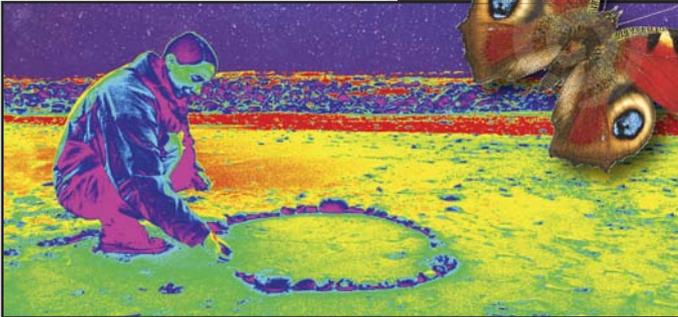




Shamanism and the Dying - pages 26-30



A Shamanic Apprenticeship in Tuva - pages 6-13



Working with the Death Lodge - 21-25



Vampire Shamans of Arctic Siberia - pages 14-20

EDITOR, DESIGN AND PRODUCTION:  
Nicholas Breeze Wood

DESIGN AND EDITORIAL CONSULTANT:  
Faith Nolton

PROOF READING:  
Faith Nolton

CONTACT DETAILS:  
Sacred Hoop Magazine  
Anghorfa, Abercych, Boncath,  
Pembrokeshire, SA37 0EZ, UK  
Email: Nick@sacredhoop.org  
Tel: (01239) 682 029  
www.sacredhoop.org

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

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

Views expressed are not necessarily those of the editor.

ISSN 1364 - 221

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

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



## Contents

### JOURNEY TO THE BLACK SKY . . . . . 6-13

While on tour as a musician in Siberia, **Ken Hyder** found himself on the shamanic path, undertaking a traditional apprenticeship with shamans in Tuva in Southern Siberia.

### SOUL SUCKERS . . . . . 14-20

In Kamchatka, in Eastern Siberia, the Koryak people have a tradition of vampire shamans who steal the life force from both the living and dead. **Dr Alexander King** has spent three years with these people and shares his encounters with the soul sucking shamans of the tundra.

### IN THE DEATH LODGE . . . . . 21-25

Life is a process of dying, we die little deaths each day and need to release that which is dead. **Ron Pevny** shares the 'Death Lodge' tradition, a ceremony with its roots in the ways of the Native American Cheyenne people.

### WHEN THE DOVE TAKES FLIGHT . . . . . 26-30

Those close to death often report encounters with the spirit worlds and with spirits. **Scott Janssen** looks at the role shamanism has to play in end of life care and how we need to listen to those who are dying in order to not dismiss their important experiences.

### THE LOST SOULS OF STALINGRAD . . . . . 31-36

In Russia, during World War Two, many German and Russian soldiers died dreadful deaths in the cold and the blood of battle. **Klaus Paasche** travels to Stalingrad - one

Twitter: @TheSacredHoop \*

Facebook: <http://on.fb.me/K9SqvK>

## From the Editor



We slip towards the end of the year - the death of the year - the birth of the year - all is a circle. And so, with this 82<sup>nd</sup> issue of Sacred Hoop, we have had a whole run of articles related to death come in. Like it normally does, Spirit has planned the issue and related articles arrived on cue.

But we start with an article about Tuva and about shamanic apprenticeship by Ken Hyder. With an apprenticeship the old self has to die so the new self can come forth - and this is doubly so in a shamanic apprenticeship. So, although this article does not perhaps appear to have an 'up front' relationship to death, I am sure its author went through many deaths the deeper he went into his apprenticeship. There is a great need to be real with our shamanism - as well as with our lives in general - and I hope you enjoy reading about some of Ken's adventures.

But not all shamanism is 'nice' or 'cosy,' or even for the benefit of other beings. In our second article Dr Alexander King gives us an encounter with a darker side, in the vampiric tradition of some of the shamans of Kamchatka, shamans who steal soul and life energy from others so that they can thrive and live longer themselves. This is something perhaps to counter the new age myth of the 'gentle, wise, kind old shaman' that seems to be around sometimes - if you put these vampire shamans on a pedestal you'd better watch your back!

Death is about letting go, of cutting the ropes that bind us to life - as the people of Kamchatka do in their cremation ceremonies. This is the work of the Death Lodge, as introduced to us here in our article by Ron Pevny. We need the practice of the Death Lodge constantly, because we need to remember that we don't just die at the end of our lives, but in every day on the journey to that point.

But when we do come to the end of our mortal days, 'when the dove takes flight' - so to speak - we need spiritual practice and help then more than ever. Scott Janssen works with the dying and shares some of his encounters and insights about the role of shamanism in end of life care.

However, death is sometimes sudden, brutal and horrific, and it leaves broken pieces of life behind which require help to clear away. War perhaps is the greatest example of this. Klaus Paasche received a call from his spirits to go to the battlefield of Stalingrad in Russia - the site of a major battle of World War Two, where perhaps as many as two million German and Russian soldiers and civilians became casualties. In his article he recounts his psychopomp work to help the spirits of the dead there.

And after such horror there is a need for healing. Every shamanic culture has its own healing traditions, and many of them use sacred stones of one sort or another. In the high Andes the *p'aqos* (shamans) use collections of sacred rocks which they put together in special bundles of cloth known as *mesas*. Deborah Bryon introduces the tradition and shares some of the insights she has gained by working with these traditions herself.

This year, both for Sacred Hoop, and myself as editor, it has been a time of breaking down, dying and being reborn - the switch over to the digital format has been harder than it first seemed, and there has been a constant on-going dance with the Sacred Hoop website. Anna Keiller, our final author, would I think describe it as a 'dance with the 13th Fairy.' In her article she exposes this dance, this whirligig of chaos, that many reading this will recognise.

The dance will happen - it is the dance of life and death, and we cannot escape stepping onto the dance floor. We must choose to be conscious of our feet as much as we are able to be, and seek to become even more conscious the further we go on - in that way we can let our hair down and enjoy the dance until it ends - and then starts again - like the year.

Blessings to all Beings:  
Nicholas Breeze Wood



The Unquiet Souls of Stalingrad - pages 31-36



Healing with Sacred Stones in Peru - pages 37-39

of the worst battles - to do work for the spirits of the dead.

### WITH THE LOVE OF STONES . . . . . 37-39

In Peru the the shamans of the Q'ero, the descendants of the Inca, have a tradition of collecting altars of sacred stones, which they use for healing. Deborah Bryon shares a little about the tradition and her own work within it.

### DANCE OF THE THIRTEENTH FAIRY . . . . . 40-41

Sometimes the best laid plans of mice and women.....

Anna Keiller introduces us to the Thirteenth Fairy, the bringer of chaos and misrule and invites us to join the dance of life with her.

THE FOUNDING INSPIRATION FOR SACRED HOOP MAGAZINE IN 1993

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

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