

EARTH MOTHER CRYING: Encyclopedia of Prophecies of Peoples of the Western Hemisphere.

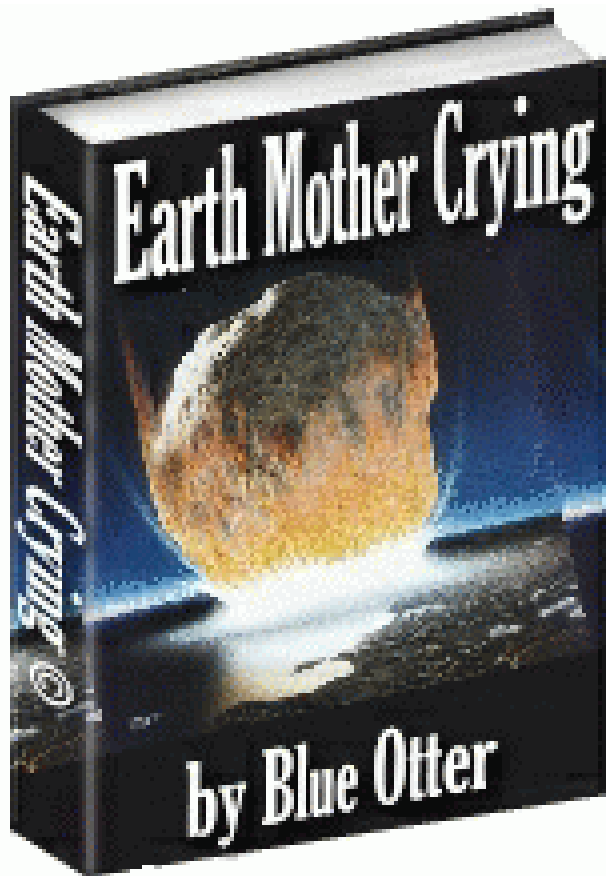
,

,

PART TWO of "The PROPHECYKEEPERS" TRILOGY ,

,

Proceeds from this e-Book will eventually provide costly human translation of these prophecies into Asian Languages



**NORTH ,
SOUTH ,
& CENTRAL ,
AMERICAN ,
INDIAN ,
PACIFIC ISLANDER ; ,
and AUSTRALIAN ,
ABORIGINAL ,
PROPHECIES ,
FROM "A" TO "Z" ,**

Edited by Will Anderson, "BlueOtter" ,



**Compilation © 2001-4 ,
Will Anderson,
Cabool, Missouri, USA ,**

,

Wallace "Mad Bear" Anderson,
Founder of the American Indian Unity
Movement ,



Thank You... ,



The White Roots of Peace,

The Tree of Peace

New World Symbol of Freedom

The White Pine is a native American
symbol of powerful and timely ideas
about human relations and social
order about the alignment of Human
Law with Spiritual Law and Natural
Law ,

"I am Mad Bear Anderson, and I 'walked west' in
1985. Doug Boyd wrote a book about me, Mad Bear :
Spirit, Healing, and the Sacred in the Life of a Native
American Medicine Man, that you might want to read.

Anyhow, back in the 50s and 60s I traveled all over the
Western hemisphere as a merchant seaman, and made
contacts that eventually led to this current Indian Unity
Movement. I always wanted to write a book like this,
comparing prophecies from all over the world. The
elders have always been so worried that the people of
the world would wake up too late to be ready for the
events that will be happening in the last days, what the
Hopi friends call "Purification Day." Thanks for
financially supporting this lifesaving work by
purchasing this e-Book." ,

Our website is translated into many different languages
by machine translation, which is only 55% accurate,
and not reliable enough to transmit the actual meaning
of these prophecies. So, please help fulfill the prophecy
made by the Six Nations Iroquois Lord of the
Confederacy or "Sachem" Wallace "Mad Bear"
Anderson -- Medicine Man to the Tuscaroras, and
founder of the modern Indian Unity Movement -- by
further supporting the actual human translation of
these worldwide prophecy comparisons into all possible
languages by making a donation, or by purchasing
Book #1. For details see

<http://www.prophecykeepers.com/prophecy.html> ,

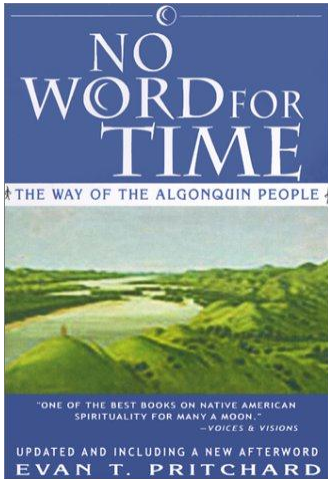
Mad Bear said, "You know, there was something else I
was thinking about," he went on. "We ought to make a
little trip there to Virginia Beach, to the Edgar Cayce
people. I've read up on all those Cayce readings,
especially the prophecies. I've got copies of a lot of that
stuff. And Nostradamus, too. Did you ever read up on
the prophecies of Nostradamus? What somebody ought
to do someday pretty quick is go all across this country
- the world, really - and make a study of all the
prophets, what they had to say. I bet a comparison of
all their prophecies related to these next few decades
would be an amazing thing. You'd think someone
would jump at the chance to fund something like that. I
mean, that'd be worth something. But then there'd be
many who wouldn't know how to use it. Maybe they'd
get more passive instead of more active. Like I've been
saying all along, most people get confused between
foresight and fate." Source: Mad Bear (c) 1974 Doug
Boyd, Simon and Schuster ,

A ,



ALGONQUIN PROPHECIES,

TREES WOULD BEGIN TO DIE FROM THE TOP DOWN,



The Algonquin prophecy has been preserved in pictographs, beaded onto belts of wampum, carved meticulously out of shell. His traditional elders asked Evan Pritchard to speak out about it. ,

"The specifics of the prophecy were that there would be fish dying in the waters because they would be poisoned by the water, which is happening. And it's said that the sun will look different. And because of the ionosphere and changes in the ozone, the sun does look different. And it's said that the trees, the maple trees, will begin to die from the top down. Now, they couldn't have known about acid rain, but that's how acid rain affects maple trees." ,

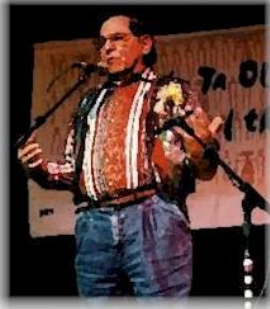
Source: Evan T. Pritchard - a descendant of the Micmaq people and the founder of The Center for Algonquin Culture. He is currently Professor of Native American History at Marist College in Poughkeepsie, New York. Evan is the author of [No Word for Time: The Way of the Algonquin People and Native New Yorkers](#): The Legacy of the Algonquin People of New York.,



ANISHNABE/OJIBWE/CHIPPEWA PROPHECIES,

SEVEN FIRES PROPHECIES OF THE ANISHNABE PEOPLE,

[Eddie Benton-Banai, Midewiwin Priest, American Indian Movement co-founder](#)



Seven prophets came to Anishinabe. They came at a time when the people were living a full and peaceful life on the North Eastern coast of North America. These prophets left the people with seven predictions of what the future would bring. ,



Each of the prophecies was called a fire and each fire referred to a particular era of time that would come in the future. Thus, the teachings of the seven prophets are now called the "Seven Fires." ,

The first prophet said to the people, "In the time of the First Fire, the Anishinabe nation will rise up and follow the sacred shell of the Midewiwin Lodge. The Midewiwin Lodge will serve as a rallying point for the people and its traditional ways will be the source of much strength. The Sacred Megis will lead the way to the chosen ground of the Anishinabe. You are to look for a turtle-shaped island that is linked to the purification of the Earth. ,

You will find such an island at the beginning and end of your journey. There will be seven stopping places along the way. You will know the chosen ground has been reached when you come to a land where food grows on water. If you do not move you will be destroyed." ,

The second prophet told the people, "You will know the Second Fire because at this time the nation will be camped by a large body of water. In this time the direction of the Sacred Shell will be lost. The Midewiwin will diminish in strength; a boy will be born to point the way back to the traditional ways. He will show the direction to the stepping stones to the future of the Anishinabe people. ,

The third prophet said to the people, "In the Third Fire the Anishinabe will find the path to their chosen ground; a land in the west to which they must move their families. This will be the land where food grows on water." ,

The Fourth Fire was originally given to the people by two prophets. They came as one. They told of the coming of the light-skinned race. ,

One of the prophets said, "You will know the future of our people by the face the light-skinned race wears. If they come wearing the face of brotherhood then there will come a time of wonderful change for generations to come. They will bring new knowledge and articles that can be joined with the knowledge of this country; in this

way, two nations will join to make a mighty nation. This new nation will be joined by two more so that four will form the mightiest nation of all. You will know the face of the brotherhood if the light-skinned race comes carrying no weapons, if they come bearing only their knowledge and a hand shake." ,

The other prophet said, "Beware if the light-skinned race comes wearing the face of death. You must be careful because the face of brotherhood and the face of death look very much alike. If they come carrying a weapon, beware. If they come in suffering, they could fool you. Their hearts may be filled with greed for the riches of this land. If they are indeed your brothers, let them prove it. Do not accept them in total trust. You shall know that the face they wear is one of death if the rivers run with poison and the fish become unfit to eat. You shall know them by these many things." ,

The fifth prophet said, "In the time of the Fifth Fire there will come a time of great struggle that will grip the lives of all Native people. At the warning of this Fire there will come among the people one who holds a promise of great joy and salvation. If the people accept this promise of a new way and abandon the old teachings, then the struggle of the Fifth Fire will be with the people for many generations. The promise that comes will prove to be a false promise. All those who accept this promise will cause the near destruction of the people." ,

The prophet of the Sixth Fire said, "In the time of the Sixth Fire it will be evident that the promise of the fifth fire came in a false way. Those deceived by this promise will take their children away from the teachings of the Elders; Grandsons and Granddaughters will turn against the Elders. In this way, the Elders will lose their reason for living; they will lose their purpose in life. At this time a new sickness will come among the people. The balance of many people will be disturbed. The cup of life will almost be spilled. The cup of life will become the cup of grief." ,

At the time of these predictions, many people scoffed at the prophets. They then had medicines to keep away sickness. They were then healthy and happy as a people. These were the people who chose to stay behind in the great migration of the Anishinabe. These people were the first to have contact with the light-skinned race. They would suffer most. ,

When the Fifth Fire came to pass, a great struggle did indeed grip the lives of all Native people. The light-skinned race launched a military attack on the Indian people throughout the country aimed at taking away their land and their independence as a free and sovereign people. It is now felt that the false promise that came at the end of the Fifth Fire was the materials and riches embodied in the way of life of the light-skinned race. Those who abandoned the ancient ways and accepted this new promise were a big factor in causing the near destruction of the Native people of this land. ,

When the Sixth Fire came to be, the words of the prophet rang true as children were taken away from the teachings of the Elders. The boarding school era of "civilizing" Indian children had begun. The Indian language and religion were taken from the children. The people started dying at an early age; they had lost their will to live and their purpose in living. ,

In the confusing times of the Sixth Fire, it is said that a group of visionaries came among the Anishinabe. They gathered all the priests of the Midewiwin Lodge. They told the priests that the Midewiwin way was in danger of being destroyed. They gathered all the sacred bundles. They gathered all the scrolls that recorded the ceremonies. All these things were placed in a hollowed out log from the Ironwood tree. Men were lowered over a cliff by long ropes. They dug a hole in the cliff and buried the log where no one could find it. Thus the teachings of the Elders were hidden out of sight but not out of memory. It was said that when the time came that the Indian people could practice their religion without fear that a little boy would dream where the Ironwood log, full of the sacred bundles and scrolls were buried. He would lead his people to the place. ,

The seventh prophet that came to the people long ago was said to be different from the other prophets. He was young and had a strange light in his eyes. He said, "In the time of the Seventh Fire New People will emerge. They will retrace their steps to find what was left by the trail. Their steps will take them to the Elders who they will ask to guide them on their journey. But many of the Elders will have fallen asleep. They will awaken to this new time with nothing to offer. Some of the Elders will be silent out of fear. Some of the Elders will be silent because no one will ask anything of them. The New People will have to be careful in how they approach the Elders. The task of the New People will not be easy. ,

If the New People will remain strong in their Quest, the Water Drum of the Midewiwin Lodge will again sound its voice. There will be a rebirth of the Anishinabe nation and a rekindling of old flames. The Sacred Fire will again be lit. ,

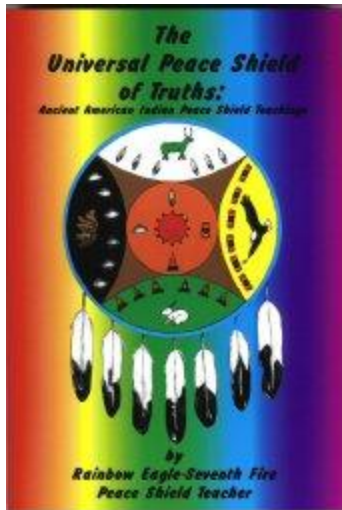
It is at this time that the light-skinned race will be given a choice between two roads. If they choose the right road, then the Seventh Fire will light the Eighth and final Fire, an eternal Fire of peace, love, brotherhood and sisterhood. If the light-skinned race makes the wrong choice of the roads, then the destruction which they brought with them in coming to this country will come back at them and cause much suffering and death to all the Earth's people. Source: Edward Benton-Banai in [The Mishomis Book](#) ,

,

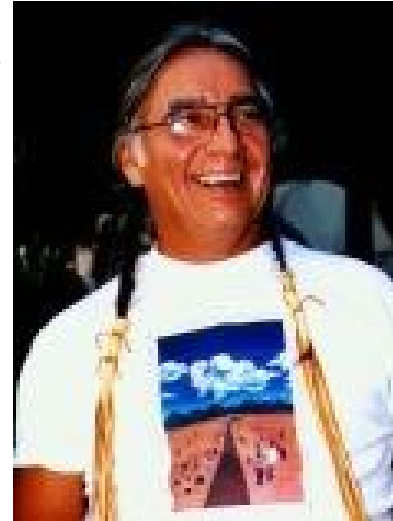
HOPE FOUND IN TEACHINGS OF AN ANCIENT AMERICAN PEACE SHIELD,

by Rainbow Eagle, Seventh Fire Peace Shield Teacher ,

<http://www.rainboweagle.com/>



I am a native person of Okla-Choctaw heritage, who has been entrusted and honored, in this Seventh Fire, to offer the teachings of an ancient Anishinabe (Ojibwa) Peace Shield of truth and instructions to the Human Family one last time. The ancient truths of this shield are older than many sources including the Dead Sea Scrolls. ,



