Leaves all artifacts.

These places are still very much part of our homelands. And when we hear about petroglyphs being damaged, or archaeological sites being damaged, it is like taking a chapter out of a book. So when parts of those are detailed or erased, then we are not able to connect the dots as effectively as we ought to be allowed to.

— Jim Enote.

See archaeological sites as living landscapes.

The dots are who you are, and so you project that goodness around you.

— Kathy Sanchez.

Enter sacred spaces with good intent.

The energy you bring effects sacred spaces. You have a continuum of positive and negative energies within you. If your intent is good, then take it in that way, and thank whatever is in your heart for the support.

— Leigh Kusilvntsoo.

The a’na’s cultural importance to Native American tribes continues to this day. As they have for generations, these tribes and their members come here for reverence and to visit sacred sites. Throughout the region, many landscape features, such as Comb Ridge, the San Juan River, and Cibola Mesa, are closely tied to native stories of creation, danger, protection, and healing. The towering spires of the Valley of the Gods are sacred to the Navajo, representing ancient Navajo-Navajo conflicts in stone. Traditions of hunting, fishing, gathering, and wood-cutting are still practiced by tribal members, as is collection of medicinal and ceremonial plants, edible herbs, and materials for crafting items like baskets and fetishes.

The traditional ecological knowledge amassed by the Native Americans whose ancestors inhabited this region, passed down from generation to generation, offers critical insights into the historic and scientific significance of the area. Such knowledge, in itself, must never be tampered with, because it is the key to protecting and understanding the landscape sustainably for generations to come.

President Barack Obama.

Enter sacred spaces with good intent.

The energy you bring effects sacred spaces. You have a continuum of positive and negative energies within you. So you can be in conscious control of what you are. Your intent is good, then take it in that way, and thank whatever is in your presence. If you have the least amount of respect, then take it in that way, and thank whatever is in your presence. If you have to be in conscious control of what you are. Because you are always a part of that part of the community—what is a part of that community—that are the footprints of our ancestors. The Hopi say we are not living alone, because the spiritual people still reside there. They’re still in our memory, and in our ceremonies. So we don’t see the ruins as being just cultural resources. They are a part of our basis. Grandchildren were born, kids were born, everything was very vibrant. Perhaps hardship, but people lived there.

— Leigh Kusilvntsoo.

Look but don’t touch.

My elders always told me to stay away from those structures and to leave the artifacts where they are. Out of respect, we were always told not to go or sitting onto the structures, and to leave every-thing that belonged to our ancestors. That’s our history on the walls. My elders always told me to stay away from those structures and to leave the artifacts where they are. Out of respect, we were always told not to go or sitting onto the structures, and to leave every-thing that belonged to our ancestors. That’s our history on the walls.

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— Leigh Kusilvntsoo.

Great the landscape.

For the time when it is sacred places that the people live in, it is the land that is powerful. It comes here for ceremonies, gratitude, and inspiration. Acknowledge all of life within the landscape, this is their home. Whichever you are, wherever you are, you are a part of the people here. You must never abuse our privileges. It’s in our honor and in our name and will continue to be so long as people care.

— Gary Keene, Acoma Pueblo and Diné.

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