EDITOR’S NOTE
This summer 1995 issue of the newsletter is an important one in many respects. First, you will find a call for papers for the Charlotte meeting next year. Strongly consider submitting a paper to a GORABS session. In particular, students and junior faculty are encouraged to submit papers for a special session that will mark the first David E. Sopher New Scholar Awards. Second, you will find two inserts. One of them gives the criteria and application for the DESNS Award. If you are not eligible to apply for the award, then share this information with a colleague that is. In addition, you will find an insert with directions to assist Allan Gleason in preparing future volumes of the GORABS Bibliography. He will certainly appreciate any help that you can give him. So, finish those finals, then start planning for next year’s GORABS events. We look forward to your contributions.

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GORABS Feature Essay
The following essay entitled CHANGES ALONG THE PEYOTE ROAD is offered to us by Darrel L. McDonald, Dep’t of Political Science and Geography, Stephen F. Austin State University, Nacogdoches, TX 75962. This is a condensed version of the paper Darrel read at the AAG meeting in San Francisco on April 2, 1994.

This essay will describe the nature of changes that have influenced pilgrimages to the sacred peyote gardens of the Native American Church and the continued practice of the Native American Church ceremony.

Stewart’s (1987) History of the Peyote Religion indicates that the modern Peyote Religion arose in Oklahoma in 1880. The Peyote Religion includes elements of traditional religious symbols and attitudes, while stressing tribal concepts of self-determination and self-worth threatened by intense social upheaval at the end of the 19th century. Although not embraced as the best way by all tribes or (Continued on Page 2)

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Association of American Geographers
tribal members, the Peyote Religion became a social/spiritual vehicle to counteract the loss of cultural identity at the hands of westward expansionists. The Peyote Religion diffused across the landscape in the early 1900s, especially west of the Mississippi River. Rituals and symbols were used to carry out ceremonies (Anderson 1980; Stewart 1987). Universal symbols such as drums, rattles, eagle feathers and whistles were used during ceremonies and were personal, prized possessions of peyotists. Other aspects of the ceremony, including the altar in the tepee, differed among tribes or individuals in the same tribe. Some roadmen, the leaders of the peyote ceremony, preferred the half moon way while others used the cross fire altar. Generally, such distinctions arose from diffusion of various cultural elements introduced by peyotists who brought the religion to a new group (Morgan 1976; Aberle 1982; Stewart 1987).

THE PEYOTE ROAD
Over the years, significant influences have affected change along the Peyote Road resulting in altered landscape patterns which have impacted Native American Church pilgrims and exacerbated critical issues that potentially threaten continued practice of the Peyote Religion by Native American Church members. Specifically, I would point out the pilgrimage process to the sacred gardens, the emergence of religious politics, the participant peoples and the cultural plant geography of Lophophora Williamsii L., the peyote cactus.

Pilgrimage
Historically, the journey to South Texas involved arduous treks, although horses, vehicles, and even trains provided the transportation in later years. After the advent of organized peyote trade, peyotists had peyote delivered by train, especially from Aguilares. Still later, mail de-

livery developed and is still preferred by some peyotists. Because of access to peyote through the mail these members make fewer pilgrimages, although their commitment to the Peyote Religion has remained strong.

Additionally, the pilgrimage cast of participants and agenda has changed in nature. Rather than solely elders traveling to the peyote gardens, today it is often a family experience (Cardenas 1990). The early pilgrim experiences in South Texas centered on harvesting peyote for tribal ceremonies. Ritual harvesting of peyote from the fields yielded good medicine. Upon finding peyote, pilgrims performed ritu-
Feature Essay
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als to enhance the religious experience. Prayers were said over the first peyote sighted asking for guidance to more plants (Davis 1994). Although families and extended family members making the journey to South Texas focus on obtaining the sacrament, many include jaunts into Mexico to shop or travels to Corpus Christi to vacation at the beach. Still, the meaning of the pilgrimage remains important to the peyotists.

Politics
Over the last century prohibition of the peyote religion by the federal government gave way to organized resistance (Slotkin 1956; La Barre 1975; Stewart 1987). This was followed by limited acceptance or at least tolerance of peyote ceremonies on reservations. The organization and formal recognition of the Native American Church was an important step in establishing credibility for peyotists. Since the first charter in 1918, Church membership has grown. By the 1970s there were some 250,000 members (Anderson 1980) to an estimated 400,000 in the 1990s (Johnson 1994). In spite of the establishment of a recognized organized church, issues related to the religious freedom of American Indians persist in the federal courts (Apodaca 1995).

Native American Church leaders carefully defined the role and function of the Peyote Religion in tribal society. At times, intra-tribal political situations arise from adherence by church members to the Peyote Road. Abstinence from alcohol and gambling is a major obligation for practicing peyotists. This concept arose in response to the social devastation to tribal members caused by these elements after their introduction (Stewart 1987). Today, Native American Church members are put in a sensitive situation with the emergence of bingo halls and gambling casinos on reservations.