Gathering and increasing truth's power to restore and amplify peace upon Mother Earth is the ultimate purpose of the Peace Shield. A bundle was opened in early 1996 in a special ceremony to begin the sacred mission of the Peace Shield. Contained within the bundle is a sacred prayer pipe and large elk hide upon which the Peace Shield is drawn. ,

"The Seven Fire Prophecy" foretold of this time to the ancient people. Seven prophets spoke of a Fire or Spiritual chapter which described things which would happen to the people. The Seventh Prophet said that native ways would be honored and the Elders would again speak. Also shared was, the light skinned race would be given a choice between two roads: destruction, or the lighting of the Eighth and final fire, an age of peace, love, joy and oneness. In addition, the Seventh Fire foretold of the signals which would be given to Native People so they would know when to act for the good of "All Relations." The signals would include environmental concerns, risks to the destruction of humanity, high levels of technology, Earth Changes, and finally Freedom for Native people to participate in their beliefs. ,

The Peace Shield is a reminder to Native people that in the Seventh Fire it would be their responsibility to assist and help bring the Human Family back together again. "These original truths of the Peace Shield are to be given to the Human Race for the last time so that each person can have what they need to decide the future of our Mother Earth." The Peace Shield teaches the value, beauty, wisdom and wonder of ,

walking into the future with great faith and absolutely no fear. In the past the [Peace Shield](#) provided community and personal stability, it now charters for human kind a journey into the blessed future. The [Peace Shield](#) brings this challenge to all Earth Walkers - become more aware of and develop respect for all religions and ways of reaching toward the Creator. The peace Shield has a specific circle that honors and holds the energy of those prophets, messengers and spiritual leaders who are the reflections or rays of light that emit the truths and glow of the Great Source/Creator. Unique to the Peace Shield is the bringing of a "sharing table" into the Lodge of the Creator. At this table, the Human Family can become aware of our neighbors that share this earthly planet. As each person, group and community of believers talks with each other, the outcome promised in many prophecies comes nearer. ,

,
I believe that spirituality lives first in one's personal expression of truth, second, in the choice to find companionship with others and third in the courage and self-discipline to walk one's talk in the next "fire" or dimension of existence. One reminder is presented here for all to consider. Sacred scrolls and documents will be brought out of their concealment when the people return to spiritual ways, "By Faith Alone." We must take time to reflect upon our native warriors and aborigines who exhibited no fear in purer cultural times. A significant blessing, and gift, of the [Peace Shield](#) is its energy to balance oneself and groups. The task of spiritual beings in the Seventh Fire is the balancing or the strengthening of two aspects of our personal outlook on life. Having achieved this balancing of two truths, there develops within our spiritual being a totally new aspect within us. This new aspect, a third dimension of self, can assist and literally propel us into or towards a new reality of life, or step into the future. Many of us are standing at some sort of "Y" in the road. I believe the [Peace Shield](#) within us and the Peace Shield(s) by ancient ones can shed light upon our journey back to the side of the Creator and Community. The future will be created by each one of us. Let us all anticipate and prepare, even celebrate our Journey toward new realities of life. Source: [The Universal Peace Shield of Truths](#): Ancient American Indian Peace Shield Teachings ,

,
MARY NO-EYES, CHIPPEWA ELDER,



“Earth Mother in bad labor. She gonna give birth to something great. She already in first labor hours... She be in great pain now... It be great Phoenix that gonna rise up again just like all times ago. He already here... He been forming for years now. He all ready to break out of Earth Mother’s womb... She gonna give up great Phoenix soon... ” ,

In her summary of “The Phoenix Chronicles”, Mary Summer Rain listed some signs of the times and the birth of the Phoenix:

“Contraction/Economic Aspects -- massive blue collar strikes, relocation of key factories overseas, computerization of factories, extended import & export embargoes & taxations, increased unemployment, widespread factory shutdowns, excessive taxation, small business failures, insolvency of many banks, stock market misdealing & decline, drastic construction decline, devaluation of real estate, increase in corporate crime, drop in level of manufactured goods, increase of corporate monopolies & takeovers, widespread layoffs, runaway credit purchases, cash as only accepted tender. ,

“Emerging/Natural Disasters -- Major devastation in California, earthquakes in new areas, inactive craters become unsettled, mountains become unstable, return of the dust bowl, record-breaking flooding, tornadoes increase intensity and occasion, liquefaction of soil beneath faults, increased hurricane devastation, freak wind gusts & accidents, soil erosion, increased radon levels, rock & mud slides, insect infestations, sink holes, rapid temperature inversions, frigid winters & deadly blizzards, summer storms with intensified hail & lightning, seeping natural gas (fires & explosions), underground fires, widespread surface blazes, major quake of the New Madrid Fault... Greenish hue to atmosphere... Phoenix days... ,

“Eyes Searching/Transportation Accidents -- Plane crashes increase, shipping disasters increase, higher incidence of train derailments & accidents. ,

“Listening/Freak Deaths & Accidents -- Amusement park disasters, increase in homicide & suicide, freak household accidents, disease outbreaks, several catastrophic propane explosions, germ warfare release accident. ,

“Breath Heaving/Discord between Nations -- Grave economical differences, arms escalation, warring altercations, and terrorism increases, undeclared wars, clandestine dealing between countries, high level secrecy. ,

“Wings Flexing/Spiritual Unrest & Awakening -- Questioning masses, political church actions, government interventions, repression from certain religious sects, increased UFO sightings, interaction with other intelligences, acceptance of paranormal, acceptance of ongoing spirit afterlife, more religious sects going to court to force their personal restrictions on general public. ,

"The Wailing/Nuclear Incident --Several close meltdowns & leaks, seeping radioactive dump sites, two catastrophic meltdowns, radioactive pollution of land & rivers, several major accidents of nuclear missile trucks carriers and the transportation of nuclear waste, radioactive releases caused from geological instability. ,

“Talons Tensing/Civil Unrest -- People’s revolt and resistance movements, draft evasion, public’s discovery of cover-ups, nuclear exchange. ,

“Crouching/Massive Revolts & Government Turnaround -- Taxation refusals, war resistance, policy disagreements within government body, major upheavals within governments. ,

“Flying Free/Rise of the Age of Peace -- Total equality among people, discontinuance of all meat ingestion, construction reforms, cessation of most severe natural disasters, pollution-free energy innovations by way of the Earth’s magnetic field, rise of the Indian nation through widespread adaptation of its Ways of natural living and deep human philosophy.”Source: [SPIRIT SONG, Summer Rain, Mary](#): Phoenix Rising; 1987/1993, Hampton Roads Co., Norfolk, VA ,



SUN BEAR, OJIBWA TEACHER,



(d. 1993) was founder of the Bear tribe in Washington State. In his book [Black Dawn/Bright Day](#) (written with Wabun Wind), Sun Bear gave warning of Earth Changes. According to [Sun Bear](#), old Ojibwa pictographs, written on birch bark scrolls, tell this prophecy:,

“(Our great ancestors) saw the coming of the Europeans to this continent. They saw the kinds of hats they would be wearing. They saw how they would look and the kind of canoes they would have. “ ,

,

,

“They were told that if these people came in a sacred manner and accepted the knowledge that was given them by the people of this continent, then it would be a beautiful thing. We would walk as brothers and sisters on the land. “ ,

“It soon became obvious that the Europeans didn’t respect the sacred teachings of the land. Our prophecies said that if this happened, there would come a time when we would lie in the dust for 100 years or more as if we were dead. Even our own people wouldn’t respect our teachings, and both Native and non-Native people would fail to understand them. Some Natives would turn from the teachings and be lured away saying, ‘This is a better teaching.’ ,

“Our prophecies also said that at the end of those 100 years, we would be walking on our hind legs again. We would be alive as if we were Earth spirits just reborn. We would stand up and have our power again. We would be able to call in the forces – the thunder and the lightning and the storms – and communicate with these powers all the time because this is part of our ancient knowledge. We would have these abilities again, and we would return to the sacred path. ,

“At that time, our sons and daughters would again come to us and ask to be taught the sacred ways. And the sons and daughters of the people who had come across the great Water would come to us too. They would say, ‘teach us, for we are about to destroy the Earth.’ This is the stage we are at right now... ,

“Another prophecy of my Native people speaks of a time when the Earth would hold back her increase: one area would be too wet; another too dry. One place would be too hot; another, too cold. This is what we are experiencing now... Another part of the prophecy states that the rivers will change their courses.” ,

Sun Bear also described one of his Dreams of Destruction: ,

“Over a period of time I have had many, many dreams that showed the coming of the Earth changes... One reason that I organized the Bear Tribe as a rural-base community was because I saw in my dreams major destruction coming to the cities. ,

“I saw a time when the cities wouldn’t exist in their present state. During the changes the most dangerous places will be near cities with nuclear and chemical plants. But all major cities will experience a breakdown in services. In my dreams, I’ve seen great garbage piles on the streets, the electric service out of order because of storms and earthquakes, broken water mains, and no more gasoline because of a major breakdown of the system. ,

“I also foresee race riots in the big cities, with street gangs engaged in uncontrolled fighting against each other, using guns to get what they want. When there is no money to pay their salaries, the police will not be there to protect the people in the city. Instead, in one of my dreams, I saw the police banded together in groups calling themselves the ‘Brothers of the Gun.’ They were using their guns to take whatever they wanted. This is already happening in other parts of the world... ,

“I see the cities being hit by major epidemics caused by bad water, toxic chemicals, or other things... ,

“In my dreams, I’ve also seen wheat crops that had rusted. They had candy-like clumps of rust, a serious disease that was destroying the crops. There were great black birds, like crows or vultures, just waiting. With nothing left to eat, these birds were scavenging bodies as humans died... In my dreams I see diseases like this continuing to cause great destruction... ,

“In my dreams I’ve also seen small bands of people living very close to the Earth. I saw that other people would come to join them, and they would embrace these newcomers. All they said to them was, ‘You have survived.’ There were no more ‘isms’ in the world – not Catholicism, not Communism, nothing. We were all just human beings living on the Earth in a sacred manner... ,

“I see about one-fourth of the world’s population surviving. All those who do survive will come through with a higher level of consciousness... ” ,

I saw people living together in groups sharing and helping each other, Indian and non-Indian alike. I saw the Earth Mother being healed as people began to show real love for the land. But first I saw whole cities become desolate because there was no way left for people to support themselves. I wondered at this when this nation seemed to be all-powerful. Then I saw the vision of the great drought years, a time when the Earth Mother would withhold all increase... ,

"I saw camps of people around natural water, such as rivers, creeks, and springs, working hard to produce their food, but thankful to be alive, for only here and there were small bands of people alive, and they were thankful to the Great Spirit that they were. When people came together they embraced with love, even those who were strangers before that moment, because they knew. ,

"There were only a few people surviving these changes. I've seen major destruction, and people fleeing great cities, and other people dying from pollution, and cities abandoned, and I wondered how, until these last few years when I see California and other places, which no longer have the water, electricity, or natural gases to care for their cities. ,

"Then I understood what I saw before. We were told that our people would lie as if dead in the dust, and then we would rise up on the land again. We were told that the

sons and daughters of the possessors of our land would come to us and accept our ways, and that we would live together as one people sharing the land and sowing love and understanding for each other.",

"The truth about them is in the papers daily now. Weather changes, natural disasters, more earthquakes, hungry and homeless people moving around the world - all these things are hard to ignore. "The 1990s will be hard because the changes will be accelerating. Major changes will come to some areas suddenly and people will be without food, water or gas for their cars. Some changes in one place will affect other areas too. For instance, if major changes happen in southern California, a lot of people across the country will be without many fresh foods." I know it is a hard thing to realize, but the changes the Great Purification as many Native people call it are necessary. If the corrections which will result from them aren't made, then those people who don't have a sense of balance could succeed in destroying the Earth, probably contaminating it beyond any chance of recovery. I see the Earth changes as positive because they are necessary for the survival of the planet. If humanity is going to survive these changes, we will have to develop a much higher consciousness. Such a change will be very positive and good for all of creation. What people can do is prepare, reach out to each other and start to find a better balance in their lives. The Earth changes are here now and will continue for some time. It's not the end of the world for everyone or the planet. It's the beginning of a new age for those willing to change themselves. Those people who survive the changes, who live through them, will be those who have prepared for them on all levels of their lives. *Black Dawn/Bright Day* is a handbook for that preparation. It's time now. We Native people have waited. We were told to stay quiet and wait. Some of us asked, "Well, should we go out and tell the other folks what they are doing to the Earth?" Spirit said, "No. ,

Wait, wait." So we waited until we were told to go out and start teaching and sharing. Now that's what I am doing. It's very powerful to go out and share these things now because it's knowledge that's been here, just waiting to be shared. Often I am asked if the Earth changes can be prevented. I don't feel the Earth will be eased any by forgetting the past. As I've said, when I asked Spirit this question, I was told, "No, it is sealed, it has already happened." Source: [Sun Bear & Wabun Wind: Black Dawn/Bright Day](#); 1990, Bear Tribe Publ., WA; "Many Smokes" Magazine, 1979 ,



APACHE PROPHECIES ,

Also see (LIPAN) STALKING WOLF'S VISION [in the introduction to this trilogy...](#) ,

ALL THE WATER WILL BEGIN TO DRY UP,

—

Though not tied to the natural cycle, this Chiricahua Apache prophecy about the end time also envisions a "new world" after the destruction... ,

THE OLD PEOPLE used to tell us that when the end of the earth is coming all the water will begin to dry up. For a long time there will be no rain. ,

There will be only a few places, about three places, where there will be springs. At those three places the water will be dammed up and all the people will come in to those places and start fighting over the water. ,

That's what old Nani used to tell us. Those old Indians found out somehow, I don't know how. And the way it looks, I believe it is the truth. ,

Many old Chiricahua used to tell the same story. They say that in this way most of the people will kill each other off. Maybe there will be a few good people left. ,

When the new world comes after that the white people will be Indians and the Indians will be white people. Source: ANONYMOUS, Apache Excerpt of Myths and Tales of the Chiricahua Apache Indians, by Morris E. Opler, Memoirs of the American Folklore Society, Vol. 37, 1942 ,



