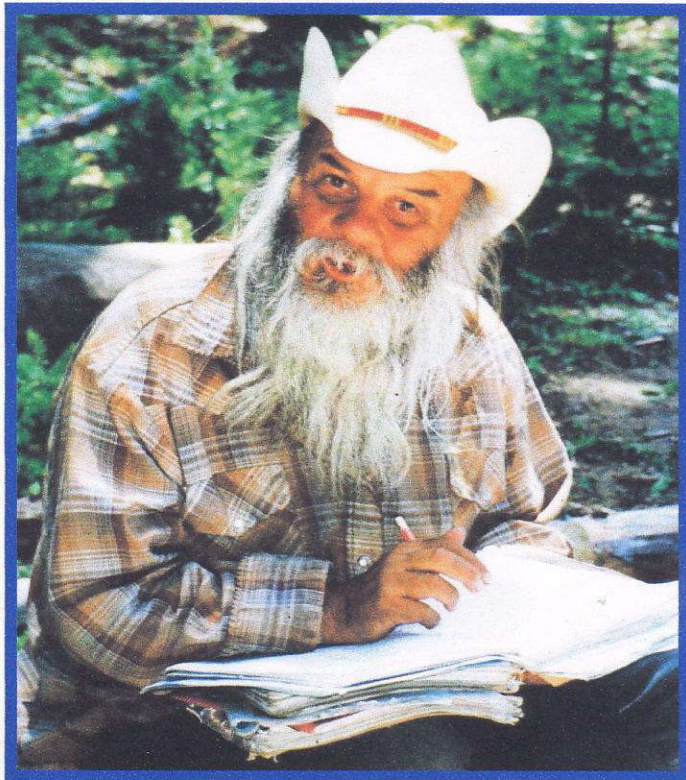




Rainbow Family Life Stories



*by Jodey Bateman.
Interviews with Rainbow
Family of Living Light
folks conducted between
1977 and 2008.*

Scanned in 2018.

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12.D LIGHT OWL - "On the Road with
the Spirit"

8 pages

[12.D]

4. Light Owl

[Light Owl is one of the people who hangs out with Flowering Tree and who has come to identify with them. His techniques of exorcism are among many in Rainbow.]

Light Owl: On the Road With the Spirit

I was born in 1953 in Boston. My old man was like a leather salesman. He died when I was twelve. My mother was a housewife -- upper middle class suburbia. The first time I smoked dope was when I was around eleven. I got into dope off and on but never got too blown out on it. I was a Catholic until they kicked me out of being an altar boy when I was 13 for having long hair.

I got busted when I was fourteen for grass in Cambridge. I was my student council president in high school -- and I disbanded the council. I went to Evergreen State College in Olympia, Washington. I was a political science major. I was also into anthropology and archaeology. I was always interested in history. During my first year in college I did a 120-page report on was there scientific validity to Atlantis and it blew me out, all the things I found in my research. I was changing until I wrote the paper, but until then I had a lot of alternatives. The last year I went to college was my third year. By then it was just a scam. I had someone in college to sing my name to things so my mother could get money from Social Security for me. I was working as a janitor.

Then last year I as supposed to be going to college, I was living in the country with about fifteen other people. We had a

nice, big bio-dynamic garden. It's a type of garden where you plant stuff close together so you have a high yield and you plant it in mounds. It takes a lot of preparation, but once you get it going, the crops take care of themselves. They weed themselves. They're so close together, they choke out weeds.

I went to the spring 1976 gathering of healers near Chelan, Washington. Rosett was doing it that year. I knew from that gathering that it was time for me to go on the road. I wasn't going back to no little commune. I went to the Montana Rainbow Gathering. I saw Pukulani there. I already knew her because Heinz and her had visited our farm. I told her I would give her a ride from Montana to wherever she wanted to go and she wanted to go to Hopi Land to the Snake Dance. I took her as far as San Diego. My carburetor was dying on me, so she went on by herself. I turned around and went back to Washington and got a job picking apples with about thirty other people. They had a really mellow camp. Then I headed down South to San Francisco and Santa Cruz. I caught a ride to the East Coast. I hadn't been there for there years.

