

**REINSTATING THE ROLE OF COMMUNITY DREAMING USING
TRADITIONAL PROTOCOL AND OPEN SOURCE TECHNOLOGY**

By

Erin Langley

Project

Submitted in Partial Satisfaction of the Requirements

For the Degree of

Master of Liberal Arts in Creation Spirituality

in the

Graduate Division

of

Naropa University

December 2006

Acknowledgments

I would like to thank my mom and dad, Mamaw, Grandma Glassner, my ancestors, and all of my teachers and elders who have helped me understand the importance of roots. I also want to say a special thank you to Jake Reichert for all of his support, including building dream-people.net.

TABLE OF CONTENTS

Introduction	1
Chapter One: Initiation	4
Chapter Two: Tribal Globalization	7
Chapter Three: The Great Externalization	12
Chapter Four: Changing Times	18
Chapter Five: Decolonization	25
Chapter Six: The Sight	32
Chapter Seven: Dream Archeology	38
Chapter Eight: Owl	46
Chapter Nine: New Grange, Old Ireland	52
Conclusion	56
Works Cited	58
Appendix	61

Introduction

People used to dream as a circle. Native societies placed greater importance on dream patterns expressed through a tribal group of dreamers than on individual dreams or dreamers. Providing a place where people can dream together again helps us reconnect to the ways of our indigenous ancestors. When we put our individual dreams together, they create a larger picture. Dream-people.net gives people a forum to discuss messages of the dream world and presents guidelines on how to properly handle what we encounter there. It blends indigenous understandings with modern technology and western research opportunities.

The project began with a private database designed and used by students of Naropa University's Indigenous Mind program. We tracked our dreams against the sign and phase of the moon to record long-term data after noticing that particular themes often swept through our tribe during a given time. For example, one week several of us dreamed about lizards, independently and without consulting each other. We recognized ourselves as a circle of dreamers, and messages were coming to us.

Dr. Apela Colorado, founder of the Indigenous Mind program and of the World Wide Indigenous Science Network, instructed me to take the project further. To attain reliable data we would need to record more planetary phenomena. Expanding the population and demographic of dreamers also diversifies the data. In a collaborative

effort, software architect Jake Reichert and I created an open source dream database that tracks dreams by date and theme with the major stellar and planetary cycles of our solarsystem. Dreamers can log and browse dreams by theme, planet, moon phase or sign, or location of a planet within a given constellation. People can connect to each other via email, and conduct their own dream research. The goal of the database is to track the way that stars and planets communicate with human beings through their dreams.

By logging and tracking my dreams over the past several years, I have learned much about the peculiar language of my own dreaming. Although I discuss revelations I have made from my individual dreams, this thesis does not aim to analyze my findings in the context of the dream-people.net project. Intended for a large number of dreamers, the database is designed to be categorized, navigable, and accessible for future hypothesis formation and analysis. I will research personal and community dream data on an ongoing basis and compile conclusive findings once the database has matured.

Relying solely on the western format of an academic thesis excludes the nonmetrical quality of dreaming. A topic so rich cannot be conveyed in prose alone, so I also include art in order to honor the dream, to acknowledge art as an emergent property and vital aspect of the indigenous mind, to use a medium similar to dreaming in its vivid and nonlinear quality, and to pictorially include the dreams I've had during my time in the Indigenous Mind program. In addition, I transcribe several quotes of elders verbatim so that the reader may engage their wisdom exactly as they have spoken it.

The text of the thesis aims to to explain the relevance of dream-people.net by discussing three main ideas: 1) how open source technology is a nature-based model, thus deserving inclusion in the whole mind; 2) why decolonization is a necessary part of

recovering the indigenous mind; and 3) how various native peoples deal with dreams. I incorporate my own experiences into these explorations since indigenous science is subjective, and the researcher is an integral part of the research process.¹ The appendix concludes with the prophecy of the World of the Fifth Hoop, as told by Ilarion Mercurieff. It is my intention that dream-people.net serves this prophecy in some way.

¹ Apela Colorado, "Native Science: A Necessary Antidote to Western Science?" 1994, 7.

Chapter One: Initiation



The Dissolution of Ego by Erin Langley, 2005

If you do not do something with your dreams, you will not dream well.

— Unknown, Huichol

Just before leaving for the first Indigenous Mind residency in Maui, the lizard guardian of the Indigenous Mind program came into my dreams for an initiation that we students have come to expect:

A Tyrannosaurus Rex chases me through the lush, green backyard of a large

white house. I try to hide behind a small paper partition with two holes in it. The beast tears away the paper and now I am hiding only behind two holes. I run upstairs into the bathroom and lock myself in, but a little boy who lives at the house shows the dinosaur where I am hiding.

The Mo'o, a 36-foot long black lizard, is the Guardian Spirit not only of Indigenous Mind, but of the island of Maui. Apela Colorado, founder of the Indigenous Mind program and Keola Sequiera, master carver and Kahuna, live where the rulers of Maui once dwelled. The land neighbors the king's pond and abode of the Mo'o. Because we conduct our work on this land, the lizard protector guides it to a large extent. Kala'aiheana, chiefess of Maui and daughter of Chief Pi'ilani, had cared for the lizard for much of her life. After she died, she merged with the Mo'o and became Kihawahine, a reptile goddess and protector of Maui.²

Hawaiians believe that lizards are one of the many manifestations that the Kihawahine can assume to communicate for the island she protects. She has come into many of the Indigenous Mind students' dreams in one reptilian form or another. When she visited me, she was letting me know that parts of me needed to be devoured if I planned to recover my indigenous mind. By simply entering this powerful circle of ancestral remembrance, I had become a steward of the Kihawahine. To attend to her needs, as well as my tribe's and my own, I would need to undergo a cleansing process.

In my native Celtic homeland, the dragon symbolizes the power of the Earth, the feminine, and the enormous creative potential found in darkness. A symbol both feared and fertile, the lizard often appears at initiation. Although I could stall the ordeal of being devoured by locking myself into a bathroom in my dream, the process was inevitable. A

² Friends of Moku'ula, Inc., "Moku'ula," <http://www.mokuula.com>.

resident boy of the big white house, an emblem I came to understand represents both myself and the Indigenous Mind program, showed the Mo'o where I was hiding. Much of my journey has been about sight, seeing, and being seen. The Mo'o shredded the paper partition, which had two holes in it that allowed me to view my surroundings while remaining relatively unseen. I wanted to be unseen and unheard, since feigned invisibility had helped me get through life until that point. The Mo'o was letting me know that I could no longer hide behind my flimsy screen. She could see me, as could everyone in the Indigenous Mind program—the living, the ancestors, and the spirits alike.

Several other lizard dreams have occurred since. In one, I am digging up the bones of a “new” kind of dinosaur that hadn't been discovered yet. Part of the dream refers to humankind's inventing new forms (the new dinosaur) for ancient wisdom to inhabit. Rediscovering the bones indicates that we are remembering ourselves in the Earth, and also that the Earth is waking up again. The bones had been there all along, so information about this time has always been available to those living intimately enough with Earth to access Her wisdom. Now it is becoming available to people everywhere.

Chapter Two: Tribal Globalization



dream-people.net logo by Erin Langley, 2005

The goal of the recovery of indigenous mind [is] to reunite people with their tribal minds. Each of the races of humankind was given a sacred circle or original instruction to live by. If our species is to survive, Euro-Americans must be supported in their effort to regain the Earth-based knowledge of their ancestors. Native Americans will help.

— Dr. Apela Colorado

The dream world is the real world.

— Unknown, Seneca

Naropa University's Master of Liberal Arts program which included the Indigenous Mind Concentration is founded on the principle of Original Blessing. The Creation Spirituality program's founding director, Matthew Fox, believes in a theology that trusts “nature, including our own human nature, our dreams, our bodies and our

imaginations” and emphasizes creativity over obedience. He uses the Four Paths of Creation Spirituality—the *vias Positiva, Negativa, Creativa, and Transformativa*—to describe the different ways we relate to God. We experience the *Via Positiva* during moments of ecstasy, joy, wonder, and delight. We enter the *Via Negativa* when we encounter the world’s darkness, chaos, nothingness, suffering, silence, and lessons in letting go. The *Via Creativa* occurs during acts of creativity and co-creation, and the *Via Transformativa* describes our struggle for justice, healing, compassion, and celebration.³

While Fox works on reformatting the Christian tradition, the *Indigenous Mind* program reaches into the pre-Christian era when religion could not be separated from life. Dr. Colorado originally created the program to help Native Americans reconnect to their traditions. After people of European descent expressed interest, she began to realize that the program was intended for all races. Admitting European students enabled her to acknowledge her own Frank ancestors and heal the European-Native American fracture within herself. Simultaneously, she opened an unprecedented forum where people of many backgrounds can begin to recover their indigenous minds. When a person has entered his or her indigenous mind, he or she experiences the connective fabric that binds us to every other aspect of existence, since the world is made of relationships. When one realizes her place on the Earth and in the universe at large, identification with the traditional notion of self extends beyond the personal mind and body, into an awareness

³ Matthew Fox. “95 Theses or Articles of Faith for a Christianity for the Third Millennium,” *Yes! Magazine*, Winter, 2006.

of the self in all things. We find this awareness in the lands, songs, stories, and dances of our ancestors. Engaging such teachings yields the desire to preserve all life.

Modern day America heralds the globalization of industry, economy, and mainstream ideals. With this political cross-pollination comes the globalization of the tribes. Indigenous Mind students of myriad backgrounds sit with elders from the lands that today's people call France, Italy, the Aleutian Islands, Mali, China, Japan, England, and the United States. While fostering deeper connections with our native homelands, we come together as a global tribe in unprecedented ways. We are brought together by internet forums and airplanes, cell phones and PowerPoint presentations.

