New Mexico offer their prayers to Sandia Mountain" (Taliman 2002, 42). Destruction of these Places "would be very detrimental because our prayers would not travel the road to God" (Stanley quoted in Brandt 1996, 56). For Slim Biakeddy (Navajo), there is identity between prayers and the Earth: "Our prayers are the land" (quoted in Parlow 1988, 159).

Precede(d):

Nature preceded human activity: "In Wintu thought nature preceded and continued to precede human action" (Vecsey 1980, 13).

Precious:

The Land is highly esteemed. LaDuke recounted the naming of Lands that were returned to the Nez Perce: "At the ceremony returning the land, Horace Axtell rises to pray for the land and pronounces the new name *Hetewisniix Wetes*, or 'Precious Land'" (2005, 224-225). Silko remarked on the survival value of Land, when she said that in the high desert, "all life is precious because humans can't survive without them" (1996, 69).

Predict, Prediction:

There are sacred Places where visions of the future are sought: "[T]hey may also be judgement and prediction sites" (Mohs 1994, 197). Forbes-Boyte declared that Bear Butte was a prediction Site:

Bear Butte is also special because the spirits there can predict the future. One fear of the Lakota is that if people cannot undertake visions quests at Bear Butte, they will no longer have future events revealed to them. (1997, 110)

Prefer:

John Glass (Hunkpapa) stated his people's desire simply: "We prefer the land" (L. Miller 1995, 241).

Presence:

Spiritual presences may make themselves known in particular Places: "Scattered in many different locations throughout the Sioux lands were certain other places where . . . they had experienced a spiritual presence" (Deloria 1993b, 69); and "There are a number of sites within the San Juan Paiutes' traditional territory that are made sacred . . . by the presence of supernatural beings that dwell in these places" (Franklin and Bunte 1994, 250).

Preserve:

Mishikinakwa/Little Turtle (Miami) related that "the [Creator] . . . charged [his forefathers] not to sell or part with his lands, but to preserve them for posterity" (quoted in L. Miller 1995, 185). Momaday urged, "We must preserve our sacred places in order to know our place in time, our reach to eternity" (1997, 117).

Profound:

Sarris remarked on the profound nature of what marks a Place as sacred: But let's remember why we mark a place as sacred to begin with. Isn't it because we want to remember something profound, something significant with regard to an understanding of our world? (2003, ¶ 6)

Promise:

A Wyandot delegation recounted a promise made to the Creator: "[O]ur old chiefs, who are now dead and gone, made a great promise . . . that they never would move from the land" (quoted in L. Miller 1995, 188).

Proof of Past:

Sacred Sites are evidence of the past:

They are something that is proof of our past. But it seems that something that is proof of our past is not as sacred as things that are sacred to Europeans. (E. P. quoted in Mohs 1985, 184)

Proof of Ties:

The Hopi elders of Shongopovi affirmed the proof of ties that Hopis have with the Land: "[E]ach in the authority of his rightful obligation brings to our ceremonies proof of our ties to this land" (quoted in L. Miller 1995, 266).

Proper Place:

All that was in the World in its beginnings was properly in Place: "[M]any medicine men spoke of . . . the beginning of a world age as a time when everything was in its proper place" (Deloria 1993b, 69).

Protect, Protected, Protection, Protective, Protector:

Native people were protected by the Earth: "Pueblo and Apache people relied upon the terrain, the very earth herself, to give them protection and aid" (Silko 1996, 34). All of life is protected by spirit people remaining on Earth: "And [the spirit people] remained here on earth primarily for the . . . protection of not only humans but for all life that they've created" (Peters 2005, 1). Particular sacred Lands and Places may be protective of the people. Burton Pretty on Top, Sr. (Crow) said, "Once we entered into those canyons, the enemy would retreat and leave because they knew this Mountain was our sacred protector" (Rudner 2001g, 61-62). Paul Ortega (Mescalero Apache) stated, "[The old people] always said we were safe and protected within these four mountains" (Ball 2000, 277). Some Places that were created by humans are specifically protective, for instance, Hoskinson referred to Ground figure circles, which were related as playing "a protective role against power of wind, thunder and lightning" (1992, 149).

The Earth claims and needs protection as well, even Places that are damaged: "Those who claim to love and protect the Mother Earth have to love all of her, even the places that are no longer pristine" (Silko 1996, 95); and "the mountain is a living being which must be protected at all costs" (Brandt 1996, 52).

Provider, Provide(s), Provided:

The Earth is considered the provider of life: "The earth physically and symbolically provided and continues to provide the essence of life" (Fixico 1996, 36); and "When we needed the land, she provided for us" (Kassi 1996, 76). *Attakullakulla* (Cherokee) attributed provision of the things of the Earth to the Great Being above: "The Great Being above is very good, and provides for everybody. It is He that made fire, bread, and the rivers to run" (quoted in L. Miller 1995, 133).

Prowess:

Places were visited in order to acquire prowess in spiritual matters: "These springs are instrumental in the acquisition of spiritual prowess and other favours" (Theodoratus and LaPena 1994, 24).

Purifying:

Purification rituals were performed in Places, particularly bodies of Water. Taliman referred to "taking purifying dips in the ice-cold creek" (2002, 40).

Put:

The Land was put here, and Native people were put in particular Locations by the Creator, God, or Great Spirit: "It was put here for us by the Great Spirit" (Crowfoot [Blackfoot] quoted in L. Miller 1995, 234); "The Creator put all peoples on this earth, each with a unique culture and language, to occupy a specific territory" (Good Striker 1996, 146); and "They were put in locations . . . by the Creator to live and worship there . . . the Creator placed them, and there they were to stay" (Smith 2003, 117).

The grandfathers and grandmothers have also put things here in these Lands and Places: "Other things that make a place sacred are what our grandfathers and their grandfathers before us have put there" (Little John quoted in Gulliford 2000, 67).

Quiet, Quietness:

Certain Lands and Places are known for the quiet experienced there: "Some Lakota have emphasized the quietness of the site" (Forbes-Boyte 1997, 110). The quiet is also experienced internally. Momaday quoted himself, "There are things in nature that engender an awful quiet in the heart of man; Devils Tower is one of them" (1988, 81).

Rain:

The forces of Nature are related to: "[The brave] went out to be alone with Rain. That is true love of nature" (Standing Bear 1978, 42). Sacred Lands and Places may also create the weather: "The mountains . . . create the rain clouds" (Brandt 1996, 52).

Ranges of Plants and Animals:

The ranges of plants and animals are considered to be sacred. Regarding the Arctic National Wildlife Refuge, Kassi declared, "It's a birthplace for numerous animal species . . . The area is very, very sacred" (1996, 81).

For instance, "Paiutes consider eagle eyries . . . to be sacred sites of great importance to the community's well-being" (Franklin and Bunte, 250). Forbes-Boyte mentioned that Bear Butte is

specifically important as a residing place for eagles . . .

Special plants are also found at Bear Butte . . . the plants found at Bear Butte encompass some of the power affiliated with the site. (1997, 97)

Mahpiua Luta was recorded as saying:

We told them that the supernatural power, Taku Wakan, had given the Lakota, the buffalo for food and clothing. We told them that where the buffalo ranged, that was our country. (Goodman 1992a, 1)

Real World:

For some, the real World is the spiritual dimension, and the physical World is a reflection or shadow of the spiritual. The real World may be found in sacred Places:

People in the material world come in contact with the real world mainly under two kinds of conditions: by visiting places where the two dimensions intersect, or by undergoing a transformation. (Carmichael 1994, 91)

Realms:

There are many realms described in the World. J. Miller indicated, that for the Kwakiutl:

[T]he universe had four realms: the sky of immortals, the earth of mortals, the underworld of ghosts, and the undersea of wealthy immortals, which included the land of the salmon people on its rim . . . the heavens were the home of the sun, moon, stars, Thunderbird, and ancestors who came to earth to found many of the tribal houses. (1992, 195)

Rebirth:

The time of rebirth for living creatures is to be respected. Elaine Quiver (Lakota) said, "The Sioux ask respect for the rebirth of the birds and sacred plants . . . and through them, the sacred land on which they live" (Rudner 2001b, 25).

