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Remembering Who We Are: Recovering Indigenous Mind
Apela Colorado, Ph.D.
with Kit Cooley, M.A.

TRADITIONAL GREETING

It's good to be here. My name is Apela Colorado; I will open this talk in a traditional Native way with a chant—a prayer. Foster Ampong, a Ka ko'o, or helper, is going to do that for us. (Hawaiian chant, "E ho'i Mai," a request to enter and to merge with the sacred wisdom.)

Can you feel that good, strong feeling in the room? It seems like Foster's been doing this all his life, right? In reality, Foster just came back to his culture in January. I'm acknowledging this because the most powerful thing I can share with you is the belief in ourselves as native people and the proof that anything is possible when we're in our indigenous minds. We can remember our power. We have an hour and a half to spend together and when I'm done with my presentation, I will ask Choctaw Elder, Pokni, Mary Jones, who has worked with me, taught me, and helped me for so many years, to listen, to reflect, and to close off our session prayerfully. We'll also have a question-and-answer time at the conclusion.

I was excited to hear about Coumba Lamba; in fact, I've waited for more than 20 years for this day to happen. In the 1970s, I was doing my doctoral research on native alcoholism. I believed, and was trying to prove, that the answer to healing Native American addiction, which is the leading cause of death, was the return of true culture and spirituality. At the time it was a very radical claim to make. But I faced a difficult personal reality, one that ultimately brought me to this gathering. I wanted to find out why almost everybody in my family that I loved was either actively alcoholic or had died of addiction, and I didn't want it to happen to me or to my children. So I started researching everything I could get my hands on. I read every study I could find, not easy in the pre-internet age, and besides I was living in a remote Native community without library or bookstore. After reading more than 250 scientific studies of Native alcoholism, I found out there were 247 differing opinions on what caused Native addiction. It seemed more like personal opinions than rigorous research. My sense of this was heightened by the fact that all of the research was conducted by non-Natives. None of the millions of dollars for the studies ever went to Native people, and certainly, none of it went to treatment for our suffering. The context of cultural control and domination evident in the research process drove home the point that addiction among American Indians had to do with being an invaded, oppressed people. Before contact we didn't have addiction, after contact we did have addiction. Not hard to figure out, but none of the studies addressed it.

When I began my doctoral dissertation research, experts were telling us, "It's your biology. You lack the proper genes to metabolize alcohol – you are weaker, that's why you become addicted." The subtext being that drinking alcohol is normal (at the time the Harvard University had received a multi-million dollar grant, the largest ever to look at the genetic causes of alcoholism. The donor was Seagram's whiskey company.) I wanted to find evidence to support the view that Native addictions resulted from invasion and expropriation – loss of culture, spirituality and life.

I succeeded, but what happened to me in the search, and how it happened, opened up the mystery of the "Great Knowledge."¹

REMEMBER, THE PROCESS OF INDIGENOUS SCIENCE BEGINS

I grew up in Wisconsin, and the one cultural person left in my family was my grandfather, who chose me from his grandchildren and taught me Native values and ways. I wasn't aware that was what he was doing. I just knew that I loved him and wanted to be with him. Out of all of his grandchildren, somehow, I was the only one that was born with a cultural leaning, with that kind of calling and role in life. He saw it.

My grandfather died when I was just a young teenager, but before he died he relapsed and went back to drinking. So, I actually lost him much earlier in a terrible way. The one person, in our huge extended family, I could connect with emotionally was taken from me by alcohol. And then I was alone. But because of that, I became totally committed to doing something about addiction.

But my grandfather was cultural and knew he should pass on what he knew of the Great Knowledge. Just before he died, he made my grandma drive him three hours through a dangerous snowstorm – to come talk with me. I was about twelve years old and really angry with him for drinking. I did not want to be with him and he knew it. He sat in the easy chair, looked hard at me (this made me madder) and leaned forward on his cane, and began to speak. What he said scared the wits out of me. He described my life, naming things he could not possibly know, and then laid out my future. He wanted my attention and he got it! Then he said, "*Remember the Pipe, Remember the Pipe, Remember the Pipe,*" the Pipe being a central way to American Indian Great Knowledge.

I didn't even know what he was talking about. I had never seen an Indian pipe in my life. Until 1978, it was illegal in North America for Indians to practice our spiritual ways. It was made illegal through the Bureau of Indian Affairs, Administrative Codes and Practices. You could get penalized, be imprisoned, or have food rations withheld for practicing indigenous ceremonies. The ceremonies went underground and missionaries made certain that we grew to fear our own ways. They justified this to stop the "reckless giving away of things." A Blackfoot woman once said, "the worse thing the white man ever did was to kill the buffalo and put us on welfare. They only give us enough to live and we can't share with each other."

As I matured, I felt such loneliness. I kept looking for my reality, for the unconditional love that underpins Native culture and that I felt with my grandfather. I recalled that he had wanted me to go to university. So I did. Even though I was not conscious of it, I kept pursuing advanced education trying to find him and to realize that love in my life. At age 27, I was accepted into and entered a doctoral program at an Eastern Ivy League school. The wealth and privilege of the place was beyond any experience I had had. I wondered why I had been accepted and learned that the personal statement to my application is what did the trick.

¹ Private conversations with Credo Mutwa, Great Sanusi of the Zulu, he refers to the ancient indigenous wisdom as the Great Knowledge.

I had been afraid to apply, thinking I was not smart enough or good enough. The fear was so great that I procrastinated until the night before the deadline when I picked up a pen (I didn't even type it) and wrote about my grandfather and I, and how he wanted me to go to university. This was a completely unexpected thing and paradoxical. I was sitting in a busy airport, using my lap as my desk, but was in a liminal state—a light, energetic, feeling came over me. I felt alive again, and I had a hunch that I would be accepted. I was.

Getting in the door was one thing. Surviving was another. I didn't know much about being American Indian. There were no other Indians and few people of color. My identity and values were challenged in every way. I did not fit and became more and more angry. This was a Jewish university filled with brilliantly educated people, who were also intellectually competitive. In class discussions, I never said a thing. I kept waiting for my chance, but was in a culture that operated by different ways. People argued, asserted, cut each other off, and never, ever, left a space open for someone like me to speak.

So, I started to fight. When the professor lectured, up went my hand, the only way to get the floor. I raised hell day after day, so that even the African American students were impressed with my rage. It was a bitter experience and I made a fool of myself more often than not, but it had good aspects to it. To prepare for the next day's battle, I had to research. I started to read the new literature coming out of Africa by writers like Franz Fanon and Jules Nyerere, and learned a term that changed my life—“decolonization.” We didn't yet have a healing framework like this in our American Indian communities. When I saw the word “colonialism” it was like a bomb went off in me. I suddenly saw through all the hurt and pain of my family, people, land and myself. The alcoholism in my family and my people was derivative, not because we were Indian and flawed. Enormous fury and energy were released, and I channeled it into the American Indian Movement. The clarity of the colonial framework provided a focus and direction for my addictions work, but the intense negative state also hurt me, driving away the love and support that I longed for. I went on like that for about 10 years, all the while being guided by unseen hands.

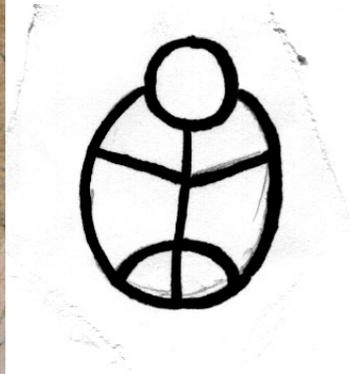
There are many gifts with remembering our indigenous ways, or what I like to call Indigenous Science², including intuitive and synchronous moments, living in an authentic manner, and participating in a lively, interconnected way with all of life. But this way comes with a discipline, wisdom, and knowledge base created to renew life. Hawaiian Elder, Hale Makua, described the foundation of indigenous life as follows:

- ◆ *Love all that you see*—this is the hardest to do, because it includes loving ourselves, and invites humility.
- ◆ *Live what you feel*—this builds reverence.
- ◆ *Know all that you possess, for what you possess, possesses you!* This means understanding how we are all related.

Indigenous Science begins in the moment we meet. In my doctoral program, I met an Iroquoian Faith keeper, Hazel John, who told me that, in our language we greet each other with these words: “Nyawh Skano?” Which means, “the Great flow of creativity and peace, are you with it?”

² See Appendix A, “Nine Distinctions of Indigenous Science.”

Then we provide our tribal name, which shows our connection to the other person, the environment and Ancestors.



Whole mind petroglyph

With this traditional greeting in mind, let me introduce myself again. I am Yehtis-stiyehahwe, “She carries the star.” I am Oneida, People of the Long Lasting Rock. I bring a good message today. It is time to remember that we are related, and how. There are many ancient and modern connections between Africans, African Americans and American Indians.

In my own life, I have benefited greatly from the help of those who remember the relationships. Dr. Robert Washington, African American, was one of those people. With his encouragement, I sought out and was admitted to a doctoral program where I remembered the vision, tenets and principles of the indigenous Great Knowledge. It was there that Western and Indigenous worldview would begin to integrate through intellectual development and deep personal transformation. Part of my doctoral research looked for Indian cultures that did not have addiction. At the time, in the late 1970s, Central American Indian cultures were still really strong. They used so-called hallucinogens³ and naturally fermented alcohol as a part of four-day ceremonies, but had no addiction problems because the use of these substances were contained or held in a cultural way.

