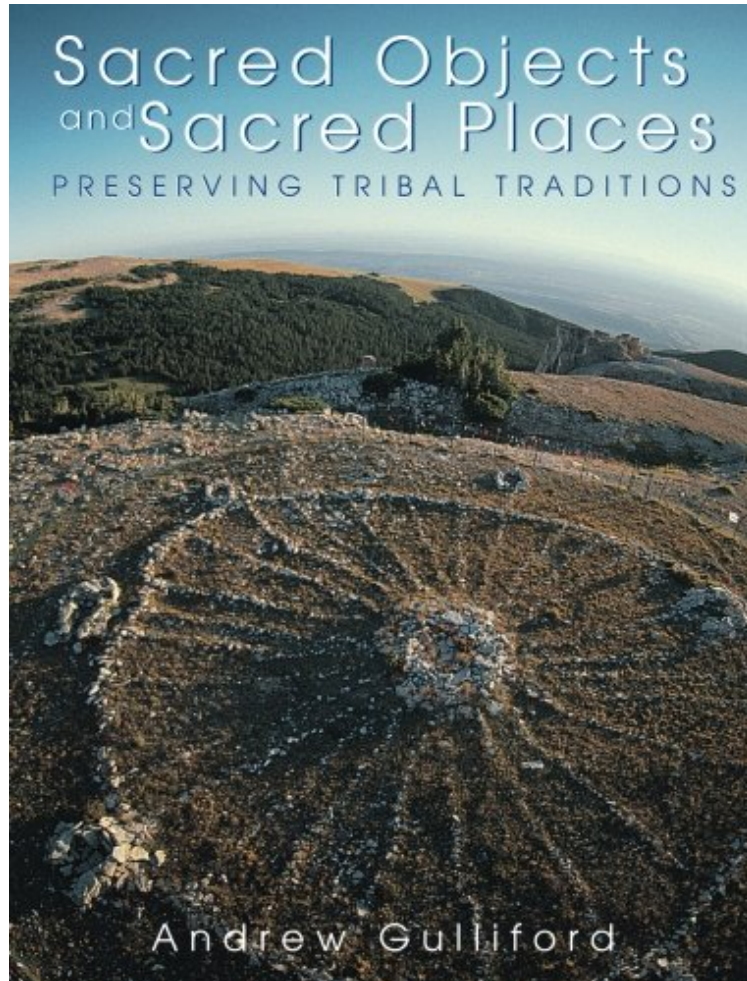


Sacred Objects and Sacred Places: Preserving Tribal Traditions

Andrew Gulliford

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Andrew Gulliford : Sacred Objects and Sacred Places: Preserving Tribal Traditions before purchasing it in order to gage whether or not it would be worth my time, and all praised Sacred Objects and Sacred Places: Preserving Tribal Traditions:

0 of 0 people found the following review helpful. Good BookBy DixieVery well written and understandable. Gulliford brought forth the need to preserve and protect the sacred in a clear and logical way. He addresses the fact that the native sites and objects are a sacred and valuable as the Europeans Christian churches, and icons.11 of 11 people found the following review helpful. Sacred Objects and Sacred Places: Preserving Tribal TraditiBy curtislong@hotmail.comThis book is divided into five (5) equally important chapters. Chapter One deals with the Collecting, studying, and retaining human remains. Museums and the curation of sacred objects is the subject of Chapter Two. One of the hardest and most difficult subjects for the museum professional is the care of landscapes and sacred sites, the topic of Chapter Three. Chapter Four addresses the subject of tribal preservation offices while Chapter

Five is about living tribal cultures. A widespread belief that the Indian was disappearing was widely held during the middle to late 1800s. To preserve the Indians, the white culture sought to display the bones, pottery, weapons, and other items used in everyday life. The white man probably did this as a way of atoning for past injustices against the Indian. As time would bear out the Indian was anything but disappearing. With federal legislation such as the Antiquities Act passed in 1960 and most recently the Native American Graves Protection and Repatriation Act of 1990, there has been a concerted effort to recognize the right of the Native American to claim the human remains of their ancestors. Chapter One deals with the problems some of tribes have with the mountain of paperwork required by some museums for repatriation and that most tribes have inadequate staffs to properly receive and process the items. Chapter Two deals with how Native American tribes have requested and received many of the sacred objects that have been displayed. Medicine bundles, for example, have been carefully cleaned then x-rayed or CT-scanned to determine its contents. For sacred and trust reasons the bundles were not opened. The CT-scan was used only to determine the contents and therefore a determination on the proper curation methods could be utilized. Chapter Three deals with the sometimes overwhelming task of preserving sacred landscapes and the much more difficult individual sacred sites. Not only sites used by tribes and clans, such as Devils Tower, WY, Wallowa Lake, OR and King's Highway, HI, but also vision quest and other individual-use sites may need to be deemed as religious sites. Chapter Four ends with over fifty pages describing places sacred to Native Americans such as Bighorn Medicine Wheel in Wyoming and Mount Shasta in California. Chapter Five deals with the effort of tribes to survive intact. This chapter also deals with the invasion of religious ceremonies by curious site-seers and how tribes have had to close these ceremonies. "Sacred Objects and Sacred Places: Preserving Tribal Traditions" would be a valuable addition to the library of any individual interested in Native American studies.

Sacred Objects, Sacred Places combines native oral histories, photographs, drawings, and case studies to present current issues of cultural preservation vital to American Indians, Alaska Natives, and Native Hawaiians. Complete with commentaries by native peoples, non-native curators, and archaeologists, this book discusses the repatriation of human remains, the curation and exhibition of sacred masks and medicine bundles, and key cultural compromises for preservation successes in protecting sacred places on private, state, and federal lands. The author traveled thousands of miles over a ten-year period to meet and interview tribal elders, visit sacred places, and discuss the power of sacred objects in order to present the essential debates surrounding tribal historic preservation. Without revealing the exact locations of sacred places (unless tribes have gone public with their cultural concerns), Gulliford discusses the cultural significance of tribal sacred sites and the ways in which they are being preserved. Some of the case studies included are the Wyoming Medicine Wheel, Devil's Tower National Monument, Mount Shasta in California, Mount Graham in Arizona, and the Sweet Grass Hills in Montana. Federal laws are reviewed in the context of tribal preservation programs, and tribal elders discuss specific cases of repatriation. Though the book describes numerous tribal tragedies and offers examples of cultural theft, Sacred Objects and Sacred Places affirms living traditions. It reveals how the resolution of these controversies in favor of native people will ensure their cultural continuity in a changing and increasingly complex world. The issues of returning human remains, curating sacred objects, and preserving tribal traditions are addressed to provide the reader with a full picture of Native Americans' struggles to keep their heritage alive.

"A remarkable testimony of the importance and beauty of tribal preservation and historic places which may soon be lost to us forever." Ben Nighthorse Campbell, former U.S. Senator