

NATIVE AMERICAN CEREMONIAL SPACES

A Guide to Respectful Encounter and Sacred Relationship

The most important guide in this series to read carefully before reading at all.

These are not ruins. These are living sacred traditions of peoples whose land was taken and whose practices were criminalized.

The most respectful thing an outsider can do is understand what not to take — and what cannot be given.

Haligrlicity Temple Series • May 2026
Haligrlicity | I.Q. Productionz

CONTENTS

- Introduction — The Most Important Thing to Understand First
- Part One — The Diversity of Native American Traditions
- Part Two — The History That Shapes the Present
- Part Three — Why So Much Is Closed to Outside Visitors
- Part Four — The Sacred Relationship with the Land
- Part Five — The Sacred Circle and the Four Directions
- Part Six — The Sweat Lodge: Purification and Prayer
- Part Seven — The Vision Quest: Solitude and the Sacred
- Part Eight — The Sun Dance: The Most Sacred Ceremony
- Part Nine — The Powwow: What Is and Is Not Open
- Part Ten — The Kiva: Pueblo Sacred Architecture
- Part Eleven — Major Accessible Sacred Sites
- Part Twelve — Mesa Verde and the Ancestral Puebloans
- Part Thirteen — Chaco Canyon: The Sacred Center
- Part Fourteen — Bear's Lodge: A Living Sacred Site
- Part Fifteen — Cahokia: The City at the Center
- Part Sixteen — The Black Hills: Land, Sovereignty, and the Sacred
- Part Seventeen — How to Visit Sacred Sites Respectfully
- Part Eighteen — What to Do and What Never to Do
- Part Nineteen — Supporting Native American Communities
- Part Twenty — The Haligricity Lens: The Living Earth Tradition

Introduction

READ THIS FIRST — BEFORE ANYTHING ELSE

This guide is different from every other guide in the Haligricity Temple Visitation Series. Every other guide tells you how to participate in a tradition that welcomes outside visitors. This guide begins with the recognition that many Native American ceremonial spaces are NOT open to outside visitors — and that this is not a limitation to work around but a boundary to honor. The Native American ceremonial traditions covered here are: living, not historical; the practices of peoples whose land was taken by force and whose sacred practices were explicitly criminalized by the U.S. government until 1978 (the American Indian Religious Freedom Act); traditions that have survived extraordinary historical violence by maintaining protective boundaries that outside curiosity has often violated; and sacred traditions whose most sacred elements are specifically not available to outsiders. The most respectful approach: learn what is genuinely available, honor every boundary that is set, support Indigenous communities materially and politically, and resist the impulse to consume what is not offered for consumption.

With that foundational recognition in place: there IS much that is genuinely available — accessible sacred sites, publicly shared teachings, open powwows, museum resources created by Native communities, and a growing body of Indigenous scholarship. This guide covers all of it with full honesty about what is and is not accessible and why.

Part One

The Diversity of Native American Traditions

'Native American' or 'Indigenous American' tradition is not a single tradition. It encompasses approximately 574 federally recognized tribal nations in the United States alone, each with their own language, cosmology, ceremonial practices, and relationship to the land. Treating these as a single tradition would be comparable to treating all of Europe's diverse religious traditions as one.

MAJOR CULTURAL REGIONS
THE SOUTHWEST (Navajo, Hopi, Pueblo peoples): Rich architectural and ceremonial traditions centered on the kiva, the sacred dance cycle, and sophisticated astronomy. The Pueblo peoples have maintained continuous ceremonial life in the same landscape for over a thousand years. THE PLAINS (Lakota/Sioux, Cheyenne, Arapaho, Crow): Ceremonial life centered on the Sun Dance, sweat lodge, vision quest, and sacred pipe. The Lakota traditions are among the most widely known through Black Elk's autobiography and subsequent scholarship. THE PACIFIC NORTHWEST (Tlingit, Haida, Coast Salish): The totem pole traditions, the potlatch ceremony, and the salmon-centered cosmology of the Northwest Coast peoples. THE SOUTHEAST (Cherokee, Choctaw, Creek, Seminole): The Green Corn Ceremony, the sacred ball game, and the mound-building heritage shared with the Mississippian cultures. THE NORTHEAST (Haudenosaunee/Iroquois Confederacy, Ojibwe, Lenape): The Great Law of Peace, the longhouse tradition, and the Midéwiwin (Grand Medicine Society).