THE GREAT FORGETTING

During my research, something dramatically unexpected came to light. According to Barry Fell, Harvard professor, there had been numerous pre-Columbian contacts between Europe, Africa and Asia, and the New World, going back at least three thousand years; none of these (apart from the expedition of Leif Ericsson) was remembered in the Old World.

³ Western science and people experience “hallucinogenic” reactions to certain plant medicines because they decontextualize the plants. Ancient indigenous ceremonies are the result of highly refined and developed relationships between the plant medicines and the people, which is why we do not experience a “drug” reaction. Scientific research is beginning to catch up with Great Knowledge as it observes and reports the ways in which specific social, cultural containers impacts drug reactions. At the time of my doctoral studies this information did not exist.

What Fell did not know is that the “pre-history amnesia” was not limited to the Old World. Tribal people also did not remember. Only the greatest Elders did, and they were not talking. As a result, I searched in the darkness to pick up the threads of relationship. Using Fell as my springboard, I began to track down obscure documents pertaining to prehistory voyaging to the Americas and then began to question every Elder I could find. A curious thing happened. Although I lived in Boston, indigenous Elders from the culturally intact western U.S. tribes began to show up at my student apartment, where my children and I gladly took them in. These Elders recited oral history that recorded African and Polynesian voyages to Middle America, but even their information was limited. It was when I met a young Azteca, Mazatl Galindo, and his mother, Xilonem, matriarch of all eleven clans in Mexico City, that I found the key to the next door.

WAKING UP!

Mazatl and I met at a conference in Scotland. A friend took a photo of that meeting. We are head to head leaning over pictures of rock carvings and totally absorbed in a conversation about the Great Knowledge. Mazatl explained that, in his Nahuatl language, science and consciousness are one. This was the link I was looking for, and within a month, I was in Mexico to find and fulfill the relationships requisite to opening this realm of understanding.

I will never forget the moment of breakthrough. We were driving around Mexico City – all cultural people driving in a beat-up, old VW! I shared what I had been uncovering about our people coming together internationally, every five or six years, in Mexico. “Do you know anything about this time?” I asked with some trepidation.

Mazatl turned to Xilonem, “Don’t we have a copy of Cautemoc’s [Aztec Chief] statement at the house somewhere?” (Cautemoc was the spokesperson for the last international tribal policy session that held. His unenviable job was to stand before the masses of people at the Templo Major – main pyramid, in Mexico City and tell them the next 497 years, would be a time of “dark sun.”)

My heart nearly stopped while I waited for her response. “Yes,” she said, and in a few hours I was holding a copy of this precious document written in 1521. It was uncanny, as if the Ancestors were reaching through time to me, just when I needed it. Cautemoc’s Consignia was written on the 12th of August. The Conquistadors and their juggernaut were underway—a priest who accompanied the Spaniards was there to record the event. He wrote in both Nahuatl and Spanish. I was so excited this record of lost history, but also frustrated by language challenges. I couldn’t wait to get home and have it translated into English. When I did, I wept with the relief of reaching the truth, of sorrow as I joined my Ancestors at the exact moment the “Great Forgetting” was invoked, and with joy that I had remembered or perhaps was invited to remember. Here is what Cautemoc said; actually, it is what he promised to us. (The word, “consignia,” means that he pledged his name and life to the truth of what was being said, and that he or his word would return to be sure this was so.)

Cautemoc’s Consignia

Our Sun has hidden.
Our Sun has disappeared from sight.
And in complete darkness it has left us.
But we know that it will return again,
to emerge and shed its light on us anew.

But while it is there,
in the place of silence, let us quickly reunite.
Let us embrace one another.
And in the center of our being let us hide all that our heart loves
And which we know to be a great treasure.

Let us hide our sacred spaces and grounds to Spiritual Creator – our schools,
Our ball courts, our protected places for the youth, our houses for song and play,
So that our streets will become deserted and our homes will seclude us
until our New Sun emerges.

Dear Fathers and mothers,
Never forget to guide your young people, and while you live,
Teach them how good, Our beloved land, Anauak* has been
from the moment of creation until now – She has been the shelter and protection of our destinies.
With great respect and knowledge of traditional ways,
Our Ancestors received this sacred knowledge, which our dear fathers very wisely instilled in
our being.

Now, we will advise our children not to forget, to tell their children,
How good She will be, how She will rise up and gather strength,
This, our beloved Mother Earth, Anauak.

** This means not only the land but also the energy that comes from Her; it also means, land of the winds or Eagle Land.*

The new sun according to the Aztec calendar, which runs in cycles of 26,000 years began in 1987 and will continue for more than 1,000 years. That is why gatherings like Coumba Lamba are happening. We are waking up; we are remembering. Cautemoc promised that the knowledge of our ancestors would rise and be whole again. If you go to Mexico City today, you will see that it is true. The Conquistadors took tons of rock off of the pyramid to build a Catholic church on the site. They covered and land filled the whole lake that surrounded Mexico City to make a plaza, the major plaza in Mexico City today. In modern times they built skyscrapers on this landfill. The enormous weight of the buildings is pushing down and forcing the pyramid to rise up out of the ground at the rate of nearly a centimeter a year. It's a literal manifestation of the rigor, and accuracy of indigenous knowledge to predict the future.

My research on the international pre-history gatherings- took six years, and then I went back home to see Chief Jake Thomas, the last surviving Iroquoian to read our Wampum belts – which

are the purple and white beaded belts that encode our history. I told him what I found out. ‘Chief Thomas, according to what I learned when I was in Mexico and what I read from the white man’s history books, tribes from all over the world used to get together periodically for talking things over, for solving problems, making adjustments, plans and spiritual re-calibration so that life can continue to the seventh generation and beyond.’ I was shaking inside as I waited for his response.



Ha-da-jib-ghen-ta, Chief Jake Thomas

He sat back, looked at me and said, “It all fits [with the Wampum belts].” I wanted to jump and shout with happiness for I had just part of our history, something that could affirm the wisdom of our Ancestors and unite us with tribal peoples worldwide. We did not have to become someone or something different to heal. Everything we need is there for us. We must remember who we are and to ground that understanding in the present!



Iroquois wampum

While my research complemented my growing cultural identity, the actual writing of the dissertation did not. Elders actively discouraged writing because it destroys the mind or the mind’s ability to think holistically—to perceive connections denied to the linear mind. I got really stuck. For two years I was unable to write: I was a single parent, with small children to raise. I went home to Wisconsin for a ceremony. In that ceremony, a vision came to me, the first I had ever received. In one moment I was sitting in the circle, and the next I was on the back of a

giant eagle speeding through misty skies. Suddenly the sky opened. I looked down and saw a mountain, some rocks at the base of this mountain, and two or three people. Envisioning rocks in an “Oneida” ceremony did not surprise me, despite the fact that I had never “caught a vision” before. Imagine my surprise when, a few months later, I unexpectedly traveled to Alaska and saw the mountain of my vision! My life was changed forever. For the next two years I studied at Copper Mountain and what I learned there would take me around the world, teach me wondrous things about ancient wisdom, including knowledge of the heavens, pre-history stories, and the love of earth. I would be guided to move to Polynesia, design and implement programs and undertake the greatest work of my life with Indigenous Science, students and Elders. I’d like to show you some pictures of what was my journey to regain my indigenous mind. We will look at three programs that helped me to remember.

After the ceremony, I returned to Boston and I did what the Elders told me. I made an offering at a certain tree and asked for help in my writing. I had been given a power at the ceremony, but didn’t know it. I waited and waited. One day, sitting at my kitchen table, I had a sudden I thought, “I’m having trouble in this doctoral program writing because I think so differently.” It’s almost as though we Natives have a science of our own. The minute I said it, I got it, “That’s it!” I grabbed some folders and said, “Okay, if we have a science then we should have an epistemology, methodology, and terminology.” (Because I was in my doctoral program, I thought that way!) So I made up file folders, then I looked at them – and this is the moment I think many of our children and relatives are going to be facing –and realized I had nothing put in any of them because I didn’t know who I was. All of what I’m showing you is how I came to be who I was. Of course you find out it was in there all along anyway, but you have to go through all of this to convince yourself “I’m real, my ancestors are real.” The next issue that emerges is that we’re not on reservation land. We’re still showing the disassociation of colonialism; we’re not on our tribal sacred sites.

COPPER MOUNTAIN: THE ANCESTORS BEGIN TO WORK WITH ME

This is Copper Mountain, the sacred site shown to me in my vision. Native people landed their rafts at the top of the mountain during a great flood, which geologists say happened more than ten thousand years ago. There are still ancient rock anchors up there.



Copper Mountain

At the base of the mountain is a bank of petroglyphs, deposited from the top of the mountain in the melting action of the last ice age. The rock carvings, more than 100, record the knowledge of the ancient migrations and so describe our relationships to the place, each other and ourselves.

Until recent times, scholars impugned and disparaged the indigenous wisdom on these rocks and wrote that they were nothing more than primitive doodling. But actually, the scholars wrote this way because they could not decipher the information. The information is encoded in this form as a safeguard to insure that only those in the whole mind could access the knowledge, and so that people in the far distant future, who might not even speak the same language, could understand.

This little bit of information that I am sharing took years to research, really, to remember. I traveled many places seeking Elders who could still read the rocks. I raised funds to bring the Elders to the place, and braved lots of criticism, and even threats, from Natives estranged from their identity.

Why did ancient tribal peoples leave these messages? What was so important that it had to be written in stone and last for millennia? It is what African healers call, “the Great Knowledge,” including the history of migrations, (the movement of our people in ancient times – 6,000, 10,000, 20,000, 30,000, 40,000 years ago) a record of human development in relation to place, the history of past global destruction and the instructions to mitigate or to prevent natural disasters, such as the flood they had barely survived. Contained in the Great Knowledge is that Africans were in the New World thousands of years before Columbus, and that we were in good relationship with each other.