ARAPAHO /CHEYENNE PROPHECIES ,

PORCUPINE, CHEYENNE/ARAPAHO - ACCOUNT OF SEEING JESUS IN NEVADA,

—————¹

¹
[Short Bull, became a disciple of Jesus Christ, whom he met, in person, at Walker Lake, Nevada](#)



"The fish eaters near Pyramid Lake told me Christ had appeared on the earth again. It appeared that Christ had sent for me to go there and that was why unconsciously I took my journey. I went to the [Indian] agency [office] at Walker Lake and they told us Christ would be there in two days. At the end of two days, on the third morning, hundreds of people gathered at this place. They cleared off a place near the agency in the form of a circus ring and we all gathered there. ,

,

The place was perfectly cleared of grass. We waited until late in the evening, anxious to see Christ. Just before sundown I saw a great many people, mostly Indians [some

of the local whites including some "Mormons" joined in the Ghost Dance], coming dressed in white men's clothes. The Christ was with them. I looked around to find him, and finally saw him sitting at one side of the ring. They made a big fire to throw light on him. I never looked around, but went forward, and when I saw him I bent my head. I had always thought the Great Father was a white man, but this man looked like an Indian. He sat there a long time and nobody went up to speak to him. He sat with his head bowed all the time. After awhile he rose and said he was very glad to see his children. "I have sent for you and am glad to see you. I am going to talk to you after awhile about your relatives who are dead and gone. I will teach you, too, how to dance a dance, and I want you to dance it... " He was dressed in a white coat with stripes. The rest of his dress was a white man's except that he had on a pair of moccasins. Then he commenced our dance, everybody joining in, the Christ singing while we danced. The next morning when we went to eat breakfast, the Christ was with us. He said, "I am the man who made everything you see around you. I am not lying to you, my children. I made this earth and everything on it. I have been to heaven and seen your dead friends and have seen my own father and mother." He told us also that all our dead were to be resurrected; that they were all to come back to earth. He spoke to us about fighting, and said that it was bad, and we must keep from it; that the earth was to be all good hereafter, and we must all be friends with one another. He said that in the fall of the year the youth of all the good people would be renewed, so that nobody would be more than 40 years old. He said if we were all good he would send people among us who could heal all our wounds and sickness by mere touch, and that we would live forever. He told us not to quarrel, or fight, nor strike each other, nor shoot one another; that the whites and Indians were to be all one people. ,

Porcupine told how he heard at Pyramid Lake that Christ was coming and that "eleven of his children were also coming from a far land," a possible reference to the disciples. With delegates representing 15 or 16 tribes he went to Walker Lake. He was told Christ would be there in two days. A great crowd gathered, and the Messiah explained the Ghost Dance. "He was not so dark as an Indian nor so light as a white man," the account states. "I had heard that Christ had been crucified, and I looked to see, and I saw a scar on his wrist, and one on his face, and he seemed to be the man. I could not see his feet. He would talk to us all day." Source: James Mooney, The Ghost-Dance Religion and the Sioux Outbreak of 1890, Fourteenth Annual Report, part 7. Bureau of American Ethnology (Washington, D.C., 1896), pp.641-1110; quotation from PP. 777-87.,



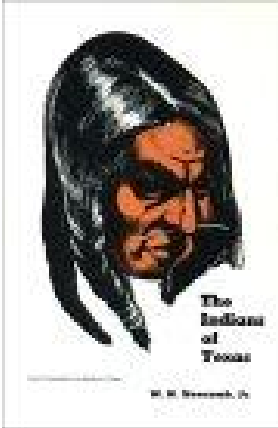
,



ATAKAPAN(TEXAS) INDIAN PROPHECIES,

,

A PROPHET OR MAN OF GOD LAID DOWN THE RULES,



"The Atakapans believe that they came out of the sea, that a prophet or man inspired by God laid down the rules of conduct to their first ancestors, which consisted of not doing evil. They believe in an author of all things: that those who do well will go above, and that those who do evil descend under the earth into the shades. They speak of a deluge, which swallowed up men, animals, and the land, and it was only those who resided along a high land or mountain... who escaped this calamity."

"The myth is divided into 4 parts: The first concerned the origin of the world; the second, its transformation; the third, its present existence; and last, the tales which foretold the end of the present world. ,

The myths of the first two eras were thought of as the "old" or "true" tales, while the present existence was spoken of as the "new" era. The tales of the first era told of creation of the world, in which the land appeared floating on the water. The first man and women were created and they were given an ear of corn and bows and arrows. But the earth was still dark and it remained so until three deer had been slain by the man. As daylight flooded the world, populated villages and animals appeared. The first man and women then went from village to village teaching the people how to conduct themselves, and when they had completed this task the first man became Morning Star, the first women, Bright Shining Star (Moon).

"In the second era the people scattered over the earth and they learned again of their powers. Various groups gave themselves names, and turned into animals and celestial beings. In culmination, a woman gave birth to four monsters whose heads reached the sky. To destroy the wrong and willful world, a deluge was sent. Two persons survived the flood, and they were once again given an ear of corn and bows and arrows. They were taught various skills, including the proper method of constructing the grass lodge. These two people taught their children about the ancient world, and their children carried out their instructions and were given power by the animals, and were taught the secrets of the animals. They were also told that they would die, but one person who had died returned from Spirit Land, so they learned about the other world, and thus obtained their belief in a life after death.

"The nearby and also coastal-living Wichita Indians believed that the fourth period was rapidly approaching, and in a sense it was an accurate prediction of the decline of their culture. They believed that in this period the things needed for life would no

longer be available, that people would no longer be able to get anything done. As the end approached, weeds would grow in place of corn, and the animals, trees, and even running water would talk to men. Incest would occur, no more children would be born, and a sure indication of degeneracy they would lose their judgment. The animals would also fail to reproduce, and ultimately the world would become uninhabitable. But when the end arrived it was believed that some great star would select an eminent man to explain to the people what was happening. All the stars and the sun would become human again as in the earliest days, and then another cycle of four eras would begin." Source: "[The Indians of Texas: from Prehistoric to Modern Times](#)" by W.W. Newcomb Jr.,



AUSTRALIAN ABORIGINAL PROPHECIES ,

ABORIGINE PROPHECIES,



Ancient aboriginal prophecies speak of a time, before the ending of this dimensional reality, when **black rain will fall from the sky. In Australia, that is. This will be seen by traditional aboriginal as a precursor or indicator that these final times have arrived.** ,

,

GUBOO TED THOMAS - YUIN NATION ELDER,

1

—



Aboriginal elder - About a couple of months before that I seen this great wave going. And I tell them over there about this wave. It wasn't a tidal wave, this was a spiritual wave. So, to me, I believe that the Dreamtime is going to be that. I believe the revival is going to start in Australia when we're dreaming. It's the humming bee that I'm talking about. And love. We've got to learn to love one another. "So, you see, that's really what's going to happen to the Earth. We're going to have tidal waves. We're going to have earthquakes. That's coming because we don't consider this land as our Mother. We've taken away the balance and we're not putting it back. I look at the bush and those trees are alive. They're not dead, they're alive. And they want you to cuddle them. ,



And on Dreamtime - "The Mountain teaches the dreaming. Time as you know it is all backwards, what you call the past is sincerely future and what you call future is sincerely past. You already became your destiny. You travel back, forth. Dreamtime, daytime. Same thing. They overlap always... When you sleep at night; you wake up inside your dreams, right? You have good dreamtime walkabout. Go on adventures. Meet other dreamers. When dreamer gets tired, go to sleep. Now this dreamer wakes up. You wake up and think you stop dreaming. Nobody stop dreaming." ,

BLACK RAIN REPORTED ON WEST COAST ,

LOCAL NEWS: South Australia ,

There have been reports of black rain falling across South Australia's west coast at the weekend. ,

Residents from Smoky Bay to Laura Bay have confirmed the black rain, which deposited ash on vehicles and boats. ,

The Bureau of Meteorology's weather observer in Ceduna, Mark Bedson, says the black rain came down during thunderstorms across Eyre Peninsula early Saturday.

He says it was a very strange experience. ,

"I went and had a cup of coffee and poured the water in the cup and thought hang on and poured it out, I am not going to drink it." ,

"So I have emptied the water tank and washed my roof, we are not quite sure what it is." ,

Source: - from <http://www.abc.net.au/news/state/sa/metsa-9oct2000-12.htm>,



METEOR MAY PROVE ABORIGINAL LEGEND,

A LEGEND RECOUNTED BY ABORIGINES SPEAKS OF A DEVASTATING "WHITE WAVE" FALLING OUT OF THE SKY... ,

In 1975, Aboriginal elders gathered in Canberra, with 350 of their people, and warned of disasters to come, followed by a time when humankind would go back to its beginnings -- with all cultures existing as one. ,

At the gathering a strong message against the mining industry was formed, based on their belief that underground minerals are a vital part of the planet's energy grid and that mining is disturbing this grid. Aborigines believe that each tribe has a responsibility to take care of its own part of the world. ,

One disaster recounted in Aboriginal legends, speaks of a "white wave" falling out of the sky and devastating their culture. Until now, historians had linked the legend with the arrival of white settlers but according to Professor Ted Bryant, geologist at the University of Wollongong in New South Wales, a vast tsunami would give the impression of a white wave falling out of the sky. And Bryant has found strong evidence that a tsunami struck the coast of New South Wales in the late 18th Century -- and a meteor is seen as the most likely culprit. ,

Professor Bryant analyzed sediment and boulders along the coast, and says they are consistent with a tsunami hundreds of feet high, striking at a speed greater than 200 miles per hour. There is additional evidence for tsunamis hitting Lord Howe Island in the mid-Tasman Sea, along the north Queensland coast, and along the northwest coast of Western Australia. At the latter location, there is good evidence that a recent wave swept more than 20 miles inland, topping 200-foot hills more than a

mile from the coast." Meteor-impact experts link the Australian tsunamis to the Taurid meteor shower, impacts from which go through peaks and troughs over the centuries. Dating of the tsunamis is broadly consistent with this cycle.,



,

,



AZTEC PROPHECIES ,

INDIAN PROPHECY AND THE ANCIENT CALENDAR ,



That the civilizations of ancient Mexico produced and used highly accurate calendars is well known. One of the primary functions of these calendars was the prediction of future events; and obviously, an event of great interest was the projected end of the Fifth Sun, which was expected to be accompanied by earthquakes of such magnitude as to destroy all life on earth. ,

, A note about these calendars is in order here, though the reader is referred to Valliant and Waters for fuller discussions. ,

The late Maya cultures and the Aztec cultures used only a "short count" of years, starting each group of fifty-two - known as a "bundle" of years - as a new unit. But they left us no distinction between units. For example, 1987 was a Ce Acatl (One Reed) year; if the Aztec used our notation, they might refer to this year simply as '87, and we would not know whether they meant 1087, 1587, or 1987.

For the Classic Maya, however, the situation was quite different. Their "long count" extended tens of thousands of years into the past and future. It is from this - from the date correlation developed by Thompson and others, and now generally accepted - that the commonly quoted date of Dec. 24, 2011 is derived. This date, according to Maya prophecy, represents the End of the World.



But relating this precisely to Aztec myth and prophecy presents a few problems. The Aztec believed that the end of the world would be heralded - or would occur, we can't be sure from the old sources - at the close of a "bundle" of years. The new bundle was always started with a year Ome Acatl (Two reed); the last of these was 1975, the next will be 2027. On New Year's eve of the years preceding Ome Acatl years (The Aztec New Year fell on Feb. 2 according to Sahagun, though others disagree - Duran says Mar. 1, for example), the priests watched the skies for a sign that man had been granted another fifty-two year "bundle." The sign was the meridian transit of the star group known to us as the Pleiades, in the constellation Taurus. If it happened, "new fire" was drilled in the chest cavity of a sacrificial victim slain especially for the purpose, and there was general celebrating. ,

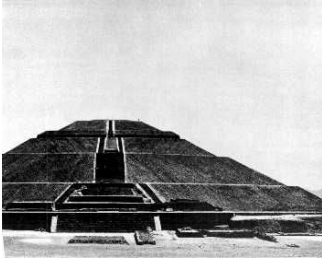
But the myth of the Fifth Sun states specifically that Tonatiuh will die on a day Nahui Ollin (Four movement). ,

This cannot be on a new fire day, since that is always Ome Acatl. There is at least one Nahui Ollin day each year - the one nearest the Maya count (using Sahagun's new year) is Dec. 13, 2011.