Recalling:

Access to powerful memory is evoked by certain Lands and Places: "[T]he spring also functions on a spiritual level, recalling the original Emergence Place" (Silko 1996, 36).

Reciprocity:

Reciprocity between the World and the Native peoples in the World, as a give and take, is widely recognized: "The general American Indian notion of reciprocity is fundamental to the human participation in world-balancing and harmony" (Tinker 1996, 160).

Reemerged:

There are stories that certain peoples took refuge in the Earth to emerge again at another time: "[The Lakota] were forced to move underground and to live in caves under the surface of the earth . . . at some point, they reemerged at Wind Cave" (Forbes-Boyte 1997, 111).

Reference Point:

Fixico affirmed that "[p]lace becomes a reference point that is needed in life so that we know where we come from and who our relatives are" (2003, 25). Little Coyote said, "[Bear Butte] is a reference point for our existence as a people in this land" (quoted in Parlow 1983, 76).

Reflect, Reflection:

According to Deloria, the Land offers opportunities for engagement and reflection in ways that contribute to our well-being and that allow us to recreate ourselves as fully human (1998a, 250-260). He stated, "We are able to reflect upon what we know, and in reflection we see a different arrangement, perhaps a different interpretation, of what life can mean" (251).

Regard:

Regard for the World is an aspect of respect. Theodoratus and LaPená observed the "intense regard for their physical environment" showed by many Wintu (1994, 30).

Relate, Related:

Sacred Lands and Places engage us, relate us. Wintu poet *Tauhindali* wrote (23):

I am related
in a universe

bigger than
my mind.

Relating is essential to the well being of Native peoples. An unidentified Navajo said, "We have to relate our lives to the stars and the sun, the animals, and to all of nature or else we will go crazy, or get sick" (Toelken 1979, 96). Silko confirmed:

I was never afraid or lonely . . . because I carried with me the feeling I'd acquired . . . that the land around me was teeming with creatures that were related to human beings and to me. (1996, 42)

Relationship(s):

Relationship is a spatial phenomenon: "Space [d]etermines the [n]ature of [r]elationships" (Deloria 1993b, 69). Deloria also affirmed, "Sacredness . . . depend[s] upon . . . existing and possible future sets of relationships" (1998d, Sacred Objects, ¶ 4) and that the Earth "manifests its relationship to all forms of life" (1998d, Rituals and Sacred Places, ¶ 1). It is a long-term relationship. Cajete said that "in dealing with the landscape we must think in terms of a ten-thousand, twenty-thousand, or thirty-thousand-year relationship" (quoted in Hill 1994, 3). It is a close and multifaceted relationship: "Our relationship to the environment and to each other is that complex and that intimate" (Kassi 1996, 73).

The relationship is itself sacred: "Such a system of relationships involving mutual respect among flora, fauna, and physical creations of the earth has been regarded as sacred by many Native American groups" (Fixico 1996, 37).

Particular relationships are also affirmed in and by Places: "The Sto:lo point out many spiritual places which they say affirm the special relationship between them and the salmon" (Mohs 1994, 191).

Relatives:

The Universe is comprised of our relatives. Allen discussed *relatives* on a Universal basis:

I am speaking of all our relatives, the four-leggeds, the wingeds, the crawlers; of the plants and seasons, the winds, Thunders, and rains, the rivers, lakes, and streams, the pebbles, rocks, and mountains, the spirits, the holy people, and the Gods and Goddesses—of all the intelligences, all the beings. I am speaking even of the tiniest, those no one can see; and of the vastest, the planets and stars. (1996, 366)

Goldtooth defined them more closely and locally: "My relatives are all buried here . . . They are our strength" (quoted in Parlow 1988, 61).

Religion:

Earth, Nature, and Land *are* the religion: "But to Yellow Kidney and others like him, the land is the religion, and vice versa" (Baum 1992, 34); "Our religion is the Land" (Biakeddy quoted in Parlow 1988, 159); and "Nature: That's our religion, our way of life" (L. Shenandoah, in Vecsey 1980, 2). Andrew Hermequaftewa (Hopi) testified to this: "The Hopi land is . . . the Hopi religion. The Hopi religion is bound up in the Hopi land" (quoted in Tyler 1986, 180). Richard Two Dogs (Lakota) indicated that religion is drawn from sacred Places: "We can't practice without the sacred land or the sacred places because this is where we draw our religion from. It's the universe" (quoted in Parlow 1983, 3).

Rely, Reliant:

The Land is to be relied upon: "As indigenous people we really rely on the land" (Kassi 1996, 80). The Land also relies upon the people. Simon Ortiz related, in "We have Been Told Many Things but We Know This to Be True" (1992, 325):

The people and the land are reliant
upon each other.

Remain(s), Remained:

The World may remain the same: "The hills in the background remained the same, and even as a child I was thrilled with that notion" (Silko 1996, 15). And it may remain and endure: "[T]he earth remains" (125).

Renew(s), Renewal:

The renewal of life is constant in Nature. Dorman described the personal renewal that takes place at Snoqualmie Falls: "The cycle of water renews you, for it is the cycle of life" (Little 2001b, 87). Charlotte Black Elk commented that there was a "constant renewal of relationship, by traveling home, to that special place" (quoted in Goodman 1992a, 52).

Spiritual renewal takes Place, and ceremonies for spiritual renewal are performed in sacred Lands and Places: "The Bighorn Medicine Wheel and Medicine Mountain has always been a very sacred area . . . a place to renew the spirit" (Price 1994, 263). Price also referred to the spirit life renewal that took Place annually in Native religion:

Each spring a whole renewal process started again, and each place had a ceremony dedicated to the renewal of the spirit life that was part of an area, be it sky, earth, water, animal or plant. (261)

World renewal is an important part of ceremonial life in sacred Places: Mann stated, "We have spiritual responsibilities to renew the Earth" (quoted in Taliman 2002, 40). This was vitally connected to sacred Places. Peters acknowledged, "[A]ll of those places [in the high country] are for those medicine people that are connected to world renewal ceremonies or those . . . that understand and use that area for spiritual purposes" (2005, 4). He also confirmed the reality of renewal:

[T]he history of world renewal, the history of ceremonial life in general is very connected to sacred places . . . [in] the literature . . . you see world renewal ceremonies as a symbol, . . . it's not . . .

As Native people understand it, we *are* making the world new, we are fixing the earth, we are healing the earth. (3)

Repository:

There are sacred Sites where sacred objects are left: "[S]ome are also repository sites for cedar 'life-poles' and the ceremonial regalia of new dancers" (Mohs 1994, 197).

Represents Things Lost:

A sacred Place may signify that which is now past and gone: "[Cave Rock] represents all the things lost" (USDA 1998).

Required Occupancy:

Native religions may impose a responsibility to stay upon sacred Grounds: "[The Navajo] resistance is based on their complex religion, which requires their occupancy on their sacred ground" (Parlow 1988, 2).

Resemble:

Sites may be recognized as the likeness of something else that is sacred: "Numerous places that are considered sacred are mentioned in the literature, particularly in the mythology, and are said to resemble a spirit, a heart or a salmon" (Theodoratus and LaPena 1994, 25).

