

The Ghost on the Moki Steps

Larry Larason & Mary Jean Hendrick



The Ghost On The Moki Steps

Sherry Cottle Graham



The Ghost On The Moki Steps:

The Ghost on the Moki Steps Larry Larason, Mary Jean Hendrick, 2004-10-01 Young Phil Richart is lured into looting an Anasazi ruin by an illegal antiquities collector When they arrive at the canyon Phil gets a surprise I suddenly sensed that something was rushing towards me from behind When I spun around there was nothing but air between me and the Anasazi ruins George pushed past me I told you this canyon was a little bit spooky he said with a nervous chuckle My fear was turning to anger at George for bringing me here That was more than spooky I said What is it He paused It must be a chindi a ghost George intended to leave but here I was I needed the money Could I stick it out Hidden Utah Kurt Repanshek, 2003-05-30 From the dinosaur quarries of Vernal and Price to the automobile speed tracks on the Bonneville Salt Flats from the Mormon Tabernacle to the spires of Monument Valley Hidden Utah explores all corners of this fascinating state Illustrations maps Chaco and After in the Northern San Juan Catherine M. Cameron, 2018-06-27 Chaco Canyon the great Ancestral Pueblo site of the eleventh and twelfth centuries remains a central problem of Southwestern archaeology Chaco with its monumental great houses was the center of a vast region marked by outlier great houses The canyon itself has been investigated for over a century but only a few of the more than 200 outlier great houses key to understanding Chaco and its times have been excavated This volume explores the Chaco and post Chaco eras in the northern San Juan area through extensive excavations at the Bluff Great House a major Chaco outlier in Utah Bluff's massive great house great kiva and earthen berms are described and compared to other great houses in the northern Chaco region Those assessments support intriguing new ideas about the Chaco region and the effect of the collapse of Chaco Canyon on outlying great houses New insights from the Bluff Great House clarify the construction and use of great houses during the Chaco era and trace the history of great houses in the generations after Chaco's decline An innovative comparative study of the northern and southern portions of the Chaco world the northern San Juan area around Bluff and the Cibola area around Zuni leads to new ideas about population aggregation and regional abandonment in the Southwest Appendixes present details and descriptions of artifacts recovered from Bluff ceramics projectile points pollen analyses faunal remains bone tools ornaments and more This book is one of only a handful of reports on Chacoan great houses in the northern San Juan region It provides an in depth study of the Chaco era and clarifies the relationship of outlying great houses to Chaco Canyon Research at the Bluff Great House begins to answer key questions about the nature of Chaco and its region and the history of the northern San Juan in the Chaco and post Chaco worlds **Blood Brothers** Sherry Cottle Graham, 2013-05 Coahoma the black panther is Chief Ituha's son a natural leader training to become a healer falls in love with Ethane Moki the white tailed buck is Makah's son an empath loves working with plants and is training to become a healer Fala the crow is Lanto's son has a good sense of humor but doesn't like his animal spirit training to become a healer Laurel the Old Woman Who Walks with a Bear is a gifted medicine woman fights the white witches and giants Chief Ituha Chief of the Choctaw Coahoma and Dakota's father works

with Laurel to save his tribe from the giants Pontiac He is Laurel s apprentice who is possessed by Lugh s spirit He loses his battle and mutates into a werewolf Tiponi She is Alawa and Nashoba s daughter who is possessed by Morrigan Dakota Coahoma s brother is a fearless leader who wants to be chief falls in love with Nita and fights the giant Alli Tecumseh Laurel s deceased husband warns Laurel about Pontiac and Tiponi s possession protects Laurel Aylwen and Wakie Wisag Lugh the Ole Wolf is a red haired elite Aylwen warrior who becomes a shaman and his dream is to be a werewolf Morrigan She is Lugh s wife a master shaman mother of Ethane and five sons and seeks her revenge through Tiponi Ethane Lugh and Morrigan s daughter is a tall blue eyed teenager who is betrothed to the prince and is kidnapped Dahey He is Lugh and Morrigan s son who travels to the Choctaw village to save his father and massacre the village Bradan He is one of Lugh and Morrigan s twin sons who plans to save his father and massacre the Choctaw village Tomas He is Bradan s twin He travels with his brothers to the Choctaw village to save his Pa Cu Chulainn He is the ten foot elite warrior who travels with the prince on the Dragon Lady to fight the Choctaw Kenji He is a gifted dwarf shaman of the Wakie Wisag tribe Gaim s friend and fights the blood brothers Prince Sangann He is King Gann s son an elite Aylwen warrior betrothed to Ethane leads his warriors to the Choctaw Coahoma wakes up and sees a shadow person hovering beside him When it fades from sight he hears an ominous timber wolf howling in the distance When his mother shares a bad dream that she had about him he defies her wishes to abandon the path that he has chosen to become a healer He tells her not to worry about the wolf Coahoma Moki and Fala are anxious to journey into the Spirit World to spy on the Soul Robber These blood brothers are disappointed when Laurel reads her old bones and decides to take the boys to see Kachina the Guardian of the Bees instead Coahoma watches Pontiac while they are with Kachina and realizes that this trip is a healing lesson He learns the plant names that make up the Sacred Seven After they return and things quiet down Laurel receives a message that wolves are attacking her bear She arms herself and rushes to him She battles this pack and eventually kills a strange tattered wolf She realizes that he is a shape shifter and tells Pontiac to rip out his heart When Pontiac performs this ancient ritual he traps Lugh spirit in him Tecumseh travels from the Happy World to warn Laurel that Lugh s wife is coming to get her revenge for her husband She takes possession of Tiponi and uses her as an avatar to be near Lugh She also sends her three sons Dahey Bradan and Tomas to this remote village to behead the men and bring their heads back to her She hopes to find Lugh s spirit and return it to him the blood brothers disobey Laurel and follow her across the Ohi Yo River and into the Land of the Giant blonde hair sorcerers to lean their black magic and to learn the identity of these white witches that possess Pontiac and Tiponi While they are spying on this village they run into a hideous ghost named Donehogawa and Coahoma falls in love with Ethane the Ol W