Apela Colorado and messages on the rocks

A strange thing about these sites, you could go there today and not see any, if they don't want you to see them. Some days you'll go and they'll just jump out at you. The Dalai Lama describes it this way:

“There is a great sort of interrelationship between the appropriateness of the time, the place, and also a person intimately related to it. All these factors must be taken into account. When suitable people remain there, the image remains. When there are no more suitable people there, the image also disappears.”

Then what I found out after a number of years, was that when the tides come up, at certain times some rocks are covered with water and others aren't; the whole group of them I've never seen covered at one time. When the waters go out, you can see the designs in the rocks, you can read the message. Different tides occur with certain moons, some of the tides may be 20 years apart, or more, depending on planetary influences and cycles.



Tsunami petroglyph

In other words, at certain times you will get certain readings that you won't get at any other time. This is like an ancient computer search engine established and run by Ancestral forces. If you live on the northwest coast and you want to take a voyage somewhere but cannot see the stars or the sky or it's time to do a certain ceremony, you can come here and consult your time; it will tell you what to do. When you get out beyond the cloud line and the sky opens, this will tell you when the window of opportunity is for certain sailings and so forth. Perhaps it is not obvious, but the brilliance underlying this ancient "computer" system is difficult to comprehend. Imagine the number of observations and the years it took to accurately place rock carvings depicting the correct story and information at the exact right spot so as to be covered by a tide that would reveal the encoded information at the right time.

It's hard for our modern minds to even comprehend, much less conceive of such sophisticated scientific "publications." Another example that shows the difficulty in "seeing" indigenous Science pertains to time. In the time of the navigator, Polynesians used to go from place to place in their canoes. Scientists ask, "Where do you come from?" The Polynesians say, "We come from the sea. We lived on the water and came to land sometimes." This is very hard for the Western mind to appreciate. Similarly, the Western mind does not understand about the pyramids. You have probably seen television shows about the mystery of the so-and-so pyramids. What happened to them? Was it warfare, economic disruption, environmental collapse, a cruel priesthood? No, when it was time to shut them down, Native people did so and walked away. When the time comes to open them again, which is now, we go back. To let go of the greatest ceremonial and trade complex of the western hemisphere is inconceivable in linear thoughts. This kind of mindset has been really hard for me to integrate in my own life and to communicate to Western people.



Sun Clan petroglyph

This is the Sun Clan and it shows two different worlds, two different creations. The Sun Clan was that old when they came there and they had to turn around and go back. Why did they turn back? The oral history of Tlingit people attributes it to the ice age glacier line. It was too cold to live here. This message is at least 15,000 years old. The rock also records the emergence of consciousness and the role of the culture hero, Raven.



Communication petroglyph

You see my hand by the one petroglyph and you see the long tongue. This image is the one that you approach for permission to merge with the knowledge. It is the power to communicate and to hear the communication. These rocks are not just pictures, they're spirits. They're alive. Up to recent times the knowledge has been protected. Now, due to the global crisis, Elders say that the time for secrets has passed.

WORLDWIDE INDIGENOUS SCIENCE NETWORK—INTEGRATING THE TEACHINGS OF COPPER MOUNTAIN

When I left Alaska I founded an organization with Pokni Mary Jones called the Worldwide Indigenous Science Network. When I was in my doctoral program, I had to argue that my way of looking at things was just as valid as the Western way. I became stuck for two years when my professor asked me to give an outline for the next six chapters of my dissertation. I couldn't do it. It took me a year to figure out why I couldn't do it and it was because I was trying to do it in a traditional, holistic way, but because I was not conscious of my identity, I thought I was inferior

in some way and blamed myself. In a traditional way, you follow a process that is really ancient and trust it's going to get you where you need to be—or think you need to be—but you don't know it. You follow the old ways. So I took this on: Not only would I find a way within my cultural value system to complete my dissertation, but I would also transform Western science. I began by advocating for pluralism in science and began by trying to prove that our knowledge has a scientific basis and a discipline.

Through WISN, Mary and I raised a lot of money, brought native people together through it from all over the world, including an Effik man from Nigeria, and scientists from many disciplines to talk with each other. We met in Alberta in 1989. Australian Aboriginals, Hopis, people from Australia, Willis Harmon from the Institute of Noetic Sciences, and Hanson Ashley, a Navajo medicine man, who's sitting at the head of the table, all joined in the spirited first international bi-scientific meeting!



WISN and Western scientists meeting

Here's a story that more fully presents the personalities at the meeting. Hanson and I were talking during the Copper Mountain research. "Hanson?" I asked, "what would it mean if we really get back into our native mind, if we're really in it at the point of absolute balance, what's the word for that?" I said, "I'm trying to find it out in my own Oneida language" and I asked him to research it with the Navajo language. About 1 1/2 years later, because these native things have a timing of their own, we got together. He smiled and said, "Apela, I've got that word we've been looking for." "Oh," I said, "you mean that word for when we're at the exact epiphany, of transcendence?" "Yes," he said, "the Navajo Elders thought about it for a couple of days and finally concluded that the word is 'normal'." When we remember our indigenous mind we're becoming more fully ourselves not something different.

It's also important to realize that being in our identity and power is normal because the more cultural you get, the more people see it in you and they want that in their own lives. They may try to put you up on a pedestal, because it's how we've been taught, in the patriarchy, to show respect, and thus separate themselves from you, but this is a Western understanding of life. Our ancestors did not believe in it. Elders say the best connection is the direct connection. There are no teachers.

It's normal to be this way; only it feels like an epiphany to us because we're so grateful for even a moment of it in our lives. By the second day, even the scientists were sick of being in meetings.

They wanted an experience of Indigenous Science. I had arranged with a local Blackfoot Elder woman to go to a nearby Medicine Wheel if the scientists and group wanted to. I'm sure there's an equivalent to these Medicine Wheels in Africa, places that are aligned with the stars and with the movement of the cycles. These places provide guidance, and may reveal patterns in your life, and show you what you need to do. It's really wonderful. I spent about 10 years studying the stars this way, and there is a calendar system in them, too.

Medicine Wheels had not been in active use for many years, so I had to speak with many Elders to learn the correct protocols for the site. Elders assured me that the Medicine Wheel was the right site to bring Western and Indigenous science together. Before the white man came, they served as a place and a way for the community to meet, discuss things, and to come to common understanding. At this ceremony, a really strong thing happened. I asked the Ancestors how the Western mind and the Indigenous Mind could respect and work together. I looked up at the clouds, which had moved in from the four directions to form a circle around the Medicine Wheel and mirroring it. For an instant, I could hear them talking. The clouds said, "What you are praying for, what you are looking for is already happening. The key is to restore the balance between male and female." I felt really good when I left that circle and then I thought, "But who knows how to do it?"



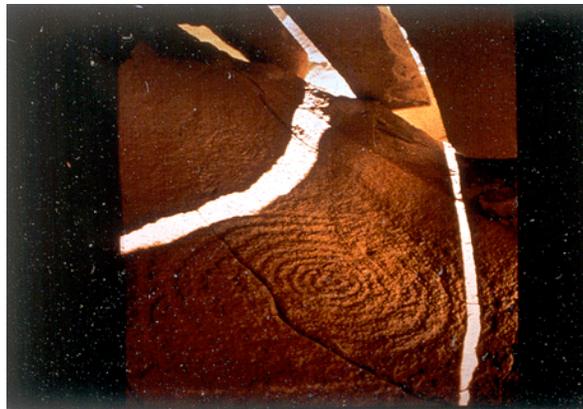
Thomas Banyacya and Pokni Mary Jones

Here's a picture of Mary and Thomas Banyacya, the Hopi man. As I've said, the Indigenous Science "finding" for me was to restore the balance between male and female but the spirits didn't leave me without help. I had an experience of it right on the spot.

I got to the circle and this Blackfoot Elder from the area – no one had been using the circles for ceremonies for 100 years or more. This Blackfoot Grandma told the other women organizers and myself what we needed to do. She said that each of us should take one of the directions and make certain offerings and prayers. I was ready to do that and all people from the Indigenous Science conference were lined up ready to come onto the circle. We women went out and then Thomas (the Hopi Indian) – Hopis among American Indians have kept their identity strong longer than any other U.S. tribe. They are exclusive, which is unusual for communal people, but it has preserved their culture. Just as I prepared to go out on the wheel, Thomas said, "Okay, this is how we'll do it." I was shocked and confused. What do I do? I have enormous respect for Hopi people. Thomas is an Elder. I'm not Hopi, how can I not comply? So I ran out to the wheel to ask

Amethyst, my Blackfoot co-organizer. I ask her, what should we do? We talked and talked. Mary noticed that we were taking so long. She walked around in a leisurely pace, and asked, “What’s going on?” I told her. She said, “No, go back there and tell Thomas we’re going to do it the way you know how to do it, and that’s the end of it. I went back to Thomas. I looked down at my dress, I could see the fabric of my blouse moving, my heart was beating so fast. “Thomas, our Blackfoot Elder gave us this ceremony, so we are going to do it this way.” “That’s good,” he answered, “and when you do that, I’ll bring the rest of the people out.” We did just that, and when the ceremony was over, Thomas, a very reserved man, actually came up to Mary gave her a hug. Then he hugged the rest of us and said, “The way you women did it, that’s just right. I’ve been on the road since 1947 and everywhere I go I have to do the men’s part and the women’s part. The way you women did this, the way you’re dressed, everything, I’ve been waiting to see since that time.” Remember that the Cloud had said, “Restore the balance,” and then it became manifest—at least for the moment!