Reserved:

Deloria observed that certain sacred Locations were reserved for other species:

Religious traditions of many Indian tribes identify locations which are reserved for birds, animals, and plants. Humans can use these locations only at designated times. These traditions are to ensure that other species have the right to enjoy a full life cycle prior to being used by humans for particular purposes. (1998b, TYPE G: Plant-Animal Relationship Locations, ¶ 1)

Resource Areas:

Lands and Places provide materials that the people need: "Most common are quarry sites for Indian paint, and there are also crystal quarries. In addition, there are several areas that are important for the collection of medicinal plants" (Mohs 1994, 198).

Respect, Respected:

Respect is a primary element of the sacred, for that which is sacred is to be respected. Jeanne Rollins (Swinomish) insisted, "Whatever one holds sacred is to be respected" (quoted in Weaver 1996a, 8). There is a responsibility to respect, as directed by Fassett, to "walk about on the earth in a manner that expresses great respect" (1996, 183). Kassi indicated this can be sourced by the awareness of relationship: "If . . . we have a sense that we are all closely related . . . we have to have a greater respect for the other creatures with whom we share the planet" (1996, 74). In particular, Stanley also noted this regarding Mt. Graham: "The Apache relationship with the mountain includes showing respect to the natural things found on the mountain" (quoted in Brandt 1996, 56). Silko observed an aspect of this, "the caution and attention that constitute respect" (1996, 40).

Responsibility, Responsibilities:

Tinker stated,

Each nation . . . has an enduring responsibility for that territory, just as the earth, especially the earth in that particular place has a filial responsibility toward the people who live there. (1996, 163)

This reciprocal responsibility is formally observed through ceremonies, offerings, and sacrifices. Spiritual practices include prayers, songs, and dances for the Land. An example is offered by Cousins:

[M]any of the Blackfeet medicine bundles in use today originated on vision quests in the Sweet Grass Hills. When people conduct the ritual of

opening the bundles, they show thanks for the gifts from the Hills. (1997, The Cycle of Reciprocity, ¶ 7)

Deloria outlined that

[o]bligations demanded by the lands upon which people lived were part of their understanding of the world; indeed, their view of life was grounded in the knowledge of these responsibilities. (1985, 18)

Failure to observe responsibilities may result in harm: "But if we don't look after [these Places], our people will continue to get harmed" (T. G. quoted in Mohs 1994, 185).

About historical event Locations, Deloria also indicated that "Native Americans receive continuing messages from the spirits and often from the recently departed . . . Often the message concerns unfulfilled responsibilities which people have for the departed" in those Places (1998b, TYPE K: Recent Historical Event Locations, ¶ 1).

Return:

Native peoples can return to sacred Lands and Places "to renew the original revelation and sacred instructions" (Deloria 1998b, TYPE D: Historical Migration Destiny Locations, ¶ 3). Momaday emphasized that there "is good . . . in actual, physical return" (1988, 28).

Revelation(s):

Spiritual knowledge and visionary experiences can be transmitted from the spiritual World in sacred Lands and Places. Deloria wrote, "Each holy site contains its own revelation" (1993a, 277). Revelation "tell[s] us things we cannot possibly know in any other way" (1998a, 251-252). Revelation occurs in numerous sacred Lands and Places: "Scattered in many different locations throughout the Sioux lands were certain other places where revelations had been given to the people or they had experienced a spiritual presence" (1993b, 69). Sites such as these are respected for the revelations they have furnished: "The Apache relationship to the mountain includes showing respect to . . . the things we have discovered in revelations" (Stanley quoted in Brandt 1996, 56).

Reveled:

Contact with the sacred in Lands and Places brings pleasure: "[T]he Indian reveled in being close to the Big Holy" (Standing Bear 1978, 195).

Reverence:

Gorman pointed out the reverence due the Creation:

The various forms of creation have some of this spirit within them . . . As every form has some of the intelligent spirit of the Creator, we cannot but reverence all parts of the creation. (quoted in Weaver 1996a, 11)

This was repeated by Fools Crow, who "believed that our reverence should be for the whole of creation" (quoted in Mails 1991, 67). Rollins noted this as well: "It is our responsibility . . . to have respect and reverence for all of creation" (quoted in Weaver 1996a, 8).

Rewarded:

The rewards that come from Lands and Places are plentiful: "We were rewarded in full and in plenty for our love of nature" (Standing Bear 1978, 50).

Riches:

Kangi Wiyaka declared the riches of the Lands: "[Y]ou have never proposed to buy a country that was equal to [the Black Hills] in riches" (quoted in D. Brown 1972, 263).

Right Place:

Arapooish spoke of the appropriateness of Lands for the Indians:

The Crow Country is . . . exactly in the right place; while you are in it you fare well; whenever you are out of it, whichever way you travel, you fare worse. (quoted in L. Miller 1995, 231)

Right(s):

Rights to Lands are inherent and should be asserted and protected.

Tecumseh proclaimed, "The only way to stop this evil is for all [of us] to unite in claiming a common and equal right in the land, as it was at first and should be now" (quoted in L. Miller 1995, 189). Recently, the intersections of rights to and responsibilities towards the Lands were noted in "The Bemidji Statement on Seventh Generation Guardianship":

We have the sacred right and obligation to protect the common wealth of our lands and the common health of the people and all our relations for this generations and seven generations to come. (Indigenous Environmental Network 2006, penultimate paragraph)

The World has rights as well. Lyons had previously noted, "There is a hue and cry for human rights . . . What of the rights of the natural world?" (1989, 273).

Ritual:

There are substantial connections between Lands and Places and ritual.

This was discussed at length in the dissertation from which this typology is drawn, and the connections were noted (Makes Marks 2007).

Road:

Deloria made the point that the World has an inherent morality and offers a proper way in life:

The real interest of the old Indians was not to discover the abstract structure of physical reality but rather to find the proper road along which, for the duration of a person's life, individuals were supposed to walk. This colorful image of the road suggests that the universe is a moral universe . . . there is content to every action, behavior, and belief. (1993b, 65)

Rock Shapes:

The formation of rocks contributes to the sacredness of Places: "Other things that make a place sacred are . . . how the Great Spirit has shaped the rocks" (Little John quoted in Gulliford 2000, 67).

Role:

Every entity has a part or role to play in the World. Fixico stated, "[A]ll of us have a role and a set of responsibilities as part of our place in the world. The role of each creation needs to be fulfilled" (1996, 40).

Rooted, Roots:

Native Americans are rooted in their Lands and Places, as a tree is rooted. Tinker referred to "the extent to which Indian spirituality and Indian existence are deeply rooted in attachment to the land and to specific territories in particular"

(1996, 163). Fassett commented, "Our roots are deep in the lands where we live" (1996, 183). Mohs concluded that the river is "a living force to which the Sto:lo remain deeply rooted" (1994, 188). I. M. Clinton referred to the rootedness in Place of the Navajo child: "The child becomes rooted in the Earth, and when it is born the roots are like a little string" (quoted in Parlow 1988, 57).

Route:

Routes are sacred to tribes and families. These may be the paths walked over the Lands or the ways a soul takes in its migration after death. J. Miller wrote about a soul route, via a mountain top:

Ever since, the route between earth and sky via such a peak has been followed by the souls of members of the same family as each is born and dies. (1992, 196)

Rule(s):

The Universe is the rule for Native people: "Our rule is the land, the water, the universe" (Biakeddy quoted in Parlow 1988, 159).

At the same time, all things in the Universe have rules that must be respected:

[E]verything has rules, each tree, each Indian doctor, each stone has rules. . . . It has a life and rules that govern it. It has things that it can teach you, and you mess with it, violate its rules, you're in trouble. (Sarris 2005, 8)

Sacrament:

There are sacred Places set aside for sacramental gathering. Brady noted that there were Places "for acquisition of the holy sacrament peyote" (2003, 6).

Sacred Animals:

Animals are gifted from sacred Places. Brandt pointed out that "[t]he mountains . . . provide . . . sacred animals" (1996, 52).