These discrepancies may represent errors in the old records or correlations - for example, an 11-day error in the Thompson correlation, or a new year's day of Feb. 13 instead of the second (Valliant believes it was in fact the fourteenth, putting the two projections only a single day apart). Or, these could represent stages in the process of the death of a Sun. All we can say with certainty is that the significant years are 1975, 1987, and 2011. Source: written as an appendix to [The Fire Within](#), see <http://www.mindspring.com/~coatl/>,



BURNING WATER,



The Aztecs ruled in Ariztlan for about a hundred years. Then most migrated further south to seek Aztlan, also an island city in the middle of a swamp. They were a people with a dream and a prophecy from the Feathered Serpent to find a home and build a new kingdom. Prophecies can be misunderstood, misinterpreted, and misused, and they tend to be self-fulfilling. The Spanish conquest of the Aztec empire is a perfect example of this problem. ,

Toltec legends tell of Quetzalcoatl, a white-skinned, bearded priest-king who came from the East to establish an enlightened kingdom among the Indians. ,

Eventually he departed by boat to the West. Quetzalcoatl promised to return, and as the appointed day of his second coming approached, heavenly omens indicated that the Aztec culture was about to come to an abrupt and violent end. ,

Nezhaulcoyotl, a king of Texcoco whose reign bridged the 15th and 16th centuries, also was a great astrologer. He had an observatory built on the roof of his palace, and invited other astrologers in his kingdom to come to his court. ,

There he disputed with them and taught his wisdom. When Moctezuma II was elected king of Mexico, Nezhaulcoyotl praised the nation for having chosen a ruler "whose deep knowledge of heavenly things insured to his subjects his comprehension of those of an earthly nature." Source: Sejourne, Laurete: Burning Water; 1976, Shambhala Publications, Inc. ,

Nezhaulcoyotl gave Moctezuma II detailed warnings of a new astrological age that was beginning in the Aztec calendar. One of the omens was a famine which developed in 1507. Then an earthquake occurred after the "Lighting of the New Age" ceremony inaugurated by Moctezuma II. These were sure signs of impending disaster. Each year thereafter until Hernando Cortes invaded Mexico in 1518, a new omen appeared. A comet with three heads and sparks shooting from its tail was seen flying eastward. In another year, another comet, described as "a pyramidal light, which scattered sparks on all sides, rose at midnight from the eastern horizon till the apex reached the zenith, and faded at dawn." This phenomenon appeared for 40 nights, and was interpreted to presage "wars, famine, pestilence, and mortality among the lords." In 1508, Moctezuma II visited Tlillancalmecatl ("Place of Heavenly Learning"), where he was given a rare bird. In its shiny crest, he saw the stars in reflection and "fire sticks" (guns). The image changed to show the advance of warriors riding on horses which, since he had never seen them before, he described as deer. Also in 1508, Moctezuma's sister Paranazin collapsed into a cataleptic trance that was mistaken for death. She recovered while the funeral procession was taking her to the royal crypt. She said that during her trance she received a vision of great ships from a distant land arriving with men bearing arms,

carrying banners, and wearing "metal casque" (helmets). The foreigners were to become masters of the Aztecs. For several days in 1519, a comet hung over the capital city of Tenochtitlan. It was described as "a rip in the sky which bleeds celestial influences drop-wise onto the Aztec world." After that, a thunderbolt struck and burned down the temple of the deity Huitilopchitli. The last omen came one night, again to Tenochtitlan. A woman's voice was heard "coming from everywhere and nowhere... crying 'My children, my children, are lost!'" From these and other signs, the Aztecs understood their doom as originating with celestial powers. Was it then mere coincidence, or did the hands of the Fates steer Cortes' ships to land on April 22, 1519, the very day that the Aztec calendar calculated for Quetzalcoatl's return at the end of the 13th Heaven and the beginning of the 9 Hells? It was as though the directing forces of the world had staged the drama to be acted out by historical characters. Anticipating the momentous event of Quetzalcoatl's return, Moctezuma II had posted watchers on the coast to draw images of the aliens and deliver them to him. The emperor was amazed that the light-skinned, bearded figures matched the traditional descriptions of Quetzalcoatl. This case of mistaken identity caused the Aztecs to put up little resistance to the Spaniards, who soon conquered the empire. To prevent mutiny among his troops, Cortes burned the ships after they landed. The cavalry-mounted Spanish forces then quickly defeated several local tribes who resisted their invasion. When their chiefs sued for peace, Cortes gave them his helmet and commanded them to take it to the emperor and return it filled with gold. The helmet itself was an object of wonder to the Aztecs: it was almost identical to that worn by the great deity Huitzilopochtli. Marveling at the similarity, the emperor returned the helmet, filled with gold and accompanied by a warning to come no closer. But the Spaniard's greed for gold and dominion drew them inexorably toward Tenochtitlan.



Though nearly overwhelmed with superstitious fear of the mythic Quetzalcoatl, Moctezuma II is said to have greeted Cortes at the city gates with the words: "O Lord, with what trouble have you journeyed to reach us, have arrived in this land, your own country of Mexico, to sit on your throne, which I have been guarding for you this while; I have been watching for you, for my ancestors told that you would return. ,

Welcome to this land. Rest a while; rest in your palace." Although he was outnumbered militarily by more than 1000 to 1 (Moctezuma's palace guard alone was larger than Cortes' expedition), Cortes boldly accepted the offer. In the course of ensuing events, the Spaniards seized Moctezuma II and displayed the captive king to his subjects. Reacting in anger, the people stoned and fatally wounded him. The Aztec empire fell soon afterwards. As he lay dying, Moctezuma II had a wondrous vision. He told it to Tula, his favorite daughter. Later, she told it to the Tezcucan noble Iztlilzochoitl, who recorded it: "To the world I have said farewell. I see its vanities go away from me one by one. Last in the train and most loved, most

glittering is power, and in its hands I see my heart. A shadow creeps over me, darkening all without, but brightening all within, and in the brightness, lo, I see my people and their future! "The long, long cycles, two, four, eight, pass away, and I see the tribes newly risen, like the trodden grass, and in their midst a Priesthood and a Cross. An age of battle more, and lo! There remains the Cross, but not the priests; in their stead is Freedom and God. "I know the children of the Aztecs, crushed now, will live, and more after ages of wrong suffered by them, they will rise up, and take their place -- a place of splendor -- amongst the deathless nations of the earth. What I was given to see was revelation. Cherish these words, O Tula; repeat them often, make them a cry of the people, a sacred tradition; let them go down with the generations, one of which will, at last, understand the meaning of the words **FREEDOM And GOD**, now dark to my understanding; and then, not till then, will be the new birth and new career." Source: [Burning water : thought and religion in ancient Mexico](#) by Laurette Séjourné ,



THE EAGLE BOWL CALENDAR,

The Eagle Bowl Calendar,



The sacred Aztec calendar is properly called the Eagle Bowl . It represents the solar deity Tonatiuh. The amazingly accurate calendar has been in use in various forms for more than 2,000 years. A Zapotec prophecy, based on the Eagle Bowl, states: "After Thirteen Heavens of Decreasing Choice, and Nine Hells of Increasing Doom, the Tree of Life shall blossom with a fruit never before known in the creation, and that fruit shall be the New Spirit of Men." ,

The 13 Heavens and 9 Hells were each 52 years long (1,144 years total). Each of the 9 Hells were to be worse than the last. ,

On the final day of the last Hell (August 17, 1987), Tezcatlipoca, god of death, would remove his mask of jade to reveal himself as Quetzalcoatl, god of peace. In the mythology of the Aztecs, the first age of mankind ended with the animals devouring

humans. The second age was finished by wind, the third by fire, and the fourth by water. ,

The present fifth epoch is called Nahui-Olin (Sun of Earthquake), which began in 3113 BC and will end on December 24, 2011. It will be the last destruction of human existence on Earth. The date coincides closely with that determined by the brothers McKenna in *The Invisible Landscape* as “the end of history” indicated by their computer analysis of the ancient Chinese oracle-calendar, the I Ching. The Mayan calendar is divided into Seven Ages of Man. The fourth epoch ended in August 1987. The Mayan calendar comes to an end on Sunday, December 23, 2012. Only a few people will survive the catastrophe that ensues. In the fifth age, humanity will realize its spiritual destiny. In the sixth age, we will realize God within ourselves, and in the seventh age we will become so spiritual that we will be telepathic. Source: *The Eagle Bowl Calendar*, by Robert A. Nelson ,



THE AZTECS AND THE EAGLE,



Originating north of the Colorado River, the Peoples who were to become the Aztec leaders began a southward migration as six traveling tribes. They were searching for the prophesied appearance of an eagle with a Snake in its mouth, sitting on top of a Nopal cactus. These pilgrims wandered in what is now northern Mexico, arriving at Zumpango in the central Valley of Mexico in 1216. The existing ruler there, Tochpanecatli, invited the wanderers to present a wife to his son, Ilhuicatl, and this marriage, combined with the sighting of the foretold Eagle, began the Aztec Empire's rule over Mexico. ,

A transcription of the legendary communication between their god and these earliest Aztecs follows: "Verily I shall lead you where you must go. I shall appear as a white eagle; and wherever you go, you shall go singing. You shall go only where you see me, and when you come to a place where I shall seem good to me good that you stay, there I shall alight, and you shall see me there. Therefore in that place you shall build my temple, my house, my bed of grasses - where I have come to rest, poised and ready for flight. And in that place the people shall make their home and their dwelling. Your first task shall be to beautify the quality of the eagle, the quality of the tiger, the Holy War, the arrow and the shield. You shall eat what you have need of." In this transcription of the early Aztec prophecy, the eagle is

representing an animal incarnation of the people's God, Hiutzilopochtli, the sun. It is he who instructs them to become fierce warriors who create tremendous material wealth for themselves, leading to the conquest of all surrounding native peoples. So strongly did the Aztecs believe in their mythologies and gods, that when the Spanish conquistador Cortez appeared on their shore several hundred years later, they believed him to be a prophesied return of a god and were easily overtaken by a small band of Cortez's men, thus ending the Aztec empire. Source: The transcription recounted above was recorded by Mexican anthropologist Alfonso Caso, and gathered from Mythology of the Americas, by Burland, Nicholson, Osborne; published by Hamlyn 1970, pg. 259. ,

B ,



BLACKFEET PROPHECIES,

,

THEY WILL NOT SUFFER THE SAME WAY AGAIN,

—

VISION WITNESSED BY THE BLACKFEET PEOPLE - During their Sun Dance in one of the Last years of the 19th Century.



The Sun Dance usually takes place in the middle of the summer months, and it can be best described as a time of supplication and thanksgiving to the Great Spirit. The Indians' holy men and women go into secluded lodges and fast from four to six days. During this time, they do not take anything to eat or drink, but spend their time offering prayers for the healing of all sickness, for the necessities of life, such as food, shelter and clothing, and for spiritual success and power. At the time of this particular Sun Dance, the Blackfeet were feeling very sad because almost all the buffalo, their chief food supply, had been killed, and they were being impoverished and oppressed by the white people. ,

,

The Sun Dance was well under way, with most of the Blackfeet people in attendance, when, during a time of prayer, the skies were darkened by an approaching storm. As the people looked in the direction of the sun, which was completely overshadowed by the turbulent black clouds, there was a sudden and overwhelming stillness. Suddenly the clouds began to part in every direction, and a round white cloud appeared in the place of the sun. It, too, was moving, but it was coming down towards them, towards the Sun Dance, and, as it came closer and closer, it kept getting brighter and brighter. The round form of the cloud kept changing and, as it got closer to the encampment, it took on a form of a human being. When it became visible to most of the people there, it stopped and became suspended in mid-air.

Then this cloud-like being spoke in the tongue of the Indian people and told them, " _____ not to be disturbed, but to be patient a little while longer, for He would come again and lead them out of the darkness into the light and they would not suffer the same way again." In the meantime, he told them to purify themselves by praying, and by cleansing their bodies through the sweat baths, so that when he returned they would be ready to receive Him and He would live among them and guide them out of all their troubles. Source: As told to Arthur and Lily Ann Irwin of Calgary, Alberta, by a number of the Blackfeet people in 1962. "[Warriors of the Rainbow](#)" by Vinson Brown and William Willoya, Naturegraph Publishers. ,



C ,

,



CALIFORNIA INDIAN PROPHECIES,

,
see also [Wintu Prophecies](#) ,

GREAT STONE PROPHECY,

2

2

[Indians of California](#)



On 23 February 2000, The High Desert Star newspaper reported that the world's largest, freestanding boulder broke into two pieces. A third of it broke off, exposing a gleaming white granite interior. ,

,

,

The High Desert Star newspaper, Wednesday, February 23, 2000 LANDERS, CA - Before Monday morning, Giant Rock, was considered by many the largest boulder in the world. It is now two boulders. A slice of the rock fell off the boulder at 8:20 a.m. Monday, exposing a gleaming white granite interior. In ancient times Giant Rock was held sacred by the Native peoples of the Joshua Tree, California area. So

sacred in fact that only the chief was allowed to go near it. Everyone else had to wait nearly a mile away while the Chief communed with the spirits of the "Rock People" who had prophesied the day when the Mother would split open and a new era would be revealed. Most other traditions have pointed to this time in our history as the awakening of the Divine Feminine, to a world based upon compassion and peace. Now that Giant Rock has split, many people believe that the prophecy has been fulfilled.,

, GIANT ROCK SPLITS OPEN



Native American prophecies say "the day when Mother earth splits the stone open, a new era will begin." ,

In ancient times "Giant Rock" was held sacred by the Native peoples of the Joshua Tree, California area. So sacred in fact that only the chief was allowed to go near it. Everyone else had to wait nearly a mile away while the Chief communed with the spirits of the "Rock People" who had prophesied "the day when the Mother would split open and a new era would be revealed." The Giant Rock is famous in Native American culture, since it and the surrounding land are Holy Ground. It was the place where the northern and southern tribes met each year. Native Americans call the Giant Rock The Great Stone. And to them, the Great Stone symbolizes the Great Spirit. In times past, tribal ceremonies at this site often lasted up to three days. During the ceremonies, none of the ordinary citizens of the tribe were allowed to be near the Rock; instead, they had to camp a mile or so away from the proceedings. On the North side of the Rock is the Sign of the Scorpion, purportedly put there by an Indian chief. To the Indians, the sign signifies a good place. Many see the recent splitting of the rock as a prophecy fulfilled. Source: February 23, 2000, The High Desert Star newspaper.,



CHEROKEE PROPHECIES,

, CHEROKEE MIGRATIONS PROPHECY,

 ,

²
[See the full text of Religion According to Chief Jahtlohi Rogers, A PEOPLE IN EXODUS in the introduction to this trilogy](#), By Chief Charles Jahtlohi Rogers, M.D., Cherokee Nation of Mexico,

,
The Cherokee people, by any standard or measure of civilized values, were not uncivilized savages as portrayed by popular media and even some missionaries who had labored under denomination blindness. The Cherokees occupied a large percentage of this great land of America. America was as much their land as the Promised Land was to the Semitic tribes or earlier peoples as recorded in the Bible. Like all good tribes, the Cherokee people fought with a vengeance to keep their property, whether land or culture, with both the Europeans and long before them with other Native American tribes when they and their religions encroached. Eventually the Cherokee people became once again A People In Exodus; the Trail of Tears from the Eastern U.S. to Indian Territory was exodus number six in Cherokee history. The first exodus was the migration myth; the second exodus was from an island in the south going to the north; the third exodus was from a Cherokee city mound at the headwaters of the Ohio; the fourth was from the Atlantic seaboard south to Georgia and North Carolina; the fifth was when twenty five percent of the tribe left for Mexico in 1720; the sixth was the Trail of Tears (1839) to Indian Territory; the seventh exodus will be (as Sequoyah prophesied) when all Cherokees come back together and form Kituwah, which was told to me by a Cherokee holy man from Tahlequah, Oklahoma who is now in heaven. "Kituwah" is an old sacred pronunciation of the number fourteen, which mans the seventh heaven of the seventh heaven, a cross between Eden and Shangrila, a place of peace and harmony. The ways of other Native Americans and the white man would over the course of time transform their culture and cause them to almost lose the fragments of their noble ancient beliefs. At this writing the Cherokee people are just starting to move back together. Source: Religion According to Chief Jahtlohi Rogers, [A PEOPLE IN EXODUS](#), By Chief Charles Jahtlohi Rogers, M.D., Cherokee Nation of Mexico ,