“I now believed that I could hear it, clear and true. I could hear it, not as one hears the spoken word, but at a new level of consciousness. A level which told me that I was not the possessor of a new consciousness but a very old one, which had been dormant for centuries and was only now beginning to awake.” (Linda Tucker, Mystery of the White Lions, p.278)



Petroglyph, New Mexico

This petroglyph in New Mexico and the rocks in front of it are arranged to show the equinox and the solstice. It even has an 18-year lunar calendar in it. Scientists said that if this site did all of what I just said – it’s now proven that it does – it would have to be “Einsteinian Indians” that created it. This site evinces the same teaching as Ireland’s ancient site of New Grange. Non-Native people also have a tribal mind and must be encouraged to find it if we are to survive as a species. Traditional teachings require that all the sacred hoops or circles of wisdom be healthy and engaged. I even created a doctoral program to help people do that.



Aztec calendar

This is an Aztec calendar, the sun calendar, and the synchronizer of the other calendars. There are about 17 calendars that today's Maya are aware of. Each marks the movements of a planet or the stars; there is also a civil calendar, and one sacred calendar that synchronized the others. Each day has a face or a spirit, and time is recorded in 26,000-year cycles. If you wanted to know what was going on during the Ice Age, you'd ask a Mayan Date Keeper, and he'd be able to tell you, by knowing the date. Isn't that amazing? Some scientists have said that this could be an enormous help to study ice ages and climate changes.



Sacred ceremony, Mexico

Your ancestors would have seen this ceremony when they came to the international meetings in Mexico. In dances, songs, and ceremonies we show our science; these four dancers are swinging off this framework of four and they come down in 13 circles. Four times 13 is 52; 13 is the lunar cycle, and 52 is an Aztec century, so even in the dances, we are shown Indigenous Science. How we dress and what we choose to dress in also depicts, records and perpetuates our history. We wear our science!



Xilonem Garcia and Maori women

This is Xilonem Garcia, an Aztec Elder. This is one of our indigenous science gatherings; we're coming down from the Pyramid of the Moon, which teaches about the cycles of the moon and all of our grandmothers' knowledge. Look at the musicians here, because in the vibrations in the music and the frequency in which the notes are played are also the indigenous science, the numbers, the mathematics, the logic, everything. Our cultures are not just random; there is profound wisdom in the smallest thing.



Learning and remembering their culture, Mexico City

Here's a gathering in Mexico City where Mexican people are trying to revitalize their indigenous minds. Just like Coumba Lamba, they're gathering, too. The cards laid out on the ground are a modern day version of the Aztec calendar. They are simplified and portable, so that people can begin to learn them. Herbalists also come together and share their knowledge. It happens every March during the Equinox. If any of you are ever interested in attending, Xilonem Garcia is the matriarch who organizes it. It would be good to support the Mexica in their cultural revitalization.



Mary Jones gives to the future generations, Teotihuaca, Mexico

This is the Teotihuacan pyramids. A little boy came up to Mary, who held his hand. I love this picture because it shows what we're working for: the transfer of our beautiful native way of knowing and living to the children. There's our friend there, Dixie Belcher. She accomplished a miracle. She was able to reunite USSR and Alaskan Inuit people who had been separated by Cold War politics. The Bering Straits freeze over and at the narrowest place the Inuit families could see each other and wave, but Cold War politics prevented them from meeting. Under the guise of Performance for Peace, Dixie was able to bring Alaskan Inuits to Russia to sing and dance. Local Inuit came, at great risk, to see them. There was great rejoicing. And a few years later, flights between the Soviet Union and Alaska were resumed and relations renewed. WISN collaborates with Dixie in her work.

Summary of Slide Presentation

These slides represent WISN's first decade. At the end of this period, WISN organized a "science conference" of international indigenous wisdom carriers and western scientists. A local Calgary television station had agreed to cover part of our proceedings for the nightly news. Because it was last minute, I could not ask participants until they arrived for the meeting. It was the night before the film crew arrived. Some younger Indians were vehemently opposed and went on about it until late in the night. I was worn out and disappointed. The publicity could help us in so many ways, and it had taken so long to get this recognition. I was resigned to send the crew away. The next morning participants met in the teepee for opening prayers. The film crew arrived and waited outside. I rose prepared to give them the bad news, when Grandma Mary said, "Bring them in." No one said a thing. When the crew entered, she said to them, "You can't film this part" and proceeded (with permission) to bless them and their equipment. The film people planned to stay 30 minutes, but loved it so much that they stayed with the discussions for half the day! At the end of it, they gifted us with a beautiful, articulate, three-minute promotional piece that helped us in many ways. I think this gives an idea of the power of a Grandma!



Fundraising for Indigenous Science

Sponsoring assemblies of indigenous Elders and western scientists demanded enormous effort and funds, which was work in addition to my full time professorship and being a single mother. It was disappointing that few scientists gave back or tried to work with Native people, despite our best efforts, but there were some wonderful exceptions. Dr. David Suzuki, *The Nature of Things* television host, wrote *The Wisdom of the Elders*, and included a chapter on WISN. Dr. David Peat, physicist, wrote, *Lighting the Seventh Fire*, comparing Indigenous and Western science.

At the end of this period, I was exhausted. I asked myself, why was it so important to get the involvement of western scientists? Dr. Charles Finch and I agreed on this reason: at first when we come to our indigenous minds, there's a fear that we are going to lose everything, including our minds! So we try to secure a foothold in western science. I knew it was important to open channels of communication to obtain resources—funding, colleagues, books and organizations to work with and to end our isolation. Also the Elders have critical, life sustaining knowledge they wish to impart to the world. The linkages are a crucial element. But through the meetings with scientists I had changed.

*“One major shift which had taken place, once I had liberated myself from fear of ridicule, was that things began to happen in my life—not in theory but in reality. They were mysterious things, sometimes verging on the miraculous. Incidents occurred; unexpected information was handed to me; events which seemed otherworldly, yet were real and true, unfolded. Invariably, these things had to do with the White Lions.” (Linda Tucker, *Mystery of the White Lions*, p.281)*

APPLICATION OF INDIGENOUS SCIENCE

Academic Programs: Traditional Knowledge and Remembering Indigenous Mind

At the end of that time, it seemed like nothing was happening. We started quarreling and couldn't find direction. Mary said, “It's time to stop; you need to go deeper into the community.” By this time I was living in Hawaii, and had set up a doctoral program in traditional knowledge at the California Institute of Integral Studies. I intended to create a safe and sacred place so that traditional tribal people could get together and pursue advanced degree studies from the

viewpoint of the traditional mind. I didn't want to set up African Studies. I didn't want to set up Native American Studies. I wanted the students to do their research from an indigenous mind – the environment, healing, whatever – do it. That was my next inspiration. We found a lodge complete with teepee, fire circle, movie theater, and the best retreat interior design in California. The only thing odd was the name—The Shadows. The name should have alerted me to what was coming!

The Indigenous Mind program is academic and ceremonial. It begins with an initiation, which necessarily entails facing the shadow of dissociation. Students look at their genealogy and history, including the horrors their people have perpetrated, as well as examining the wounds inflicted by others. It is a time of great ordeal, fear and what feels like loss, but it is the ancient way of coming to consciousness. This process is so important that the old people inscribed it on rocks. It is known as the Great Lizard (Sisiutl).



“According to legend, Sisiutl strikes terror in human hearts. He is a soul searcher who sees from both front and back. He is continually searching for truth and seeks people who cannot control their fear—people who do not yet know truth. If people do not know how to deal with fear, they could be killed or turned into stone. The Sisiutl myth teaches the importance of staring fear in the face.” (from Sisiutl House Posts from Knight Inlet, Canadian Museum of Civilization).

The pedagogy and philosophy of the Traditional Knowledge Program is based in antediluvian rock carvings, which embody and convey the mindset of the earth-based spirituality of our Ancestors. All spiritual indigenous people are schooled in these symbols, which are not actually symbols at all. Instead they are interactive essences who reveal their wisdom when the time, the person, and the image match.



Sacred fire and sweat lodge

We have a sacred fire that burns when we're in session. Each session includes academic work, ceremony and group process to deal with the issues around colonialism and the intense fears about losing our western minds. Throughout the program, we meet in quarterly weeklong residencies, so that students can remain in their community. We don't want to break people away from their community while we're trying to teach them to be in their whole mind. When we go home from the residencies, we work on the Internet with each other. Once a year we travel.

One year we visited Canyon de Chelly. No one can enter the canyon except with a Navajo guide. The canyon rim is a good metaphor for how western thinking can be grounded and thus inspired the term RIM—remembering Indigenous Mind—and the program of the same name. We've also gone to Mexico.



Mexican pyramid

In the summer session we occasionally invite students to bring their children with them. When I order books for courses, I try to include a book for the children so that they are involved with what their parents are doing.



Clyde Hosteder and star bowl

Clyde Hosteder, German American, retired professor, found an old bowl in Saudi Arabia. This small metal bowl is about 4,000 years old and is inscribed with a lunar calendar, which synchronizes with the complex cycles of Venus. It is a projection point for the recovery of tribal European, Earth-based feminine and astronomical knowledge. Clyde's story and bowl helps convince RIM students that it is possible, even if you've been disassociated from your indigenous mind for 2,000 to 4,000 years, to find it.