Sacred to All Life:

Sacred Lands are sacred to all:

These sacred lands are, in fact, sacred to all life. They're sacred to a bear, they're sacred to a deer, they're sacred to a fir, a spruce, they're sacred to all that lives on earth. And if you will, they're even sacred to white people. (Peters quoted in NASLF 2002, 36)

Sacrifice:

Sacrifice means to make holy. Some Places are deemed to be made more holy by sacrifice: "Wounded Knee is sacred ground, for it was purchased with blood. It is the site of a terrible human sacrifice" (Momaday 1997, 106). Deloria asserted the necessity of sacrifice: as "the only way humans can match the contribution of other forms of life" (1998a, 259).

Safe:

The Black Hills were articulated as a safe, like a bank vault: "Our Great Father has a big safe, and so have we. The hill is our safe" (*Mato Gleska/Spotted Bear* quoted in D. Brown 1972, 262); and

You white people, you have all come in our reservation and helped yourselves to our property, and you are not satisfied, you went beyond to take the whole of our safe. (Dead Eyes quoted in D. Brown 1972, 262)

Safety:

Safety is a facet of sacred Lands and Places: "They [the old people] always said we were safe and protected within these four mountains" (Ortega quoted in Ball 2000, 277).

Sanctified, Sanctify:

The Earth is already sacred. However, Deloria discussed activity to create "sanctified ground" which "ensures that the ground becomes more powerful" (1998b, TYPE M: Sanctified Ground, ¶ 2). The activity may result from prayers to the gods: "It is then requested of the gods to sanctify mankind and this ground, for this place will be made a sacred place where man will join himself with them" (Amiotte 1989c, 249).

Sanctuary:

A sacred Place may be a sanctuary, in the sense of a very holy Place. A Washoe referred to Cave Rock as a "[s]pecial ceremony place, a sanctuary" (USDA 1998). Lands and Places may also be sanctuaries in the sense of protected Areas for birds and animals: "The Black Hills, for example, were sacred . . . because they were set aside by the higher powers as a sanctuary for the birds and animals" (Deloria 1993b, 69); and "[H]uman beings were not supposed to dominate the Hills or make their presence an inhibiting factor in the animals' use of the area" (1998a, 258). A sanctuary may also be a respected Space: "[L]ands that had a powerful spirit frequently carried with them a form of sanctuary, so that people could come and go without having to deal with secular considerations" (259-260).

Scriptures:

Visible on Earth and in the Sky were the sacred stories: "The constellations were the visible 'scriptures' of the People at night; and the related land forms mirrored those stellar scriptures during the day" (Goodman 1992a, 9); and "We don't need books to practice our religion—our scriptures are the earth—Mother Earth" (I. M. Clinton quoted in Parlow 1988, 160).

Secret:

Sacred Sites are often secret, like much of traditional practice, protected for numerous reasons, among them, privacy: "Undisturbed sacred sites are essential to Native American practices and revealing their locations jeopardizes their private nature" (Hirschfelder and Molin 1991, x). Some information about Sites is protected even within the tribe: "Some of the reasons Mt. Graham is sacred are known only to the San Carlos spiritual leaders" (Brandt 1996, 54).

Sacred Lands that are not secret are often those involved in disputes and litigation. They were made public at some point in the process of their defense, but this is still problematic: "The issue . . . is most difficult because many aren't supposed to talk about the area" (Wallace quoted in USDA 1998).

Security:

Native people obtained security through their connections to the Earth: "[T]his bond between the [the people and the Earth] has provided security" (Fixico 1996, 37).

Sentiment:

Standing Bear wrote that Native people had special feelings for sacred Lands and Places: "If the Lakotas had been relinquishing any part of their territory voluntarily, the Black Hills would have been the last from the standpoint of traditional sentiment" (1978, 44); and "[T]he Lakota . . . had a special sentiment for springs and the purity of spring water" (51).

Sentinels:

Sacred mountains protected the Lands of many tribes: "These ranges were the sentinels for our lands, where people went for spiritual reasons throughout the year" (Stiffarm quoted in Rudner 2001f, 103).

Set Aside:

Sacred Lands have been set aside for the lifeways of the other-than-human World: "Traditional people . . . set aside certain specific locations where they would refuse to go in order to let other forms of life conduct their own ceremonial life" (Deloria 1998a, 259).

Shadow:

Shadows play a role in sacred Places. As examples, among other shadow markers in Chaco Canyon, the Sun Daggers on Fajada Butte verify the solstices and the equinoxes (Williamson 1987, 103 et seq.).

Shadows can be considered sacred themselves: "*Simloki*'s [the mountain's] shadow carries much significance and is itself considered a spirit-being" (Broughton and Buckskin 1992, 187).

Shelter:

Lands and Places provide physical shelter: "There were wood and game in abundance and shelter from the storms of the plains [in the Black Hills]" (Standing Bear 1978, 43).

Shields:

Sacred Places are protective for the Earth: "Sacred places . . . stand for the earth immediately and forever, they are its . . . shields" (Momaday 1997, 114).

Short Circuit:

Land can enhance apprehension of underlying realities: "Land has the ability to short-circuit logical processes; it enables us to apprehend underlying unities we did not suspect" (Deloria 1998a, 251).

Shrine:

Shrines exist as sacred Places, often erected by Native people. Masayesva stated that, for the Hopi,

There are many places on our reservation that are religious shrines, set up to offer our prayers to the Creator through certain beings like the sun, the eagle, the bear, the snake. (quoted in NASLF 2002, 39)

Williamson indicated that, at Hopi,

[I]n addition to the sun shrines that exist near the pueblos, it is customary to erect shrines at the spot on the horizon at which the sun seems to rise or set at specific times. (1987, 110)

Significant:

Lands and Places are significant: "[T]here are certain significant locales used in rituals which bring one closer to the spiritual world" (Forbes-Boyte 1997, 96). Sarris posed a question about significance:

But let's remember why we mark a place as sacred to begin with. Isn't it because we want to remember something profound, something significant with regard to an understanding of our world? (2003, ¶ 6)

Silence:

Silence is a facet of sacred Lands and Places: "[T]here was a profound silence . . . The silence was such that it must be observed" (Momaday 1988, 29). Silence is profound at particular times: "Each soul must meet the morning sun, the new sweet earth and the Great Silence alone!" (*Ohiyesa*/Charles A. Eastman [Santee Sioux] quoted in Hill 1996, 6).

Sisters:

Living things in the World are known as sisters: "T]his system of cooperation extends to all living things . . . which Laguna Pueblo elders refer to as sisters and brothers, because none can survive unless all survive" (Silko 1996, 130).

Skills:

The Wintu made visits to sacred caves to gain and enhance skills in gambling, hunting, and basketmaking: "Caves are used for gaining skills" (Theodoratus and LaPená 1994, 24).

Social Existence:

Native American social existence depends on sacred Places:

We will not be able successfully to teach our people that this is a sacred place [and] the basis of our existence as a society will become a mere fairy tale to [them]. (Hopi chairman, in Michaelsen 1986, 249)

Social Order:

Social order depends on the recognition of the sacredness of Lands. Deloria argued that the recognition of sacredness of Lands placed us in "a realistic context in which the individual and the group can cultivate and enhance the experience of the sacred" (1993c, 37), out of which proper behavior arises.

Soil:

We have identity with the Earth under our feet: "We are of the soil and the soil is of us" (Standing Bear 1978, 45).

Songs:

Sacred Lands and Places may give songs to the people who seek them there. Little cited Arlecho Creek: "Generations of Lummi have come here for . . . the songs that only the ancient forest can teach" (2001d, 18). Songs can have power, and people often "aggressively" seek that power in sacred Places (Peters 2005, 4). Once obtained, they can bring "back special songs to sing for the rest of their lives . . . their connection to specific animals of the forest" (Taliman 2002, 40). Sarris related that his grandfather Tom Smith "charmed women with songs gathered like abalone from special rocks under the waters of Bodega Bay" (2003).