Traditional ways were foreign to me at first, and trying to connect to ancestral customs from a land I'd never stepped foot on seemed contrived. But as time wore on, my perspective changed. Since our circle embodies a melange of genetic heritages from across the globe, and we sit with a elders from just as many places, I have glimpsed the globalization of the tribes both within my very DNA and without, in our intercultural tribe. Together we are reconstructing the story of humankind. By delving into our histories, visiting our homelands, and sharing our dreams, we have even begun to piece together the migration routes of our ancient ancestors. I did not know that to find new ways of mending myself and the world, I'd have to first remember the ways of my ancestors.

Each of the participants in dream-people.net is working to recover indigenous understandings. There are no experts in this burgeoning model of existence in which we

are innovating new forms to ensure the survival of old ways. Vulnerability and community participation are key. Everyone's input becomes necessary if we are to see the larger force operating through multiple dreamers. Lee Irwin, scholar of the Native American visionary traditions of the Great Plains, writes,

the powers, the distinctive times, and the various realms combine to form not only a personalized vision of the whole but also a dynamic set of temporal relationships, each connected with a unified manifestation of the "holy." This vision empowers not only the dreamer but also his social role. By forming a society with other dreamers, he strengthens the patterns, and it expands to include the dreams of all the members. Thus the powers together, through the unique constellation of each dream and dream society, qualify the experience of the holy and help give it a distinctive form and meaning.⁴

To give the circle of dreamers form and meaning, I provide ten guidelines for the participants of dream-people.net. The set of directives unifies the intention of dreamers and offers guidance about handling dreams respectfully.

1. **Honor the spirit of the dream.** Do not dissipate its power through nonchalance or verbal analysis.
2. **Keep part of the dream for yourself in order to protect yourself and retain your power.** Trust your instinct about what to share and what not to share.
3. **Respect the privacy of other dreamers.** Do not read others' dreams voyeuristically. Dream sharing is an exchange.

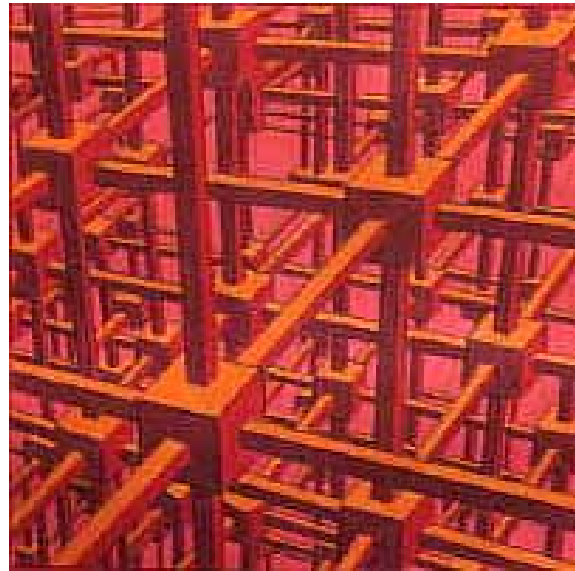
⁴ Lee Irwin, *The Dream Seekers: Native American Visionary Traditions of the Great Plains* (University of Oklahoma Press, 1994), 76.

4. **Acknowledge your “big dreams” by making offerings those who have come to you.** Make art, give a traditional offering from your culture, or say thank you another way.
5. **Give your dreams time to unfold.** Do not expect immediate understanding. Dreams can take years to unfold.
6. **Heed your dreams in waking life.** Take action when appropriate.
7. **Recognize elements of your dreams that show up in waking life** so that these two aspects of life become more seamless.
8. **Learn the folktales and stories of your indigenous ancestors.** Our dreaming and waking lives can tell us what histories we are enacting if we know our cultural stories and symbols.
9. **If you have a dream for another person, share it with him or her when appropriate.** Do not be attached to the result of this sharing.
10. **Maintain respect for who or what you encounter in a lucid dream or out-of-body experience.** The dream world is the real world.

Chapter Three: The Great Externalization



Magdala by Erin Langley, 2004



Study After Escher by Erin Langley, 2003

Much of our technology interferes with heightened natural abilities. Even seasoned shamans will lose these arts . . . if they are brought too regularly into close contact with such technologies.

— Linda Tucker, *Mystery of the White Lions: Children of the Sun God*

She admonished the men that all the technology and science in the world means nothing if they do not give it spiritual meaning. If what they do doesn't have a connection to a higher power, they have no reason to be doing it. She told them that if they didn't have the intention to halt the destruction that technology was already causing, that if they weren't committed to saving the earth and her inhabitants, that all that they were doing was meaningless - even harmful.

— Stephanie Hendricks on Leslie Danziger

The dream rebalanced the world.

— Jean Markale, *The Druids: Celtic Priests of Nature*

Paula Gunn Allen, a Laguna Pueblo/Sioux Indian, explains that “the basis of Indian time is ceremonial, while the basis of time in the industrialized west is mechanical” and that “motion that is in balance is integrating and empowering, while the other kind is fragmenting and disempowering.”⁵ The same divisive principle applies to the typical western understanding of reality. We see ourselves as separate from each other and from our environments. Therefore, we believe we must look outside ourselves for answers and fulfillment. This leads to a great externalization of the technologies that are concealed and inherent in nature. The predominant technologies of indigenous people are magic, based on the language of the land, stars, and elements. Now we no longer work within the natural model, but we smother the Earth in dead rock. We poison the air and water. We destroy sacred habitats for oil or whatever else we can get from it. We are displacing a forgotten intrinsic power.

With this movement toward externalized technology comes the modern magic of nanotechnology, the internet, devastating weaponry, space exploration, new ways of dealing with physical illness, and much more. Since new technologies so greatly affect the planet and its inhabitants, my attempt is to acknowledge them as a new aspect of the whole mind. These technologies are ultimately fleeting outward expressions of our innate gifts. Nonetheless, while they are here, it is better to use them than to be used by them. Survival of the old ways could depend on it. Dream-people.net bridges modern technology with ancient ways to resolve a seeming conflict of ideas, to create something new by registering open source technology as part of the whole mind, and then to enter the whole mind—including technology.

⁵ Paula Gunn Allen *The Sacred Hoop: Recovering the Feminine in American Indian Traditions* (Boston: Beacon Press, 1992), 150.

The term “open source” was coined in March of 1998 following the release of the Mozilla Firefox internet server to describe software distributed under licenses guaranteeing anybody rights to freely use, modify, and redistribute, the code upon which Mozilla is built.⁶ Eric S. Raymond, a leading figure in the open source movement, explains that the technology favours free access to information and so affects the foundations of the knowledge economy. It implies a reversal of a wide range of topics relating to the concept of property. Open source offers an alternative model for the development of new knowledge.

Raymond uses the metaphors of a cathedral and a bazaar for closed and open-source technologies, respectively. The existing cathedral model has an autonomous chief desinger at the top of a strict hierarchy that is closed and based on competition. “Competition has proved to be an important generator of innovation, but also leads to enormous fragmentation.”⁷ The cathedral model, then, mirrors the fragmentary and disempowering mentality that prevails in the west.

The bazaar model, on the other hand, is based on cooperation. Its construction is distributed among a network of many people. As a result, these ideas can be tested in different situations and improved upon—a system of knowledge subject to constant flux. It makes use of the “swarm intelligence” of a large group of users and developers. “Open source requires a shake-up of established ways of thinking and a different interpretation, both socially and economically, of the concept of innovation.”⁸ This open system mimics the biodiversity of nature, which is unsanctioned, cooperative, and wildly creative.

⁶ Eric S. Raymond, “The Cathedral and the Bazaar.” 2000. <http://www.catb.org/~esr/writings/cathedral-bazaar/>.

⁷ Ibid.

⁸ Ibid.

Anglo-American elder and ecophilosopher Joanna Macy says that open systems have four qualities: First, each system is whole; it can't be reduced to the sum of its parts.⁹ Physicist Fritjof Capra explains that there are no parts at all. What we call a part is merely a pattern in an inseparable web of relationships. In fact, systemic properties are destroyed when a system is dissected into isolated elements, which is the current popular methodology of western scientists. The shift from the parts to the whole can also be seen as a shift from objects to relationships.¹⁰ In the same way, the information present among a circle of dreamers is more enlightening than the content of the individual dreams in isolation.

Second, open systems stabilize themselves to make up for changes in their surroundings. Dreaming acts as a stabilizer for individual psyches as well as for a culture or group of people. Drs. Betty and Gerald Schueler, Systems Analysts with Quantum Research International, proffer a Jungian analysis of the dream state: "the closed system of the ego builds up entropy when awake and dissipates entropy during the open system of dreaming. Therefore, dreams are, in a very real sense, the primary high entropy waste products of the psyche."¹¹ Similarly, dream-people.net provides a place for Spirit to work through a circle of dreamers, to express messages that we are not processing in our waking lives. By listening to and acting on this information we are helping to restore the balance of our culture and the world at large.

⁹ Molly Brown and Joanna Macy, *Coming Back to Life: Practices to Reconnect Our Lives, Our World* (Canada: New Society Publishers, 1998), 41.

¹⁰ Fritjof Capra, *The Web of Life: A New Scientific Understanding of Living Systems* (New York: Anchor, 1997), 37.

¹¹ Betty J. and Gerald J. Schuelers, *The Chaos of Jung's Psyche*
http://www.schuelers.com/ChaosPsyche/part_2_9.htm

Third, open systems get more complex. When their environments keep challenging them, they can either fall apart and deteriorate or reorganize themselves to better adapt. In terms of dream-people.net, a programmer might wish to improve upon the first version. He or she may write code that enables dreamers from different time zones to accurately track their dreams against the ephemeris. Not only does this addition diversify the data by including new users from different parts of the globe, but it generates interest with the programmers who have invested their time into complexifying the design. Another outcome can occur if programmers come up with a new vision that does not match the original intent of dream-people.net. Instead of modifying the old design, they can use the substrate of the code and take it in a new direction, thus complexifying by branching off from the original system.