As soon as I got there, my mother told me she had sold her house and wanted me to be the moving man. So I was there for two months. Then I hit the road. I got some really good Afghan hash in Boston and it helped me get rides a lot. If someone gave me a ride, I'd turn them on and they'd take me as far as I wanted to go, to the good exits or they'd take me home for the night.

I went to the Eden Healing Gathering in Arizona. It was all right. We had a good peyote meeting, did a lot of strong praying. I always carried the Spirit with me. I always thought the way the people lived on the Eastern coast was pretty fucked. As soon as I got to the West Coast, I knew I'd never leave.

After that, I headed up to Curlew, Washington, and helped set up a healing gathering. Antoinette No Guns got there the day after I did and Skeeter got there the next day. No Guns wanted everything done her way and Skeeter wanted everything done his way, so we didn't get much done until more people showed up. And it rained and rained and rained. But the gathering came off really good. I did massage.

At that gathering, I had been carrying the name Light Owl for eight or ten months, but I hadn't used it openly. Then the day after the gathering, we were breaking down camp. We loaded up the truck. Then I seen this guy taking all this stuff in the middle of our council circle. And when I see that, I thought it was unusual. He was a pretty weird guy to begin with. About two hours late,r I went back and he was still in the middle of the circle. We all seen it. Someone asked me, "What's he doing?" and I said, "I don't know. It looks like black medicine."

And he was picking up stuff out of his pack and blowing on it and holding it to different directions. It looked bad to me. I started saying this invocation to the light to shine down. It just started out of me by itself. I didn't know it before. The invocation energy felt really heavy and almost short-circuited

me. The man in the circle was running energy too, and his energy started running into mine. He started shaking like he was driving a car trying to stay awake. I started walking to him and he started making a pentagram in the air. I walked up to the guy and started saying this really heavy invocation that just flowed out of me. I said at the end of it, "Light Owl has come. Light to put an end to darkness." I said a prayer for him and told him he was banished and he up and split. After that I was known openly as Light Owl.

That night he walked down to the sweat lodges. They were all made from vine, maple and dead pine boughs. We wove it into a wicker with small pieces of wood and twine that we made out of grasses. Then we put wood and clay on it. We even made a door of the same material. We kept the door to one said and every time people went in the sweat, we'd put the door on and seal it with clay. Tripped them out. It was the night of the full moon.

I walked down to see what he was doing. One of the dogs there got really uptight at him and he finally split. Before he even went to the sweats, I had picked up his stuff and put it on the edge of the council circle. Bait all the way back to where he had been in the middle was black thread thirty feet long. I tore the thread up. Then I was going to put water on the spot where he had been sitting and do a little medicine ceremony. I put the water down to talk to somebody and wait until the moon came up. And I looked up and seen the guy easing up to the water. I looked at him long enough for him to catch my eye. He pulled back and I

nodded to him like "Go ahead, brother, drink the water." He probed it and was starting to drink it and I consecrated the water to the Christ and the Mother Earth. As I finished, he had taken a sip of water and he spit it out and looked at me like wow was he pissed.

I sent him out of the gathering on the last truck. I had said to him in the invocation that I would be there after he was gone. I stayed a week and cleaned up. Then I started hitching to the New Mexico Gathering. It took me two weeks to hitch there. I visited a few people along the way here and there. The full moon at the New Mexico Gathering. I ended up in the parking lot. Some people were doing some kind of ceremony there and it felt really weird. After I'd been there a couple of minutes a guy looked at me and said, "Listen man, you don't know what you're getting into."

It went on all night. It got into some pretty weird spaces. It was all mainly psychic, non-verbal. This brother who was doing it was the one who threw rocks at the Christ Family in their cave. And when Grandfather David spoke, Bear picked this brother up and drug him out of the circle where Grandfather David was.

