



A Peruvian Curandera in Copenhagen - pages 6-11



Healing Songs of the Amazon Shamans - pages 20-24

EDITOR, DESIGN AND PRODUCTION:

Nicholas Breeze Wood
 www.twitter.com/NicktheBreeze
 www.myspace.com/nicholasbreezewood

DESIGN AND EDITORIAL CONSULTANT:

Faith Nolton

PROOF READING:

Janey Verney, Carolyn G. Ryan, Faith Nolton

CONTACT DETAILS:

BCM Sacred Hoop London. WC1N 3XX. UK
 General Enquiries and Subscriptions
 Email: Nick@sacredhoop.org
 Tel: (01239) 682 029
 www.sacredhoop.org
 www.myspace.com/sacredhoopmagazine

COVER: Shaman Tree Lake Baikal © Kochergin Images

PUBLISHING POLICY:

SACRED HOOP seeks to network those wanting to learn the spiritual teachings of indigenous peoples as a living path of knowledge. Our contents cover the integration of both old and new ways, and insights that contribute to a balanced and sustainable lifestyle in today's world.

We honour all paths and peoples and do not include material from, or give support to, any individual or group which seeks to oppress or discriminate on grounds of race, lineage, age, sex, class or belief. Nor do we knowingly publish any material that is inaccurate.

Views expressed are not necessarily those of the editor.

PRINTING:

SGC Printing, Merthyr Tydfil, South Wales, UK

DISTRIBUTION:

NORTH AMERICA & CANADA:
 Disticor Magazine Distribution, Ontario, Canada
 UK & REST OF WORLD: Sacred Hoop Magazine

ISSN 1364 - 2219

DISCLAIMER:

Whilst making every effort to be accurate, the editors will not be deemed responsible for any errors, omissions or inaccuracies appearing in Sacred Hoop Magazine.

© Sacred Hoop Magazine and/or individual contributors.
 No part of this magazine, either written text or visual art, may be reproduced in any way whatsoever without the written permission of the Editor.



Siberian Shamanic Ritual Coats - pages 26-29



Apus - Mountain Spirits of Peru - pages 12-14

Contents

CURANDERA AND THE CLIMATE CONFERENCE . 6-11

In late 2009, at the UN Copenhagen Climate Conference people gathered from all over the planet. **Annette Høst** talks to one such traveller, the traditional Peruvian shamanic healer **Angelica Canchumani Ricse**.

CEREMONY OF THE APU 12-14

In the traditions of Peruvian shamanism, the Andes mountains are alive with powerful spirits called Apus. **Stella Osorojos** describes a ceremony she attended where the Apus were invited physically to attend.

OFFERINGS TO THE SPIRITS 15

Shamanic traditions all over the world make offering to the spirits in some form of another.

SAN PEDRO - THE HEALING CACTUS 16-19

In the arid high Andes mountains of South America a sacred cactus grows which has been used in shamanism and healing for thousands of years. **Ross Heaven** describes and explains its use and effects.

ICAROS - SPIRIT SONGS OF THE AMAZON . 20-24

In the rainforests of the Amazon, there is an ancient tradition of singing to the spirits which inhabit the shaman's world. **Francesco Sammarco** shares his knowledge of this tradition and the world of the shamans.

DRUG FREE SHAMANISM 25

Many traditional shamans use psychotropic plants as part of their practice, but their use can be full of dangers if used by people seeking a short cut to shamanism. **Jim PathFinder Ewing**.





Working with San Pedro Cactus - pages 16-19



Finding Your Ritual Shamanic Costume - pages 30-33

COAT OF POWER 26-29

The Siberian shaman's coat is a full of power and symbolism for those who wear them.

Maria Czaplicka describes their construction and use.

LOOK THAT DARE NOT SPEAK ITS NAME . 30-33

Whereas shamans the world over wear ritual clothes, practitioners in the West don't wear them - or do they?

Nicholas Breeze Wood looks at how wearing ritual clothes may be closer to the surface that we might think.