Lastly, every system is a holon—both a whole in its own right (made up of smaller systems), and also part of a larger system.¹² This tenet speaks again of Raymond’s bazaar model. As we perceive dream-people.net as a decentralized network of relationships, we understand that it is foundationless and held in place only by its members, each with something unique to contribute. The database’s success depends on innovators, programmers, web designers, and dreamers, but none of these constituents is any more fundamental than the others. This last tenet emphasizes that dream-people.net is also part of larger systems like the open source movement and the internet as a whole. Joanna Macy calls these “nested hierarchies,” which are different from the cathedral hierarchy, where control is imposed from the top down. In nested hierarchies, as in the

¹² Brown and Macy, 42.

bazaar, order tends to arise from the bottom up; the system generates itself from the cooperation of its parts, in mutual benefit.¹³

¹³ Ibid.

Chapter Four: Changing Times



Petroglyph Girl by Erin Langley, 2005

The spark of this ancestral flame, which I have brought to the stranger is now burning brightly. . . . I have been and will be encouraging westerners to embody these traditions as a testimony to the indigenous capacity to assert itself with dignity in the face of modernity. In this way the ancestors will know that this medicine has found a true home - that it is more than an honoured guest.

— Malidoma Somé

By maintaining this living connection with our roots, we are able to interact with the 'modern' world without losing our cultural identity.

— Joaquim Tashka, Yawanawa' and Antonio Martinez, Yawanawa', Brazil

The pattern of dreaming which was laid down in the most ancient of times is still communicated to modern-day shamans in the symbolic language of old.

— Linda Tucker, *Mystery of the White Lions: Children of the Sun God*

Ilarion Mercurieff, Aleut elder and storyteller of the Pribilof Islands, explains that in the traditional worldview and understanding of creation, everything is connected. “One cannot separate ecological knowledge from one's personal connection to Mother Earth, or from family relationships, or from community cultural frameworks, or from language, or from the spiritual, or from stories, or from traditional ethics and values.”¹⁴ His description illustrates that indigenous living is relational and that experiences in the dream world and the waking one are equally valid. Or, as Jean Markale explains of my native Celtic culture, “Celtic tales owe a great deal to dreaming, without naming it as such, since they refuse the Aristotelian distinction between the real and the imaginary.”¹⁵

Dreams are also a place where we can receive power that is not readily available in our culture. In native cultures, flesh and blood people can transfer this power, but here, where indigenous ways are still largely forgotten, dreams are a likely place to receive it. For example, when I was a teenager, I had visions of symbols and strange alphabets. Although I may never understand these characters’ explicit meanings, I understood the experiences as transmissions of knowledge. The characters seemed to be seeds that activated a latent wisdom within me.

The Earth’s elders have much to say about the power of dreams. The late Vine Deloria, Jr., Native American ancestor of Teton Sioux/Yankton Dakota origin explains that found within indigenous dreaming is

¹⁴ Ilarion Mercurieff, “The Gifts of the Four Directions,” *Yes! Magazine*, Spring, 2004.

¹⁵ Jean Markale, *The Druids: Celtic Priests of Nature* (Rochester, VT: Inner Traditions International, 1999), 197.

the enhancement of already considerable physical and spiritual powers possessed by peoples who were an intimate part of the physical world, who could run down deer and kill them with knives, who could perfectly imitate most birds and animals, and who lived in a society in which holy men could turn thunderstorms away and perform physical feats that defied any kind of rational explanation.¹⁶

Although he is referring specifically to Plains Indians, people exist within all indigenous communities whose already-significant abilities have been empowered by the dreamworld.

Irwin warns that the dreamer's inner life is not revealed casually. Sharing a dream means disclosing deeper aspects of personal empowerment. Disclosure is a socially potent act because it evokes the dream's power in a context of shared responsibility.¹⁷ Colorado states that we should always retain part of the dream for ourselves so that we do not give away our power. The generally shared belief among Native peoples of the Plains is that speaking of dreams can be dangerous, creating a situation in which the dreamer might lose the power of the dream. People tell their dreams only under highly circumscribed conditions for specific reasons.¹⁸ Can we bridge old ways and new without compromising the integrity of our ancestors' worldviews? Coming to terms with this perceived cosmological split has been a big part of weaving indigenous understandings with modern technology.

¹⁶ Irwin, x.

¹⁷ Ibid., 178.

¹⁸ Ibid., 184.

Elders also say that times are different now and some rules of conduct no longer uphold their intended purposes. Only recently have elders allowed their teachings to be documented and spread among people outside their tribal heritages. For example, Tenzin Wangal Rinpoche, a lama of the Bön tradition indigenous to Tibet explicates dream practices in his book *The Tibetan Yogas of Dream and Sleep* that were previously held secret. He explains that the practices “are no less efficacious and valuable then they ever were, but conditions in the world have changed, and so I am trying something different.”¹⁹ Credo Mutwa, Zulu custodian of ancient African wisdom, decided to become an outcast among his own people by breaking the oath of secrecy that had guarded Africa’s treasures of wisdom. He explains that behind his decision lie the Goddess Amarava, “who has been telling me to transmit these secret teachings, the legends and mythology of the Zulu people, to the rest of the world so that they may not wither away, and so that all of humanity may learn of them.”²⁰ Scholar and Dagara healer Malidoma Somé has led or contributed to workshops for both sexes and mixed races, loosening a cultural taboo whereby women teach women and men teach men to make teachings available to westerners of both genders. Dagara elders also allowed people of European descent to videotape and photograph Somé’s Elder initiation in Burkina Faso.

Before he was born, elders foretold Somé’s destiny of living in the west as a teacher of African ways and wisdom. His name means “be friends with the

¹⁹ Tenzal Wangal Rinpoche, *The Tibetan Yogas of Dream and Sleep* (Ithaca, NY: Snow Lion Publications, 1998), 16.

²⁰ Linda Tucker, *Mystery of the White Lions: Children of the Sun God* (South Africa: Npenvu Press, 2003), 66.

stranger/enemy.” They predicted that “the village will be reborn in the heart and soul of the culture that is destroying the village.”²¹ Even after reading Somé’s account of his transition into western culture, I could not comprehend such an immediate uprootedness from indigenous living, unmitigated by hundreds of years of colonization. The weight of it did not occur to me until I glimpsed it in this montage-like dream:

An African youth must leave his homeland for the west after tribal elders explain that all first born sons must go get a western education because times have changed.

A young Native American man sits in a library. He is very strong, wise, and admired within his tribe. He can have any woman he wants. He smiles at them as they walk by. But he is heartbroken because he knows that if he falls in love he will have to leave the woman behind. He will have to leave everything behind—his family, his land, his language, his way of life, everything he knows.

That the young man was in a library is significant, since literacy uproots and rewires the brain away from a living body of nature-based oral tradition that “heals itself and the tribal web by adapting to the flow of the present while never relinquishing its connection to the past.”²² Most written language causes the brain to move away from nature into an abstract symbol realm where characters’ meanings have no direct relationship to the ideas they mean to express. Naming and classifying creates a virtual version of reality, a conceptual copy of the actual things. Humans may then begin to

²¹ Patrick D. Miller, “VISIONS: Malidoma Some,” *Mother Jones Magazine*, March/April, 1995.

²² Allen, 45.

identify with the name rather than the thing itself.²³ By contrast, certain alphabets, such as the Celtic Ogham and the Nordic runic alphabets, use shapes found in nature. Their characters have direct and meaningful relationship to the ideas and objects they represent. For example, the rune *isa*, the Germanic word for ice, is a straight vertical line, symbolizing stasis, frigidity, and generally “icy” conditions.²⁴

Perhaps the greatest and most subtle form of colonization occurred when we lost our indigenous languages. Language plays a tremendous role in the way we perceive the world. The words of Old Celtic are embedded in the land’s stories, customs, and people. The lingual associations bring us closer to the ancient flow and natural world around us. The importance between language and place is also described by Pinkston, based on his initiation into Huichol tradition of the land today’s people call Mexico:

The original language of the people indigenous to a specific area on Mother Earth's body grows directly out of the land itself. The vibratory essence of the natural forces in a given area grow upward from the bowels of the and and surrounding elements to form the plant life and vegetation of that area. The indigenous people live, eat, and breathe these natural elements. They die back into them and new generations birth back out again in the passage of generations. The land literally teaches them how to live in harmony with it through this ingestion process. They take it into their bodies. It ‘speaks’ to them. Then it comes out of their mouths as language. They speak the vibrations of that land. Their language and creation myths are embodied vehicles for for the wisdom of that place. I could now understand why maintaining the original language of indigenous people is important not just to their survival but to all of humanity. Original languages contain within their vibratory sturcture the operating rules for how to live in their home territory in a harmonious manner. The indigenous language is a *nierica* [gateway] by which to

²³ Tucker, 109.

²⁴ Paul Rhys Mountfort, *Nordic Runes: Understanding, Casting, & Interpreting the Ancient Viking Oracle* (Rochester, VT: Destiny Books, 2003), 122.

access the intelligence of place. Lose the language and you lose its vital instructions about right relationship.²⁵

The reification of math and technology also yields an increasingly meaningless perception of the world. Divorced from nature, people use technology to oppose the natural order, or even to purposefully decimate it in the case of nuclear weapons. But people are also using technology to sustain life. Technology's role continues to grow in the lives of tribal communities and others working for the recovery and preservation of the wisdom traditions. Many of my own conversations with elders have taken place via email. Both Auntie Mahi Poe Poe of Maui and Baba Credo Mutwa allowed a videographer to record sessions during which they shared many sacred and secret teachings. Auntie Poe Poe herself has a website kept up by those who apprenticed with her to disseminate the teachings of Aloha and native plant medicine. All over the world, indigenous communities acknowledge that times are changing. Technology can play an important role in maintaining indigenous language and culture. Whether this is a positive or a negative role depends on how technology is introduced and used.