Sacred Lands and Places are commemorated in the songs: "Mt. Graham is mentioned in the 32 sacred songs passed on through oral tradition" (Brandt 1996,

52). The songs are also held within Lands and Places. Mae Tso (Navajo) declared, "All of our sacred songs and prayers are here within our four sacred mountains" (quoted in Parlow 1988, 120).

Soothing:

The Earth had a soothing quality: "[T]he soil was soothing" (Standing Bear quoted in Momaday 1997, 115).

Sorrow:

Sorrow comes from sacred Lands and Places: "The river has been . . . a source of . . . much sorrow" (Mohs 1994, 188).

Source:

Sacred Lands and Places are sources of materials used, "natural resources required in traditional ceremonies" (Carmichael 1994, 89). They are also source of beneficial provision: "The rock is a living source" (Unidentified Washoe, USDA 1998).

Spatial Arrangements:

Per Vine Deloria, the relationships between entities "were established in a particular geometric pattern and manifested themselves in spatial arrangements." He concluded that Space determines the nature of relationships (1993b, 69).

Special:

Native people reiterate that Places are special (e.g., E. P. and T. G. quoted in Mohs 1994, 185). According to Charlotte Black Elk, the Black Hills were particularly special: "[T]his place is special and stands first among all places of Maka [Earth]" (quoted in Goodman 1992a, 52). A Site may "play a special role in . . . history and religion" and continue to do so (Forbes-Boyte 1997, 92).

Speech:

There are sacred Places which represent speech. The names on the Lands of the Cibecue Apache are the speech of the ancestors: "[W]henever one uses a place-name, even unthinkingly, one is quoting ancestral speech—and that is not only good but something to take seriously" (Henry quoted in Basso 1996, 30). The Lakota constellations "represent sacred utterances—holy speech" which correspond to Places on the Earth (Goodman 1992b, 215).

Spider's Web:

Silko remarked on the linkages between "[h]uman identity, imagination and storytelling" as being "inextricably linked to the land, to Mother Earth, just as the strands of the spider's web radiate from the center of the web" (1996, 21).

Spirit Being:

Spirit beings exist, and they may be sacred Lands and Places, or they may be considered in or a part of sacred Lands and Places. They may take many forms, including mountains, shadows, clouds, smoke, and rain. Broughton and Buckskin referred to the mountain's shadow as a spirit being: "Simloki's shadow carries much significance and is itself considered a spirit-being" (1992, 187).

Spirit Dreams:

Spirit dreams are sought in sacred Places: "Generations of Lummi have come here for . . . spirit dreams" (Little 2001d, 18).

Spirit People:

Peters related stories about the spirit people, who are also sacred Places:

And the spirit people prepared the place, established laws and customs and traditions for human beings, and some of those spirit people took the form of significant geographical features, rocks and mountains and different places . . . and up and down the coast, up and down the Klamath River, there are spirit people that are still there. And we have a relationship to those spirit people, and those spirit people are sacred places. (2005, 1-2)

Spirit(s), Spiritual:

Deloria said: "The spiritual landscape of the western United States is covered with locations at which spirits were once and perhaps still are apprehended" (1998b, TYPE J: Spirit Sites, ¶ 1). Sacred Lands and Places are spirits: "All living things are spiritual beings" (Fassett 1996, 183). Lands and Places may also be inhabited by other, specific spirits, whose presences may alter the energy or power of Sites. Little John stated, "There are spirits that dwell in certain places that may be beneficial . . . and even helpful" (quoted in Gulliford 2000, 67). Reeves indicated, "Thunder resides up in the high mountains, and it was here in his lodge that the pipe was given to the people" (1994, 279). Mohs discussed these Sites:

These sites or localities are believed to be spirited or inhabited by supernatural forces, usually related to particular spirits and/or beings, such as ghosts, water-babies, Thunderbird, sasquatch, serpent, etc. (1994, 195)

Theodoratus and LaPena described these:

Localities of unusual configuration, such as distinctive rock outcrops (often in human or animal shapes), caves, knolls, whirlpools in a river, and seepage holes, often house spirits—especially those of coyote, deer and sucker. The spirit often makes its presence known through an audible buzzing. (1994, 23)

Jennifer Garza reported, "The Pit River tribes and others believe that Hewesis' [Creator's] spirit remains in the lake and that the water has the power to heal" (2003).

Places are used for spiritual purposes:

[A]ll of those places are for those medicine people that are connected to world renewal ceremonies or those high spiritual folks . . . that understand and use that area for spiritual purposes. (Peters 2005, 4)

Spirits of the Departed, Dead, Long Passed:

The spirits of the departed manifest in the Landscape. They may remain after death, or they may be called back:

It is remarkable to sense the presence of those long passed at the locations where their adventures took place. Spirits range without boundaries of any sort, and spirits may be called back in any number of ways. (Hopi Elders quoted in Silko 1996, 42)

They may return because of responsibility owed by the living or to deliver continued messages (Deloria 1998b, TYPE K: Recent Historical Event Locations, ¶ 1). A. C., a Sto:lo informant, reported: "[O]ur Elders are not long dead and gone. Their spirits are still here protecting us" (quoted in Mohs 1994, 190). The spirits also journey through this World on the way to the afterlife. Maria Solares

Qilikutayiwí (Chumash) related, "The soul goes first to Point Conception . . . There the spirit of the dead bathes itself" (quoted in Little 2001a, 65).

Spirits of the Living:

Theodoratus and LaPena indicated that the spirits of the living could be found in Places: "Spirits of the living and the dead could also be manifest in the environment" (1994, 29).

Sprang from:

Standing Bear stated that Indians came from the Earth: "[T]he first man sprang from the soil in the midst of these great plains" (1978, 44).

Spring(s):

Springs are particularly sacred Places; they are sources of power, healing, and guidance. Carmichael indicated that, among the Apache, "They provide contact with the spiritual dimension inasmuch as the water has just emerged from within the earth" (1994, 93). Standing Bear stated, for the Lakota, "Springs were brought up by a living force or spirit" (1978, 51). Forbes-Boyte related, "A sacred spring, located near the summit of the Butte, brings water to the surface from inside the mountain. This water is considered holy water" (1997, 97). For the Wintu, as Theodoratus and LaPena explained:

The healing properties of some water are such that in some springs the water is used directly for healing physical ailments and treating open wounds, as well as in cleansing and purifying the body of poisons. At other springs, which offer spiritual energy, prayers are made to attain the guidance of the specific spirit-beings found in such places. (1994, 24)

Stalking:

Cibecue Apaches expressed that Land stalks people, follows them as a moral force. Peaches reported, "The land is always stalking people. The land makes people live right" (quoted in Basso 1996, 38). Thompson told Basso:

Even if we go far away from here to some big city, places around here keep stalking us. If you live wrong, you will hear the names and see the places in your mind. They keep on stalking you, even if you go across oceans. (59)

Star(s):

Sacred Lands and Places are influenced by stars and constellations of stars. Fred Pine (Anishinaabe) told Conway, "Everything on this earth is influenced by a star . . . Everything has its own star" (1992, 246). Ronald Goodman reported, "Indeed the very shape of the earth was perceived as resembling the constellations" (1992a, 1). Goodman also indicated that the microcosm reflected the macrocosm, and the Earth mirrored the stars. Other villages and camps were located according to the pattern of the stars. Chamberlain stated that the Skidi Pawnee "established their camps on Earth in positions that mirrored the pattern of the patron stars in the heavens above" (1992, 224).

Stayed Away:

It was respectful to stay away from sacred Lands and Places when there was no need to go there: "In fact, Native Americans would only have visited this or any sacred site at times of great tribal need, otherwise they respectfully stayed away" (Price 1994, 261).