Part Two

The History That Shapes the Present

Understanding the present requires understanding the history. This is not ancient history — it is the immediate context that determines every aspect of contemporary Indigenous sacred practice.

THE ESSENTIAL HISTORICAL CONTEXT

THE CRIMINALIZATION OF NATIVE RELIGION (1883-1978): The Code of Indian Offenses (1883) explicitly criminalized traditional Native American religious practices — the Sun Dance, sweat lodge ceremonies, traditional healing, and traditional dress. Spiritual leaders were imprisoned for practicing ceremonies that had existed for thousands of years. This criminalization continued until the American Indian Religious Freedom Act of 1978 — less than fifty years ago. THE BOARDING SCHOOL ERA (1860s-1970s): Native American children were forcibly removed from their families and placed in federal boarding schools whose explicit purpose was to destroy Native cultural and religious identity. 'Kill the Indian, save the man' was the stated goal. This caused intergenerational trauma whose effects are measurable and ongoing. LAND THEFT: The land on which most Native American sacred sites exist was taken through broken treaties, forced removal, and violence. Many sacred sites are now national parks or private property that the communities whose traditions are rooted there cannot freely access. THE ONGOING PRESENT: These are not corrected historical wrongs. Land sovereignty, water rights, and access to sacred sites remain active legal and political struggles today.

Part Three

Why So Much Is Closed to Outside Visitors

When Native American communities restrict outside access to their sacred ceremonies and sites, they are not being secretive or inhospitable. They are maintaining protective boundaries around practices that have been systematically attacked, appropriated, and exploited for over a century.

THE SPECIFIC PROBLEMS WITH OUTSIDE ACCESS

SPIRITUAL TOURISM AND EXPLOITATION: A significant industry has developed around selling access to 'Native American spiritual experiences' — sweat lodges, ceremonies, vision quests — conducted by non-Native or marginally-connected operators. Several people have died at commercial 'sweat lodge' events run by non-Native operators. The monetization and distortion of Native sacred practices causes direct harm. **NEW AGE APPROPRIATION:** The packaging and selling of distorted versions of Native spiritual practices by non-Native 'teachers' — the appropriation of sacred objects (dreamcatchers, medicine wheels), sacred titles (shaman, medicine man), and sacred practices (smudging, vision quests) as consumer spiritual products — is widely understood in Native communities as a continuation of the colonial project by different means. **PHOTOGRAPHY AND RECORDING:** The recording of sacred ceremonies without permission and its subsequent publication has been a persistent violation — turning private sacred events into public spectacle.

Part Four

The Sacred Relationship with the Land

Across the extraordinary diversity of Native American traditions, one recognition is held in common: the land is not property. It is a living being, a sacred relative, and the fundamental ground of all sacred relationship. The Lakota phrase 'Mitákuye Oyásŋi' — 'All My Relations' — expresses this: all beings are relatives, the human community exists within a web of sacred relationship that extends in all directions and includes the land itself.

In many Native American traditions the land is literally an ancestor — a being whose relationship with the human community is as old as the human community itself, whose history and memory are carried in its specific features, and whose wellbeing is inseparable from the wellbeing of the human community. Sacred mountains are not geological features that people decided to honor — they are relatives, teachers, and specific presences with specific characters.