Here we are learning the computer, Internet, and working on-line.



"Indigetech!"

We met and worked with a number of organizations and authors. Being in the Bay Area allows book knowledge to be more real. We can meet the authors of the books we're reading. The Institute of Noetic Sciences is a cutting-edge organization leading Western science in a more holistic direction. Rick Tarness is a Harvard graduate who wrote a book called *Passion of the Western Mind: Tracing the Evolution of the Western Mind*. Of course for native people, the mind is not where it happens! Anyway, Rick graciously agreed to meet with students and to discuss the Western mind at the Institute of Noetic Sciences. During our discussion, Rick asserts that Western science is going through a profound change and to get better because it's going to embrace the feminine. One of the Native students said, "Dr. Tarness, I only have one question. I wonder, why did you start your book where you did with Plato and Aristotle? If American Indians were doing it, we would have started with Plato's mother!" It was a fascinating conversation and we agreed to meet again.

It has been really good with Canadian Indians, Polynesians, and has been hardest with U.S. Indians, largely because of the pain of colonialism. The first year we admitted 19 students, and three years on, only two remain from that first group. The main issue is the refusal to let go of the anger and the rage. To be traditional means we have to look at it, move through it, and come to that “normal” place of reality. But it is not easy, and never has been. In that real place the knowledge and the power comes from the ancestors to heal bones through touch within a few minutes, to heal the environment, to travel to the stars. If we are not in this reality, we are not in or indigenous mind.

It was very painful to encounter many American Indians who said, “No, I’m going to stay in this anger no matter what you say or offer.” The outcome is they have become what they are fighting against. At the end of it, I noticed I had admitted 2 or 3 students that looked like me. Then I realized that the reason I had trouble in admissions screening was that I was thinking “traditional” was someone other than how I looked. I thought students had to be black-haired and dark-skinned. If they were mixed blood like me, they couldn’t possibly be real. I didn’t know I was thinking that way after all these years, but I was. Imagine 20 years into studying colonization and I was still in that colonial state. It was a painful, and liberating, insight. Kenneth Stamps described the process of enslavement in his book *The Peculiar Institution*. I have paraphrased the five stages he described below, as they apply to colonization as well.

The process is five stages:

1. Establish and maintain strict discipline with unconditional submission. The person should know that the white man is to govern absolutely and he is to obey implicitly. That he is never for a moment to exercise either his will or judgment in opposition to a positive order.
2. Implant in the person a consciousness of personal inferiority, “to know and keep their places” to “feel the difference between white man and person. To feel that ancestry taints and that color is a badge of degradation.
3. Awe them with a sense of the white man’s enormous power. “The only principle upon which slavery/colonization can be maintained is the principle of fear. We have to rely more and more on the power of fear.”
4. Persuade the person to take an interest in the white man’s enterprise and to accept his standards of good conduct. “The colonizer should make it his business to show his persons that the advancement of his individual interest is the same time and advancement of theirs. Once they feel this, it will require little compulsion to make them act as becomes them.”
5. To impress Indians with their helplessness, to create in them a habit of perfect dependence upon their colonizers/masters.

(Paraphrased from *The Peculiar Institution* by Kenneth Stamps)



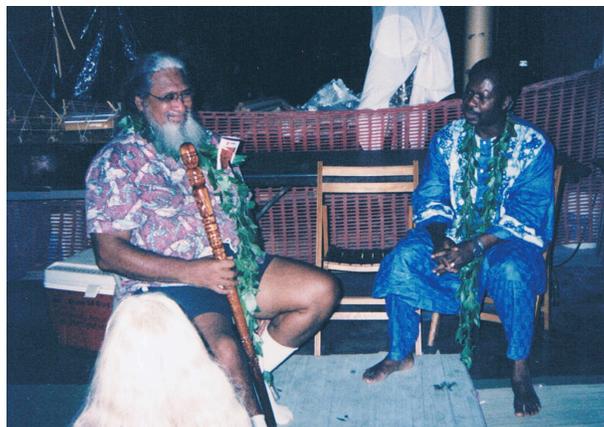
Meeting at The Shadows

Here is a group of newly selected students talking and laughing. They're from Canada, Thailand, everywhere.

Application of Indigenous Science ~ Mo'o Kiha Canoe Project

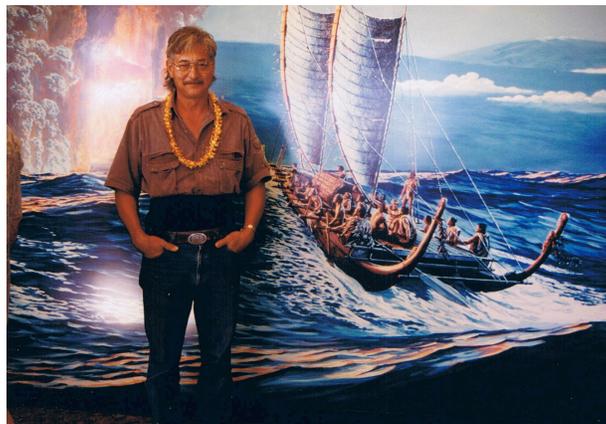
My husband Keola is a Kahuna Kalai Wa'a or, a Medicine Man of the canoes. In 1975 he built the Mo'olele, the first ocean going, double hulled voyaging canoe made in more than 150 years. The re-creation of the big sailing vessels triggered a cultural renaissance in the islands. The hundred years of colonization, missionization, and plantation life destroyed 90% to 95% of the Hawaiian population in less than one hundred years. The rapacity of conquest left scant opportunity for preserving or perpetuating traditional ways. When Keola decided to re-create the voyaging canoe, he had only a sketch by a 19-century French artist to go by. There were no surviving models of the canoes not Elders who had ever built or seen one. Yet without canoes there would be no Hawaiians for the canoe brought them to the islands and shaped both their characters and societies.

The word for canoe is, 'Wa'a'. 'Wa' refers to a segment of time and 'a' is the name for the Sirius star system - the origin of Hawaiian people. Interestingly, when Elders Hale Makua of Hawaii and Dr. Erick Gbodossou of Benin met, they discovered that their diverse cultures have the exact same words for the most ancient aspects of the culture. Both refer to the companion star of Sirius by the same name! Yet, western science only identified this star in our generation.



Hale Makua and Erick Gbodossou meet in Hawaii

A few years ago, Keola and I visited Bella Bella, an Indian Reserve on the west coast of Canada. There we met a man who had been a Mason and was an expert in sacred geometry. He mentioned a geometric ratio called, the Golden Mean or Phi Ratio and recommended, 'Serpent in the Sky' a book on Egyptian culture and mathematics. It took a while but eventually I found a copy (this was pre-internet). I will never forget what happened when I gave the book to my husband. It was about 10:30 at night, we were in bed reading when suddenly he spoke in a very intense voice. "Apela, I got it. Listen to this, if the Phi Ratio is the mathematical formula for how life expresses itself then probably the Ancient Hawaiians who lived on the seas and in nature would think like that too. They wouldn't have called it Phi, they might not have called it anything at all but they would have thought that way. Just think. This could answer the questions we could not find out about in the design of Polynesian canoes. A fish is made according to Phi principles. If I could design a canoe and apply the Phi ratio in as many design aspects possible then it could be possible to create a canoe that would be a perpetual motion 'machine'. Once it got under way and was sailing, it would surf its own wave and would require no energy to keep going! Oh, fantastic," he said, throwing off the covers and padding downstairs and outside to his shop to put together a scale model to see how the application of Phi would change the design of the canoes he had made twenty years earlier.



Keola Sequeira and Hawaiian canoe painting

Three days later the model was done. It was sleek stunning and did indeed alter the shape of the canoe. We were in love with it but then sad reality hit. There were no trees left big enough to make such a canoe and even making it out of modern materials would cost more than one hundred thousand dollars. Who would fund such a project? In a few weeks, Keola packed up the small model and put it away. Nearly two years passed. Keola and I went for a ceremony with my Oneida people. During that ceremony, he asked the Ancestors and the Morning Star, permission to help heal his people. Within a few weeks of our return, people started showing up, volunteering their skills, others brought wood one was even a canoe maker from the Coast of Canada. Our dream project - to build a massive double hulled voyaging canoe - one that would incorporate modern features within a completely traditional design allowing the vessel to pass U.S. Coast Guard regulations and which could sail independent of a support vessel (which Hawaiians don't usually have) had begun!

We started where we were at which is the first principle of Indigenous Science – everything we need is present in the nature around us. We began the construction in the garage – shop outside

our house. Keola had made the first canoe, the Mo'olele or flying lizard, there in 1975 but 'place and spiritual power' are important aspects of Indigenous Science too and our house is built on a sacred site. My husband's Hawaiian family has lived adjacent to a pond sacred to the great lizard later known as the Kihawahine – the spirit woman of fresh water, genealogy and conception. As recently as the 1800's thousands of people witnessed the last appearance of this 36 foot black lizard in the pond. Because fresh water is so crucial for ocean people, the Kihawahine was revered. To even drop a piece of litter near this pond was punishable by death. When the Europeans arrived, the trashing of the site began and the last Holy Guardian of the site conducted the ceremony to call the lizard – probably in an effort to keep Hawaiians strong and to convince the Europeans of the efficacy and power of Hawaiian spirituality. The lizard came and received the traditional offering of awa – a sacred herb drink. The lizard rolled around in the water with delight! But this did not stop the colonizers from diverting the flow of water from the pond to their sugar cane fields. Subsequently, they land filled the pond. Since that time, water shortages have become common, people have forgotten their identity and West Maui, described as the 'Venice of the Pacific' became the semi-arid land it is now.

