

**Table 2 LeBeau (2009) TCP Site Types by Observable Characteristics**

<b>Cultural Features (Prayer Places)</b>	<b>Physical Attributes Inherent in Site Feature</b>
<i>taťé íob kiŋ</i> (four-winds fasting altar)	<i>kabláya</i> , four <i>taťé íópa caŋ</i> (four-winds wood-directional staffs of chokecherry or June berry); a <i>pte ĥcáka pa</i> (buffalo skull); a <i>huŋkáta caŋ</i> (pipe rack); a <i>wápa ha</i> (ceremonial staff with feathers tied to it); small mound of dirt in front of the west directional staff; <i>kabláya</i> (make level by beating), a leveled area of prescribed size
<i>tataŋká hó coka</i> (buffalo altar)	<i>pte ĥcáka pa</i> (buffalo skull) placed next to the <i>kabláya</i> (leveled area)
<i>hó coka inyan ti</i> (stone ring lodge)	Cobble rings arranged into one, two, three, or four circles; not required to be symmetrical; associated with a small stone cairn, identified as <i>hek ti</i> (lodge-what is past); typically 2 to 6 meters in diameter
<i>Ománi škaŋ hó coka</i> (moves walking altar)	<i>kabláya</i> , <i>pte ĥcáka pa</i> , and a <i>wápa ha</i> (ceremonial staff with feathers tied to it) made from <i>caŋpá</i> (chokecherry) or <i>haŋté</i> (cedar) Tied to the top of the staff is a small <i>tahá gmigméla</i> (raw-hide disk)
<i>maká ok'e wówaŋyaŋke</i> (vision pit)	Either a small pit 10 centimeters to 1 meter deep (open) or a larger, oblong pit 1.5 meters deep, 1.5 meters long, and 1 meter wide (enclosed) where the supplicant stands or sits; might be lined with small stones identified as a <i>caŋgléška wakaŋ</i> (sacred hoop) or <i>hó coka</i> (circle)
Unnamed	Large wooden posts demarcating the four cardinal directions, referred to as <i>tiyópa wákaŋ</i> (sacred door-entrance), and small <i>caŋ cékiya</i> (prayer sticks)
<i>wílecala</i> (crescent moon altar)	Stone crescent at the end of a radiating spoke found at <i>caŋgléška wakaŋ</i> (sacred hoop medicine wheel) sites
<i>iníkağa wókeya</i> (sweat lodge) <i>lšnátipi</i> (dwelling alone)	Brush structure encircling a small, shallow pit feature or rock pit; structure is dome-shaped willows of prescribed size and type, large enough to accommodate several individuals, circular or square fire pit on the west or east side, small mound of dirt or prayer altar in front of the west entry
<i>Wiwaŋyaŋk wacípi</i> (sun dance)	A central cottonwood tree; a small dugout or <i>owaŋka wakaŋ</i> (sacred place) that serves as the ceremonial altar area for the ceremony; if not present, it is often substituted by constructing a <i>taťé íob kiŋ</i> (four-winds altar); a Sun Dance lodge or arbor with a prescribed number of posts in the walls and superstructure; might be associated with nearby rock effigies of males, females, turtles, or buffalo, or medicine wheels and stone-ring lodges
<i>Caŋgléška wakaŋ</i> (sacred hoop medicine wheel)	Circular stone alignments; small sites have a minimum of four radiating spokes, while large sites have a minimum of eight radiating spokes; the number of stones used and size are specifically prescribed; central altar or alters at the end of a radiating spoke
<i>Inyan wakáğa</i> (rock image)	Stones are arranged to depict both animal and human figures; turtles images are common, but buffalo and snakes are also depicted; humans are gender specific

<i>Hekti</i> (lodge-what is past) and <i>Wágle wóšŋapi</i> (altar)	A square or rounded flat-topped pedestal 10 to 30 centimeters in diameter and 30 centimeters or more high; feature surrounded by additional stones; can have the appearance of a cairn; size variable from six stones to hundreds of them; may be associated with cultural offerings
<i>Wówapetogtonŋi</i> (sacred marks)	Precisely incised or painted images depicting animal or human figures or geometric patterns of spiritual significance
<i>Wicágnakapi</i> (scaffold burial) and <i>Owícahe</i> (grave)	Scaffold burials take two forms, one an actual wood scaffold and the other where the body is placed in the crook of a tree; once decomposed, the bones were buried in a cylindrical or bell-shaped pit beneath the scaffold, which was covered with stones; prescribed scaffold construction; historic burials typically outlined with stones and may include multiple burials
<i>Wanágitipi</i> (dwelling of the spirits) and <i>Caŋ oŋila</i> (little tree dweller spirit lodge)	Natural features where Lakota went to pray and make sacrifices; extremely difficult for a non-Lakota to identify
<b>Cultural Feature (Offering Places)</b>	<b>Physical Attributes</b>
<i>Wágná wosnapi</i> (altar of sacrifice)	Typically a natural boulder with a flat surface or bowl-shaped depression that bears the natural impressions of handprints, footprints, or animal tracks; the boulders are natural features but might be encircled with smaller stones; could be associated with cultural offerings
<i>Owáunyanŋi</i> (acts of sacrifice) and <i>Héktakiya níicú</i> (give back)	Mostly natural features such as trees or stones where offerings are placed; might be a constructed three-poled wooden structure called <i>wanágitipi</i> (spirit lodge) used to support a spirit bundle
<b>Cultural Feature (Gathering Places)</b>	<b>Physical Attributes</b>
<i>Wakámna</i> (gathering)	Gathering places have no constructed features; these are named for the resource being acquired