²⁵ Tom Soloway Pinkston, *Flowers of Wiricuta* (Mill Valley: Wakan, 1995), 127.

Chapter Five: Decolonization



Torment by Erin Langley, 2003

After a war, people are always ready to cut off the past and go forward.

— from *the Secret of Roan Inish*

Unless there has been sweat—people sweating to get through the countless things that keeps them apart—they are probably lying when they say we are all one. . . . If you believe that just by coming together to the same place you are already awakened, forget it. Because you are living in a culture with a very heavy history behind it, and you are all stained by it. You have to start by looking into that history, realizing where you are as a culture with respect to it. The choice is to do the hard work to transcend your history—or to just pretend that everything is fine in the way of naïve spirituality.

— Malidoma Somé

Erin Langley means Ireland England. While my name bridges two cultures that hated one another for no good reason, my body condenses countless stories of cultural

conflicts (and gifts). My ancestors include Cherokee from Oklahoma, Jewish from the lands we call Poland, Russia, Germany, and Austria, Celtic from Ireland, Scotland, and Brittany, and Frank from France. No wonder we have so much warfare in America. The average person here carries myriad tales of intercultural strife. What may at first seem like rootlessness and identity confusion has, for me, become an opportunity to unite the people of the world through me and reclaim the cultural boons of my ancestors. We can choose to learn about our histories so that we do not pass our wounded, colonized minds on to our children, or we can lead unexamined lives that inevitably lead to persecuting others because of the traumas we and our ancestors have experienced. Dr. Jürgen Kremer, a Teutonic-Nordic man who has helped initiate the process of European-American decolonization, asks,

Are we attempting to heal the modern, Eurocentered, colonizing, dissociated self? Or are we attempting to heal the indigenous self, the self embedded in community, land, and ancestry? Are we attempting to heal the Eurocentered self, and make it more functional within the modern world of progress and dissociation? Or are we attempting to bring balance to the indigenous self by healing it from the source of creation as it is understood in the plurality of stories of traditions within which we are working?²⁶

Not long ago, I attended a party during which an Irishman took out his Celtic flute and began to play traditional melodies. The Celtic spirit rose up in the room, and everyone began singing Irish songs. One woman even stepped into the center of the circle and started clogging. Soon the whole lot of us was clapping, singing, and laughing. To

²⁶ Jürgen W. Kremer, “Shamanic Initiations and Their Loss – Decolonization as Healing and Initiation” *Ethnopsychologische Mitteilungen*, 4.

think that moments like these used to occur regularly, and that long ago I would have known the songs gives me equal measures of sorrow and delight. Afterwards, I overheard someone say he felt like he was a character from a movie set in old Ireland. Often, movies are our only glimpses into such ways of life.

So many factors keep us from connecting to each other intimately enough to play music together again. America is a melting pot. Few of us have reached beneath the veneer of popular culture into our indigenous roots. Americans rarely exhibit cultural solidarity, especially we white-skinned people who have forgotten our indigenous traditions. Before I embarked on the recovery of my indigenous mind, I considered myself a white American. I did not realize that continuing to identify myself as such supports a Eurocentered way of thinking. Most of us do not even think about the fact that we identify with a skin color and a politic, and not a tribal clan and land. Our heritages as light-skinned people go much deeper. Cornell West has stated that part of the tragedy of our society hinges on the degree to which America has been predicated on the construct of whiteness, including the subordination of black people, “so that European cultural diversity could disappear into American whiteness.”²⁷

Our Eurocentered mentality propagates the same cultural reductionism with brown-skinned people. American society has labeled anyone with an ounce of African blood as black, reducing another litany of rich cultural heritages. To truly remember the radical extent to which this point of view emerges from colonization, we have to

²⁷ Cornell West, *The Cornell West Reader* (New York: Basic Civitas Books, 1999), 503.

willingly walk through the shadows of our colonized ancestral heritages. Kremer

beautifully describes the pain that we encounter on the path of ancestral remembrance:

White is short for “socialized into a Eurocentered frame of mind.” *White* is the name of forgetting. Forgetting so much of how we came to be where we are . . . Boxed into a box that likes to forget its name. I do not walk alone. Like other white men something walks with me. With me walks a shadow. Before me I project the shadow of forgetting where I came from. Behind me trails the shadow of the tears of native peoples. Below me I march on the shadow of the lands my peoples have raped. Above me looms the shadow of the spirits which I am blind to. All around me walks the shadow of domination, witchhunts, genocides, holocausts, sexism, racism. I do not walk alone.²⁸

He goes on to explain that people who are removed from their indigenous roots by more than a couple of generations must embark on examinations of politics, economics, law, cultural practices, ceremony, initiation, science, and psychology.

Healing the Eurocentered thought process, which has split from an embedded, nurturing, and holistic participation with life, is not just an individualistic undertaking. Because of the interconnectedness of all phenomena, decolonization must be a cultural, communal, and social endeavor. As such, I realize that even on a personal level I am only scratching the surface of a very deep process. For a westernized woman of primarily European descent to write—in the English language—about dreaming as a sacred and inextricable part of indigenous life is delicate territory. I am attempting to distill the subject of dreaming from complete cultural worldviews in which this aspect of life is embedded. When I use the term “indigenous” I am discussing it to the best of my limited

²⁸ Kremer, 1.

ability. I am not fully operating within a native framework, and I do not believe I will be able to do so without the collective healing of my community and culture.

Reinstating the role of community dreaming cannot occur without looking at the paradigm that causes us to forget the importance of dreaming. Many aspects of mainstream America keep our minds gridlocked in colonization. Money has become a middle man, interrupting equal exchange, just as clocks displace us from natural time, lawyers can keep us from justice, doctors can keep us from healing, priests separate us from God, asphalt separates us from Earth, air conditioning keeps us from the elements, grocery stores keep us from growing and raising food, packaged meat shields us from slaughter, toilets filled with drinking water separate us from composting, polluted water separates us from rivers, contaminated soil prevents us from gathering food, air pollution keeps us from stargazing, institutional boundaries keep us from connecting to each other as human beings, Eurocentered sciences keep us from realizing interdependence, ready access to information keeps us from cultivating memory, medicating our children blinds us to our failing educational system, literacy usurps our minds from nature, computers and televisions keep us from each other, drugs and alcohol keep us from ourselves, and our fears keep us from working to make the world better. We are colonized by these middle men, and we can change that.

A first step we can take toward healing the ravages of colonization is to open our minds to different perspectives. Our primary method of engaging ourselves and our world in America is an outward exploration, a constant seeking to fulfill the insatiable desire for

any number of things—facts, possessions, food. The indigenous way of exploring is different. Native science is a complete system in and of itself. Interpreting it through a western lens and with the English language misrepresents a cosmology we cannot understand unless we choose to decolonize ourselves enough to relate to it once more.

Dr. Apela Colorado cites nine criteria for an authentic rendering of indigenous science to help reacquaint Eurocentered people with native understandings:

1. The indigenous scientist is an integral part of the research process and there is a defined process for insuring this integrity.
2. All of nature is intelligent and alive, thus an active research partner. We do not act on nature, rather we communicate and work with nature.
3. Compared to western time/space notions, indigenous science collapses time and space, with the result that our fields of inquiry and participation extend into and overlap with past and present.
4. Indigenous science is concerned with relationships, we try to understand and complete our relationships with all living things.
5. Indigenous science is holistic, drawing on all the senses, including the spiritual and psychic.
6. The end point of an indigenous scientific process is a known and recognized place. This point of balance referred to by my own tribe, as the Great Peace, is both peaceful and electrifyingly alive. In the joy of exact balance, creativity occurs, that is why we can think of our way of knowing as a life science.

7. The purpose of indigenous science is to maintain balance.
8. When we reach the moment/place of balance we do not believe that we have transcended, we say that we are normal! Always remain embodied in the natural world.
9. Humor is a critical ingredient of all our truth seeking, even in the most powerful rituals. This is true because humor balances gravity.²⁹

Colorado believes that both western and indigenous sciences are necessary for balance in today's society.

²⁹ Colorado, "Native Science": A Necessary Antidote to Western Science?, 7.

Chapter Six: The Sight



Girl by Erin Langley, 2005

A dreamer is one who can only find his way by moonlight, and his punishment is that he sees the dawn before the rest of the world.

— Oscar Wilde

People only see what they are prepared to see.

— Ralph Waldo Emerson

Nothing is supernatural. Everything is natural.

— Credo Mutwa, Zulu record keeper

Becoming part of a natural, living system restores the intuitive states such as dreaming, which unfurl when we live intimately with nature. “Second sight” runs in my family, and my family has, without realizing it, run from the sight. This intuitive gift is

relatively common among the Celts of Ireland and Scotland. I was born in a fortunate position that allows me to recognize and incorporate the sight back into my life. On my mother's side, my grandmothers Lacy and Glassner had the gift, which they passed to my mother and me. On my father's side, my grandmother Eleanor Waldron and uncle Samuel Langley possess the ability. My father, Michael Langley has it as well, though he is less likely to discuss it. Some of my family has forgotten what to call the sight, or that it even has a place in our lives.