,
,
[KEETOOWAH PROPHECY - Where we have been and where we are going](#),

—

Recent Past ,

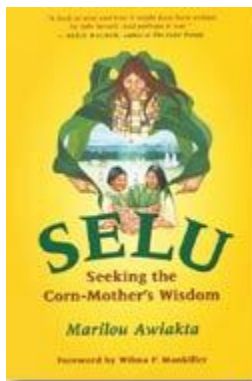
In late 1866, there was an important meeting of the Keetoowah in the Saline District (about forty miles north of Fort Gibson) to decide what the future of the organization would be. John Smith, son of one of the founders of the Ancient Keetoowah, described the meeting: "All the people camped out there. All the old men were seers. They kept themselves clean with medicine. The medicine men investigated the future of the Keetoowahs." (John Smith quoted in Janey Hendrix,

Redbird Smith and the Nighthawk Keetoowahs, (Park Hill, OK: Cross-Cultural Education Center, 1983), 11.) The prophecy of the seers foretold difficult times to come and of future leaders but it focused on an immediate necessity, that of healing the Nation by rebuilding the Keetoowah, "When they get together, they going to make a strong organization. They gonna get ready to get together." (Comes Flying quoted in Hendrix, 11.) ,

"Be it resolved by the Keetoowah Convention, as soon as this law is enacted and shall become a law it will be the duty according to law to visit all the lodges in their respective districts and explain the Keetoowah laws." ,

"Be it further resolved by the Keetoowah convention, that each district captain shall name a small lodge and make up a roll of names of the members of that lodge and report same to the head captains at first meeting held by Keetoowah Convention. The District Captain, or the Secretary, shall call the names on the roll." (Keetoowah Laws - April 29, 1859" in Howard Tyner, The Keetoowah Society in Cherokee History. (MA, University of Tulsa, 1949), Appendix A.) ,

William P. Ross, however, was less than receptive to the idea of reconciliation with his former enemies. When it came time to appoint a delegation to Washington to negotiate relations and further settlements with the Federal government, he refused to appoint any representatives from the Southern delegation. In addition to his personal contempt for the "Treaty Party," he was suspicious of certain delegates among the Southern delegation whom he believed were in alliance with railroad companies and white interests to undermine Cherokee sovereignty.(In all probability, he was right. Elias Boudinot was a lobbyist for the railroad company and James Bell and James Lynch were eager to promote denationalization and the establishment of a territorial government. [McLoughlin, 439]). At a convention held in the southern part of the Canadian District in late December, the Knights of the Golden Circle met to discuss their political disenfranchisement under the auspices of the Ross leadership. Realizing that Ross had no intention of granting their membership any political status, the Knights once again sent their own delegation to Washington to negotiate for political power. (Wardell, 208-209.)



The Keetoowah began to realize that, as long as Ross was in a leadership position within the Cherokee Nation, there would be no real reconciliation and no progress as a nation. He was, after all, a Ross. The Knights of the Golden Circle hated him as much as he hated them for the things they had done to his uncle and, as Ross perceived it, to his nation. To the Keetoowah, Ross lacked the spirit of the "traditional harmony ethic" which was at the core of the traditional belief system. His personal hatred upset the balance and order of the community critical to the perpetuation of the "old way": ,

Balance, harmony, inclusiveness, cooperation -- life regenerating within a parameter of order. The pattern repeats the deepest heart of Mother Nature, where the atom -- with its predictable parameter -- freely makes its rounds to create new life. Continuance in the midsts of change, cardinal dynamics that sustain the universe...The Cherokee have used these poetics for survival. ([Marilou Awiatka, Selu: Seeking the Corn-Mother's Wisdom](#) [Golden, CO.: Fulcrum Publishing, 1993, 181]) ,

TODAY ,

And so it is to this day... nothing has changed. The Ross faction is basically still running things in Tahlequah... but Chadwick Corn tassell Smith -- a hereditary member of the Keetoowah Nighthawks -- has recently been elected as Principal Chief. Chad is already doing his best to restore the ethics of the Keetoowahs, but progress promises to be slow, unless Creator intervenes, and "sends the Cherokees back to the Dirt" as one prophecy promises to do if the Cherokee don't "wake up!" by themselves. ,

KEY ,

In explaining the Keetoowah wampum belts in a 1984 documentary video, Chief William Smith stated that The Ancient Keetoowah are told that they are the Chief Indian Tribe in the Americas, and that if and when the Great Spirit were to speak to the Indians in the Americas, they will deliver the message to the Keetoowah first. ,

PROPHECIES ,

In the heart of the Smokey Mountains, some 3500 years ago, God revealed Himself to a people. The Creator gave the people a Mother town and a new name - both were named "Keetoowah." The town was located near present day Bryson City, North Carolina. It was from Keetoowah that the Creator revealed His true name to the people. He said His name was "Yowah" and the people would be "kit-Yowah" or "from God." Today they are known as the Cherokee. ,

At the advent of European contact the Cherokee had become the most powerful tribal group in the American southeast, claiming parts of nine states. The Cherokees were known to the colonists as the most civilized tribe because they chose to adapt to many of the newcomers ways. One of those ways was the belief in Jesus Christ. ,

Mainly influenced by the Baptist and Methodist, churches sprang up all over Cherokee country. One Baptist missionary and his Cherokee co-worker, who were especially sensitive to the Cherokee culture, started over 30 churches and trained several dozen Cherokee preachers. ,

Upon their forced removal through an illegal scheme, the Cherokees lost all their old homelands. Later, a small amount of land was restored through the benevolence of a man named William Thomas. Today that small group is located in Cherokee, North Carolina, and known as “The Eastern Band of Cherokee Indians.” Their western cousins are predominately located in eastern Oklahoma, but a wide remnant of people with Cherokee ancestry can be found today in every state, particularly in the American south. ,

What was God’s plan for this unique people group before their tragic loss? As with all peoples, He had called them to be His people, to become “a light to the nations.” There is an ancient Cherokee prophecy that states, “The Cherokees will lead all the other tribes back to the Great Spirit.” To date, this prophecy has not come to pass. ,

, **KEETOOWAH HISTORY AND PROPHECY ,**

EDITOR'S NOTE: Before you read the prophecy below, bear in mind that The Hebrew Kaballah teaches that there are usually 5 levels of understanding in spiritual matters. So it is with this Keetoowah prophecy! I believe that this prophecy is actually speaking about our current conditions e.g. lack of respect for elders, and that if we don't return -- ethics-wise -- in the direction we came from, EAST or THE PAST, we will WALK WEST as a nation to the FUTURE DEATH of our nation and our genocide will be our own fault. ,

We must reinvent ourselves NOW as the Phoenix bird always has! ,

Chief John Ross: ,

Thank you, I am pleased to be here today. On behalf of the UNITED KEETOOWAH BAND OF CHEROKEES, I want to thank the University of Arkansas for allowing this first Annual Native American Symposium. I also want to thank Dr. Frank Scheide who is responsible for organizing this event. I hope this event will become one of the main attractions on the campus in the future. ,

My presentation is about the KEETOOWAH history, pre-Columbian, the arrival of the Europeans, the western migration, THE LEGEND OF THE KEETOOWAHS, THE PROPHECY and the move back to east. I hope you enjoy my presentation and learn about my people. ,

During pre-Columbian: The KEETOOWAH people preferred to live in the mountains and along streams in harmony with nature . The KEETOOWAH people led simple lives . Searching for food occupied most of their time. They obtained food, shelter, clothing and other needs from nature's bounty by hunting, gathering, and farming. ,

The men were first and foremost warriors and hunters. They provided meat for their families, protected their households and their communities. They made war against their enemy tribes. They also performed tribal, political and religious duties.

The women managed household duties, provided meals, gathered food, and tended to the crops and made their family's clothing. ,

Agriculture matched hunting and gathering in importance to their economy. Economic life was enriched by commerce with other neighboring tribes. They traded deerskins, pots, war implements and copper. ,

At this time the Indian tribes lacked several items compared to the Europeans. They depended on their own physical power. They had no large domesticated animals such as horses or cows. Indian tribes had domesticated dogs to guard their settlements, to hunt and pull sleds to move goods over land. ,

The KEETOOWAH people believed religion and law were the same; the priest was the legal figure and the people were governed by the laws of the spirits. ,

The Clan Law or Blood Law was the social structure for the KEETOOWAHS and practiced in a matrilineal arrangement, passing from the mother to the children. If a tribal member committed a crime such as murder, the Clan of the victim would avenge the death under the supervision of the oldest family member. If the slayer could not be found, a brother of the perpetrator could be substituted as a sacrifice to the law of retaliation. If this was not done, the spirit of the victim would not pass into the spirit world and would haunt the family. The KEETOOWAHS practiced a mixed system of private and public punishment. ,

The KEETOOWAHS had different Chiefs during certain times. During times of war their leaders were called Red Chiefs and in times of peace they were called White Chiefs. ,

The Anglo Contact: When Hernando DeSoto discovered the KEETOOWAH people in 1540, there were sixty different and independent villages with each having a separate government and leaders. The whole tribe came together only in times of war and ceremonies. The tribal life was unchanged as late as 1710. When the White man's influence arrived it was slow at first but then spread rapidly. This created major changes with the tribal leadership shifting from priest to warrior. The Whites brought diseases and many KEETOOWAH people died of mainly smallpox. ,

Fur trading was the most instrumental in creating change. The warriors became hunters and served as agents for fur trading. The tribal members pursued material possessions and wealth. They began purchasing farm animals, and equipment. Tribal members understandably were quickly drawn to trade goods. They had always relied on stone, wood, and other essentials. European goods of metal, glass

and cloth were truly revolutionary innovations to the KEETOOWAH people. They saw the advantage of European goods and quickly came to value and demand the new materials. ,

With the tribe dependent on the European existence, the economic base greatly changed the structure of the KEETOOWAH life. The people became literate in the English language, attended schools in the east, then returned to assume leadership positions in the tribe, and this created additional changes. The U.S. Government began negotiating with only the mixed-bloods, which formulated the United Cherokee Nation in 1777. ,

The westward migration: Opposition to the rapid changes in the tribal governmental structure resulted in the migration of many traditional groups. Chief Dragging Canoe and one thousand of his fullblood followers migrated to the western part of Tennessee and later to the State of Arkansas. The KEETOOWAH life was so structured that an opposing political faction was permitted to physically remove themselves from the main tribal government. Such removal occurred several times in the KEETOOWAH/Cherokee history. ,

The majority of those who voluntarily moved to Arkansas were the conservative hunter element who desired to maintain the old traditional culture. The main tribe back east was rapidly drifting away from the traditional way of life through the influence of schools and the educated tribal leadership. ,

The Arkansas lands where the KEETOOWAH'S settled belonged to the Osage tribe, whose claims had not yet been extinguished by the United States. ,

The Osage objected to the KEETOOWAH presence, and the KEETOOWAHS were compelled to fight to maintain the land. For the first 20 years or more the KEETOOWAHS were in constant threat by the Osage. ,

The treaty of 1817 with the United States exchanged the lands in Tennessee for the lands in Arkansas. This gained the KEETOOWAHS a definite title to a territory. The treaty of 1819 established the boundaries. ,

In the Spring of 1819 Thomas Nuttall, a Naturalist, came up the Arkansas River, and gave his account of the KEETOOWAHS as he found them at that time. Quoting Nuttall "In going up the stream there were houses and farms on both banks of the River. The houses were decently furnished, and their farms were well fenced and stocked with cattle. ,

They had everything they needed: food, clothes, water and good land." end of quote. At this time the KEETOOWAHS numbered 4 to 5 thousand members. ,

In 1820 the American Board of Commissioners for Foreign Mission established Dwight Mission, at the mouth of Illinois Creek, on the bank of the Arkansas River

in what is now Pope County Arkansas. The name Dwight Mission was given in remembrance of Timothy Dwight, a Yale President and pioneer Organizer of the American Board. ,

In 1822 Sequoyah visited the KEETOOWAH people to teach them the knowledge of his great invention. The invention of the alphabet or (commonly known as the Syllabaries) it had an immediate and wonderful effect on the KEETOOWAH people's development. Sequoyah is the only man in history to invent a written language single handily. This remarkable man never attended school and in all his life never earned to speak, read, or write the English language. On account of the remarkable adaptation of the Syllabary to the KEETOOWAH/Cherokee language, it was only necessary to learn the characters to be able to read at once. ,

There were no schoolhouses or teachers, however the whole tribe were able to read and write in their own language. Sequoyah took up permanent residence with the KEETOOWAH people living somewhere in the area between present-day Scottsville and Russellville. ,

By the Treaty of 1828 the KEETOOWAH people were forced to exchange their lands in Arkansas for lands in Oklahoma. The KEETOOWAHS moved to Indian Territory in Oklahoma ten years prior to the forced removal (commonly known as the "Trail of Tears") of the Cherokee Nation. ,

The KEETOOWAH people had a great part in shaping this western part of Arkansas. ,

The KEETOOWAHS went on to adopted a written constitution in 1828. During the Civil War the KEETOOWAHS sided with the Union. They fought against the mixed blood Cherokees who sided with the confederates. ,

The word "KEETOOWAH" is the name which my people have always called themselves. The word "Cherokee" has no meaning in the language of my people. It is derived from a Muscogan Language and its meaning is the ,

"inhabitant of the cave country." The word "KEETOOWAH" means "PRINCIPAL PEOPLE." ,

The Legend and The Prophecy. The following legend of the KEETOOWAH people, which dates back to the beginning of time, has been passed orally by each generation. ,

Upon the creation of the KEETOOWAH people, the Creator gave them mysterious powers and placed them in large settlement on an island located in the Atlantic Ocean. There were other tribes on the island which attacked the KEETOOWAH people, and the KEETOOWAHS were victorious. Another tribe watched the fierce fighting from a mountain top. The leader of the tribe watched the valley ascend

toward the Heaven. The smoke divided into three paths midway in the ascension an eagle was seen holding three arrows in its claws. The leader asked his warriors if the smoke and eagle were visible to them and they replied they were. The tribal leader then told his warriors not to attack the ,

