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western peoples. Second, what happened to those mixed-race Indians in New England who gave up their Indian identity, choosing instead to pass as "white" or to accept their designation as "black"? Calloway himself is the first to admit that "Some, no doubt, did not care whether they survived as Indians, just so long as they survived" and that "it would be wrong to replace one stereotype with another and suggest that all Indian people waged a heroic and steadfast struggle to preserve their Indian heritage" (p. 18). But in spite of this caveat, *After King Philip's War* does inadvertently introduce such a stereotype since people who, for whatever reason, abandoned their Indian identity, fall outside the bounds of this kind of scholarship by definition. Calloway rightly critiques the absurd supposition that "Indians who stop fighting stop being Indians, so why bother with Indian history after King Philip's War?" (p. 4), but studying the persistence of Indian identity seems to introduce yet another troubling assumption: Indians who forsake their Indianness stop being Indians, so why bother to consider them in Indian history?

*After King Philip's War* is an excellent collection of well-researched, innovative, and cogent essays by key scholars working on a previously much neglected topic. Like all new areas of inquiry, it introduces its own dilemmas, partly determined by the definition of the subject and partly by the sources themselves. Because the historical record has been so badly corrupted by people like the judge in John Hammer's case, looking for "Indians" in the archives is like sifting with a sieve: We find the John Hammers, but men and women of Native ancestry who nod quietly when they are labeled "black" or "white" slip through our grasp.

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**American Sacred Space.** By David Chidester and Edward T. Linenthal. Bloomington and Indianapolis: Indiana University Press. 352 pages. \$39.95 cloth; \$18.95 paper.

A better title for this book might be *Conflicts In American Sacred Space*. The authors, David Chidester and Edward T. Linenthal, define the practices of the sacred as the "ritualization, reinterpretation and the contest over legitimate ownership of sacred

space." The sacred is revealed through use of the "profane," defined as tourism, economic exchange and development, and the intense conflict of contending nationalism.

Chidester and Linenthal ask, "What is intrinsically American about American sacred space?" They find answers to this question by looking at case studies of

struggles ... conducted in and through human relations, through relations that have been negotiated between Native Americans and Euro-Americans, between capitalist entrepreneurs and pagan environmentalists, between Christian fundamentalists and secular society, between Jews and a patriotic establishment, between African-Americans and official American foreign policy toward Africa, between the people and a popular culture. (p. 25)

The work of Mircea Eliade and the more conflictual understanding of sacred space that comes from Gerardus van der Leeuw provide the loose organizational structure for the essays included in the book. The book chapters are arranged around the homologies of Van der Leeuw, who linked the hearth (of the home), the altar (of the temple), the sanctuary (of the settlement), the shrine (of the pilgrimage site), and the heart (of the human body). The authors state that Van der Leeuw's positioning of a sacred place was a political act; in every establishment of a sacred place was a conquest of space. The authors state that "at the heart of each sacred place, therefore, was another heart, a center of power located at the core of each sacred center."

However, the sense of heart and hearth are missing from this collection of essays. The emphasis on the politics of sacred places leaves out personal devotion and the sacred within the home. Instead, sacred space is linked with the politics of property, exclusion, and exile. Modern alienation from the sacred and a sense of homesickness is described as the most authentic religious experience. A battlefield for sacred space is described in relationship to rituals defining features of sacralization in opposition to desecration of sacred space.

The focus of *American Sacred Space* is unclear. The authors attempt to create an "opportunity to rethink that contested category of the sacred." This loosely connected anthology of essays reviews conflicts over sacred space from many perspectives of American religious history.

Sections of this book which may be particularly interesting to readers of the *American Indian Culture and Research Journal* are the issues of legal land claims and tribal sovereignty. Chapters 2 through 4 include a discussion of conflicts among Native American land claims juxtaposed against competing cultural values and interests. Robert Michaelsen examines the "legal conflicts which have arisen between Native American veneration and Euro-American commodification of the land." Bron Taylor provides a close and Eurocentric view of "the efforts of environmental activists to defend land and wilderness areas from the encroachments of commodification and exploitation." Matthew Glass focuses upon "the establishment of the Mount Rushmore monument in the Black Hills."

The chapter by Bron Taylor, "Pagan Environmentalism and Restoration of Turtle Island," follows the theme of the book using Mount Graham as an example of a battleground for sacred space. The views of pagan environmentalists, Apache elders, and other Indian groups are contrasted to the Western scientific values of building the Mt. Graham International Observatory. The uneasy alliance between environmentalists and Indian groups is described with sensitivity from the perspectives of the two groups. The conflict about Mount Graham is used to describe the veneration, defilement, and redefinition of sacred space. Taylor makes the point that "a good example of redefinition is the attempt by environmental pagans to define the sacred as a landscape 'without borders'—namely—to delegitimize nation-states, redefining them as defining monstrosities." Thus environmental paganism erodes religious nationalism. "It decenters the national state from the sacred center, repositioning currently marginalized tribal societies to the center of the desired ecological utopia" (p. 139).