People
The peyote trade originated in Los Ojuelos, Texas. Initially, peyotists collected the sacrament from the peyote gardens. In the 1880s Hispano Indian peyote trade developed in the Rio Grande Valley. Peyoteros, as the local traders were called, became lasting friends with Amerinds and essential to many for acquisition of peyote. Family members worked long hours in oppressive conditions, often shoulder to shoulder with Indian peyotists. The peyoteros prepared fresh peyote or sun dried the peyote into buttons (Morgan 1976). Among several families living in Los Ojuelos were Amada and Claudio Cardenas who became important peyoteros. They left Los Ojuelos in 1942 and moved to nearby Mirando City.

From that point on the Cardenas became a stabilizing and respected force in the peyote trade.

In 1965, Texas statutes required dealers to be registered and to keep track of peyotists buying peyote. Shortly thereafter, federal authorities made it mandatory for Indians to be licensed to possess or transport peyote for Church ceremonies. The 1965 Texas law required individuals obtaining peyote to register with the peyoteros. Pilgrims seeking peyote or just stopping by to offer their respects were asked to sign in a spiral notebook. Over the years licensed peyotists entered the date and time of arrival, departure, home address, and occasionally the amount of green or dry peyote purchased (Cardenas 1984).

Cultural Plant Geography of Peyote
Native American Church members are becoming alarmed at the growing scarcity of peyote (Patchen 1991). Peyote is an endemic monotypic cactus characterized by tufted spines, greenish gray color and a subtle presence in the landscape. It occupies a variety of soils, especially a calcareous, clayey loam series most abundant on south and east facing exposures. The range of peyote extends from the southern part of Texas to north central Mexico. In Texas the plant is found ranging from Presidio to near McAllen, Texas. Miranda City, located east of Laredo, is close to peyote's most northern extent. The landscape is dominated by scrub brush while supporting ranching and mineral resource extraction activities (Morgan 1976).

Sustained yields of peyote require use of proper harvesting techniques. Flat bladed shovels are used to remove the crown from the roots. If harvested correctly the root will regenerate a multicephalate head. Although sold green, most often it is dried to form the peyote button.

Salvador Johnson (1994) has seen the demand for peyote increase rapidly over the last ten years. In an effort to meet the demand, Mr. Johnson has had to secure expensive leases and hire more workers. He estimates annual consumption to be about 2.5 million buttons. He sees international trade in peyote from Mexico as an alternative way to meet increasing demands while conserving peyote populations in South Texas.

Besides growing demand, harvesting pressure is a factor in reducing yields of natural peyote populations. Another serious threat to the peyote fields is land clearing by chaining and root plowing to im- (Continued on Page 4)
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prove grass production on ranches. During the 1970s, these practices were deliberately used by ranchers to eradicate peyote to discourage hippie trespassers (Morgan 1976). Today, improvement of pasture is the goal, not peyote eradication, but often both occur. Innovative protection status for peyote, importation of supplies from Mexico or possibly cultivation of the plant are being explored to insure that future generations of American Indians can exercise their religious freedom.

CONCLUSION
In summary, it appears that there are four main variables affecting change along the Peyote Road: the pilgrimage process; politics of religion; the cast of pilgrims and the cultural biogeography of peyote. The Native American Church continues to play a central role for members in creating a sense of place and a desire for self-determination. The two most critical issues concerning the continued practice of the Peyote Religion are related to religious freedom legislation and sustained availability of peyote. Dr. Morgan (1976) succinctly observed, "without peyote you cannot have a Peyote Religion."

Selected References


Personal Communications
Apodaca, R. 3/95-Chicago, IL
Cardenas, A. 6/90-Mirando City, TX
Cardenas, A. 3/84-Mirando City, TX
Davis, A. 4/94-Houston, TX
Patchen, J. 4/91-Houston, TX
Johnson, S. 5/94-Mirando City, TX

GORABS FOCUS ON:
Barbara Weightman

Barbara Weightman is professor of geography at California State University in Fullerton where she teaches a course in the geography of religion. A native of Canada, Barbara earned her PhD in 1972 at the University of Washington in Seattle. Her work in urban geography and the geography of religion is well known. Most recently she published, "Changing Religious Landscapes of Los Angeles" in the Journal of Cultural Geography (1993). At the AAG meetings Barbara has offered us a number of excellent papers in GORABS sessions. "The Dragon and the Phoenix: Discovering Religion in China's Cultural Landscape,"; Religious Landscapes and the Phenomenon of Light,"; Religious Symbolism in Landscape and Lifeworlds: A Humanistic Perspective" are but a few of her works. Presently Barbara is a GORABS board member, and she has contributed to the NGCE Pathways book on Revisiting the Americas... with a special essay on Geography of Religion. You can contact Barbara at her university address, Fullarton CA 92634.