CONNECTION TO HALIGRICITY

The Native American recognition that the land is alive, that specific features of the landscape carry specific sacred presence, that the human community exists in reciprocal relationship with the living earth — this is the Indigenous North American articulation of what Haligrity holds about the sacred dimension of the living earth. The Haligrity earthing and grounding practices, the recognition that standing on the living earth is a specific sacred practice, the understanding that specific stones and natural features carry specific energetic qualities — these resonate directly with what Indigenous traditions across North America hold. Mitákuye Oyásŋi: all my relations. The earth is included in that acknowledgment.

Part Five

The Sacred Circle and the Four Directions

The sacred circle and the four directions is among the most widely shared structural elements across the diversity of Native American traditions — appearing in the tipi's circular floor plan, the medicine wheel, the sweat lodge's circular structure, and the understanding of time as cyclical rather than linear.

THE FOUR DIRECTIONS — LAKOTA FRAMEWORK (Note: associations vary significantly between nations)

EAST (Yellow / Dawn / Spring / Eagle): New beginnings, illumination, the vision that comes with the day's first light. The eagle sees furthest — the capacity for far-sighted vision. SOUTH (Red / Midday / Summer): Growth, warmth, trust, and the fullness of life. WEST (Black / Sunset / Autumn / Bear): Introspection, the inner world, the sacred darkness before understanding. The bear's willingness to go inward for the wisdom that cannot be found in external activity. NORTH (White / Night / Winter / White Buffalo): Wisdom, endurance, and the long view. The most sacred of animals in Lakota tradition; its appearance a sign of profound divine communication. THE CENTER: The fifth direction — the self, the present moment, the integration of all four directions within the practitioner. Grandfather Sky (above) and Grandmother Earth (below) complete the seven sacred directions.

The Sweat Lodge

The sweat lodge (inipi in Lakota, temazcal in Nahuatl) is one of the most widespread sacred practices in Native American traditions — a ceremony of purification through heat, steam, prayer, and the sacred combination of earth (the stones), water, fire, and air.

The lodge is dome-shaped, built of bent willow branches, low enough that those inside must crawl. A pit in the center holds heated stones (called grandfathers — addressed as sacred beings). Water poured on the heated stones creates steam; prayers are spoken, songs sung, and the intense heat becomes the vehicle for physical, emotional, and spiritual purification. In Lakota understanding, the lodge represents the womb of Mother Earth — entering is returning to the source, emerging is rebirth.

THE SWEAT LODGE — WHAT VISITORS NEED TO KNOW

NOT COMMERCIALY AVAILABLE: A legitimate sweat lodge ceremony is conducted by a trained ceremonial leader within a specific community context. It is not a wellness experience. Anyone charging substantial fees for a 'sweat lodge experience' to the general public without tribal community connection is operating outside the tradition. **ACCESS THROUGH RELATIONSHIP:** If you have the genuine privilege of being invited to a sweat lodge ceremony by a Native practitioner within their community, this is a gift of extraordinary significance. Go with complete humility, complete willingness to follow the ceremonial leader's guidance, and complete honesty about your physical limitations. **INSIDE THE CEREMONY:** The ceremonial leader's instructions are absolute. When they say to stay, stay. When the door is open, you may leave. Follow every directive without question.

Part Seven

The Vision Quest

The vision quest (hanbleciya in Lakota — 'crying for a vision') is the sacred practice of solitary prayer and fasting in the natural world, undertaken by an individual seeking direct communication with the sacred — with guiding spirits, with the divine forces of the natural world, with the wisdom that comes through solitude and deprivation.

In the Lakota tradition, the seeker spends four days and four nights alone in a specific place on the land (chosen with the guidance of a medicine person), fasting from food and water, praying continuously, remaining open to whatever the sacred sends. The experience may include dreams, visions, encounters with animals, specific signs in the natural world, or simply the long, clarifying experience of complete solitude without comfort or distraction.