Ghost Wanted

Carolyn Hart,2015-10-06 New York Times bestselling author Carolyn Hart treats readers to another visitation by ghostly gumshoe Bailey Ruth Raeburn as she lends a hand to an ethereal matchmaker who haunts a library Bailey Ruth s supervisor Wiggins is worried about a dear old friend the ghost of elegant Lorraine Marlow who haunts Adelaide Oklahoma s college

library Known as the Lady of the Roses she plays matchmaker using the fragrant flowers to pair up students But someone s making mischief after hours leaving roses strewn about the library and stealing a valuable book Concerned with Lorraine s reputation among the living Wiggins dispatches Bailey Ruth to investigate Soon trouble begins to stack up A campus security guard is shot by an intruder and Bailey Ruth uncovers a catalog of evidence blaming a student for the crimes But something isn t adding up so with police preparing to make an arrest the spirited detective must find the real culprit Because when justice is overdue it takes more than death to stop Bailey Ruth Raeburn

Handbook of the Indians of California Alfred Louis Kroeber,1925 Monumental work includes demographics linguistic relations social structures folkways religion material culture and more Surveys of the Yurok Pomo Maidu Yokuts and Mohave receiving most attention

Handbook of the Indians of California Alfred Louis Kroeber,1976-01-01 A major ethnographic work by a distinguished anthropologist contains detailed information on the social structures homes foods crafts religious beliefs and folkways of California s diverse tribes

First Church of the Higher Elevations Peter Anderson,2005 Written for seekers and wanderers of all kinds Anderson explores the complexity of the scripture of place the geography of the heart the landscape of imagination and the topography of memory as it pertains to his personal relationship to place and prayer

The North-Americans of Yesterday Frederick Samuel Dellenbaugh, The basis of this volume is eight lectures given before the Lowell Institute in Boston in 1894 They have been expanded by the addition of further matter relating to the various subjects but even with these additions there is but a brief r sum of the vast store of material extant The Indian has never seemed to me an abnormal factor but rather a natural part of our society for it is now nearly thirty years since I first associated with him in the Far West and before that the Iroquois were familiar to me as a small boy When I first went among the Western tribes it was with the second Colorado River expedition of that gallant explorer and foremost student of Amerindian affairs John Wesley Powell His own works and the reports of the United States Bureau of Ethnology of which he has so long been the head and where he has gathered together so many eminent ethnologists and arch ologists have furnished me with much material These reports form a fine library on Amerindian matters and reflect great honour on Professor Powell who conceived the idea and on Congress which has ungrudgingly supported it A great and timely work has become established which to private enterprise would have been next to impossible Add to these the invaluable reports of the Smithsonian Institution and the memoirs and reports of the Peabody Museum and American Museum and the student has before him a large fund of material without seeking farther Then there are the brilliant works of Parkman Brinton Winsor Bandelier Putnam Morgan Schoolcraft Prescott Maudsley Goodman Wilson Keane and many others with the huge production of H H Bancroft filling an important place To all of these and to others I owe much and I have intended in every case to give credit and references Where these in some cases may not have been properly awarded it is due to oversight and not to intention My especial thanks are due to the Bureau of Ethnology for copies of all the reports and for permission to utilise the illustrations contained in them and to the American Museum

Arch ological Institute Field Columbian Museum Peabody Museum and Smithsonian Institution for similar generosity I take pleasure also in acknowledging favours from Professor Putnam Professor Powell Professor Mason Dr McGee Mr Saville Professor Seymour Professor Langley Mr Bancroft Professor Holmes Dr Baum and others and from Mr E H Harriman the opportunity of visiting Alaska under the most favourable circumstances The title The North Americans of Yesterday seems to me appropriate because while there are still some Amerinds extant and a few are even yet apparently leading the old time life nevertheless they are merely remnants of a people whose sun has set and who therefore properly belong to yesterday For this reason I have mainly treated them as a bygone race Between the so called Red Indian of the United States and northern regions and the so called Civilised Tribes of Mexico and southern regions I have made no race differentiation because the differences whatever they may be are discovered to be not of kind but of degree Confusion was formerly caused by misconceptions and by romantic ideas which have been dispelled by the more scientific methods of later days Some confusion has been caused also by the persistent efforts to classify the progress of mankind as a whole into distinct world epochs or time periods It seems to me that no such universal epochs of even progress could have existed in past time any more than in present time Tribes of men are differentiated now always will be and I believe always have been Common world planes of culture in time periods are an impossibility Such schedules as Morgan s may apply to tribes and stocks as indicating their special individual advance but not to the whole world except in a very general way That is they may be culture but never time classifications The closer we approach the beginnings of man s existence the less marked perhaps the differences in tribes but differences certainly began at the moment when one group of men left another group of men to live apart The environment and necessities of each group would cause differences and varying rates of progress One group would gain the bow a thousand years before another

The Sphinx ,1924

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