CHICAGO Meeting

We sponsored five sessions in Chicago, two of which were in collaboration with the American Indian and Biogeography SG’s. Attendance at all of our sessions was excellent. In particular, Ray Apodaca’s presentation was well-received. A special thanks is due to Ray Apodaca, key representative for the American Indian Religious Freedom Coalition-a division of the Association on American Indian Affairs, and our panelists; Richard Jackson, Darrel McDonald and John Sims. To all those who organized or presented in our sessions we owe a debt of gratitude. Keep up the good work!!!
CALL FOR PAPERS-1
The Pennsylvania Geographer is a high-quality, refereed journal produced bi-annually by the PENNSYLVANIA GEOGRAPHICAL SOCIETY. A special volume devoted to the theme of GORABS is planned for 1997 with Carol Prorok as guest editor. Submissions will be refereed before being accepted for publication. Research on any GORABS subject is welcomed. Please contact Carol Prorok or Bill Kory (PG Editor, Geography Dept., U. of Pittsburgh-Johnston, Johnston, PA 15904) if interested.

CALL FOR PAPERS-2
Start planning now to present your research at the next AAG meeting in Charlotte, NC. You can contact any board member for assistance. If you are a student or junior faculty member, and you plan to apply for the David E. Sopher New Scholars Award, think about presenting in a special session sponsored by GORABS although this is not required for eligibility. If you are a member of another specialty group, and you would like to organize a joint session, please do so. Richard Jackson, GORABS Secretary/Treasurer will help to coordinate sessions.

NEW TESIS
Robert Stoddard, University of Nebraska-Lincoln, presents this list of 1992-93 theses culled from the Guide to Programs in Geography in the United States and Canada, 1993-94, by the AAG.


IGU TRAVEL GRANTS
Officers of the International Geographical Union announce that $30,000 is available from NSF and other sources to support travel to the next IGU Congress in Amsterdam, 1996. Grants (up to $1500 each) are awarded based upon the quality of submissions in regard to any or all of the following criteria: scientific content, international collaboration, development of workshops, and contributions to the IGU itself. Young scholars and minorities are particularly encouraged to apply. Watch your AAG and AGS newsletters for application information which will be announced shortly.

BIBLIOGRAPHY PROJECT
Allan Gleason continues to work on the first volume (approximately 500 annotated entries) of the bibliography. We have enclosed a guide sheet for assisting him with a thorough coverage of geographic journals. Notice that only a few journals are listed here. Your input on other journals, especially international ones, will be of great assistance. Please consider helping us with the project. All will benefit immensely. Finally, computer diskettes are being considered as the method of dissemination. Let us know what format would best suit you. Allan’s e-mail address is on the insert.

IGU STUDY GROUP
Over the years a number of people have considered creating an IGU Study Group on the theme of Religion. Gisbert Rinschke, Dep’t of Geography, Universität Regensburg, Regensburg, Germany 93040 is organizing this. If you are interested, please contact him.

GORABS MINUTES
1995 Annual Business Meeting
Carolyn V. Prorok, Chair
Robert H. Stoddard, Secretary-Treasurer

The following is a condensed version of the minutes submitted by Robert Stoddard.
1. Bylaws were amended to extend executive board terms to two years.
2. Deadline for the Sopher Award was pushed back two months.
3. Past-Chair, Mary Lee Nolan, reported election results.
4. Board agreed to organize Charlotte sessions.
5. GORABS will support formation of an IGU study group.
6. Allan Gleason reported on the bibliography project.
7. We adjourned before we could finish our business.
NOTICE: JUNIOR FACULTY
AND STUDENTS

The David E. Sopher New Scholar Award will honor scholars for their outstanding contributions to the field of geography of religion. Award(s) will be given each year; one to a student and/or one to an untenured faculty member who presents a paper at an AAG national meeting. We reserve the right to not make an award in any given year. GORABS Board members are ineligible the year that they are serving the organization. Awardee will be honored at the AAG Awards luncheon with a certificate and cash prize of $50. Deadline for application is April 1, 1996. If you are a student or untenured faculty, and you are presently preparing to give a paper in Charlotte—seriously consider applying for this award. For a list of criteria and the official application, see enclosed insert.

ELECTION RESULTS

Mary Lee Nolan, Oregon State University, announces that Richard Jackson is our new Secretary/Treasurer. New board members include: Mohammad Hemmasi -University of North Dakota and Peter Halvorson-University of Connecticut. Our new student board member is Ben Tillman-Louisiana State University.