We did not know it when we began but Keola's shop was the perfect place. Despite no funds and very limited space, we began to build a 62.5-foot long double-hulled voyaging canoe that would take the community and future generations of Hawaiians throughout Polynesia and around the world. The people would no longer be isolated from each other or the global community. They would pick up where their Ancestors had left off!



Interior of one hull of Mo'okiha

We're building the Mo'okiha (the doubly powerful Kihawahine) canoe in a totally voluntary way. In the first six weeks, we had 3,000 volunteer hours. Imagine the excitement. Hawaii has the highest cost of living in the U.S. Most local people must work 2 jobs – all in the low paying tourist industry – the only employer on the island. Nothing like this has ever been seen. It isn't only natives, we have tourists, people from every culture, coming by to help; that's how it's catching on. Because of the unprecedented support, the State and the County turned over a small park, adjacent to the sacred pond and right on the ocean. The Kihawahine, fresh water spirit, is guiding and protecting us. She surely must. To get 13 acres of oceanfront property, some of the world's most expensive real estate, would be impossible otherwise. As of today, we have put

6,000 hours into the canoe- the hulls, one representing the male sun and the other the female moon are just about done. The bottom of the canoe hull is the 'kua mo'o' or backbone of the lizard. It also refers to a body of stars used in open ocean, non-instrument navigating. Next we will start on the i'ako (the curvilinear supports that connect the two hulls and serve as a foundation for a central platform which is akin to the planet Venus). As you can see, the canoe is not just a boat. The design embodies principles of star navigation, oral history and worldview and Polynesian worldview is very sophisticated.

Francis Warther, Hawaiian Archaeoastronomer, writes:

*Where are we? Who are we? For the ancient Hawaiian, to answer the first question was to realize the answer to the second. The Ancient Polynesian considered a very select geographical area of our planet called the 'Tropic Region' almost entirely ocean – the largest in the world, a unique marinescape.... This region had a limit, 1600 miles north and 1600 miles south of the equator, called the "Navel of Wakea" and each half, the north called Kane, the south Kanaloa, **WERE MIRROR IMAGES OF EACH OTHER IN TIME, SEASONS AND CALENDAR NAMES.***

(Hawaiian Identity and the Tropic Skies, p.1 Warther, Francis)

Polynesia islands straddle the equator. The north and south regions are identical and opposite. Water, winds and weather move in opposite directions. Summer in the north is winter in the south. The canoe with its two hulls and central platform represent the tropic lines and the equator.

"Only within the Tropic property line limits will the sun climb to the Zenith (Lolopua) directly overhead twice a year for each Tropic island. The sun will be directly underfoot about twice a year at the nadir for each island.

This astronomical fact was the basis for the unity of Polynesian mythology and provided the cosmic connection, the imprinting as it were, of the Heavens to the Sea and its Islands. The belief of Mana, the cosmological generating power of life and renewal capable of infusing a person or thing with immortal sustenance, is I believe, directly connected to the position of place under Heaven and the primordial sea.

(Hawaiian Identity and the Tropic Skies, p.1, Warther, Francis)

These perceptions, singular to the members of the Tropic community have a profound influence on the thought process and values of the society and its regulatory rules....a distinct Polynesian logic has been shaped by this cosmic reality – that position in the world influences and directs ones concept of space and time and even more profoundly the logic of thought processes.

. (Hawaiian Identity and the Tropic Skies, p.4, Warther, Francis)

Roy Wagner shows how the canoe design emulates the inner workings of the 'tropic philosopher'. "his apprehension of knowledge is dialectical rather than rationalistic." The Polynesian philosopher creates and uses " a tension of dialogue, like an alternation between two

conceptions of viewpoints that are simultaneously contradictory and supportive of each other. As a way of thinking, a dialectic operates by exploiting contradictions, against a common ground of similarity rather than by appealing to consistency against a common ground of differences after the fashion of rationalistic or linear logic.”

Warther goes on to point out the limits of linear logic to resolve multi-faceted problems and notes that conflict resolution (Ho’oponopono) has been central to Hawaiian culture placing kin, community and leadership in a balanced relationship to cosmic and ecological cycles and who patterned their social, politic organization on what they saw as priorities of order of the astronomical heavens.

Warther concludes with the statement that the survival of humanity depends on our ability to become members of the “Tropic Club”. That is to respond adaptively to the “mental equations contained in the logic of non-linearity passed to us by the Ancient Hawaiian culture.”

As we build the canoe, we are also building identity. Elders like Francis Warther come to the new canoe Hale (house) to teach and to share their wisdom. Hawaiian Elder’s Auntie Mahilani Poepoe and Hale Makua stop by to offer cultural insights, encouragement and love. The more we work the more we are being integrated into the web of life – the Aloha of ancient Hawaii – and the more synchronicities occur. Two striking examples of this come to mind.

When Keola built the first canoes in the 1970s he was fortunate to find the remains of a partially completed ancient canoe in a shelter cave. The canoe was falling apart but to his trained eye, the aged pieces of wood were a university that told him how certain cuts were made, what lines to use and even answered critical design questions about ropes and how they were attached but some things could not be answered. Ancestors came to him in dreams. He would fall asleep with a design question and wake up in the morning knowing the answer. But some things could not be solved and he had to make an informed, ‘best guess’ – choices that haunted him. Keola had incorporated all the ancient design features he knew in his canoes. Often he was ridiculed as the features made no apparent sense. The Manu or upright tips at the ends of the hulls were a good example.

Keola and three other adults took a group of eight children out in the Mo’olele. Suddenly a 40-knot wind hit. Ocean swells rose to twenty feet – extremely dangerous. The canoe was moving so fast that she passed the crest of the wave and slid down into the trough. Water began pouring onto the hulls and pushing them down under the next wave. An ordinary canoe would sink in this situation. Suddenly the brilliance of the ancient design shone through. The curved, points of the Manu came slicing up through the waves bringing the rest of the hull along with it! The children and crew made it safe to shore and after that, no one ever again doubted the minds of their Ancestors.

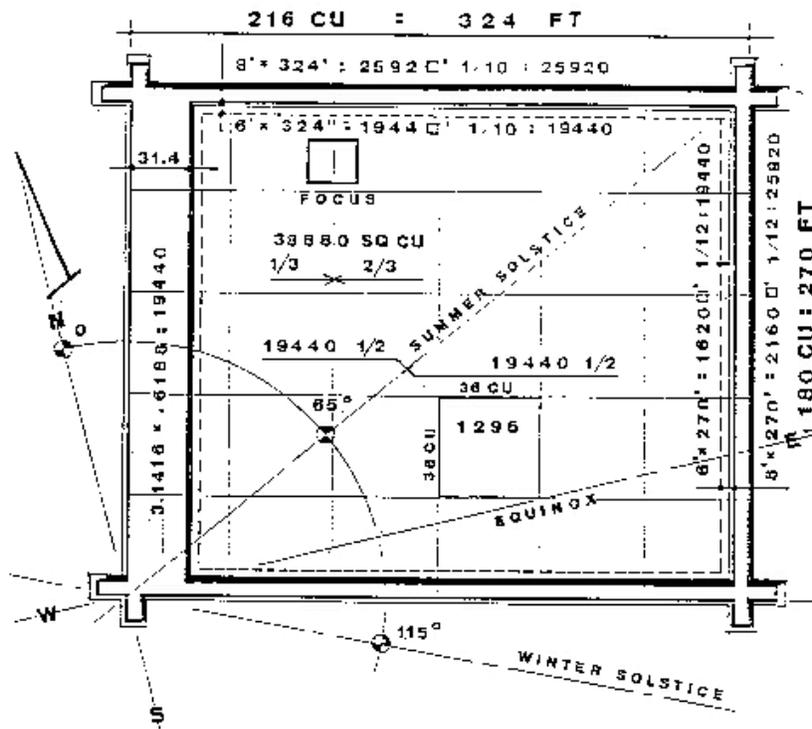
Keola was determined to regain and incorporate even more of the traditional designs into the Mo’okiha and finding out about the Phi ratio provided a key to guide in the construction of elements where the traditional knowledge was absent. But what if this was not accurate? He posed this problem to Kauai archaeoastronomer, Francis Warther who shocked us with his response. Not only did ancient Hawaiians know about Phi, but had built Malae, an entire

pyramid dedicated to the teaching of both pi and phi. Warther then produced a diagram, which he happened to have with him!

MALAE PYRAMID

Incorporates the “cosmic proportion” of:

SIX = SPACE TIME and two = FEMALE
FIVE = CREATION Three = MALE
 Six divided by Five equals 1.2
 1.2 is Pi over Phi squared
 Pi over Phi squared is 3.1416 over 1.618 squared
 These two harmonic proportions drive the universe.
 Both are contained in the data bank of Malae.



Warther and Makua point out that the Malae also integrates astronomical information. In this case the site is oriented to the constellation Pegasus as well as heliacal rising and settings of various stars and planets.

Nearing the completion of the hulls raised the question of spacing. How close or far apart would the hulls have to be to conform to the Golden Ratio? Keola worked at this question in many ways including consulting with Elders. No one knew. We prayed and we worried. One day a young German man and wife stopped by the canoe house. They had lived in Fiji for six years because they were building a canoe and wanted to learn about traditional Polynesian canoe design. The

Elders had refused to share their teachings so they built an essentially western canoe with obvious Polynesian design elements incorporated. They were very hurt and discouraged but sympathetic to the historic wounds that stood between themselves and the Fijians.