The vision quest tradition is among the most appropriated of Native American practices — 'vision quests' are offered commercially throughout the American wilderness retreat industry, almost always without genuine connection to the traditions from which the name comes. The authentic practice requires the guidance of a qualified medicine person, specific preparation, specific protocols, and integration work afterward. If you are drawn to this practice, seek it through genuine relationship with a Native community.

The Sun Dance

The Sun Dance (wiwányag wachípi in Lakota) is the most sacred ceremony of the Plains peoples — a multi-day ceremony of prayer, sacrifice, and direct communion with the divine that was the ceremony most specifically targeted for criminalization by the U.S. government in 1883. Its suppression was the clearest demonstration that the colonial authorities understood it as the heart of Lakota spiritual sovereignty.

THE SUN DANCE — WHAT VISITORS NEED TO KNOW

CLOSED TO NON-NATIVE OBSERVERS: The Sun Dance has been closed to outside observers by most communities since the 1970s as a direct response to decades of tourist observation, photography, and the harm that outside spectation caused. This closure should be respected absolutely. **WHAT IT IS:** Dancers who have made a vow to the Creator spend four days and four nights dancing and praying without food or water. Some dancers are pierced and attached to the sacred cottonwood tree at the center by ropes through their skin, which they pull against until the flesh tears. This is not violence — it is the ultimate sacred offering, the giving of one's own body for the wellbeing of all. **THE CORRECT RESPONSE:** Know this ceremony exists. Understand its significance. Respect its closure. Do not seek to observe it. Do not attempt to photograph it.

The Powwow

The powwow is one of the most publicly accessible expressions of Native American cultural and spiritual life — a gathering for drumming, singing, dancing, and community celebration that many (not all) tribes open to outside visitors at specific events.

ATTENDING A POWWOW — VISITOR GUIDE

FINDING A POWWOW: Powwow schedules are published at powwows.com. Many large powwows are explicitly open to all visitors; some are community-only. Always check the specific event's visitor policy. **ARRIVING:** Most powwows begin with a Grand Entry — the formal entrance of all dancers. Arrive before this and stand respectfully as dancers enter. **STANDING DURING HONOR SONGS:** When an honor song is announced, stand. Stand for veterans' songs until the song concludes. **PHOTOGRAPHY:** Always ask before photographing. Specific sacred moments (identified by the emcee) should never be photographed. When in doubt, put the camera away. **DO NOT ENTER THE DANCE ARENA:** The dance arena is sacred space. Visitors observe from the periphery. Only enter if specifically invited during 'intertribal dances.' **THE DRUM:** The drum at the center is sacred. Do not approach, touch, or photograph it close-up without permission. **BUY FROM NATIVE VENDORS:** Purchasing directly from Native artists and vendors is one of the most practical forms of support.

The Kiva

The kiva is the sacred ceremonial space of the Pueblo peoples of the American Southwest — a semi-subterranean circular or rectangular room, entered through a hole in the roof via a ladder. The floor contains the sipapu — a small hole representing the opening through which the people emerged from the underworld at the beginning of time. The kiva's structure embodies Pueblo cosmology: the underground world, the earth surface, and the sky above are all present in its vertical structure.

KIVA ACCESS FOR VISITORS

ANCIENT KIVAS AT ARCHAEOLOGICAL SITES (Mesa Verde, Chaco Canyon, Bandelier): Accessible as archaeological features. Not currently active ceremonial spaces; respectful observation generally permitted. LIVING KIVAS AT PUEBLO COMMUNITIES: Active kivas at living Pueblo communities are NOT accessible to outside visitors. They are the most sacred spaces of living communities — maintained with the same sacred privacy as the innermost sanctuary of any functioning temple. TAOS PUEBLO: One of the most accessible living Pueblo communities, offering guided tours of the multi-story adobe buildings. The kivas and active ceremonial spaces are not part of the tour. Annual ceremonial dances are sometimes open to visitors; check with the pueblo directly.