KEETOOWAH people because they were the Creators people and they were very powerful. The tribe came down from the mountain and made friends with the KEETOOWAH people. ,

In later years, some of the medicine men of the tribe became selfish and used their powers to harm their own people. The Creator gave the powers to the medicine men to be used in the best interest of all the people. Other tribal members prayed to the Creator for direction and the Creator heard their prayers. The instruction was to move their fire away from the island and the medicine men. After the departure, the island sank into the ocean. ,

The people migrated north and settled in the southeastern part of what is now the United States. Many years later, again the medicine men became selfish and committed crimes against their own tribal members. ,

The people gathered to discuss the solution to this problem and it was decided that seven medicine men, one from each of the seven clans, would travel to a mountain top and pray. The seven medicine men went up to the mountain top and prSoon a messenger from the Creator appeared and told them the Creator had heard their prayers and had great sympathy for them. The messenger told the medicine men their tribe would be called "KEETOOWAH" from that day forward. ,

The messenger revealed to them that a "white ball" would arrive from the east which would be an enemy to the people. The grandchildren of the KEETOOWAHS would point their feet to the west and great hardship would be placed upon them at the edge of the prairie. Their blood and families would be divided and the enemy would not respect the KEETOOWAH people. The messenger revealed that a young leader would lead the ,

KEETOOWAH people back to the east. However, if the KEETOOWAH people chose not to follow the Creator 's direction, they would continue further west to a sea of water and disappear forever. The Creator said, "If the KEETOOWAH people are destroyed or become extinct, then the end of the world will follow." ,

The move back to east: The UNITED KEETOOWAH BAND OF CHEROKEES are the only landless tribe in this country. This recognition is based on Congressional legislation, Bureau of Indian Affairs policies and the Federal Courts rulings made over the past several years. They have all ruled the KEETOOWAHS do not have a land base or a jurisdictions area. ,

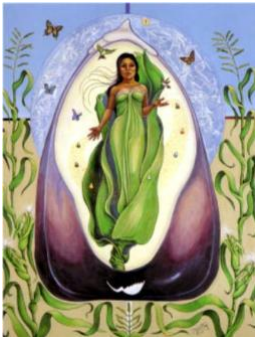
The only alternative the KEETOOWAH'S had was to move away from Oklahoma. This is what prompted the KEETOOWAHS to request the BIA to approve the UKB to establish a land base outside of Oklahoma and back to the east in Arkansas. The BIA central office in Washington DC gave approval on June 23, 1994 to establish a land base outside of Oklahoma into Arkansas. The KEETOOWAHS now have established a land base and also an office in Waldron, Arkansas. ,

Now, based on what you have heard, is the move back to the east purely by accident, or is this according to the prophecy? ,

That concludes my presentation. I want to thank everyone for being here today and giving me the honor of speaking to you. THANK YOU. ,



WHEN THE EAGLE COMES AGAIN TO THE CORN,



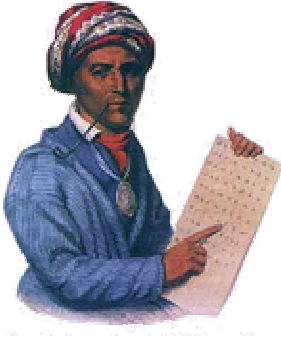
According to legend, the elders predicted a great catastrophe when the eagle disappeared from the corn shortly before the white man came. "But when the eagle comes again to the corn, it will be a time of healing and all peoples coming together." ,

The artist copied a kernel of white eagle corn given to her January 1997. Dorothy Sullivan, [Cherokee Memory Circle Studio, Inc.](#) PO Box 732, Norman, OK 73070 (405) 360-0751 ,

PROPHECY OF SEQUOYAH,

"Ga-du-gi" - "unpaid community effort for community good." Sequoyah felt this was our destiny as Cherokees. He felt that just the opportunity to strive toward this goal was a gift provided by "Unetlwnvhi" - the Provider.,

"Gadugi" is another term for "All Things Common." ([See our e-book "ALL THINGS COMMON: The Communal Way of Tribal Life that Jesus Taught... "](#))



Sequoyah was probably the greatest of all the Cherokees. He is the only man in the history of mankind to invent a complete writing system of the Cherokee languages (a phonetic syllabary) without being able to read or write ny other language. No only was Sequoyah a great man of letters, he was also instrumental in always advising the Cherokee on a path of wisdom and tolerance. ,

Born in the late 1700s, he died in the summer of 1842 in Mexico, his life spanning the most volatile years of the Cherokee - American experience. His prophecies for another and better Cherokee Nation is being fulfilled in the Mexican State of Coahuila near the little town of Zaragosa. ,

Walking with Sequoyah ,

Imagine if you will what it was like on that warm spring morning in 1842. It had rained the night before and the air was heavy and moist. The sky was clearing and showed the promise of a good day but the heaviness in the air weighed on Sequoyah in several ways. One, he hadn't been able to get rid of the persistent cough and two, he was tired of the seemingly constant arguing among the people. Ever since John Ross and the Treaty Party had arrived there had been bickering over who would be the principal power of the Cherokee, the Old Settlers or the Treaty Party. It had been only through the efforts of Rev. Busheyhead and Sequoyah that the Act of Union was ever adopted. The one agreement was on the name of the new government "The Cherokee Nation." It would have been nice if that had settled it, but it hadn't. There were still arguments on every level whenever two or more Cherokees got together. Sequoyah was tired of it and wanted a rest. ,

He decided to travel to Mexico, something he had intended to do for some time. He and his wife Sally had found some Mexican pottery shards with what looked like Cherokee designs on them. They were most curious. Where they had come from and how long had they been there? Maybe in Mexico he could find the source of the Cherokee knowledge - the Mexican Indians who perhaps had taught the Cherokee secrets - secrets still kept hidden from the white men. If he could find that tribe, whose name he didn't know, he might find the Indian language that was the root of all Indian languages. Maybe there had been an ancient written Cherokee language that had been lost when the Anikutani were overthrown. Maybe there, in Mexico, with all the other lost and forgotten pieces of Indian knowledge were the answers. Maybe even, he could possibly find the end of his life's work. ,

And then there were the stories of the lost Cherokees. After the assault on their village in east Texas in July of 1839, many Cherokees had fled south to Mexico and were now living there. Yes, now would be as good a time as any, but he had to be careful. It could be very dangerous in Texas. It wasn't that long ago that there had been many accusations about the relationship between the Texas Cherokees and the Mexicans, and there were still many people in Texas who thought the Cherokees were not to be trusted. However, the only way to Mexico was through Texas and it was quite possible right now his trip would be misunderstood. So if he did go, it would have to be for a valid reason -- perhaps just to visit with the Cherokees who lived there. Besides, trouble and fighting was what he was anxious to get away from, So that became the story. He was going to Mexico to visit with the Cherokees who lived there. ,

Sally was reluctant at first, but had learned that when Sequoyah had made up his mind, there was little she could do to dissuade him. So she finally agreed. Perhaps the trip would do him good. Teesey, his son, protested the idea at first but agreed with his mother not to let his father undertake the long journey alone, especially now. Besides it looked as though this could really be an adventure, and he had three friends who would readily agree to come along. ,

Sequoyah wanted at least four men in the party and was pleased when the number increased to six. He visited with his good friend, the Worm (A-u-ji-ya) and shared with him his planned trip, swearing him and the other members of the party to secrecy. The fewer who knew of his mission the better. They spent a few days at the home of Archibald Campbell and purchased supplies and equipment from Lewis Ross. ,

Finally, on a bright sunny day in late April Sequoyah on his white mule, his son Teesey, Aujiya (The Worm), Uwosoti, Cahtata, Nuwotana, Tallatu (Cricket) and the youngest, a boy named Coteska, all on horseback, left Park Hill for Texas and Mexico. ,

They crossed the Arkansas River near Fort Gibson, passed near Edwards Settlement on Little River and followed the road laid out by Lt. Levensworth to near Council Springs, the future site of Oklahoma City. The weather continued warm and pleasant for this time of year, but they knew it would soon become hot and dusty as they made their way across Nvdagi (Texas) the "Place of the Sun." For now though, the wind continued soft and warm as they turned and headed south toward the Red River. They arrived fifteen days later. ,

Sequoyah noted they were in good hunting country and camped just north of the Red River, where there was good water. The journey was taking its toll on Sequoyah was bothered with a cough and pains in his chest. This would be a good place to rest. In the meantime, Sequoyah sent Aujiya and two others to visit among the Indian villages to the west to see if there were any Cherokees there. ,

For the next week Aujiya and his two companions traveled among the Wichitas (the principal inhabitants). There were also Waco, Caddo, Echasi, and others who were living in neighboring villages but speaking different languages. They found no Cherokee but did learn there were some living along the Washita River. ,

When they returned, they found Sequoyah very sick. Tessey had offered him honey and venison, but Sequoyah was unable to eat any of it and asked if they could find him some bread instead. Sequoyah liked honey, and it would have given him energy, but for some reason, its taste was gone. Aujiya did manage to find some wild plums, which Sequoyah enjoyed and said made him feel much better. Although sick, Sequoyah continued writing in his journal. Aujiya decided to travel back to the Wichita village, some four days distant, to see if he could purchase some corn. Then they would be able to make some bread for Sequoyah. In the meantime, the rest of the group would slowly continue on. ,

After arriving at the Wichita village a second time, Aujiya purchased three bushels of corn, packed it on their horses and immediately started back. On the evening of the third day, Aujiya's horse grew lame, but they were able to catch up with Sequoyah and the others near a clear babbling brook. There was good water and hunting here and Sequoyah was anxious for some hot bread. They quickly prepared a fire and the food was made ready. After eating Sequoyah said he felt much better, asked for a pipe and some tobacco, then laid down. They rested there another day and then hurried on to the next village where they hoped to be able to buy some horses. Sequoyah didn't want to remain among the Wichitas, but rather wanted to return to the timbered country along their proposed route where they could hunt. ,

After nearly a three day ride they arrived at the village of the Echasi people where they were accepted as friends. Clouds had rolled in and it smelled of rain. Their senses weren't wrong and that evening the summer rain rolled in just before dark. They spent the next day in the village talking with the elders, who made them presents of tobacco and other small articles. It was here that Sequoyah decided it would be best for the young men to return home so they wouldn't also become sick, and that he, Aujiya and Teesey would continue on alone. Sequoyah's chest was sore and tender from the coughing and fighting the pain had weakened him. He knew he would need frequent stops to recuperate which would make the journey longer for them, so six men returned to Park Hill. The next morning Sequoyah, Aujiya, and Teesey resumed their journey to Mexico. ,

A week later, they came upon a clear flowing river where they again rested for several days while they searched for honey and hunted. It also gave them a chance to bathe and clean up. The way had been easy so far, relaxing almost, with only an occasional rain shower which did little more than just get them wet. Often of an evening, they would go to sleep under their degahljodv (tents) listening to Ayvdaqualosgi (Thunder) and watching the fire streaks of Anagalisgi (Lightning) stab across the night sky. This was the rainy season and to be expected. It was on such a night five days later that they heard gunshots. ,

The next day they overtook a band of Shawnees who had been hunting in the area. Later that night they camped together. The Shawnees were curious about where they were headed. Sequoyah told them he felt a great desire to visit the country of the Mexicans, but that he would soon return. He then asked the direction to the nearest Mexican town or village and they indicated the same direction Aujiya had been leading them. ,

Five days later he asked Aujiya again to be sure and help him get to Mexico where he felt certain he had to be. Sequoyah's chest pains had become more constant and he began to wonder if he would ever see Sally or his salt works again. Their journey south took them across a large river, and after crossing a mountain they came to a very beautiful babbling spring where the company halted. They again went hunting for honey, which the presence of wadulisi (honey bees) indicated was nearby. ,

When they awoke on their third morning there, they found that some Tawokonee Indians had stolen their horses. Teesey and the Worm quickly gave chase and could probably have over taken them but were reluctant to leave Sequoyah alone in his condition so they returned to camp. The next morning Sequoyah asked them to take him to a safe hiding place and then to proceed quickly and directly to the Mexican settlements, hopefully to obtain some horses. ,

After traveling several days on foot Teesey and Aujiya came to a large river called Mauluke. They couldn't find a crossing so they camped that night planning to build a raft the next day, cross the river, and hurry to San Antonio. They soon arrived and hearing only Spanish being spoken, entered the town and attempted to find some horses but were met by two Mexican soldiers. The soldiers were friendly enough but asked them to follow them to their commanding officer. The commander asked them what tribe they belonged to and when Aujiya told him Cherokee, the commander told them he didn't like Cherokee and asked for their passports. Aujiya told him they had none and weren't aware they needed any. He also told the commander that Tawokonee Indians had stolen their horses and all they wanted to do was borrow some horses so they could continue their journey. After awhile the commander became a little more friendly, telling them that it was true - wild Indians had been prowling around stealing horses and they needed to be careful. He then added they had no extra horses for them. Finally, the commander gave them their papers, some tobacco and a very good axe and again the warning to be on guard as there were "many hostile persons among the wild tribes - especially Apaches." ,

A day later, they arrived back at Sequoyah's camp and was pleased to find him feeling better after his rest. Aujiya decided to find an even better hiding place for Sequoyah to rest while he and Teesey continued on to the Mexican villages. They located a cave in a bluff high above the stream below and made Sequoyah as comfortable as they could leaving him with a good supply of honey and venison sufficient to last him twenty days. ,

On their third day since leaving Sequoyah, Aujiya and Teesey were surprised to see several Comanches running quickly toward them. Taking cover behind some bushes, Aujiya hailed them and asked them in Comanche if they were friends. They said they were and immediately relaxed their lances and bows. The Comanches told them they had at first thought them to be Texans because of the caps they were wearing, and would have fired on them if they hadn't seen their feathers. They told Aujiya and Teesey of the shortest and safest route to the Mexican villages and agreed to go part of the distance with them. Aujiya, Teesey and the Comanches traveled together for three days, then parted - each going their own way. Fourteen days later, they reached the Rio Grande, although at the time, they didn't know its name. They hailed a mounted Mexican on the opposite bank and were informed that there was a ferry lower down, and they could cross there. After crossing they were met by a company of Mexican soldiers who escorted them to the leader of a town some six miles distant. ,

