Covert Plants: Vegetal Consciousness and Agency in an Anthropocentric World

Prudence Gibson, Brits Baylee

Published by Punctum Books

Gibson, Prudence and Brits Baylee.
Covert Plants: Vegetal Consciousness and Agency in an Anthropocentric World.

For additional information about this book
https://muse.jhu.edu/book/66808
Icaro / Heyowicinayo

Tamryn Bennett

Fig. 1. Jacqueline Cavallaro, ‘The Chanting Plants,’ mixed media, 2016.
Icaro

capi, cipó
yagé, yajé
natem, shori
aya spirit vine

icaros
in grandmother tongue
cantos de medicina
liana chanting

la selva, la serpiente
songs of feathered trees
fractals of leaves
chakapa, ritual begins

– breathe –

seeds in your mouth
music in your hands
thunder, fire, storm
soil sparks

punga for protection
puma bone and smoke
mirrored nights
clear clouded eyes

curandero cleansing
floating, flaring
bones and roots
full of light
Heyowicinayo

a west away
mara’akame
call cactus god
Tatewari – grandfather flame

along Wixáritari trail
depth mountain mescaline
Mitote dreaming
Hikuri healing

where the sun was born
in silver valleys
sacred footprints of
Kauyumari

tobacco gourd
womb of water drum
temple of flowers
shrine of wind

ghost dust dances
peyote prayers
to wake the rain
return us crystalline
Notes

Caapi, cipó, yagé, yaje, natem, shori are alternative names for ayahuasca. Chakapa is a ritual rattle made of leaves. A curandero is a traditional healer or shaman in Latin America. Icaros are healing songs or chants sung to evoke plant spirits during ayahuasca ceremonies. Kauyumari is the scared blue deer figure whose footprints are said to be peyote. Mara’akame is a Wixáritari shaman. Tatewari, also known as Hikuri, is the oldest peyote god of the Wixáritari. Wixáritari or Huichol are native Mexicans living in the Sierra Madre Occidental.