Keola, master canoe maker of Hawaii, shared openly with this young man as he does with all people but he also had a hunch. Sure enough, the next day, just hours before departure for Europe, the German man appeared at our door. He confessed to Keola that as he prepared to leave Fiji an Elder took pity on him and passed on one traditional design secret. It was all this young man had and he wanted to keep it to himself. He said that after meeting Keola, and not sharing what he knew, that it kept him awake all night so he knew he had to pass on the information. What he said thrilled us – it was the ancient formula for joining the hulls and... it conformed to the Phi Ratio!

So this is a good example of the way Indigenous Science and the Ancestors work to help us when we dedicate ourselves to remembering who we are. Because colonialism is a global phenomenon, we find ourselves receiving guidance from diverse sources – books, guests from other countries, dreams, oral history – that is because our Ancestors always believed in sharing. This is another reason why gatherings such as Coumba Lamba are so important. As we meet, we begin to put together the pieces of the Great Knowledge that each of us has. In the Great Forgetting the Knowledge was disbursed so that no one tribe would have all of it and so that the only way to restore ourselves would be by coming together as was done in Ancient times.

Tonight at Coumba Lamba there will be a ceremony with water and your ancestors. It's the same type of Spirit and way that has been guiding and empowering us. It is an African ceremony with it's own unique cultural aspects but emanates from the same source. I encourage you to join us and to remember our indigenous science of relations, peace and Aloha – the turning of the face to God – our Ancestral Remembrance.

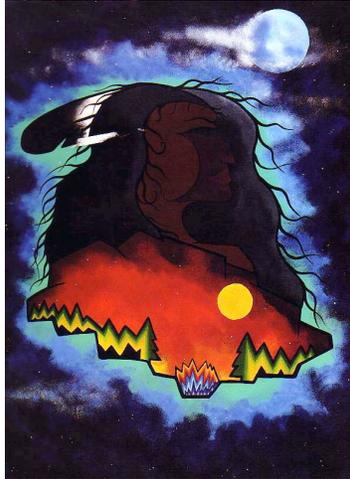
Choctaw Grandmother, Pokni, Mary Jones, will now close this session with a prayer.



Pokni Mary Jones

CONCLUSION; Grandmother's Blessing

I can feel there's something here, there's power here. If it wasn't the power and the Spirit's power, we all wouldn't be here. I am so glad that I know her (Apela). She don't know I know her but I do and I've been working with her for the last 11 years. It's somebody I have never seen (before working together) and I didn't even know who she was. But it was a dream that brought us together, it was a rock⁴ that brought us together, it was the Spirit.



Kowi anukosha: A depiction of Mary's Rock

I'm glad they did; I worked with her and worked with this indigenous science thing. I don't know much about the science things, I'm not well educated to know science, but I know my Choctaw science. So my science and Western science; we can compare and I still believe my science because things are just about the same – white people's science and Native people's science are just about the same thing. What I learned, I learned by spirit. I don't learn from reading or nothing like that. I learn from traditional ways. So, that's the Spirit that's with me and I'm so glad to be here with you all. I don't know what I can do or what I can say but I hope and pray that the Spirit takes care of you all and bring you all back together and give you all what you want, what you all need to be here together today, this week, all this time that you all spend together. Something good will come out. It might not be next week, or next year, but something good is going to come out of this. And this day you all remember it for your next generation. I'm glad to be here with you all and bless you all. Somehow all this touched me and I know so I'm going to pray for you all, all of us together this evening.

(Prayer in the Choctaw language)

⁴ In 1990 I had a dream of a special rock. A few months later I visited Choctaw Chief Jerry Jackson in Louisiana. I related part of my dream to him. He interrupted and said we had to call his Aunt Mary, as she was the Elder who knew of these things. When Mary came into the room I felt as if I knew her and she later said that she felt the same with me. I told her my dream and she was shocked. She said, 'I can't believe it. You just dreamt my rock'. We have been close ever since. Kowi anukosha is a little person, a nature spirit with great powers. He is also a trickster who throws this sacred type of stone at people especially healers to help them in their work.

This session is officially closed. Thank you.

INTERVIEW WITH APELA COLORADO, PH.D.

Question: We are documenting this entire event, first of all. We've interviewed everybody that's given workshops. Anything you may want to share with this audience regarding this event, your participation, your research, your traditional methods, all of that?

Answer: I'm Apela Colorado. I am a member of the Oneida Nation and our own name for ourselves is _____. We come from upstate New York and recent times Southeastern Ontario and one reservation in Wisconsin. But in ancient times, we came up from the Southwest, probably about 15,000 years ago; migrated up into the Northeast area. I work for the California Institute of Integral Studies where I helped establish the Traditional Knowledge Program, which is a Bachelor's, Master's, Ph.D. program that uses as its framework and its process the re-tribalizing of American Indian and European-American people. And now, I think after this gathering, we're going to have a group of people that are willing to take on organizing an African-American re-tribalization program.

Question: What is your perspective on this event – you haven't been here very long, but based on what you've seen and participated in thus far?

Answer: My perspective? Well, it's time for these kinds of things to be happening, if we look to our prophecies and oral tradition. If we look at the records and the pyramids, whether the pyramids are in Mexico or in Egypt; there are many ancient understandings and predictions that pertain to big calendar cycles about the necessity of people remembering and coming together from time to time. So my perspective is the perspective of the tribal mind that looks at the big cycles of time. As I understand it from my oral history, the reason that gatherings like this are happening (intercultural gatherings of people who have never come together culturally for more than 500 years) is that it's time for it to happen. The evidence that it's time for it to happen can be found in our oral histories, the wampum belts, in the pyramids of Mexico and Egypt. Some tribes call it the "new sun," other tribes call it the Seventh Fire, but whatever we call it, we all have an understanding that this moment would come, when the ancient culture and peoples of the world would reunite. The ancient peoples actually include everybody – black, white, red and yellow – because the white people also have a tribal mind and a medicine wheel to take care of, if they remember, and we need them to remember.

Question: Watch that lizard. I was hoping it didn't come over this way.

Answer: That's a very good sign for me.

Question: Is that a very good sign for you?

Answer: That sign is genealogy and remembrance. It's water, the power of water, and that's what I think one of the things happening here is so important for my tribal point of view is that African people have the deep understanding of the power of water, and that's the memory, that's the power of the woman, that's the power of healing, that's the first medicine. So for me being here yesterday, I was giving a presentation and I was actually talking about my own remembrance as a tribal person, how it was to regain my tribal mind. In that presentation, I wondered because it was the first time that I talked like that before. A whole group of black people both from Africa and from America that are committed to being not just cultural people, but committed to really understanding who they are in the deepest sense of the word. So, as I was standing and talking in the room, there was the sense of spirit at a certain point and normally when traditional people talk that's what happens. That's how we live. That's how we are and it shows up for us. So that was happening in the room and out of working with American Indian groups, there's a certain feeling that comes to me at that moment. And that feeling is when I'm working with American Indians. When I feel that spirit, which to me in that moment is seeming to go forward, because I'm standing in my own body, you know that's how I'm sensing and feeling, then it feels like, if Indian people are before me or around me, it feels like their spirits come forward to join and it's a very close strong feeling. Yesterday when I was talking, what I noticed is that when that spirit would move forward, it felt as if the people, the audience, would take that spirit, pull it forward more, and then lift it up. That was the biggest gift and that's how I could feel comfortable to know that we're on the right track. In the first moments my sense was that most of the people are really searching and they don't really believe in themselves as African people yet, but they are African people because they showed me they are because of what they do with the spirit when it shows up. And I wish they could have seen or felt that, maybe some did. I wish they could have felt what I did yesterday and sensed in that room. It was amazing. Then I got the idea too of what it means that our cultures come together. I had an experience of it. It was wonderful.

Question: The whole issue of traditional healing. How can we better incorporate this into conventional or modern medicine for better spiritual and health care delivery?

Answer: I think there needs to be an interface. I don't think that they ought to be integrated because whenever we have tried to integrate it, the Western medicine is so dominating, so structured, and has a whole lot of power in the sense of money and so forth, when traditional medicine comes close to it, the spirit gets killed in it. If you don't have the spirit in it and you are already controlling the culture, if you're going into hospitals and doctor's offices, it loses a lot of its effectiveness. Another thing that I found out is that our spirits, the people that I've worked with over the past 20 years, in seeing the coming together of traditional Indian medicine with Western medicine, to bring the two together is not sufficient; there has to be

preparation and that's why I said there has to be an interface. It's good if there are people who are versed in both worlds that can sort of be as a go-between so that the Western medicine does not penetrate the traditional medicine, even while it's trying to embrace it. They come from different paradigms, one based on the whole and one based on the line. They can work together and there's a spirit, a way, a protocol and ritual for helping them to work together. But it doesn't happen through a project, it doesn't happen through a grant unless there are people that know the rituals of both sides - the rituals of the West as well as the rituals of the indigenous healing practices. Then they can be linked together. But I would not ever directly put them together because I've never seen it work that way. Symbolically this is represented by the mind. People have the _____ of a square, then inscribed in the square maybe is a circle or can be the other way around, it can be a circle with a square inside. You see it on the petroglyphs. Then you can see the circle, then you'll see a spiral and the spiral, or the wave line - the sine wave - is showing you that there's a way that the line and the circle are related. But they are different and the differences need to be respected. But a connection needs to be established; a connection with integrity.

Question: Speaking of connectedness. How can we continue to better connect the Native American culture, African, African-American cultures, as it relates to traditional healing? This meeting, this gathering is one of the first steps. But is it important to do it and then how do we go about doing it? What can we do to further this connectedness?