ART OF THE STONES 34-37

Northern Finland is home to the shamanic Sami people, and across the landscape there are many ancient sacred sites with prehistoric rock art.

Francis Joy explores this fascinating iconography.

REMEMBERING SOVEREIGNTY 38-39

Being sovereign is being wed to one's power and is an important aspect of Celtic tradition. **Jennifer L. Jacoby** shares what Lady Sovereignty has to teach us.

BOOK AND MUSIC REVIEWS 40-41

PEOPLE ON THE PATH - EVENTS DIARY 42-43

"Then I was standing on the highest mountain of them all, and around and about me was the whole hoop of the world... I was seeing in a sacred manner the shapes of all things in the spirit and the shapes of all shapes as they must live together like one being. And I saw that the Sacred Hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight and in the centre grew one almighty flowering tree to shelter all the children of one mother and one father, and I saw that it was holy."

(From the vision of Nicholas Black Elk - Lakota Holy Man: 1863 - 1950)

Editorial Thoughts



There are times that I almost welcome the idea of climate change, when it's all wet, grey and dark outside - which it can be a surprising number of days each year, but of course it's not so welcome if you see the effects, like the local glacier melting before your eyes. It's because of this that the traditional Peruvian healer Angelica Canchumani Ricse got on a plane for the first time and flew all the way to Copenhagen to the UN COP15 Climate Conference; and there Annette Høst was able to talk to her about her sacred traditions and the spirits.

Western culture is generally out of touch with the spirits, so what must it be like to live in a culture that holds ceremonies in which the spirits are physically present in the room? Stella Osorojos describes just such a ceremony, held within a tiny village in the Andes mountains.

Respect for the spirits is shown in most cultures by making them offerings of one sort or another, and we reflect on some of these practices in the hope that this reverence for the spirits may re-weave into our daily lives.

In South America, it seems that the spirits of 'teacher plants' are widely respected. Ross Heaven describes working with the healing spirit of the san pedro cactus, and Francesco Sammarco explains how the spirits are called upon for their help through sacred songs called *icaros*.

But are these teacher plants fast becoming seen in the West as a quick route to shamanic awareness? Are many in our culture in danger of popping a pill for power? Many anthropologists consider the use of psychoactive substances in shamanism a sign of it's degradation by cultures who have lost the real shamanic practices, and with that in mind, Jim PathFinder Ewing shares a plea for 'drug free' shamanism and warns of the dangers of psychoactive substances.

Although the shamans of Siberia sometimes use 'teacher plants,' they mostly rely on other methods to enter an altered state of consciousness, centered around drumming and the use of ritual. A major part of this is their use of ritual costume, and we reprint an extract from a book first published in 1914 by Maria Czaplicka, an adventurous pioneer who travelled to Siberia to meet shamans, in a time when most women in the West were firmly under the thumb of the conservative male society.

But of course shamanic practitioners in the West don't use ritual costumes in their practice... or do they? Well it would seem quite a few do, and so I explore this use and share the testimony of a few folk who admit to doing so.

The ritual costumes of shamans are works of art, and art in one form or another has always gone hand in hand with shamanism; indeed I have heard it said that 'all shamans are artists (but not all artists are shamans).' Rock art is a way shamans have always made contact with the spirits. In Finland the Sami have been painting on rock faces for thousands of years as Francis Joy explains and shares with us.

This connection with the spirits of nature and of place can be seen as a sort of sacred marriage between humans and the spirit worlds. Jennifer L. Jacoby explores this idea of the sacred marriage from the Celtic traditions as she describes our need to wed with Lady Sovereignty.

Sovereignty is a powerful concept, and if I am honest, I would wish for all of us to gain a sense of it, as it seems to me if we each hold our place in the circle with sovereignty, respecting all the rest of the circle and allowing them the sovereignty they also hold, we are then in a circle of equals. And as equals, we surely can touch, with open hearts and minds, all the facets of this wonderful creation we share.

Blessings to all Beings,
Nicholas Breeze Wood