A popular belief among Celts, which survives even today, is that people who have lost the sight in one or both of their eyes have inherited, along with their blindness, a special sort of wisdom. When Irish poet W.B. Yeats traveled his homeland seeking the lore of the lands, an old Irish gent told him, "those that are blind have a way of seeing things, and have the power to know more, and to feel more, and to do more, and to guess more than those that have their sight, and a certain wit and a certain wisdom is given to them."³⁰

Without awareness of this Celtic story, I would not have recognized the cultural dimensions of my own eye conditions. When I was 14 years old, the retina of my right eye detached. A black curtain fell over my vision. I went directly to the eye doctor, who sent me to a retinal specialist immediately. This man told me I would go blind without emergency surgery. He performed the task masterfully, recovering my sight. The procedure changed the shape of my eyes, though, and made me legally blind. This year I went in for my regular eye exam, during which the ophthalmologist explained that I had several holes in both retinas, which were in danger of tearing again. She referred me to a specialist for another, more minor surgery. Although this surgery would not have lead to

³⁰ William Butler Yeats, *The Celtic Twilight: Faerie and Folklore*, 1902. <http://www.sacred-texts.com>, 46.

blindness, weak retinas pose that threat over the course of a lifetime. What would I do without my sight? I am a painter. After mulling over it a few days, I realized I'd maintain my gift of vision; only its form would change. Though my sight is accute in dreams and visions, I wanted to preserve my sight in the waking world as well. If my eyes were to be healed before surgery, I knew I'd have to make some changes quickly.

I realized that I was straining my eyes. I was reading too much, spening too much time with the dream database and not enough time with my dreams, researching curriculum ideas for my high school students, overusing my eyes while painting, and even exerting them when they were closed. I had difficulty focusing and wasted a lot of time moving my eyes from one thing to another. I was enacting a Eurocentric approach to recovering my indigenous mind by chronically looking outside myself for answers and by allowing myself to be caught up in the whirlwind of activity around me. I needed to remember my second sight and exercise it more consistently as a step toward re-establishing my indigenous identity. My eyes needed to rest. I asked people to pray for them.

Over the next two weeks, I noticed many changes. I slept a lot. My head ached almost constantly. The only remedy seemed to be lying down and directing the excess energy in my head toward healing my eyes. If I transferred it to them, the pain lessened. I also started taking herbs to repair the tissue of my retinas. I began spending less time with my dream data charts and more time with my dreams. Most of all, I stopped worrying so much and started being present to my immediate surroundings. Suddenly, things shifted. I began seeing connections between my dreams and my waking life. I could teach with gusto and much less effort. I started getting more work done and allowing myself to rest.

The picture of my life came into focus. I began to see that life is whole. Once I realized that blindness is something we create to access our second sight, I knew I could retain both types of vision. When I visited the retinal specialist, he confirmed what I suspected: my eyes had healed.

Until recently I did not know that dreaming played an important role in the lives of my living family members. This makes sense given the frequent overlap of seers and dreamers. My uncle had visions as a child that were very similar to mine. I learned that he inherited the gift from my paternal grandmother, Eleanor Langley Waldron. When I wrote to her on the subject of dreams, she responded enthusiastically with a story of her own. My grandfather Jim Langley passed away from lymphoma leaving her to raise three adolescent boys, my father among them. She writes,

When Jim died, we were both still so young, he was 43 and I was 34 years old. The boys were very young. Your dad was just 17, John was 15 and a half and Sam was 12. I was so alone and still so naïve in so many ways, trying to take care of a family and work to earn us all a living. But God in his mercy saw fit to allow Jim to remain a very important part of my life by sending him to me in my dreams. He would come to me and we would talk about everything from pressing decisions with which I was faced to problems and concerns I had with our boys. Most of the problems I faced during those 3-4 years after he passed away were resolved after he counseled with me in dreams. We would sit together and talk about what was going on in my life and it gave me such peace. As the boys grew into men, he still came to me and talked to me about those times as well. It was as though he stayed current on everything that was happening. The visits were sometimes several times per week. . . . I do know that during those years following his death, dreams made a significant difference in my life.³¹

While Eurocentered scientific methods and residual fears of witchhunts have caused many of us to disregard and fear that which is not readily seen or known, our governments have usurped the cultural role of seers and dreamers in a wholly different

³¹ Eleanor Langley Waldron, email, 5 June 2006.

manner. The CIA created a program called Scanate, in which seers hand over their visionary gifts for political use. The government began its investigation into people with “hypersensory” abilities as a response to Soviet research into psychic phenomena. The USSR was believed to have spent 60 million rubles on similar projects in 1970. The project researched people who could see places that were physically far away from them for the purposes of “military intelligence.” The program went through several code names, and many of the documents have been declassified and made available to the public under the Freedom of Information Act.³² A participant named Pat Price was able to use his remote viewing talent to recover highly classified code-word information from an operational U.S. military facility. So good was his remote viewing that he was recruited by and worked directly for the CIA until his reported death on July 14, 1975.³³ Using the sight in such a way displaces the gift from its rightful cultural context, in which it could be incorporated into a land-based tribal heritage rather than exploited to aid in the agenda of a politic.

That sorcerers and black magickers have existed throughout times and cultures should not be ignored, however. Over-romanticizing native cultures is tempting for us in the west who long to reconnect with old ways. Mercurieff writes that the original and actual reason for cultures based on respectful interdependence is to keep us whole through rites of passage, ceremonies, songs, stories, chants, use of breath, prayer, silence and meditation. “But most people, including many indigenous people, have forgotten the

³² H.E. Puthoff, “CIA Initiated Remote Viewing at Stanford Research Institute,” *Journal of Scientific Exploration*, Vol. 10, No. 1, Spring 1996.

³³ Ibid.

importance of such things and now it becomes nothing more than a mirror of ego instead of a process for living.”³⁴

According to the principles of native science, the seer/dreamer implicates him or herself in all actions that result from using the sight because of the interdependence of all phenomena. In short, we reap what we sow. But in native Celtic culture, interdependence played a secondary role to the defense of personal and tribal truth. The Celtic hero Caelte sums up their heroic morality as “truth in our hearts, strength in our arms, and fulfillment in our tongues.”³⁵ This principle does not hold up in American culture, where we are defending not our tribe or homeland, but a dissociated worldview and Eurocentered politic. Understanding interdependence, therefore, becomes an important part of decolonizing our minds since it requires reassessment of our personal and societal assumptions. A true understanding overhauls the ideas that impel injustice.

Placing disproportionate emphasis on what is immediately seen touches the root of western imbalance. If pathology is defined as deviation from a balanced order of existence, we can see how a Eurocentered mindframe pathologizes reality. As a society of diverse people uprooted from our homelands, we have neglected not only our dreams, but darkness and mystery itself. We are denying the very womb of creation.

³⁴ Ilarion Mercurieff, email, 12 November 2006.

³⁵ Iain Mac an tSaoir and Dawn O’Laoghaire, “Why Wicca Is Not Celtic,” 2005. <http://www.clannada.org/wicca2.php>, 2.

Chapter Seven: Dream Archeology



Dream Archeology by Erin Langley, 2006

Sacred dreams are revealed to initiates under conditions of heightened reality. . . . Many of these dreams are not only able to draw on the ancient past, but also appear to forecast the future.

— Linda Tucker, *Mystery of the White Lions: Children of the Sun God*

Western education predisposes us to think of knowledge in terms of factual information. . . . By contrast, within the indigenous world the act of coming to know something involves a personal transformation.

— F. David Peat, *Blackfoot Physics: A Journey Into The Native American Universe*

To Peat's statement I would add that realizations within an indigenous worldview are also factual. As we delve more deeply into our own lineages in waking life and in

dreaming, the story of the human race begins to unfold. In one of my dreams, a group of Irish Celts invited me to study the Rig Veda with them in Ireland. I tell them I don't know anything about the Rig Veda, but that I will go. Then a woman begins to sing a song in Gaelic, which is so beautiful that tears stream down my cheeks.

Upon waking, I knew that this dream was teaching me about the migration of my ancestors. I shared the dream with a colleague, who had just discussed the geographic roots of the Celtic people with a scholar from Nepal. He explained to her that in his country, it is common knowledge that the Celts came from Punjab, India, where scholars believe the Rig Veda was composed. The worldviews between the cultures have countless undeniable similarities about which many books have been written.

Lingual similarities also exist. Gaelic is the language of Scotland's island of Iona, but it is also called *Shan Scrieu*, pronounced Sanskrit.³⁶ Sir William Jones, a British philologist in the late 18th century explained that "the *Celtick* . . . had the same origin with the *Sanscrit*."³⁷

Dreams have spurred myriad realizations for me as I've learned to read beneath their often veiled terms. Dreams can prepare us for events to come. When we spend enough times with them, we can discern these messages and take appropriate actions to account for coming changes. Multiple dreams informed me of my grandmother's death several months in advance. My ancestors have also encouraged me in my dreams and

³⁶ Godfrey Higgins, *Anacalypsis or An Enquiry into the Origin of Languages, Nations and Religions*, vol 2, 1836.

³⁷ Garland H. Cannon, ed., *The Letters of Sir William Jones* (Oxford: Clarendon Press, 1970).

given me valuable information both oblique and explicit that I have been able to verify with family members living on Earth. Here is one example relating to my maternal grandfather's line:

I am out in the water with Jacqueline, a student at my university, my dad, and my brother. A fox follows our boat to shore, where my mom awaits us. Then Jacqueline and I are in the bathroom. I help her wash her pants, and my hands turn purple from the dye on them. We share the same ancestry.

I did not begin to decipher the dream until a few weeks later when she showed up at school for a class about Judaism. Her ancestors are Jewish from the Ukraine. When I asked my grandmother if I had similar ancestry, she confirmed that my great grandfather was Jewish from the Ukraine. The purple dye may signify that these ancestors result from a union of the Ukrainians with the Phoenician people, a seafaring tribe known for the purple dye of the Megus snail's shell they brought to trade along the bustling ports of the Black Sea where some of my Ukrainian ancestors dwelled. This is speculation based on the dream's content and has not been verified.

Another important ancestral occurred around this same time. In it,

I am walking in the desert toward a white tent, its front flap open. Inside, 20 or more people line the circumference. A fire burns next to a drum in the middle of the tent. These people are my ancestors. One of them says it's my turn to beat the drum, it's my turn to dance the dances, it's my turn to sing the songs. They want me to go beat the

drum, which has a snake wrapped around it. I am afraid, but not of the snake. I'm afraid of making noise, and the thought of singing terrifies me.