Stories:

Native stories often delineate the Creation and transformation of the World into how we know it now. For example, "[t]ransformer legends are powerful stories about places and events held sacred in the hearts and minds of many present-day Sto:lo" (Mohs 1994, 192). Native peoples are thus connected to Place through stories: "These origin stories . . . connect us to this land" (Mann quoted in Taliman 2002, 40). Stories are intimately connected to Lands and Places:

Our stories cannot be separated from their geographical locations, from actual physical places within the land . . . And our stories are so much a part of these places that it is almost impossible for future generations to lose them—there is a story connected with every place, every object in the landscape. (Silko 1996, 58)

Stories are reinforced by the Landscape, and traditional interpretations are kept alive: "Thus, the continuity and accuracy of the oral narratives are reinforced by the landscape—and the Pueblo interpretation of that landscape is *maintained*" (Silko, 35).

Strangeness:

A facet of Earth is its strangeness. Its Places are somehow very different: "Black Elk . . . speaks of 'the beauty and strangeness of the earth'" (McLuhan 1971, 1).

Streams:

Flowing Water was sacred and important. Among the Wintu, "myths often detail the creation of streams, and numerous references to streams in the mythology reveal them as significant elements of Wintu life" (Theodoratus and LaPena 1994, 27).

Strength, Strengthening, Strong:

The Land gives strength: "We had everything we needed—the love of our family, strength from the land, nourishment from the caribou" (Kassi 1996, 74). McPherson quoted George Blueeyes (Navajo), "These mountains and the land between them are the only things that keep us strong. From them, and because of them, we prosper" (1991, 16). The Soil has the power to make people strong: "[T]he soil was . . . strengthening" (Standing Bear quoted in Momaday 1997, 115). Strength has been given by the Creator; all of Creation is endowed "with separate qualities of strength" (Fixico 1996, 40).

Strike Back:

Gary Nash stated that some Native religions hold that the Land retaliates if not respected: "[I]f one offended the land by stripping it of its cover, the spiritual power in the land . . . would strike back" (1992, 26).

String:

The Earth is tied to the Native peoples, and the ties become stronger with age:

Our rootedness to the Earth is like tying a string to yourself and the other end to your mother. The string thickens . . . by the time one becomes an Elder, the roots are deep into the Earth. (Lenora Hatathlie Hill [Navajo] quoted in Parlow 1988, 57)

Stronger:

There are sacred Places that make people stronger through ceremonial and ritual observances: "Those who use the Butte . . . to pray become stronger" (Romanus Bear Stops [Lakota] quoted in Rudner 2001b, 26).

Structure of Religious Traditions:

The World is the source of and informs Native religions: "The structure of their religious traditions is taken directly from the world around them, from their relationships with other forms of life" (Deloria 1993a, 66-67).

Sublime:

The Landscape of North America has qualities of sublimity and impels worship. It is noble and awe-inspiring:

Whenever, in the course of the daily hunt the red hunter comes upon a scene that is strikingly beautiful or sublime . . . he pauses for an instant in the attitude of worship. (*Ohiyesa* quoted in McLuhan 1971, 36)

Substantiates:

Sacred Lands and Places offer hard evidence as well as support the reality of the peoples. Little Coyote affirmed: "[Bear Butte is] a symbol and a physical thing that substantiates our existence as a people" (quoted in Parlow 1983, 76).

Success, Successful:

Efforts were made to gain power and spiritual intervention in life in sacred Places. Among the Wintu, "[c]aves are used for . . . achieving success in secular endeavours" (Theodoratus and LaPena 1994, 24). What was sought was often gained and achieved: "[W]hen one does go there, he or she is generally successful in receiving spiritual help" (Forbes-Boyte 1997, 110).

Supreme Being:

Among the Cherokee, the Supreme Being and Creator is known as *Yowa*, who "undergirds and permeates all creation with his will, love, and intelligence." Among the Lakota, "Wakan-Tanka is both supreme being and the totality of forces in creation. It is everything and yet about everything" (Weaver 1996a, 10-11). For Gorman,

The Supreme Being is not named because he is unknowable. He is simply the Unknown Power. We worship him through His Creation . . . We believe that this great unknown power is everywhere in His creation. (quoted in Weaver 1996a, 11)

Sustenance:

The Earth represented the primary sustenance of life to people, supplying them with shelter, food, and clothing. Fixico claimed, "[T]he natural world supplied the economy for people and their society" (33). Among the Sto:lo, Mohs reported, "[The river's] resources have provided sustenance for longer than can be remembered. The river has been a great provider" (1994, 188). Cultural vitality and spiritual sustenance are also provided by "traditional cultural sites or places of reverence, which Native people have depended on for millennia" (Taliman 2002, 40).

Symbolism, Symbols:

In Native American religions, symbols are not abstract representations standing for something else. Allen indicated, "Symbols in American Indian

systems are not symbolic in the usual sense of the word. The words articulate reality" (1995, 29). Deloria maintained this as well:

The Native American and other tribal traditions do not use symbolism in this sense. When a religious practitioner in an American Indian ritual or ceremony states that a rock represents the earth or a familiar mountain, the designation means that the earth or the mountain is *actually* present in the ceremony, present in the same way as if the entity had personally sent a representative to the ceremony with full instructions to participate in the proceedings. (1998d, Understanding the Nature of Symbolism, ¶ 2)

Sacred Lands and Places may thus be represented fully in ceremony.

Talk:

Lands and Places have capacity for communication with Native people; they can talk. In the poem "That's the Place Indians Talk About" (1992, 321), Simon Ortiz related:

The Coso Hot Springs would talk to us.
And we would talk to it.
The People have to talk to it.

I. M. Clinton was sure that this would not be possible for Europeans: "No Whiteman can talk to the mountains or the water" (quoted in Parlow 1988, 58).

Tame:

Standing Bear refuted European understanding of the wild and wilderness: "We did not think of the great open plains, the beautiful rolling hills and winding streams with tangled growth as 'wild' . . . To us, it was tame" (quoted in Echohawk 1993, 16).

Taught:

A Location may be revered because it was a Place where important information or revelation was transmitted: "These seven rites are affiliated with Bear Butte because at this location the people were taught the rituals" (Forbes-Boyte 1997, 95).

Teacher:

In addition to being mother, the Land is also teacher, informing, healing, and supporting Native culture. As Inés Hernández-Ávila (Nez Perce/Chicana) has observed, "[T]he spiritual life of any Native culture is guided intimately by the land base as teacher as well as provider" (2000, 18). *Homli* (Walla Walla) observed, "The earth was their teacher. That is the true teacher" (quoted in L. Miller 1995, 336).

Teaching(s):

LaPena indicated that Lands and Places teach, and the teaching is personal: "*Sanchaluli*, a sacred place, is described as 'constant and patient in its teaching'" (1987, n.p.). R. Benally described the range of the sacred that is the teaching: "The land and the plants and the stars are our teachings" (quoted in Parlow 1988, 52). The reciprocal responsibility is "revering . . . the teachings of Mother Earth" (Kassi 1996, 77). The wider Universe teaches. Goodman reported, "The Lakota story, 'The Chief Who Lost His Arm,' together with the Lakota constellation called 'The Hand' . . . communicates a sacred teaching" (1992b, 215). The stories having to do with Lands and Places consistently teach as well.

Temple:

Arthur Amiotte (Oglala Teton Sioux) wrote that the World is revered as a temple of the sacred:

[O]ne is in the sacred temple . . . which is the world itself, with the actual dirt of the earth as the floor and the vast blue dome of the actual sky as the ceiling. (1989c, 254)

Terrace(s):

The visual appearances of Lands provide references and analogies for explaining the World. Tyler noted,

In Zuñi tales the Pueblo land is referred to as the "terraced plain," or as the "sacred terrace," and this design, derived from the visible mesas, is by analogy carried into the sky where there are "cloud terraces" that are often represented as altars. (1986, 180)

Terrifying:

The Landscape can bring Native people to terms with their fear; it has "the power to seize terrifying feelings . . . and translate them into . . . the concrete, where human beings may more readily confront and channel [them]" (Silko 1996, 38).