Answer: Well, the first thing is to remember that before 500 years ago, we were always connected. There were voyages, there were exchanges. An old-time medicine man from Oklahoma, I asked him one time, "Were there ever very many really powerful medicine people?" And he said, "No, there never were a lot, but there was always enough." Then he gave me a number. He said, "Today there are...." He gave me another number, which was smaller, and he said, "We all know where each other is around the world but we've all never met." So there was that kind of connection, that mind-to-mind connection between people with the knowledge of how to do it. Then there were actual voyages, exchanges, and gatherings that happened before 500 years ago. So that's one reason why we would want to get together; we've been related for all time until we had this disruption of the past 500 years. Another reason for coming together is that we are now all on this land, this Turtle Island, North America, American Indian homeland, but we're all here together now. What is the meaning of that? Is the meaning only to fight each other? Is that what it is? That's surely what a lot of it has been for the last 100 years anyway. As the notions of scarcity and racism have seeped into our cultures and our minds, we've done those things with each other. Is that what the lesson is? I don't think so. When I was doing my research for my doctoral dissertation, it was one winter day, I came across this passage in a book by _____ and it said in there that, at the time that America was being invaded, within a very short period of time we lost something like half of our population just through disease and so forth. And then when our losses were really mounting

up and there was a need from the European point of view to have cheap labor, they started bringing African people into the Americas. American Indians at the time of the Conquistadores and on the East Coast, we were dying in such vast numbers that they couldn't ship in Africans fast enough to replace those of us who were dying. So they brought you in to replace me when I died; it was actually horrifying. In this passage that I came across, they were saying that conditions were so horrible with the Conquistadores that Indian women would abort themselves or even kill themselves rather than bring children into this time and place. When we face each other, there needs to be an acknowledgment of that, so that we honor our ancestors. We've been through hell and it's good to remember, not so much to be angry, not even as an issue of empowerment, but to cherish and honor the sacrifices of those ancestors. I believe it was the ancestors that made prayers back then for us and for the continuity of our cultures that accounts for why we're here today.

Question: The last thing is our audiences will consist of health care professionals, Native Americans, African-Americans, a number of people who will be watching this who seek to learn more about these traditions, about connecting the cultures, about health care delivery. Your last thoughts and messages, the thing that you want to tell people about your work and about this event as a whole.

Answer: I think that what this event is about is remembering who we are. And it's important that we remember who we are, because when we remember who we are, that's when we regain our power. What I mean by that is that in the medical literature, in the anthropological literature and so forth, and certainly in our remembered consciousness, we know of things that we would think of as miracles. How bones can be mended with just a touch of a hand, how entire lives can be turned around going in a bad way to a good way very quickly. I saw this medicine man one time do a diagnosis and he was talking to a Western doctor. This Western doctor asked him, "How did you do that so fast?" Because it turned out that what the medicine man had diagnosed was accurate, according to the Western paradigm of medicine, and the medicine man just smiled. Then the doctor asked him – because the Western mind always wants to quantify – "How long does it take you to a diagnosis?" The medicine man thought for awhile and he said, "Oh about 30-35 seconds." Then he asked the doctor, "How long does it take you to do yours?" The doctor says, "Well if I'm lucky, maybe 15 minutes, otherwise 30 minutes, otherwise it can be a long time with testing." So, there are reasons like that that are really compelling for remembering our indigenous minds. In addition, as we remember our indigenous minds, the earth will heal because an indigenous mind is a mind that's embedded in nature, in the whole. So to be whole, to be complete, is really what the world is really looking for right now and we Native people are the surviving carriers of that tradition.

Question: Can you do that sentence for me again, that last one before you kind of stopped?

Answer: So why it's important that we remember our indigenous minds, in addition to being able to do the so-called miraculous healings and so forth, in addition to the possibility of ridding ourselves of addictions, abuse, the things that plague our communities, we, the indigenous peoples, are the surviving practitioners of the remaining knowledge of how to live with the earth. That means, as we regain our indigenous minds, the earth will heal, we will be whole, and we will continue to the Seventh Generation.

APPENDIX A

Nine Distinctions of Indigenous Science

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 considered to be intelligent and alive, thus an active research partner.
3. The purpose of indigenous science is to maintain balance.
4. 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.
5. Indigenous science is concerned with relationships, we try to understand and complete our relationships with all living things.
6. Indigenous science is holistic, drawing on all the senses, including the spiritual and the psychic.
7. 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, which is why we can think of our way of knowing as a life science.
8. When we reach the moment/place of balance we do not believe that we have transcended—we say that we are normal! Always we remain embodied in the natural world.
9. Humor is a critical ingredient of all truth seeking, even in the most powerful rituals. This is true because humor balances gravity. (Colorado, 1994)

APPENDIX B

Greetings in the love and in the light of the ancestors, the Source of Life.

There is nothing better than a good cry to help restore your ability to think clearly. Purification is needed when progress is blocked. Protection and purification are inseparable.

Physical purification requires a healthy diet, adequate exercise and rest. If there is a block from achieving physical purity, then it is time to make a change.

Emotional purity requires words and deeds to be genuine. This involves simplicity and honesty. Grudges and resentments, time to release them. Mental purity is of clear intentions. Spiritual purity is the focusing of the highest good. Release anything that keeps you from shining.

Stay on track and shine brightly. The emphasis is on the importance of balance. Celebrate the material world without clinging to it.

Develop spirituality without losing touch with the physical and natural world. This will facilitate a state of balance. Pay close attention to all things, ideas, or persons that seem to pull you off balance or trap you in emotional states. Approach all obstacles with an open heart and be victorious.

You are the navigator of your canoe. Therefore, the only thing that is permanent is change. Travel through changing conditions and chart your course carefully.

Sometimes strong winds and currents cause you to detour. You don't need to worry. Detours are also part of the journey. You may seem to go off course; you are still on your way. Detours may even be necessary to ensure survival and success. You can only go as fast as the wind will take you requiring timing and patience.

Notice where you are and who is on the journey with you and focus on the direction you wish to go. Allow the wind to carry you.

Before we can harvest our crops, we must care for them with diligence, patience, and persistence. Lono, the healer, breaks through and so do the spurts of energy needed to complete a cycle. He appears when abundance is about to be harvested and to remind you to share the fruits of your efforts.

Hawaiian Elder, Hale Makua

APPENDIX C
REFLECTIONS ON RECOVERING THE EUROPEAN TRIBAL MIND
Professor/Wizard Brian Bates

So what do we want to get back of the tribal mind? We need to identify the beauty, the insight, the spiritual nature of it. But we don't want to say, "Hey, let's all go tribal again, and everything will be alright". It wouldn't be. It would be just as bad as it is now. It happens now on a bigger scale, of course, because we have nation-sized consortia of tribes. But as soon as a country is 'liberated' - e.g. Iraq, Afghanistan, it splits up and the tribal warlords begin to rule immediately. Nations don't really work for humans. So what will? We'd better be talking at the UN about all this, because no one has the answers.

And of course, its not just tribes after each other's throats because they are different tribes - a main driver is religion. How do we identify what is beautiful and healing about tribal spirituality which is different from major elaborated, organized religions like Islam, Judaism, Christianity, Buddhism etc. Because the latter are a fast formula for hatred and bloodshed. There was plenty of that in tribal times, but we are in the best of it, and leave behind the worst of it.

My contention is that we all have within us 'tribal mind'. We call it imagination, or intuition, or earth consciousness. It is repressed by over-reliance on analytical mind, just as the beauties of Christianity became malignant and poisoned the spiritual traditions it came into contact with, and sought to replace. And then along came the scientific 'revolution', and the Church adapted to it as fast as possible. So we need to help people get back in tune with their tribal mind. It can still sing the sacred songs, dance the tribal rhythms, if we teach people how to release it.

One way of releasing it is to take modern, western, alienated people, and help them to identify a tribal strand in their own heritage - one which speaks to them - and help them to learn about it. It will never be their exclusive 'original' tribe, because too much time has passed, too much mixing has happened. But to get back to ONE of our origin tribes is the key. Experientially, as much as possible. Not to utopianise these ancient tribal cultures, but to attune to those aspects of it which are healing, beautiful, wise. It is not something 'other' - it is already within them. This knowledge unlocks within the modern person something that has lain dormant - worse, repressed and forbidden - and their tribal mind can infuse their being with a balance which was missing. They still live in modern, western culture. But they SEE differently, they FEEL differently, they ACT differently. And because modern society NEEDS tribal mind desperately, to recover what has become unbalanced, this process will make the people we work with to become more effective people in contemporary society, and to act with greater balance, wisdom, compassion, imagination, and integrity.

I don't want to recover the darkness of Saxon tribal culture. But I do so much want to reconstruct the beauty of the best of its spiritual heritage, its tribal mind. Can this be done? Can the 'best' of an ancient culture be separated from its context, then reconstructed, and integrated with contemporary mind? Well, a third of a million people

bought my novel about Wyrð. This wasn't because I am a brilliant novelist - I'm not - but it was because I was able to bring back for them the beauty of Saxon culture in a way they could EXPERIENCE. Some of them say it changed their life. And if a mere BOOK can change someone's life, then there is hope, for there are many other things that can be done to go further!

Of course, there is the HUGE shadow of what happened to the Native American peoples in recent history, and currently. You say that for the Indian peoples the war is over - now we have to work on the Peace. The Healing. That is a fabulous project. It is where the work on ancient western indigenous mind, and current indigenous tribal mind come together.