While there is a parallel between the goals of indigenous people and those of environmental pagans, there are some distinct differences. The biggest issue is sovereignty. Tribal land holdings (including historically significant sacred sites such as Mt. Graham) are considered the territory and property of the tribe and are governed as such. Environmentalist goals to maintain the wilderness may not be the same as those of tribal governments. And unfortunately the decisions of tribal governments do not always coincide with the advice of elders and medicine people on taking care of the land. The bottom line is: Tribal sovereignty means that the tribe decides which actions that affect tribal members will occur on tribal lands, not the domi-

nant culture or environmentalists. Traditional sacred sites are not usually considered open to other cultural religious traditions, such as environmental paganism.

Taylor suggests that restoration and reharmonization both move beyond the struggle to define or redefine the conception of the sacred. He raises the question, "How will the desired healing, the restoration, of natural processes come to pass? And how should we envision, build, sustain and ultimately reharmonize, human lifeways on the planet?" (p. 139).

The chapter on Mount Rushmore by Michael Glass provides an excellent example of the use of both ritual purification to reclaim sacred lands and ritual desecration to defile sacred areas used by the dominant culture. In an action of ritual purification, John Fire Lame Deer, a Lakota *sicasa wakan* (holy man), planted a prayer staff at the top, "in order to make the mountain sacred again." The lower part of the staff was painted black, standing for night and the black face paint of war. The upper part of the staff is red, which represents the day and the sun, the red face paint of gladness. "It means when the government's promises to the Indians will be fulfilled the Black Hills will be covered with brightness again, but this could take some time" (p. 176).

When Dennis Banks and other American Indian Movement members announced plans to hold the sacred Sun Dance (*wiwanyang wacipi*) at Mount Rushmore, with its ritual of purification and sacrifice for the good of the community, the National Park Service refused to issue the necessary permit. Lame Deer's conclusion was "A million or more tourists every year look up at those faces and feel good ... because their own kind of people made these faces.... This is what conquering means. They could just as well have carved this mountain into a huge cavalry boot standing on a dead Indian" (p. 177).

In a symbolic gesture of desecration a Santee Indian climbed to the top of one of the faces, was held by a human chain, and peed down one of the president's noses. Lame Deer expressed the logic which makes intentional desecration possible at any sacred place, saying "one man's shrine is another man's cemetery" (p. 175).

The homologies of van der Leeuw were used to organize the chapters of this book; while the temple, sanctuary, and shrine were examined, the hearth and heart were not. There is no sense of belonging and connection, of relationship to the land and all our relations, that forms the basic tenet of most indigenous spirituality. The experience of all land being sacred is integral to the

beliefs of most native people—in the author's native Australia as well as America and Africa.

As a Nez Perce woman, the author's version of the sacred is too limited. What I consider sacred, the Great Spirit that moves through all things with divine grace, is missing in the descriptions of battlefields and conflict. The Mystery that makes sacred space sacred is absent. We pray for all the people, for the land, for all our relations when I have the privilege to attend ceremonies in the round house or sweat lodge. Sacred land is not restricted to Mount Shasta, Mount Graham, or Mount Harney where Black Elk did his vision quest. Sacred land includes traditional areas where plants or animals are tended and gathered, acorn is ground, baskets are woven. The vitality of the intrinsic connection to place by divergent cultures and religions is absent from this approach to sacred space. Missing is the transformation which comes from opening to the Divine, to the inner space addressed by many American metaphysical religions.

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**Boston Mountain Tales: Stories from a Cherokee Family.** By Glenn J. Twist. New York: Greenfield Review Press, 1997. 145 pages. \$14.95 paper.

Glenn J. Twist's *Boston Mountain Tales: Stories from a Cherokee Family* is a group of nine stories which become emblematic of the white man's treatment of the Native American in the nineteenth century as well as a microcosm of the world of the conquered Cherokees and their will to endure. The book has its genesis in the stories Twist heard as a child. A member of the last generation of his family to have been born on allotted land in the Boston Mountains of eastern Oklahoma, Twist preserves these few stories in a series of nine anecdotes. In all of them, he ably demonstrates his familiarity with the subject matter and writes with keen insight and perception about the plight of the Cherokees, for these stories reflect "the life he had known as a youngster," and "were his touchstone, his identity" (p. vii). In each story, Twist paints a vivid picture of the emotional suffering, physical pain, cruel indignities, and callous mistreatment of the Cherokees by both the lawless white man and the federal government. The Cherokees' suffering is not unlike that of other