NEW MEMBERS

We welcome the following new members to GORABS:

Andrea Barone SUNY-Buffalo
Rex ClarkeU. of Idaho
DK SinghUktaI U./India
Ben TillmanLouisiana S.U.
Jeffrey UelandU.N. Dakota-GF
Matthew YlitaloU. of Oklahoma

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ANNOUNCEMENTS

From the Editor's Desk:
OLDIES BUT GOODIES!!! The editor asks long time
GORABS aficionados to look into their files for the
early newsletters that were produced before the
present organization began publishing in 1989.
Please send photocopies (or originals) for our ar-
chives.

Chad Emmett's new book, Beyond the Basilica:
Christians and Muslims in Nazareth, from Univer-
sity of Chicago Press is now available.

Two new books from non-geographers may be of
interest to you: Islam, Globalization and
Postmodernity (Routledge) is edited by Ahmed and
Donnan, while Sacred Architecture, by Mann is
available from Element Books.

An excellent commentary on Spiritual Geography,
by Martha Henderson, can be found in the Geo-
graphical Review (1993). She reviews Griffin's Be-
liefs and Holy Places... and Norris' Dakota: A Spi-
ritual Geography.

Bob Kulkhen informs us that a 1994 dissertation by
Christiana Ann Joseph at the University of Roches-
ter looks interesting (DAI V.55:5:1303): "Temples,
Tourists, and the Politics of Exclusion: The Articu-
ation of Sacred Space at the Hindu Pilgrimage
Center of Pushkar, India."

The International Geography Festival will be cel-
ebrated in Saint-Die-des-Vosges, eastern France
(SE of Nancy) from October 6-8th, 1995. It attracts
over 30,000 people each year! Contact Francis
Chevrier, Hotel de ville, Place Jules Ferry, B.P. 275,
88107 Saint-Die-des-Vosges Cedex (Fax:33/29-56-
09-31) for more information.

The Sept/Oct 1994 issue of Historic Preservation
has an excellent article on preserving American
Indian sacred places entitled "Sweetgrass Saga."

Lily Kong, National University of Singapore, an-
ounces the availability of her latest book, co-
written with Low Soon Ai and Jacqueline Yip.
Convent Chronicles: History of a Pioneer Mission
School for Girls in Singapore, 1994, Armour Pub-
lishing, takes readers through 140 years of develop-
ment of the mission school, shedding light on
personal and collective histories.

Professor Hae Un Rij is looking for a post-doctoral
research position (preferably in geography of reli-
gion) in the United States for one of her graduate
students. If you have any information or sugges-
tions, contact her at Dept. of Geography, Dongguk
University, Seoul, South Korea (hurii@dgu4680.dongguk.ad.kr).

John Heppen, at the Center for Geopolitical Studies,
LSU, Baton Rouge, LA, 70803, is looking for reli-
gious and linguistic maps (digitizable) of Europe. If
you can help him, he would appreciate it
(jheppen@tiger.lsu.edu).

AAG MEETING SITES

Ron Abler, AAG Executive Director, announces that
our meeting has been increasing steadily in terms of
presentations and numbers in attendance. Thus,
hard decisions must be made about where to meet
in the future. Apparently, only 9-10 cities in the U.S.
have facilities that can accommodate us in our pres-
ent form. We can meet exclusively in those
cities, or if we want to meet in smaller cities, we must
find innovative ways to present our research that
reduce the number of concurrent sessions. Your
opinion on this matter is important to the AAG.
Contact the central office.
GORABS BYLAWS

Article VII: Election of Board Members
Within three months after taking office, the Board will appoint a Nominating Committee, which will be chaired by the Past Chairperson and will have two other GORABS members who are not members of the Board. The Nominating Committee will solicit nominations from GORABS members for the position of Secretary-Treasurer, and two at-large Board members to be filled in April. Normally two candidates will be nominated for each Board position to be filled by election. Nominations will be submitted to the Board by the Nominating Committee by December 15th. The Board will accept additional nominations by petition for all elected positions if the petition is signed by at least 10 GORABS members and is received by the Secretary-Treasurer by January 31st. After the Secretary-Treasurer has verified the eligibility of each candidate, a mail ballot will be conducted. All positions will be filled by the person receiving a plurality of the votes cast. The Secretary-Treasurer will inform the Board of the results of the election by March 31st. The results will be formally announced at the Annual Business Meeting.

The Nominating Committee is responsible for submitting candidates for positions resulting from vacancies on the Board. Deadlines for conducting any special election will be specified by the Board.

The Nominating Committee may be asked by the Board to prepare a list of candidates for the appointive position of Editor.

**GORABS NEWSLINE**

Whenever space permits, the editor is happy to include in GORABS any news about you or your program that would be of interest to our members. Please type or print legibly. Also, send your vita to the editor if you would like to let the rest of us know a little more about you.

Name:
Address:
E-Mail:
Telephone:
Fax:
Research in Progress:
Recent Publications:
Program Activities:

**GORABS NEWSLINE**