Territory:

Tinker remarked, "Each nation has some understanding that it was placed into a relationship with a particular territory by spiritual forces outside of itself" (1996, 163).

Text:

Lands offered knowledge as a text, embedded within them: "The landscape was a sacred text; knowledge derived from place, whether dreamed or learned over the millennia, sustained life" (Sarris 2004, 3).

Thank:

Sacred Sites are where thanks are given and received, for instance, "[w]hen a previous prayer has been answered, often the individual will ascend Bear Butte to thank the Great Spirit" (Forbes-Boyte 1997, 108).

Things Done:

J. P., a Sto:lo informant for Mohs, mentioned Places there were sacred: "Those are sacred. Certain things [were] done to it by the old timers . . . Things that the old timers did years ago, we're not supposed to touch it" (1994, 199).

Think, Thinker, Thoughts:

The influence of the World on thought was observed by Fixico: "One's natural surroundings aid the Indian thinker, as thoughts are based on understanding relationships within the environment called the homeland" (2003, 5). Standing Bear commented, "For [the Old Indian], to sit or lie upon the ground is to be able to think more deeply and to feel more keenly" (1978, 192). Thoughts were drawn from the Land:

His very thoughts were drawn from the land he called native, and the winds that blew over its soil, the rivers that ran though it, and the mountain peaks that drew his gaze upward all colored his consciousness with their subtle influence. (212)

Ties, Spiritual:

Connections to the Land are revered as sacred. Carrie Dann (Western Shoshone) was quoted in *Indian Country Today* on March 13, 2002: "We look at our spiritual ties to the land as the most sacred thing."

Tipi:

The tipi mirrored Sky and replicated the structure of the World in its construction: "Building a tipi . . . is nothing less than re-creating or replicating a world" (Goodman 1992a, 17).

Tradition(s):

Mohs observed the unity of the Earth and Native tradition: "To the Sto:lo, the river and its resources represent tradition itself . . . Sto:lo heritage—past, present and future—is intimately tied to the river" (1994, 188). Fixico engaged the ideas of the connections of oral traditions and the World: "The oral traditions of Indian peoples tell of the sacred importance, physically and symbolically, of the earth to the people" (1996, 37). Within story, part of oral traditions, "[p]lace plays a prominent role . . . to give it texture, so that the listeners can relate to the origin of the story" (Fixico 2003, 25).

Trail(s):

Trails are the linkages from Place to Place, and they are sacred like the Places they connect: "Our footprints mark well the trails to these sacred places" (Hopi elders of Shongopovi quoted in L. Miller 1995, 266). They are parts of the immense network of trails that webbed the Americas, like the Salt Song Trail, a "thousand-mile route created in the distant past by the Southern Paiute" (Little 2001c, 120).

Train, Trained:

Medicine people were and are trained in sacred Lands and Places (Mohs 1994, 201; Deloria 1998c, California, ¶ 8; Taliman 2002, 42). This has been done for a very long time:

From time immemorial, Indian tribal Holy Men have gone into the high places, lakes and isolated sanctuaries to pray, receive guidance from the Spirits, and train younger people in the ceremonies that constitute the spiritual life of the tribal community. (Deloria 1993c, 31)

Transform, Transformation, Transformers:

Several different types of transformation are noted that are related to sacred Lands and Places. Carmichael indicated that there were Places of transformation, where "journeys to the spirit world are undertaken" (1994, 93). These included burials, sweatlodges, and the Holy Lodge of the Girls' Puberty Ceremony. Another type of Site is "attributed to or associated with the deeds or actions of [mythic transformers]," where entities were transformed into Places (Mohs 1994, 192). Theodoratus and LaPena observed that mountains "house supernatural animal beings . . . which can transform themselves into human form" (1994, 27).

Umbilical Cord:

For the Navajo, the burial of an infant's umbilical cord connects them to the Land:

For generations, the umbilical cords of the newly born have been buried at the sheep corrals, signifying the place to which children will always return. Prayers and offerings are made to strengthen the ties of the person to the Earth. (Parlow 1988, 2)

Unborn:

Silko referred to the connections to future generations, not yet born into this World, as being present and together with the people in this Place:

Dennis Brutus has talked about the "yet unborn" as well as "those from the past," and how we are still *all* in *this* place, and language—the storytelling—is our way of passing through or being with them, of being together again. (1996, 58-59)

Understand, Understanding:

Sacred Lands and Places offer a depth of understanding to people who seek for it there. This may be received collectively: "We're talking about a few places . . . that can still preserve an identity and religious understanding of our peoples" (Peters quoted in Taliman 2002, 43). Or it may be personal: "Or if it's just wanting personal self-actualization, understanding who you are as a human being, you know, that comes to you" (Peters 2005, 4).

It is possible to obtain an understanding of divine presence in and through sacred Sites. "But now I'm beginning to understand God or the Great Spirit in Indian terms and these sites are an important part of that understanding" (S. M. quoted in Mohs 1994, 206).

Unique:

Sacred Places are unique in both substance and spirit. Deloria talked about geological uniqueness: "These [Sacred/Power] locations are generally places having unique geological formations which have been revered by Native peoples since pre-contact times and figure prominently in their traditions and stories" (1998c, California, ¶ 3). All of the elements Bear Butte possessed make it unique: "[It] is considered unique because it includes all of these elements" (Forbes-Boyte 1997, 97). As a unique Place, it is irreplaceable: "Nowhere else in the world stands another mountain like the mountain you are trying to disturb" (Stanley quoted in Brandt 1996, 56).

Unity:

All things in the World, as Momaday stated, "are alive in this profound unity" (1997, 51). Deloria articulated, about Native peoples, "They seem to maintain a consistent understanding of the unity of all experience" (1979, 151).

University:

Nature is a university that holds many teachings and much wisdom: "But the Great Spirit has provided you and me with an opportunity for study in nature's university, the forests, the rivers, the mountains, and the animals which include us" (*Tatanga Mani* quoted in McLuhan 1971, 106).

Untouched:

There still are sacred Lands and Places which remain unscarred by development or resource extraction. They have not been desecrated. There are different reasons that Places should remain untouched. For some, they await the return of the people who once were there:

These homes, kivas, storehouses, and everything else that makes a community, were left exactly as they were because it is our belief the Hopi will someday return . . . Hopis believe that ruins should remain untouched because when anything is taken it breaks down the value of holding the village in place. (Secakuku quoted in Gulliford 2000, 92)

Unusual:

Parks and Wedel described sacred Sites as unusual features:

Most sacred sites, however, were geomorphically unusual features: an eminence on an otherwise flat plane . . . an uncommon body or source of water . . . or a natural cavity. (1985, 171-172)

Use:

Native peoples use the Land and Places they inhabit: "[T]he traditional Indian understanding focuses on its use, and the duties people assume when they come to occupy it" (Deloria 1985, 17). Momaday objected to the application of *use*:

[O]bviously the Indian does use, and has always used, the land and the available resources in it. The point is that *use* does not indicate in any real way his idea of the land. *Use* is neither his word nor his idea. (1997, 40)

Valuable, Value:

The Land was historically expressed in various ways as valuable. Crowfoot (Blackfoot) asserted, "Our land is more valuable than your money" (quoted in L. Miller 1995, 234). *Wanigi Ska/White Ghost* claimed that "we have nothing left that is valuable except the hills that you ask us to give up . . . we know that we give up the last thing that is valuable" (quoted in D. Brown 1972, 263). Standing Bear reported, "To the Lakota the magnificent forests and splendid herds were incomparable in value" (1978, 44). Everything in the Universe is also expressed as being valuable: "Indians believe that everything in the universe has value and instructs us in some aspect of life" (Deloria 2000, ¶ 78).