The village was small - the houses made of large bricks and mortar. The houses were low with flat roofs and looked quite old. After locating an interpreter, they learned that these Mexicans had been part of a group of soldiers that had defeated the Texans in battle and taken some three hundred prisoners, a fact they were quite proud of. Once satisfied that Aujiya and Teesey were not in his town on any public business, the officer expressed the pleasure it gave him to see them and invited Aujiya and Teesey to spend the night in town. The next day was spent enjoying the hospitality of the village. That evening they visited the house of the interpreter and to their surprise met a Cherokee man by the name of Anvya Tsidoga - Standing Rock. The following morning they were shown directions to the small town of San Fernando, some thirty miles further south. Three miles further on, they arrived at the Cherokee village, situated within a grove a timber half a mile wide and some three miles long, watered by means of a ditch filled with flowing water from a large spring some two miles distant. ,

Aujiya and Teesey told them that Sequoyah was in their company and waiting for them just north of San Antonio. The Mexican Cherokees were excited to meet the great Sequoyah and gave Aujiya a horse from a man in San Fernando and food for their journey. Aujiya and Teesey quickly returned to where they had left Sequoyah and guided him to Mexico and the welcoming Cherokees. ,

Our journey in 2001 to San Fernando, now known as Zaragosa, was much different, but our desire to go there was just as real. For two years previous Dr. Charles Rogers had been searching the Mexican countryside asking people, "What do you know of the Cherokee?" A Cherokee descendant, Dr. Rogers had taken it upon himself to find the lost village of the Cherokee and the elusive grave of Sequoyah. From the Mexican elders came the stories, of how the Cherokees had come to their village, where they built their village, and the photographs and stories of their Cherokee ancestors. The names of their grandfathers and grandmothers - Cherokee names - names that had been held secret for almost 160 years. These were the

descendants of the Cherokee who fled Texas in July of 1839. The lost Cherokee village site and Sequoyah's grave had been found. ,

The story unfolded when the Rogers family met with the Rodriguez family on whose land it turned out, a cave is located. The Rodriguez family was skeptical. Since the early 1900s, many Cherokees had come to this spot, searching for the grave, but the family had always turned them away, unsure of their motives, keeping the site secret. None had come with their families; none had come in traditional clothing as the Mexican families knew good Cherokees would have done out of respect; and none came with what they felt was a "good heart." ,

The secret of the gravesite was one that Gloria and her family and Epigmenio and his family had separately kept for many years. Several generations before the families had disputed over some land that ended in a feud that resulted in years of silence between the two families. Then one day young Gloria and Epigmenio went away to college where they met; began to date and fell in love. When they discovered that their families had been silently warring with each other for years, they eloped. Both families were initially outraged, but soon learned to accept and love the couple. ,

Early in their marriage, Gloria and Epigmenio, while sharing family secrets, discovered that both families shared many of the same family stories - stories about the Cherokee and Sequoyah. And so, when they met the Rogers family, they were naturally suspicious, but curious. And when they saw them emerge from their car, Gloria gasped and whispered to Epigmenio - reminding him of the dream she had told him about just a few days earlier - a dream about a man who looked just like Dr. Rogers. Then the two families sat down for breakfast together and began talking. Gloria and Epig were taken with young Charles and grandmother Mary, Dr. Rogers' mother and they were heartened to see that the Rogers family were wearing traditional Cherokee clothing. Gloria was also pleased to see a deep sense of family among them. Encouraged, Gloria and Epig decided it was time to see if the story was true and without letting on, invited the Rogers family to come and visit a special place - a cave not far distant. ,

They led Charles and his family; Sharon his wife, young Charles, their son, and his mother Mary to a cave located in a depression in the high Sonoran desert. The air was charged with anticipation about where they were going. One by one, they entered the inconspicuous opening that led to the first of several small underground rooms, it's first visitors in generations. The local people had been told there were spirits here and they might not like any intrusion. So the site was protected by the stories. ,

Young Charles, Saloli - which means squirrel in Cherokee - was very eager to enter as was 86 year old matriarch Mary - also known as Walela which means hummingbird. And because of her stiff leg, had to be dragged into the cave while seated on her jacket. Inside, everyone spoke in hushed tones about the past as young

Charles explored the cave. After nearly 30 minutes, young Charles pointed to a mark obviously carved into the wall - a mark so obvious that it should have been seen at once but it wasn't. Young Charles asked, "Dad, what's that?" As he turned to look at the mark, Gloria said, "Of course he would find it... just like the prophecy told." ,

Dr. Rogers asked, "What prophecy?" ,

Gloria then related the story of what Sequoyah had told her ancestors. Not to reveal the burial site to anyone, and that one day a child would come and find it and carry forth his spirit message of brotherhood and unity to all Cherokee. Shortly after this, young Charles was given the new Cherokee name of Adelo hosgi - "Prophet." ,

The sense that destiny had had a hand in this search was underscored several years later when the Rogers family was out sightseeing in Brackettville, Texas. While driving past a small frame house, they glimpsed the word Tsisqua- Cherokee for "bird," written above the door. The sign in the yard said "Native American Museum." They backed up, stopped, and found no one home. They asked around the neighborhood until they located the owner - a diminutive but dynamic lady named Nakai Breen. Nakai invited them into her home, the museum and shared with them the fascinating story of her life. Orphaned by her Cherokee parents, Nakai was raised by a Kiowa family. At the age of twelve, she in turn, "adopted" an elderly Kickapoo man and woman who were homeless at the time and begged her mother to shelter them. The couple had been living hand to mouth under the bridge between Mexico and Texas. ,

Nakai grew to love the Kickapoo. As a young woman, she single-handedly took the tribe to Washington and eloquently pleaded their case. In a moving speech, she declared that "every human being had a right to a spot on the face of the earth" touching the hearts of what had been hardened politicians. The Kickapoos were granted their own land. ,

After hearing Nakai's story, Dr. Rogers told their story in turn. At it's end, Nakai said that she had many things to think about and gave her blessings to young Charles - Adelo hosgi. When next they met, Nakai said that she had prayed and decided to tell them of events in her distant past. As a young girl, an elder had told her that the Cherokee would one day be sent four white buffalo - one would be in the form of a child. This child would have as his purpose to unite the Cherokee in brotherhood and it would be Nakai's task to teach the child things he would need to know. She then began to tell young Charles many stories of her childhood and to recount many stories that had been passed down among Cherokees for generations. Young Charles - Adelo hosgi - feels very blessed to have been guided to this special Cherokee elder. ,

Shortly after Dr. Rogers called and told me of this discovery, Lari, my wife, and I went to Eagle Pass, Texas where we met Dr. Rogers and other Cherokees who had

come to make the pilgrimage. We drove down on a Friday, covering in 45 minutes what would have taken Sequoyah a full day or longer in 1842. Al and Frankie Herrin of Tahlequah had flown to San Antonio, and we agreed to pick them up and take them the rest of the way to Eagle Pass. It was the middle of March and the fields south of San Antonio were filled with bluebonnets. ,

After breakfast at the hotel, we climbed aboard two buses and crossed the international bridge into Mexico, traveled southwest to Morelos, then turned northwest to Zaragosa. The high desert air of Coahuila was hazy and chilly. The sun didn't show itself that day and the clouds that gathered added to the expectant yet somber feeling that everyone was feeling. There was of course excitement - everyone was excited but there was also a quietness as though words weren't necessary to express their feelings. The normal chatter of people travelling somewhere together was subdued and almost whispered. ,

When the buses rolled through the towns, they seemed out of place on the narrow streets among the small concrete brick and mortar houses that are similar to the ones Sequoyah saw when he walked the same streets. Once through Zaragosa, the paved streets became dirt paths lined with mesquite trees that scraped along the sides of the buses as we passed. Before long the buses stopped and we had to walk the rest of the way. The road had disappeared. ,

We crossed a sulphur scented creek and soon came to the rubble of what had once been a haciendo - the Hacienda Patino near the Cherokee village. The creek was formed by a large artesian well that roared from the earth in an enormous 18 inch wide stream. The temperature was 98.6° which meant "going to water" much more enjoyable for the Cherokees. We also discovered that the sulfur odor wasn't in the water but actually rode above it and quickly dissipated. This was where the Cherokee sought safety from the Texans. This is where the Mexican people welcomed them with open arms. They understood. ,

We all gathered and stood in the gray, chilly afternoon under a threatening, misty sky and listened to Gloria Rodriques and her grandfather relate to us the stories about the Cherokee and, most importantly, where Sequoyah was buried. For almost 160 years the secret had been kept by the people, protecting the gravesite until the parameters of the legend had been met and the site could be properly honored. We were led to an area about a mile away, in what direction I don't know since the desert looks the same in all directions. ,

The valley was flat and what appeared to be an area covered with rock not thirty yards away, turned out to be a depression with two small caves opposite each other. The larger of the two was where the stories said Sequoyah was buried. No one spoke as the people encircled the entrance to the cave. Dr. Rogers carefully waved a stick inside the entrance with a small piece of red cloth attached. This was to arouse any snakes that might happen to be in the cave. Dr. Rogers asked me to call out to

Ujonati (Rattlesnake) saying in Cherokee “We are Cherokee and have come to honor Sequoyah.” ,

No snake emerged or made any sound, so two at a time people crawled through the small entrance to the cave. When it was my turn, I crawled in and sat in the first chamber. In the dim light I could see a mounded hump on the cave floor in the adjoining chamber, a hump composed of dirt not of the cave floor. The cave floor was covered with rock shards and chips that had fallen from the ceiling. This mound was composed of soil, leaves and twigs. ,

Imagine, if you will, sitting inside this cave - this tomb of Sequoyah, the man who had given the Cherokee a way to remember - a way to write and preserve their language. As I sat there dressed in a ribbon shirt, leggings and feathered turban, I thought of the stories I had read and what I had heard about Sequoyah. True, I had been to Tennessee and visited the memorial for him near the place of his birth which is now under the waters of the TVA dam project, but this was different. He was here, less than 15 feet from where I sat. My thoughts were disturbed when a large rattlesnake was noticed stretched out on a ledge not three feet from my head. I felt little fear, and fortunately, the snake never moved. Was it because the air outside was slightly chilly? The air inside the cave was not. In fact, it was almost warm. Was it a spirit snake? Some said it was a guardian of the gravesite. I don’t know why the snake never moved or threatened us in any way, but it didn’t. I just know what happened, or in this case, didn’t happen. I can still see the snake lying there and the mounded earth in the second chamber today even though the cave has since been sealed to protect it. ,

The area surrounding the gravesite and encompassing a few acres has since been purchased and designated by the Mexican government as the Nacion Cherokee de Mexico. This is where we hope to re-constitute the Cherokee Nation as it used to be - according to the stories and to fulfill Sequoyah’s wish. According to what has been told to us by the stories, he wanted to stay in Mexico, where the Cherokee were welcomed and befriended. If anyone would understand, Sally would. And Teesey would have explained that Sequoyah wouldn’t have survived the trip back anyway. Besides Indian Territory wasn’t his home. His home was where he had been born - in Tasgigi - in what is now northern Alabama. Indian Territory, where the Cherokee Nation is now located in Oklahoma, was where the American government had forced them to go and where the government wanted to keep them. ,

In 1836, the U.S. Secretary of War refused to allow Chief John Ross permission to sell the Cherokee lands and move the entire tribe to Mexico. And before that, in 1720 a group of Cherokees had immigrated to the mountains of Coahuila and in 1822, the newly independent Republic of Mexico granted the Cherokees freedom and immigration rights to the eastern part of the Mexican province of Texas. ,

Much later, in 1895, the Western Cherokees would again consider a vote to move to Mexico and again it was denied. ,

When the anti-Indian Texas government heard of Sequoyah's arrival in Mexico, they immediately sent the army to covertly and illegally enter the country and arrested Sequoyah and the other Cherokees who had fled Texas. Without due process of law and under threat of force, they arrested Sequoyah who, even at 73 years of age and suffering from a severe lung infection, managed to "suddenly disappear," escaping his captors while crossing the Rio Grande River at night. Sequoyah, fighting collapse, persevered and returned to Zaragosa where the kind-hearted Mexican people and the Patinos-Rodriguez-Salinas families of a nearby hacienda, bravely and without consideration for their own personal safety hid him in a secret cave. Sequoyah, who had been very ill for some time, became exhausted from this struggle and flight from captivity. It was here, in this now crumbled hacienda, that the Great Sequoyah died peacefully, a free person, among some of his Cherokee family and his many Mexican friends. It was here, in this cave, that he was buried. In the hacienda on his deathbed, he told of a Cherokee child that would come someday, find his grave, and bring his spirit of brotherhood back to the Cherokee and all other people of good heart. That is what we are doing. That is why we are here. That is the invitation we offer you. It is not a question of who we are trying to become, it is a question of becoming who we are. ,

On the first weekend of each February, the little town of Zaragosa celebrates their founding. The Cherokees are now part of that celebration honoring the return of the Cherokee to Zaragosa. Actually, the descendants of the Cherokee who escaped the Texas army are still there and upon our visit over the past three years, they have made themselves known to us. In one sense of the word, they are otsadatihnai (our family). ,

Source: <http://www.cherokeeanationmexico.com> ,

**THE ORIGIN AND PROPHECY: OF THE ANIKITUWAGI OR CHEROKEES ,
The Original Keetoowah Society or "Nighthawk " Council, 1916**



The Cherokee sometimes refer to themselves as Ani-Kituhwagi, "the people of Kituhwa." Kituhwa was the name of an ancient city, located near present Bryson City, NC which was the nucleus of the Cherokee Nation. ,

,

,

The common English phonetic spelling today is "Keetoowah", a name used by traditionalist Cherokee groups like the Original Keetoowah Society or "Nighthawks" (one branch of followers of traditional religion) and the United Keetoowah Band (a Federally recognized tribe, comprised of predominantly full blood, mostly traditionalist Cherokees). ,