Major Accessible Sacred Sites

ACCESSIBLE SITES AT A GLANCE

MESA VERDE NATIONAL PARK (Colorado): Most spectacular cliff dwellings in North America — built by Ancestral Puebloans 1190-1300 CE. Cliff Palace (150 rooms, 23 kivas) accessible through ranger-guided tours. CHACO CULTURE NATIONAL HISTORICAL PARK (New Mexico): The remains of the most complex prehistoric civilization north of Mexico — enormous 'great houses' connected by roads across the desert, organized around specific astronomical alignments. The most sacred and most archaeologically extraordinary Native American site in the continental US. BEAR'S LODGE / DEVILS TOWER (Wyoming): A sacred site for over 20 Native American nations — still a living sacred site where ceremonies are performed today. The voluntary climbing moratorium in June should be honored. CAHOKIA MOUNDS STATE HISTORIC SITE (Illinois): Remains of the largest pre-Columbian city north of Mexico — approximately 20,000 people at peak (c. 1050-1350 CE), centered on Monks Mound. BANDELIER NATIONAL MONUMENT (New Mexico): Ancestral Puebloan cliff dwellings and petroglyphs accessible via walking trails. CANYON DE CHELLY (Arizona): Within the Navajo Nation — ancient ruins and rock art still actively used by Navajo families. Navajo guides required for most of the canyon.

Mesa Verde and the Ancestral Puebloans

Mesa Verde National Park preserves the most complete and most accessible examples of the Ancestral Puebloan civilization — the people whose descendants are the modern Pueblo peoples of the Southwest. The cliff dwellings were built between approximately 1190 and 1300 CE and abandoned relatively rapidly around 1300 CE.

VISITING MESA VERDE — SACRED APPROACH

ACKNOWLEDGE THE LIVING DESCENDANTS: The Ancestral Puebloans are the ancestors of the modern Hopi, Zuni, Acoma, and other Pueblo peoples. These are not a 'lost' civilization; their descendants are living in the region today. **RANGER-LED TOURS:** The Cliff Palace, Balcony House, and Long House are accessible only through ranger-led tours. These provide the most complete context. **THE KIVAS:** Standing at the edge of an ancient kiva and looking down into the space where the sipapu is located — the hole representing the emergence point from the underworld — is a genuine sacred experience. **WHAT NOT TO DO:** Do not touch the ancient structures. Do not remove any material (federal offense). Do not enter any space beyond designated visitor areas.

Chaco Canyon — The Sacred Center

Chaco Culture National Historical Park in northwestern New Mexico is the most extraordinary and most mysterious ancient sacred site in North America — the remains of a regional civilization organized around enormous stone buildings, roads, and outlier communities covering approximately 65,000 square kilometers, with major buildings aligned to specific astronomical events including the solstices, equinoxes, and lunar standstills.

VISITING CHACO CANYON

GETTING THERE: Chaco is deliberately remote — accessible only by unmaintained dirt roads requiring high-clearance vehicles. This remoteness is part of what makes it extraordinary. CAMPING AT CHACO: The park campground is the best way to experience the site — spending a night under the extraordinarily dark skies of the high desert, with the great houses visible in the moonlight, produces an experience no day visit can match. THE NIGHT SKY: Chaco is an International Dark Sky Park. The Chacoans were astronomers; their buildings tracked specific stars. Locating the constellations they tracked is one of the most direct forms of contact with the civilization available. PUEBLO BONITO: The largest great house — over 600 rooms, approximately 40 kivas, walls still standing 3-4 stories. Walking through it slowly, reading the astronomical alignments, produces a cumulative experience of sacred sophistication that becomes overwhelming.

Bear's Lodge (Devils Tower) — A Living Sacred Site

Bear's Lodge is the most important example in this guide of the distinction between a historic archaeological site and a living sacred site. It has been sacred to over 20 Native American nations for as long as those nations have been in the region, AND it is still a living ceremonial site where active sacred practices are performed today.