Values:

Relating to the World is the basis of values for cultural lifeways. Fixico stated, "The relationship of the people with the natural environment is the basis of Native values" (1996, 35).

Vibrates:

The World is held within a vibratory field, and it vibrates as well: "The world is not static but inside a field that vibrates. The whole earth vibrates" (Harjo 1989, n.p.).

Villages:

The Sites of villages were and are sacred Places: "There are many elders who would extend spiritual significance to include old villages" (Mohs 1994, 199). Franklin and Bunte indicated that Paiutes "consider the sites of former dwellings and the area surrounding them to be sacred. This is demonstrated by the many rituals that typically take place in and around homes" (1994, 250). This is also demonstrated by the presence of shrines and burials:

Villages were built, and wherever a village was built shrines were built and offerings were made. When ancestral Zunis died, they were buried

near these villages with accompanying ceremonies and blessings. (Zuni leaders quoted in Gulliford 2000, 94)

Vision(s):

A sacred Place and its surrounding Area may elicit strong, lasting, and meaningful visions for seekers there. Deloria indicated the importance of these vision quest Areas: "Unless and until a young person receives a Vision, they cannot have an adult career of any significance" (1998b, TYPE F: Traditional Vision Quest Sites, ¶ 1). Often, the visions are particular to a Place: "[I]t is here [at Bear Butte] that Crazy Horse's father acquired the vision which he gave to his son and guided the Lakota people" (Forbes-Boyte 1997, 92). Over time, tribal peoples understood the nature of a particular Place by the accretion of memories of visions and the connections between them: "[A] place of great power where particularly powerful and significant visions could be obtained" (Reeves 1994, 276). This can be over a very long time: "For thousands of years, Ninaistákis has been and continues to be focus for traditional vision questing and other spiritual activities" (265).

Vital:

The Earth is vital—alive, life-sustaining, and important to the people: "Very old in the Native American worldview is the conviction that the earth is vital" (Momaday 1997, 39). The Earth is also a vital part of Indian lifeways and lives: "Always vital to us is the subject of our land" (Hopi elders of Shongopovi quoted in L. Miller 1995, 265).

Voice(s):

The Land speaks. Harjo commented on the voices of the Land: "There are distinct voices, languages that belong to particular areas. There are voices inside rocks, shallow washes, shifting skies; they are not silent" (1989, n.p.). In another sense, *Mahpiua Luta* asked, "Whose voice was first heard in this land? It was the red people" (quoted in L. Miller 1995, 237).

Want:

Big Canoe (Kalispel) affirmed his longing for the Land, "I want my country" (quoted in L. Miller 1995, 337).

Warmth:

Silko reported fond emotion elicited by Places with stories in them, as a "feeling of . . . warmth for the mesas, hills, and boulders where the incidents or action in the stories had taken place" (1996, 42).

Watched:

In sacred Lands and Places, one can have the feeling of being watched: "The most prevalent phenomenon is sudden awareness that one is being watched and should not be there" (Deloria 1998a, 255).

Watched Over:

The Sky and the Earth watch over the Land: "Our sacred land is watched over by our Sky Father and our Earth Mother" (MacDonald 1980, 170).

Wealth:

The wealth of the people is the Lands and Places they inhabit: "That hill there is our wealth, but you have been asking it from us" (Dead Eyes quoted in D. Brown 1972, 262).

Wellbeing:

Lands and Places play an active role in people's wellbeing: "[Certain villages and towns, mountains and plains] become indispensable to our wellbeing" (Momaday 1988, 28).

Whole:

As often stated before, the whole is sacred: "Hopi consider the whole universe sacred" (Masayesva quoted in NASLF 2002, 39). Sacred Sites are essential to preserving the whole and the sense of wholeness: "If you lose a sacred site, it's gone forever, and you can't be whole" (Bravo quoted in Baum 1992, 35).

North America was conceptualized and spoken of as a harmonious whole. It has been indicated that the Muscogee Creek word *Vnewetv* (ah-NEE-wih-duh) referred to the "whole of aboriginal North America and its Native inhabitants prior to European colonization" (*The Creek Language: A Dictionary* 1985, s.v. *Vnewetv*).

Wisdom:

Wisdom is drawn from Land and Places, from experiences in it, and from the stories that Lands and Places embody. Standing Bear stated, "The world teemed with life and wisdom" (1978, 14). Basso's *Wisdom Sits in Places* (1996) is an excellent study on this facet of sacred Lands and Places.

Wish to Remain:

Presence in Place is desired by its peoples. *Kangi Wiyaka* emphasized, "I wish to remain in [this country]" (quoted in D. Brown 1972, 263).

Woman:

Simon Ortiz (1992, 134) wrote of Land as a woman in "A Pretty Woman":
[A]nd the land was a pretty woman
Smiling at us
Looking at her.

Womb(s):

Some sacred Places are considered as wombs. "Among Lakotas, [caves] are often described as birthing chambers or wombs, the places where the spirit form of animals live and from which they emerge to populate the earth" (Albers 2003, 446). Zuni leaders stated, "The Zunis first emerged out of Mother Earth's fourth womb" (quoted in Gulliford 2000, 93). Brad Allison (Apache) responded, about the construction of telescopes on Mt. Graham: "It's like looking into the womb of a woman. We don't do that. Why don't you go somewhere else and do it?" (quoted in LaDuke 2005, 28).

Wonder(s), Wondrous:

The wonders of the World are a facet of sacred Lands and Places, "whereby each thing within the eye's view causes wonder and awe" (Sarris 2005, 1). Wonder is extended to encompass the whole. Amiotte reported: "As the sun travelled across the sky that day, the wonder of the creation entered my awareness" (1989a, 218). Silko described the wondrous as particularly evident in the Landscape she described: "The traditional notion of the wondrous in a splendid setting befitting its claim is subverted here in this landscape where the wondrous can be anywhere and is everywhere" (1996, 133). The wonders of the World can be a source of comfort and meaning:

When you . . . see no meaning to life, [Mother Earth] whispers, "Come and sit on my lap and I will show you some of the most breathtaking wonders and mysteries ever created. (Allen Badger [Cree] quoted in Weaver 1996a, 22)

Work:

Mato-Kuwapi/Chased-By-Bears (Santee-Tanktonai Sioux) spoke of the World as the work of *Wakan Tanka*:

[W]hen we see the changes of day and night, the sun, moon, and stars in the sky, and the changing seasons upon the earth, with their ripening fruits, anyone must realize that it is the work of some one more powerful than man. (quoted in McLuhan 1971, 39)

Working:

In "We Have Been Told Many Things but We Know This to Be True," Simon Ortiz delineated the reciprocal working that is necessary between Land and people (1992, 325). He wrote:

This is true:

Working for the land
and the people—it means life
and its continuity.
Working not just for the people,
but for the land too.

Worship, Worshipped:

Ohiyesa acknowledged that worship takes Place in the natural World: "[H]e pauses for an instant in the attitude of worship" (quoted in McLuhan 1971, 36). What was worshipped is described in various ways. The elements were worshipped: "We worshipped the elements" (Kassi 1996, 76). The Land and Places in it are worshipped: "We worship these buttes here, for a long time" (A. Clinton quoted in Parlow 1988, 162). There are Places of worship: "The Black Hills is . . . the place where we worship" (Fools Crow quoted in Mails 1990, 212). The creator is worshipped: "[T]ribes come to worship the creator as they have for centuries upon centuries" (Brady 2003, 2). Standing Bear reported that the Lakota "worshipped only Wakan Tanka, or Big Holy" (1978, 197).