My ancestors came to me in rapid succession now that they knew I was listening to them in my dreams. They gave me a folder with all our Jewish documents, even ones I myself remembered having written. Morgan le Fey gave me a large stack of books to read about my Celtic ancestry and traditions. My Polish ancestors sat me down with a video about our history. In one powerful dream, I learned a tribal dance of the Nordic people. They were holding a ritual, a timeless space where ancestors of the past and future can congregate.

Dreaming has great healing potential when we acknowledge the dreamworld as a space that has always existed where intergenerational communication can occur. Ancestors have come to me in dreams to both offer and receive help, so the healing proliferates across time and space. In addition, ancestral wisdom keepers are eager for progeny onto which they may pass their teachings. We all have indigenous Grandmothers and Grandfathers who have prayed for the well-being of us, their grandchildren of the future. We can show respect for their lives, prayers, and teachings by listening to them in the dreamworld.

Anglo-Saxon/Celtic elder Robert Moss says of our capability to travel into the past and future, “as conscious dream travelers, we can enter the now time of people living

in other eras, past or future, and bring one another mutual support, guidance, and healing.”³⁸ I experienced this phenomena in another dream as well.

I am in a room with several of my descendants, mostly adolescent girls and young women, who have conjured a space to speak with their ancestors of the past. When I appear to them, they are very excited, even shocked. My heart lights up to see them and to know that human life endures on Earth. They tell me they are waiting for us in this time to open spaces of timelessness within ourselves so that we can communicate intergenerationally once more.

These experiences show us that we are part of the worlds our indigenous ancestors inhabited and still inhabit. Therefore, we can strengthen bonds with, retrieve lost information from, and exchange advice with them. I have learned as much about my family in dreams as I have from western research. In one dream, a man named Billy, who said he was my grandma’s brother, told me that the sorrow I was attributing to my grandfather’s line also came from my grandmother’s family. The next day I called my mom and asked her if Grandma had a brother named Billy. She did (though as an adult he went by Bill), and he had passed over many years ago. She then revealed major family trauma that may have remained locked away were it not for the dream and trusting the indigenous scientific method enough to follow up on it.

The ancient Celts did not document their worldview in writing; what we can find in books comes from classical authors who were writing the history of those conquering

³⁸ Robert Moss, *Dreamways of the Ancient Iroquois: Honoring the Secret Wishes of the Soul* (Rochester, VT: Destiny Books, 2005), 3.

and occupying Celtic lands.³⁹ The Old Celtic record keepers, bards and Druids, kept stories alive in their memories, transmitting the living history only orally to safeguard their mythology. Julius Caesar wrote this about the knowledge of the Druids:

They do not think it proper to commit these utterances to writing, although in all other matters and in their public and private accounts they make use of Greek characters. I believe that they have adopted the practice for two reasons—that they do not wish the rule to become common property, nor those who learn the rule to rely on writing and so neglect the cultivation of memory; and, in fact, it does usually happen that the assistance of writing tends to relax the diligence of the student and the action of memory.⁴⁰

Because of our ready access to information (and because we are bombarded with advertisements), most of us have lost our capacity to remember large quantities of information. After years of training, learned Celts could keep volumes of material alive through verse and mnemonic devices such as reciting adages in triplicate, or groups of three. For instance, one of the druidic triads states the three virtues of the heart are equanimity, passion, and compassion.⁴¹ These mnemonic methods ensured the survival of Celtic vitality. A sung story never dies.

Dreams, too, store the ancestors' living history. Our ancestors initiated a purposeful forgetting of sacred teachings in cultures throughout the world. They walled up their temples, and hid indications of the great power that these sites generated. One descendent of the Anasazi people of the Four Corners region tells the story of people who

³⁹ Mary G. Brenneman and Walter Brenneman Jr., *Crossing the Circle at the Holy Wells of Ireland* (University Press of Virginia, 1995), 82.

⁴⁰ Julius Gaius Caesar, *The Gallic War* Volume VI (Harvard University Press, 1917), 13-14.

⁴¹ Liafal, Stone Creed Grove, "Druidic Triads of the Worlds, Ritual and Magic," <http://www.stonecreed.org/articles/triads>.

drew immense power from Chaco Canyon, a giant solilunar calendar and ritual center. Elders decided to block the structure's windows and burn the contents inside to deactivate the site until during the dangerous time they knew was coming. This forgetting prevented power from falling into the wrong hands.⁴² Dreaming stores these teachings more safely. And as elders have expressed, now is the time to retrieve them.

In summer of 2006, I wrote to Robert Moss to see if he could suggest any literary sources that speak of the dreaming traditions of our native Celtic and Anglo-Saxon ancestors. To my excitement, he told me of his current immersion in researching and writing about the ancient Celtic and British dreamways. "It's a pity you can't join us for the retreat I'll be leading in England in July on precisely this theme" he explained. His book, *Dreamways of the Ancient Iroquois*, offers keys to the practice of what he calls dream archeology, or "dreaming our way back to the ways of the ancestors, and retrieving the best of that."⁴³

Feeling guided by my ancestors, I made last-minute decision to buy a ticket to London. Before I left for my journey, an Anglo-Saxon student offered me a rune reading from the divination system of his ancestors. In it, he told me my trip would be guided by Loki, the Trickster. I allowed this information slip into the back of my mind until after I'd traveled over 30 hours Moss's workshop, which I found myself unable to pay for. Instead I spent three nights sleeping in a tent under the college's "Keeper Tree," a giant sycamore. Here I received powerful dreams without participating in the workshop. I can

⁴² Anna Sofaer, producer, *The Mystery of Chaco Canyon* (Bullfrog Films, 1999).

⁴³ Robert Moss, email, 8 June 2006.

only attribute such a ludicrous and seemingly-futile effort to reclaim the ancient dreamways to the Inuit term for dream, *kubsaitigisak*, meaning “what makes me dive in head first.”⁴⁴ Life sometimes requires these freefall adventures, or more accurately, I require them of life. After the initial self-pity and sense of entitlement wore off, I was laughing with the Trickster under that tree. And for the first time, I could empathize with my ancestors who emmigrated to a foreign land with little more than the clothes on their backs.

⁴⁴ Moss, 232.

Chapter Eight: Owl



Owl by Erin Langley, 2006

Dreams are wishes of the soul.

— Unknown, Iroquois

We don't control the spirit or even understand it, humility is the way.

— Eliot Cowan, Emmissary of the Living Huichol Tradition

I had the fortunate opportunity to participate in a dream ceremony that originated in Sumer over two thousand years ago. The ceremony, given to us by Anglo-Saxon and Sufi elders, came from pre-Sumerian cuneiform tablets, which one elder had deciphered

and passed on to Apela. She insisted that we conduct the ceremony to the letter. After multiple people who had agreed to participate withdrew from the ceremony, however, we were left with an incorrect number of dreamers. I and two gifted dreamers wanted to dream together, but Apela said that one of us must resign to uphold the protocol. We wanted to know why one of us had to resign, and not one of one of the faculty members or participants who had already graduated from the program. We resented having been excluded from the conversation that yielded the decision.

That morning I had been reading *The Dream Seekers* by Lee Irwin in preparation for the ceremony. The passage explained that dreams of power “are frequently associated with . . . stress or crisis: natural disasters such as famine or extremes of weather; attack by enemies; or a variety of emotional conflicts engendered by problematic kinship relations. Any of these could catalyze a powerful dream. This is particularly true for female visionaries.”⁴⁵ I remained oblivious to the hint until well into the argument when Apela told us that strife often broke out before big events. Eventually, one student agreed to assume a different role within the ceremony. After the correct number of dreamers assembled silently at the start of the ceremony, the feeling of power in the room frightened me. I felt tricked, as though I if I’d known what I was getting myself into, I wouldn’t have agreed, much less argued, to participate. Unused to traditional ceremonies, I was unprepared for the spirit that pervaded the room. When I finally fell asleep, I had many dreams. Here is one of them:

A baby dinosaur burrows under cedar chips inside a terrarium. In the adjoining terrarium, a turtle with no shell sits with a shark on its back. The shark’s teeth are sunken into to the turtle’s back like a suckerfish.

⁴⁵ Irwin, 85.

The dream has many personal as well as communal meanings. Traditional people around the world say that allowing dreams to unfold over time and sharing our dreams with elders are two effective ways a mature dreamer patiently comes to understand their significance.⁴⁶ The mature visionary is “the one who has understood, who has unpacked successfully, the visionary content through religious action and self-expression.”⁴⁷ The layers of meaning in a dream or vision can be unfolded only to the extent of the maturity and development of the dreamer, and little ethnographic evidence exists that dreams or visions resulted in an immediate personal transformation for Plains Indians. Instead, the initial encounter causes the visionary to adopt new behaviors over an extended period of time. Dreams of power may ensue, so that the vision is actually a continual transference of power over the course of a lifetime.⁴⁸

The turtle with no shell appeared several months earlier in another dream, indicating that the two experiences are installments of a larger vision. Irwin writes that powerful visions combine to guide the visionary to the full maturation of his or her ability.⁴⁹ Years can pass before this occurs. The following exemplifies such a dream:

An owl swoops down toward me three times and I move away each time. It asks, “Why do you keep moving away from me?” I say, “to give you space.” He says, “I don’t want space. I want to give you a message.” It flies to me and I get on the ground to be at its eye level. It turns into a man covered in mud. A turtle with no shell lies wriggling at our left. I think it’s dying and ask, “What have they done to it?” The owl says, “It’s okay. There is no shell.” Then I wake up and Ilarion appears. I tell him the dream. I end the

⁴⁶ Ibid., 160.

⁴⁷ Ibid., 171.

⁴⁸ Ibid., 160.