VISITING BEAR'S LODGE RESPECTFULLY

THE VOLUNTARY CLIMBING CLOSURE: A voluntary climbing moratorium exists for the month of June — the primary ceremonial season. Climbing during June has declined significantly but has not ceased. If you climb Bear's Lodge, do not climb in June. PRAYER TIES: Cloth strips tied to trees near the base are material prayers from those conducting sacred work. Do not touch, remove, or disturb them. APPROACHING THE BASE: The 1.3-mile trail around the base brings visitors into direct proximity with the formation's extraordinary presence. Walking it slowly is one of the most accessible sacred practices at the site. IF YOU ENCOUNTER CEREMONY: Give complete privacy and distance. Do not approach, do not photograph, do not observe from near proximity.

Cahokia — The City at the Center of the World

Cahokia Mounds State Historic Site in Illinois preserves the remains of the largest pre-Columbian city north of Mexico — a sophisticated urban center of approximately 20,000 people at its peak (c. 1050-1350 CE), organized around a system of earthen mounds, plazas, and woodhenges (circular arrangements of wooden posts aligned to astronomical events).

Monks Mound — the largest earthwork in the Americas — rises 30 meters above the surrounding plain. The site's cosmological organization mirrors the four-directions framework of the surrounding Plains traditions and the astronomical precision of Chaco Canyon: a civilization that understood itself as living at the center of the world and organized its built environment to embody and maintain that cosmic position.

VISITING CAHOKIA

THE SITE: Cahokia Mounds is a UNESCO World Heritage Site and Illinois State Historic Site — free to visit, with an excellent interpretive center that includes tribal perspectives on the site's significance. MONKS MOUND: Climbing Monks Mound (permitted) provides the clearest sense of the site's scale and its position in the landscape. The view from the summit — the Mississippi River to the west, the surrounding mounds visible in multiple directions — gives the strongest available sense of the city that once existed here. THE WOODHENGES: Reconstructed woodhenges (posts marking the solstice and equinox sunrise points) are visible at the site and can be visited — the astronomical precision of their placement is directly comparable to Stonehenge's alignment function.

Part Sixteen

The Black Hills — Land, Sovereignty, and the Sacred

The Black Hills of South Dakota (Pahá Sápa — 'hills that are black' in Lakota) are the most sacred landscape in the Lakota world — the heart of Lakota territory, home of the most important vision quest sites, and the location of the Lakota's most significant ceremonies. The Black Hills were taken from the Lakota by the U.S. government in 1877, two years after gold was discovered there, in direct violation of the 1868 Fort Laramie Treaty.

In 1980, the U.S. Supreme Court ruled that the Black Hills had been taken illegally and awarded compensation of \$105 million. The Lakota refused the money. The land is what was taken; money is not the land. The compensation fund (now over \$2 billion with accumulated interest) remains unclaimed in a federal account, as the Lakota continue to seek return of the land rather than payment for its theft. This is the context within which Mount Rushmore — built in the sacred Black Hills, its faces carved into the sacred landscape without Lakota consent — should be understood.

How to Visit Sacred Sites Respectfully

THE RESPECTFUL VISITOR'S CODE

RESEARCH TRIBAL SOVEREIGNTY: Before visiting any site associated with a specific Native nation, learn about that nation's current political situation, their relationship to the site, and any specific protocols they have published. **ACKNOWLEDGE THE LAND:** At the beginning of any visit, acknowledge that you are on the ancestral land of a specific people, name that people, and express respect for their relationship to this land. **FOLLOW ALL POSTED RULES:** Every rule at a Native American sacred or cultural site was established for specific reasons. Follow all rules without exception. **ASK BEFORE PHOTOGRAPHING:** At any living community site or where ceremony may be occurring, always ask. When in doubt, do not photograph. **BUY FROM NATIVE ARTISTS:** If you purchase art or cultural items, purchase from Native-made sources. Ask directly whether items are Native-made. **DO NOT TAKE ANYTHING:** The collection of any material from Native American sacred sites — rocks, plant material, pottery shards, anything — is both illegal under federal law and a violation of the sacred integrity of the site.