I split the gathering with Pukulani and a bunch of people. We got a ride to the outskirts of Albuquerque by that night. An Indian woman came up and gave us cheese and bread and baloney. Pukulani and the others were going to Hopi Land. SO I got a ride to Trinidad, Colorado. I got dropped off really late at night. There was like five or six people on the entrance ramp hitching. So this brother who was not driving on the highway but like a

frontage road stopped and gave me a ride. So we drove for a while and smoked a joint. He stopped before we got to Denver and rolled up a really good joint of Colombian. Then we rode over the hill and bang! There was Denver laid out in lights. It blew me out. He had something on him. I could feel it. I said, "You don't have to say nothing to me, but I feel you got some concern." He said it was cancer he was going to have looked at.

I had eleven buttons of peyote with me. People had asked me to do a ceremony before, but they weren't ready to give up their scheduled daily trips to just come together for it. They all wanted to trade for it or buy it. So I didn't give it to them. The man who gave me a ride told me, "I never fast unless I do peyote." I said, "Would you fast if I gave you some?" and he said, "YEAH!" and his face lit up and I gave it to him.

As soon as he dropped me off, I started beating on this drum I carry and these two peyote songs just started coming free-form. And I started singing about the light in the city and how they were using it for street lights, advertisements, really poor purposes. And I prayed for all that light to be sent to the places that really need. As soon as I stopped beating on the drum, a ride stopped for me. By next day I was in Laramie and I got a flash to bury these owl talons I carried with me. I felt I could relate a little smoother and kinder to people like the brother that night in the parking lot in New Mexico if I didn't have that clawing energy with me.

As soon as I buried the talons -- bang! I had a ride to Lander, Wyoming. The guy who gave me the ride said he was going on a survival hike with a survival group so he couldn't take no food. So he gave me all this food. So I gave him a few trinkets I had with me. So this old Arapaho Indian watched the whole thing and came up to me and said, "You here for the Sun Dance?" and I said "No." And he said "You go on out there. The Rabbit Lodge goes in tonight." So I asked an Indian woman bartender in Lander and she said, "Yeah, it's okay. Go on out."

So I went to the Sun Dance. An Indian family took me right into the shelter of brush where they were staying for the dance. They call it a shade. I hung out there for a couple of days. I helped them put up the Sun Dance lodge, tying together the poles, putting up the brush for wall. I got to see them do the medicine ceremony over the central pole. They put a big buffalo skull on the pole. It must have been the Eagle Society doing it because there were a lot of feathers, a lot of eagle medicine.

I got up the second day real early in the morning. I seen a shooting star headed North and decided it was time to split. So I was ready to go. I went and told them. They said, "Oh, no, man," but I gave them a pair of binoculars. The Arapaho man gave me a beaded pipestem that his cousin, a Sioux, had made.

Before I got in the car of an Indian who was leaving, two Indian brothers each gave me a dollar for food and coffee. There was an old man leaning against the car who pulled out a dollar

and said, "Here, you get some tobacco with this." And he said, "I think I'll see you again." I said, "Sure," and split in the car.

I ended up in Washington State. I set up a fruit-picking camp for about forty folks. We had about seven tipis. It was great. We had a council for forty-five people in my tipi one night and we came out and the Northern Lights were going. Then we went to the Barter Fair, had a camp there. After that I just stayed up North and camped at Flowering Tree. I stayed with them ever since in my tipi all winter until we had to leave the land and go to Idaho. Then we came to the Oregon Gathering. This gathering has been mellow. When a sister died, people danced and it was like an Irish wake.

One night at Flowering Tree a brother dreamed he was in Hopi Land after the purification and there was water almost to the mesas and an old man told him, "It's good not too many know about it." I dreamed the same night that I was in Alaska after the purification. The Stone of Many Faces is supposed to be there after the purification.