⁴⁹ Ibid., 156.

story by explaining, “the owl told me, ‘it’s okay, it doesn’t have a shell.’” To this Ilarion replies, “No, that’s not what the owl told you. He said, “There is no shell.” This is important for you to understand.

Often when powerful or cryptic dreams came to me, I have shared them with Ilarion. When I arose, I contacted him. He responded with this:

The owl has come to you. Good medicine. Owl medicine allows one to see in the dark. Like the owl, we too can see in the dark. You were concerned about the turtle and the owl told you what you were seeing is natural. You are being called to let go of your shell as it is not natural but you think it is, whatever that shell is. . . . You had a double dream or dreaming within the dream. That is a high spiritual achievement. I was in your dream within your dream, the place of connection in the dreamtime where one gets spiritual guidance. I represent your higher masculine spirit in this dream and you sought guidance from the divine masculine aspect of yourself.⁵⁰

According to Irwin, the meaning of the encounter as an expression of empowerment is sought through continuing reflection and dialogue with experienced elders.⁵¹ Western culture doesn’t afford much contact with elders, nor does it foster the humility that comes with such contact. Most of what elders have told me about my dreams has been off the radar of my conscious mind. An important lesson for me has been to cultivate space within myself for their input to unfold even if it does not seem to converge with the meanings that I can readily discern. Over time, my understanding of the dreams expands to contain multiple meanings.

To the Sioux Indians, a threshold often precedes a powerful dream. A threshold is a way of easing the person into the experience. In this liminal condition, “the first appearance is often that of a messenger sent to communicate a preliminary message or lead the visionary to a sacred place where the vision can manifest in all its detail and

⁵⁰ Ilarion Mercurieff, email, 16 June 2005.

⁵¹ Irwin, 118.

complexity.”⁵² Within my dream, Owl was the threshold preparing me for the power I would soon have a chance to integrate. Integrating dream power can include very demonstrative examples in which people acquire what seem to be “superhuman” abilities. At the time of my dream, I was forging my identity to a large extent, so the Owl was really offering me the opportunity to reclaim my own lost power, forgotten pieces of myself.

The first unfolding of the dream occurred one afternoon in the Land of Medicine Buddha, situated in a young redwood forest in Soquel, California. As part of an exercise assigned by Joanna Macy, I had to tell a story to a large group of people that night. I was supposed to talk about a turning point in my life. At 25 with limited life experiences, I felt youthfully inadequate, as though I’d encountered few of these decisive moments. Then a voice inside alerted me that the turning point had not yet occurred. It would occur that night, in the very telling of the story. A sense of impending doom ensued. I was terrified not only of public speaking, but also of appearing overtly mystical in the presence of established activists.

I retreated to the redwoods and called on Owl to help me get ready. As I recited the story to the forest that afternoon, an owl began hooting just over my shoulder. It vocalized until the very end, until I had the story down. When the moment for me to tell my story arrived, I could feel that people were engrossed in the tale. At the end I explained that they were witnessing my turning point. Before this time, I spent too much energy constructing an illusory shell, and that this was my first step toward freeing up that energy to tell stories like my ancestors used to.

⁵² Ibid., 123.

What I have gleaned from elders, my own research, and encounters with the owls themselves, is that Owl brings not only help us see in the dark, but also prey on destructive forces. Sometimes they can signal a person's death. Among many Southern Plains people, the Owl is associated with mysterious night power and ghosts. Owl dreamers of the Omaha people formed a society called *Wanoxe ithaethe*, or "those to whom the ghost has shown compassion."⁵³ These visionaries could foretell a person's death. Irwin explains that "the owl man appears mysteriously and initiates the visionary into the sacred world of owl dreamers."⁵⁴

Robert Moss reports the account of Island Woman, an Iroquois ancestor of great power: "Everybody is born with a soul in the wild, an animal double. . . . The needs of that animal are your needs. If that animal is a meat eater and you don't eat meat, you are going to get sick. If that animal is a runner, and you never get off your butt, you are going to get sick."⁵⁵ In Celtic culture, owls, called *Cailleach*, *Oidhche*, or *Comachag*, signify the Crone aspect of the Goddess. They guide people through darkness and help unmask those with deceptive motives.⁵⁶ Another pivotal lesson from Owl teaches that although we can see in the dark, we must not peek at inappropriate times. I have had to learn to respect the privacy and boundaries of people, places, and other beings in waking life and in dreams, and that just because I can see does not mean I should look.

⁵³ Irwin, 126.

⁵⁴ Ibid.

⁵⁵ Moss, 151.

⁵⁶ D. J. Conway, *By Oak, Ash, & Thorn: Modern Celtic Shamanism* (Woodbury, MN: Llewellyn Publications, 2002).

Chapter Nine: New Grange, Old Ireland



Brú na Boinne by Erin Langley, 2006

When we die, more than one part of us survives, and those different parts need to be handled differently. . . . You can't know these things just because someone tells you about them. You can only know by going there and experiencing the other side for yourself.

— Island Woman, *Dreamways of the Ancient Iroquois*

Sacred sites and areas are protection for all peoples—the four colours of man—and these sites are in all areas of the earth in the four directions.

— Traditional Circle of Elders, Northern Cheyenne

Overcome fear and have patience.

— Grandpa Vince Stogan, Musqueam, Pacific Coast Salish

Just before I left for my ancestral journey to England and Ireland, I had another encounter with the Mo'ó. The lizard devoured me to consummate the transformation she initiated at the inception of the Indigenous Mind program. The following dream depicts how my initiation came full circle, enabling us to walk together onto my ancestral soil.

Inside an old house where I received a feather many years ago, I hear the sound of a hundred claps of thunder. I remember that I should not feel awe or terror of this sound, since it is one I will encounter after death. A grandfather clock sits in the room. I

know I am dreaming and leave the house. I run and jump onto the roof, and then soar through the air. I see a gull in the distance to my left. Now a crow approaches. It looks fierce. It transmits its medicine as we fly side-by-side, our eyes locked. I am standing on the back porch of my house when a group of seven to nine ravens flies by. They fly in elaborate configurations, just for the fun of it. A huge raven flies toward me. She is growing. It is the same winged one who gave me medicine. Now she is around 20 feet long. She crashes to the deck with a thud, then transforms into a baby raven and falls again onto a lower deck. Here she transforms into a huge black crocodile. The crocodile comes to eat me, and I am terrified. I remind myself that if I were awake I would scold myself for not finally allowing myself to be devoured, so I submit to the crocodile's jaws as they clench down on my arm, then stomach, then leg. Finally, I am inside the Mo'ò completely, inside the whole mind.

In Ireland, I felt like I'd entered my indigenous mind. My insecurity as a woman of white skin left me. Never had I felt so at home anywhere on Earth. It was as though my bones were made of the place. I chose to go to County Meath because of a dream I had, which simply stated, "New Grange, Old Ireland." I learned that Newgrange, meaning "new farm," is a misnomer for a megalithic monument that was built before the development of agrarian societies. Lying at the heart of County Meath, its true name is Brú na Boinne, or Mound of the White Cow Goddess. The ancient mound predates the pyramids by millennia and is now home to one of the first Celtic faerie peoples, the Tuatha dé Danann, or the People of the Goddess Danu.

Once, the faery races were so much a part of Ireland that even visitors from other lands wrote of them in military documents. These people of high esoteric knowledge are

said to have incarnated among mankind, kindling the fires of rational thought and the “hidden” abilities of their higher intelligence. Such abilities are referred to in Celtic faerie lore as second sight, enchantments, illusions, shape-shiftings, bodily transformations, restoring life to the dead, raising winds, mists and tempests.⁵⁷ As late as 1014, faerie beings were of unquestionable existence to the Irish, as real as ordinary men and women. Recorded in the manuscript story of 1014’s Battle of Clontarf, of which numerous copies exist, is the plea of the faerie woman Aoibheall imploring Dunlang O’Hartigan not to fight, in order to prevent him, his son, his friend, and all the nobles of Ireland from dying in battle. She tells him that he can take shelter in the land of the *sidhe*, or faerie, but he refuses this realm of eternal youth, beautiful music, and delicious foods out of honor to his king and his land. Instead he chooses death, and the faerie’s prophecy is fulfilled.⁵⁸

The Tuatha dé Dannan were experts in warfare. Many thousands of years ago on May Day, they descended from the sky onto a mountain in Connaught under a cover of thick mist which blotted out the sun for three days. Here these star beings challenged the resident Fomorian race to a battle. Ultimately, the Tuatha dé Danann prevailed. They narrowly defeated the Fomorians a second time in winter but, having lost so many lives, agreed to move off the territory to Brú na Boinne, in County Meath. Ever since I learned of the Tuatha dé Dannan, I have felt a special kinship with them due to the dream that guided me to their home, along with their proficiency in arts and magic, two of my greatest interests. I soon learned that I have another connection to County Meath as well.

⁵⁷ Eloise Hart, “The Divine Races of Ancient Ireland,” *Sunrise Magazine*, 1979.

⁵⁸ W. Y. Evans-Wentz, *The Fairy-Faith in Celtic Countries*. (Citadel Press, 1990), 305.

The de Lacy family, of my maternal grandmother's line, settled in Meath long ago. They built Trim castle and have a bridge named after them in the town of Drogheda.

Sometimes a vision or dream requires a length of time to pass before its meaning unravels, as in the Owl dream and the dream that told me to go to Newgrange.

Only after acting on the dream did I learn of my ancestors' origins there. Yet another long-term vision

unfolded during my stay at Newgrange. The preliminary vision happened at age 19. In it, I saw a map of purple and gold that I believed to be France. Seven years later on my ancestral journey, the gracious people of Newgrange Lodge commissioned me to paint a mural of County Meath. While researching the territory, I realized I was holding the very map I'd seen in my vision as a teenager down to its colors of purple and gold. As it turns out, County Meath has a similar shape to France. Unbeknownst to me, my journey had been unfolding for many years.