What to Do and What Never to Do

THE ABSOLUTE PROHIBITIONS

NEVER attempt to observe a closed ceremony. The closure is absolute — not a suggestion, not a starting point for negotiation. NEVER purchase 'Native American spiritual services' (sweat lodges, ceremonies, vision quests) from non-Native operators or from Native-identified operators without demonstrated community sanction. NEVER collect, purchase, or possess sacred objects — medicine bundles, eagle feathers, ceremonial regalia. The possession of eagle feathers by non-Native people is a federal crime. NEVER photograph ceremony or sacred objects when photography is prohibited. NEVER apply the term 'shaman' or 'medicine man/woman' to yourself based on self-study or workshop attendance. These titles are earned within specific communities through specific processes. NEVER claim spiritual authority from a tradition that has not specifically granted it through genuine relationship, community membership, and recognized initiation processes.

Supporting Native American Communities

The most meaningful thing a non-Native person can do in relation to Native American sacred traditions is support the communities that hold those traditions — politically, materially, and in terms of land sovereignty.

CONCRETE WAYS TO SUPPORT

LAND ACKNOWLEDGMENT AND LAND BACK: Research whose ancestral land you live on (native-land.ca). Learn about the specific land rights and sovereignty struggles of the nations whose land you inhabit. Support land-back movements and organizations. **DIRECT ECONOMIC SUPPORT:** Purchase from Native-owned businesses, artists, and food producers. Support Native-led organizations working on land rights, language preservation, and cultural continuity. **POLITICAL ADVOCACY:** Support federal legislation protecting Native American sacred sites, supporting treaty rights, and advancing Indigenous sovereignty. **TRIBAL COLLEGES:** Support the 37 tribal colleges and universities in the US — the primary institutions for Indigenous language and cultural preservation. **MUSEUM REPATRIATION:** Advocate for repatriation of Native American sacred objects from museum collections under NAGPRA.

The Haligrity Lens — The Living Earth Tradition

The Native American traditions' contribution to Haligrity is not available through tourism or appropriation. It is available through the teachings specifically shared by Indigenous scholars, artists, and elders, and through the foundational recognition these traditions hold: the earth is alive, all life is in relationship, and right living means maintaining right relationship with all of one's relatives.

'Mitákuye Oyásŋi' — All My Relations — is the Lakota phrase that is perhaps the most widely shared single teaching from Native American tradition. It means: all life is related. The human community is not separate from or superior to the other communities of life — the plant community, the animal community, the stone community, the water community, the sky community. Every ceremony, every prayer, every sacred act begins and ends with the acknowledgment of all these relationships.

CONNECTION TO HALIGRICITY

Mitákuye Oyásŋi. All my relations — the eagle and the stone, the river and the ancient tree, the ancestors and the children not yet born, the land that holds all of our feet whether we know it or not. The Native American traditions have held this recognition with extraordinary faithfulness through extraordinary historical adversity. The Haligrity practitioner who stands barefoot on the living earth and feels its energy, who places offerings at specific natural features and acknowledges their sacred character, who understands their practice as the maintenance of sacred relationship rather than the acquisition of personal power — is practicing the recognition that Mitákuye Oyásŋi expresses. Grand Rising.

"Mitákuye Oyásŋi. All My Relations."

— Lakota sacred phrase, spoken at the beginning and end of prayer

The earth is a living being. The mountain is a relative. The river has memory. The stone has been here longer than any human tradition and will be here long after. These are not metaphors — they are the most literal sacred teachings of the longest continuously inhabited continent on earth. Honor what is offered. Honor what is not. Stand on the land with the full weight of your body. Listen. Grand Rising.

Haligrlicity Temple Series | Haligrlicity | I.Q. Productionz | May 2026