Spending time with the sacred sites of Ireland had a profoundly healing effect on me. Visiting them also consistently incited out-of-body experiences. After making offerings at Brú na Boinne for the first time, I lie down to sleep and promptly left my body. Having a measure of control during the experience, I decided to travel to Brú na Boinne, the ancient *sidhe* mound itself. Here I was able to meet and talk with people who were familiar, but not because I had ever met them on Earth. I felt reunited with my soul family. They taught me about birds and many other things. I received the vision I had come for.

Conclusion:



Ancestral Healing by Erin Langley, 2006

The indigenous Soul is in the ground, in the water, in the Earth itself. . . . Like a faithful lover the indigenous Soul is always waiting in great longing to return to us, where together we could be at home on this earth.

— Martin Prechtel

Go with the dream. Dream the vision.

— Uncle Leonard Crowdog, Lakota

The circumstances presented to me in my dreams spark as much contemplation and action as do those of my waking life. Cultivating awareness of our dreams helps us see that life is seamless; the demarkation between waking and sleeping blurs. Listening to our own dreams is powerful enough. Sharing them with one another, as a group of dreamers, fills in gaps and gives these messages clarity and emphasis. When we pool our dream resources together, we will hear a message that tells us to wake up and make the

changes necessary to ensure the survival of the Earth and its inhabitants. Despite the fact that we have “outsourced” intrinsic human technology, we now have a chance to sustain life by combining external technologies with our inherent ability to dream.

We are transitioning from this great externalization back into an awareness of the relational web of life. New technological models, such as the open source movement, point to the turning of the tide from the western hierarchical, reductionist mode of being into the indigenous understanding that we operate best when we combine our strengths to make something good. An Australian Aborigine saying of unknown origin explains, “If you don't know your songs, your stories, your land, you won't survive.” Working together to remember the ways of our ancestors is key to the survival of the species on our planet, including the human species. Forming an internet circle of global dreamers is simply one way.

I end with this prayer, a waking dream, to remember our place among all our relations:

Ancestors, Great Spirit,
Let the language of the rocks be enlivened within us.
Let the rivers and creeks flow through our veins once more.
Let the hills roll through our hips;
Let the stars kiss our hearts.
Please help us remember the language of the birds,
of the Wind and the Water, of the Earth and the Fire.
I pray that the hearts of human beings everywhere are opened
enough to share the sacred and secret teachings once more,
that we may enter the World of the Fifth Hoop.
Please help us step into our whole minds again.
Amen.

WORKS CITED

- Allen, Paula Gunn. *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*. Boston: Beacon Press, 1992.
- Brenneman, Mary G. and Walter Jr. *Crossing the Circle at the Holy Wells of Ireland*. University Press of Virginia, 1995.
- Brown, Molly and Macy, Joanna. *Coming Back to Life: Practices to Reconnect Our Lives, Our World*. Canada: New Society Publishers, 1998.
- Capra, Fritjof. *The Web of Life: A New Scientific Understanding of Living Systems*. New York: Anchor Press, 1997.
- Caesar, Julius Gaius. *The Gallic War*, Volume VI. Cambridge, MA: Harvard University Press, 1917.
- Cannon, Garland H., ed. *The letters of Sir William Jones*. Oxford: Clarendon Press, 1970.
- Colorado, Apela. "Native Science: A Necessary Antidote to Western Science?" 1994.
- Conway, D.J. *By Oak, Ash, & Thorn: Modern Celtic Shamanism*. Woodbury, MN: Llewellyn Publications, 2002.
- DeGeorge, Richard and Fernande eds. *Structural Study of Myth in the Structuralists from Marx to Lévi-Strauss*. New York: Anchor Press, 1972.
- Evans-Wentz, W.Y. *The Fairy-Faith in Celtic Countries*. Citadel Press. 1 Carol Pu edition, 1990.
- Fox, Matthew. "95 Theses or Articles of Faith for a Christianity for the Third Millennium." *Yes! Magazine*, Winter, 2006.
- Hart, Eloise. "The Divine Races of Ancient Ireland." *SUNRISE: Theosophic Perspectives*, November, 1979.
- Higgins, Godfrey. *Anacalypsis or An Enquiry into the Origin of Languages, Nations and Religions*, Vol 2, 1836.
- Irwin, Lee. *The Dream Seekers: Native American Visionary Traditions of the Great Plains*. University of Oklahoma Press, 1996.

- Kremer, Jürgen W. "Shamanic Initiations and Their Loss – Decolonization as Healing and Initiation." *Ethnopsychologische Mitteilungen*, Band 9, Heft 1/2.
- Lapena, Frank. "In Vision We Can Balance the World." *News from Native California*, Vol 12, #2, 1998, 18-19.
- Liafal. "Druidic Triads of the Worlds, Ritual and Magic." Stone Creed Grove, 2006. <http://www.stonecreed.org/articles/triads>.
- Mac an tSaoir, Iain and O'Laoghaire, Dawn. "Why Wicca Is Not Celtic." *Clannada na Gadelica*, 2005. <http://www.clannada.org/wicca2.php>.
- Markale, Jean. *The Druids: Celtic Priests of Nature*. Rochester, VT: Inner Traditions International, 1999.
- Merculieff, Ilarion. "The Gifts from the Four Directions." *Yes! Magazine*, Spring 2004.
- Miller, Patrick D. "VISIONS: Malidoma Some" *Mother Jones Magazine*, March/April, 1995.
- Friends of Moku'ula, Inc. "Moku'ula." 2006. <http://www.mokuula.com>.
- Moss, Robert. *Dreamways of the Ancient Iroquois: Honoring the Secret Wishes of the Soul*. Rochester, VT: Destiny Books, 2005.
- Mountfort, Paul Rhys. *Nordic Runes: Understanding, Casting, & Interpreting the Ancient Viking Oracle*. Rochester, VT: Destiny Books, 2003.
- Pinkson, Tom Soloway. *Flowers of Wiricuta*. Mill Valley: Wakan, 1995.
- Puthoff, H.E. "CIA Initiated Remote Viewing at Stanford Research Institute." *Journal of Scientific Exploration* Vol. 10 No. 1, Spring, 1996.
- Rajaram, Navaratna Srinivasa. *Vedic "Aryans" and the Origins of Civilization: A Literary and Scientific Perspective*. World Heritage Press, 1995.
- Raymond, Eric S. "The Cathedral and the Bazaar." 2002. <http://www.catb.org/~esr/writings/cathedral-bazaar/>.
- Schuelers, Betty J. and Gerald J. *The Chaos of Jung's Psyche*. http://www.schuelers.com/ChaosPsyche/part_2_9.htm.
- The Mystery of Chaco Canyon*. Producer Anna Sofaer. Film. Bullfrog Films, 1999.
- The Secret of Roan Inish*. Dir. John Sayles. Perfs. Jeni Courtney, Dave Duffy, Eileen Colgan. Film. Columbia TriStar Homevideo, 1994.

Tucker, Linda. *Mystery of the White Lions: Children of the Sun God*. South Africa: Npenvu Press, 2003.

Wangal Rinpoche, Tenzal. *The Tibetan Yogas of Dream and Sleep*. Ithaca, NY: Snow Lion Publications, 1998.

West, Cornell. *The Cornell West Reader*. New York: Basic Civitas Books, 1999.

Yeats, William Butler. *The Celtic Twilight: Faerie and Folklore*. 1902 ed.
<http://www.sacred-texts.com>.

APPENDIX



great great great Grandma Lacy



great great Grandma Lacy



great Grandma Lacy Yaeger



Grandma Yaeger Glassner



my mother, Judith Glassner Langley



Erin Langley

The Lacys through the generations



de Lacy bridge, Drogheda



Trim Castle, built by the de Lacys

the de Lacy family influence in County Meath, Ireland



paternal grandmother Eleanor Langley Waldron ("Mamaw") with husband Jim Langley and sons



*Eleanor Langley Waldron
Samuel Langley*



my father, Michael Langley



Samuel Langley

the Langley family, dreamers and visionaries



my tent beneath the Keeper Tree of Hawkwood College, Stroud, England



Erin Langley painting a mural of County Meath



the finished map



The World of the Fifth Hoop

It is said that there will be a time when the gifts of the four sacred colors, red, white, black, and yellow, will come together from the Four Directions and combine to create something new that has not been seen since the beginning of time.

It is said that only when humans are open enough in the heart will there be the deep reconnection that allows a true sharing of the sacred and secret teachings. These teachings from the Four Directions come in the form of the four sacred elements—earth, air, fire, and water.

The sacred yellow color brings the gift of air from the East. The Eastern traditions understand and are masters of the use of air through breath and how breath combines with chants and sounds to create powerful healing and connection to Divine Silence.

The sacred black color brings the gift of water from the South. The African traditions understand and are masters of the use of motion and rhythm that is in complete harmony with the movement and rhythm of the Universe, through dances and complex drumming to help human beings harmonize with Creation.

The sacred red color brings the gift of earth from the West. Indigenous traditions throughout the world understand and are masters in the use of knowledge in communications with, and the nurturing and healing of, Mother Earth.

The sacred white color brings the gift of fire from the North. The people of the sacred white color understand and are masters in the use and application of energy in technology, like the spark plug, rocket engine, and the like.

The combining of these gifts will occur only when the humans have learned the true wisdom that comes from open-heartedness born of love, compassion, silence, and truth. Indeed, real sharing- cannot occur without these four qualities. With these four qualities, and with conscious intent and action to combine the gifts of the four sacred colors, one can only speculate as to what immense beauty will be created.

It is also said that women will be restored to their place as the original healers, and when this occurs they shall lead the way. The role of the men as the spiritual warriors in this new time is to protect the sacred space of women so they can do their work. When these things are done, the pendulum of imbalance will stop for the first time since the beginning of time.⁵⁹

⁵⁹ Mercurieff.