The Legend of the Keetoowahs, as recalled in 1930 by Levi B. Gritts, a prominent member of the traditionalist Keetoowah Society, places them on islands in the Atlantic Ocean east of South America. Anthropologists have discovered that Cherokee basket and pottery styles resemble those of South American and Caribbean tribes, differing from other tribes of the southeast U.S. Seventy tribes attacked them but, by the guidance of God, they were victorious. The last warrior of their attackers, Ner-du-er-gi, was on top of a mountain overlooking their camp in the deep valley below. This warrior saw a smoke arising from the camp, which "extended up beyond Heaven." The smoke was divided into three parts and in that there was an eagle holding arrows. When the warrior and his followers saw this, he ordered them not to attack the Indians for they were God's people and powerful and if they attacked they would be destroyed. When God created these people he gave them great, mysterious power to be used for the best interests of the people. They lived in large cities with tall buildings. Some wise men began to use their power different than was intended which troubled the people. God instructed them to take their white fire and move away from that place. Some went to Asia, some to India and others to North America leaving the wise men behind. After they had gone to other countries, these large cities were destroyed when the ground sank and are now under the ocean. God turned to the people that came to America and gave them wisdom and guided them. There came a time when the people began to violate their teachings - committing crimes against each other, committing murders, and feuding between the seven clans. The people met with their medicine men around their fire to ask God for guidance. The medicine men were inspired to go up to a high mountain, one at a time on each of seven days. On the seventh day, they heard a noise over them and a light brighter than day appeared and a voice said, "I am a messenger from God. God has heard your prayers and He has great passion for your people and from now on you shall be called Keetoowah. Go back to your fire and worship. There is a white ball from way east, who is your enemy, coming and your grandchildren's feet are directed west. They shall have great trials on the edge of the prairie. They shall be divided into different factions and their blood shall be about only on half. Families shall be divided against each other and they shall disregard their chiefs, leaders, medicine men, and captains. But if this younger generation should endeavor to follow your God's instruction there is a chance to turn back east and if not, the next move shall be west, on to the coast and from there on to the boat and this shall be the last." Source: recalled in 1930 by Chief Levi B. Gritts of the Keetoowah Society, elected by the Keetoowah Society, the Keetoowah Nighthawks, the Eastern and Western Cherokee council and the Tulsa contingent, or the "Cherokee Executive Committee" as their chief. ,



CHEROKEE PROPHECY OF THE MONSTER WITH THE WHITE EYES,

Handed down as a traditional Cherokee story from grandmother to grandchild, the storyteller cautions that long ago before the Europeans discovered Turtle Island and her indigenous people, the elders of those people warned of the monsters with white eyes yet to come. [Similar stories are to be found among the Aztecs and Mexican people.] The spirits foretold that the monster with white eyes would cross the great eastern water. The monster would possess evil and terrifying power, and would wreak destruction in its path. The spirits of the animals and trees began to wither. Prophecy states that Mother Earth herself would be devastated and her heartbeat would become faint. The monster was said to devour the children of Turtle Island tribe by tribe, with no escape. If one did survive, its spirit would be dead since it would now be lost and have no connection to its ancestors. ,

The story tells that one day the Earth would begin to sing a death song due to the severity of the harsh conditions. When this happens, the children of the people who followed the white-eyed monster to the island would look into their hearts and realize that they faced annihilation at the hands of their fathers. They would find that the spirits of the children of the tribes had been reborn, waiting to guide the children of the white-eyed monster. ,

The few keepers of the truth would emerge, becoming strong enough to overcome the power of the white-eyed monster, restoring Mother Earth back to health. The children of the tribes of Turtle Island would lead the people back to the right way. The races would live in peace, the spirit of the animals and trees would return to safety, and the monster with white eyes would fail to exist. ,

Other such prophecies are to be found in the Cherokee Legend of the White Snake. ,

For more information and other stories, read James Mooney [Myths of the Cherokee and Their Sacred Formulas](#) the 19th and 17th Annual Reports to the Bureau of American Ethnology - 1891 and James Adair History of the American Indian - first published in 1775. ,



,

,

CHEROKEE PROPHECY OF THE WHITE SNAKE,

د

د

Chad Corntassel Smith, the principal chief of the Cherokee Nation, dismisses what he terms the bubbling complaints that some tribal members somehow aren't Indian enough. ,

The obligation of the Cherokee Nation and of the federal government to the ancestors of those who lived hundreds of years ago is not diminished by blood quantum, he said. ,

In the 23 years she has worked in the tribal enrollment office, Ummerteskee has found it becoming harder, not easier, to define who is an Indian. ,

I recently enrolled a teenager who is 1/128th Indian, but he's more Indian than a half-blood or a full blood who doesn't live here, she said. It's a question of cultural identity. But who am I to say? My mother speaks Cherokee. I understand some words. My kids don't, and my grandkids won't. I can't say who's an Indian and who's not anymore. ,

As more Americans say they are, Hastings Shade, the Cherokee Nation's deputy chief, sees the fulfillment of a prophecy. A Cherokee legend tells of a white snake that devours Indian land and people. Many generations later, a young Indian learns its ways and drives a stake through its heart. ,

In the end, the legend concludes, only Indian blood will be left, and people will be lining up to try to prove they have Indian blood. ,

In the legend, it took 14 generations, Shade said. ,

For the Cherokee Nation, that milestone came just a few years ago when it enrolled a new member whose Indian ancestor was 14 generations removed. Source: Native American Roots, Once Hidden, Now Embraced, By Carol Morello, Washington Post, Saturday 7 April 2001; Page A01 ,

THE SEA OF GLASS PROPHECY,

—

**,
"When the hearts of the women lay on the ground the Nations shall Perish."
Honorable Cheyenne Nation... ,**

Stands at the councilfire and asked permission to speak... it is granted. Approaches the fire with tobacco and sage offerings, walks backwards counterclockwise around the fire in humbled remembrance of all the betrayals of First Nations.,

**,
I come before this circle and council today with a heart full of messages and ask your forgiveness as this humble Tsalagi Woman speaks of many things which she has been told during this journey. ,
Yesterday... I walked upon sacred grounds. I walked among the graves of hundreds of my People... your People... our First Nations People from many tribes... our own... and many now forgotten and extinct. I walked acres and acres among piled rocks left there by loved ones who buried their hearts with those who left them.,**

I climbed ravines... sometimes almost hand over foot... had clothing torn by bushes... stumbled... and with joyous heart walked into... the Valley of The Children. ,

**,
Yesterday... three Tsalagi Women of heart... defied court orders... and walked among our People in honor. Yesterday three Cherokee Women walked among the Ancestors and filmed... with love... our People's story... We had spoken, the other two women of honor and myself... about the risks involved should be film... and each of us agreed it did not matter... That this story had to be seen... told... and it is with this purpose that I come to you today and ask you to hear my heart. ,**

**,
I... of the Tsalagi Nation ask you to go back in the past to understand the future... ,**

**,
Our Beloved Woman, Nancy Ward, who believed in the goodness of others, in the 1700's saw starving soldiers and took them Cherokee Cattle to keep them alive. Four days later the soldiers attacked and burned our holy Capital. Nancy was taken prisoner and kept in Virginia for 19 months. She returned, never to see her loved town again... and her spirit was never of the same light.,**

**,
On May 24, 1838, our People, who lived in harmony and peace were taken at gunpoint, rounded up as cattle and herded into stockades in Georgia... Pens so small that small children had to sleep on top of their parents... No sanitary conditions... not enough food... Hundreds died of Dysentery, typhus and tetanus. This... despite that we had won the right to keep our lands in the US Supreme Court... ,**

**,
Our lands were taken... and given away in a lottery... we lost everything... everything.,**

**,
In the 1890's the Cheyenne and Sioux People were attacked in their sleeps and massacred despite the fact they had committed no crime more heinous than dancing their Ghost Dance Religion.,**

**,
I remember a few years back... when the Tennessee Valley Authority won the right to flood our sacred lands for their dams. We begged in court to be allowed to dig up our Ancestors and move them. We had no money for shovels and picks. We literally dug them up with our bare hands. When our attorney went to court to beg for more time so we could dig up our people with our hands the Judge said it was not his problem and denied it. Our attorney stood tall and proud... and said, "Years ago we were given a prophecy... and we did not understand it then... but we do now. We were told that our dead would look upon Creators face through a sea of glass." NOW we understand it... FLOOD IT! FLOOD IT! Go ahead NOW and help the prophecy be fulfilled! FLOOD IT!!!"I was always proud of the fire of those words. I remember a friends story of how, in the 1920's, her family, who lived in a small log cabin in the Smokey Mountain was served notice by Federal Marshals to vacate... that they no longer owned the family home that their family had lived in for generations. They came back three times... on the third time the federal marshals burned it to the ground and with it all their clothing, food and belongings. Mr. Shaw**

lost 4 of his children that first winter... his wife the next winter for they had no place to go. Six months ago a 104 year old Navaho Grandmother was displaced and forced from the only home she had ever known... the only floor she had ever slept on. This is now... not in the 1830's.,

,
As we speak bills are trying to be introduced to have original allotment homes revert back to the U.S. Government once the original allottee is dead... which all are of course. This is NOW... not the 1830's... ,

,
We have been pushed... further and further... and now... I have seen the worse of mankind... I see our dead for sale. I walked on that sacred land... and saw where the logging company had bulldozed into oblivion, forever any signs of sacred medicine men... warriors... elders... babies... mothers... fathers... I walked in stunned disbelief at the carnage... I kneeled down on that ground... spreading sage and tobacco and crying... My heart could not believe this thing. I looked up at my two sisters who were staring in shock. We looked up... two sacred hawks circled us overhead... silent guardians of this place... we filmed them.,

,
I saw the Warriors wall... thousands of years old... and the graves of the warriors next to it where they had fallen in keeping vigilance to protect that land... and I saw plastic milk cartons... discarded papers... and vandalized graves.,

,
My Sister told me they had done everything they could to save it... She has given 20% of her own grocery money, literally going without food, to pay legal bills to fight in the court. The Judge told them to PROVE they were related to those buried there. PROVE IT! HOW can we PROVE IT? OF COURSE WE ARE! A Archaeologist hired by the Logging Company said that this was a grave... but those others were not... yet all were exactly the same as we walked it. I could not understand... I could not.,

,
She said they begged to be able to at least close the graves... and were forbidden by court order to do so.,

I followed in silence as we filmed the scene of destruction... and she stopped and pointed to the sacred Medicine Man's grave who protected the valley of the Children. From the center of it grew... as if from his heart... a giant tree... and as I walked up... we saw the bones there... just laying there on top of the ground... and my heart sank.,

,
She showed me the altar... thousands of years old ... no one around anymore to do ceremony on it... so Creator felled a sacred cedar tree which landed exactly in the middle of the altar... as perpetual timeless sacred offering... and we filmed it.,

,
We walked around the ravines... as I stepped through the hundreds of graves... and came... into the Valley of The Children... She pointed out a felled giant tree... pulled up by its roots... as if by some unseen power, angry at the destruction of this sacred place.,

,
And then... I walked around the corner... and I saw it... the thing which broke our hearts... A tiny baby's grave... open... four of them... where vandals had dug into them... stolen the bones and artifacts... and again... she reminded me... we could not close them legally.,

,
She told me the true story of a young child who appeared there one day... and there are many stories of this happening to those who walk those grounds... The child approached a visitor and asked, "What happened to the man who planted Selu (corn)?" The man who owned that particular tract of land was Cherokee who would only plant corn on that section out of respect for the dead there... and who had died.,

,
We filmed... in defiance... all of it. All of it... to show you the cruelty of man... I wanted you to see it... to understand that we are still today... dishonored.,

,
I spoke to a 95 year old woman, Omi Bradford, who every other week, of her whole life has gone to that sacred place and tried to tend the graves. She is too feeble to go anymore and I was glad for this thing... for she asked me point blank a question that broke my heart to answer... "Tell me, they have not built a road through there have they? I am so afraid they are going to do that." I got down on one knee before her... my Sisters silent... as I had to tell her, "Grandmother... they have taken bulldozers in there... and yes... they have torn up the land and made a logging road in there now." She looked into my eyes in disbelief... shaking her head... her eyes which had seen many things... filling with tears. She could not speak and I knew she was remembering almost a decade of her caretaking... which was done... for nothing.,

,
And so... we Three walked out... silently... for what was there to say? I asked one of my Sisters who had been fighting for years to save this land with her grocery money... What can we do? What can we do? She said... "They want 7 Million Dollars for this property. I spoke with the Governor of Georgia's wife... He offered \$1.5 million to the Georgia State Senator who owns this and plans to put a housing addition on it. The Senator turned it down... He is asking three times what it is worth.",

,
I am struck by the thought... they are holding our dead ancestors hostage for ransom.,

,
As we begin to leave... she asks me... "Do you want to go with me tonight to Chattanooga? I just got a call about a fresh grave desecration of our People there." I tell her yes... and we agree to meet. Later... I go to her home... something has come up that she cannot make the trip tonight to Chattanooga... and I see how tired... how sick she is... how she has given everything and collapsed once from physical exhaustion. I tell her I worry for her... She replies, "I have given my heart for the People... I am prepared to give my Spirit.",

,
And then... I am given the sacred trust of telling another story... and this story is so

overwhelming that I hesitated to share it with you... and do so only to let you know that there are two others in this circle... who know it... and since we are filming it... I will reveal it to you... ,

,
The Hopi Sacred ones called for the 6 sacred stones to be brought to them... They retreated to prayer and to read the stones... emerged... refused to say what they had seen... and stated... "The seventh stone is not here... " For those of you who do not know of our prophecy... there are seven stones to be read to tell of what is going to happen to the world.,

,
Last night... *offers prayers here*... the stone was unwrapped and I saw it. I was allowed to film it... and have photos of it. It came from a secret location... On that location is exactly what our Cherokee Prophecy's have given... a healing spring... an altar... thousands of years old... and on the rock was written a message... we knew what it said... "Warrior (Guardian) of the Sacred Fire." We believe it to be the 7th stone.,

,
Now... what I am about to tell you will take much faith on your part... The pictures I have in my possession show a progression of red light... a fire like light coming from that stone... You can see it getting redder... and more powerful in the sequence of pictures. One of the medicine men who came and saw it... said it had sacred power. I breathed on that stone... I looked at it inches from me... felt it's power... and I say to you that in my entire life I have never seen or known anything as sacred.,

,
The location has been kept secret for untold years... no one has seen it before... and the cairns and monoliths there are incredibly powerful and sacred. It is joyous that it has remained undiscovered... for it too would have been vandalized and destroyed.,

,
The stone is kept guarded safely but I asked and received permission for Michael, who is coming to see me in June, from England to view it and inspect it. The pictures will be scanned and put up on the homepage in the next few days for I received permission to do that. What you will see then will move your heart... ,
We sat and spoke our hearts last night... and they cried... as we felt it hopeless to raise 7 million dollars to rescue the ancestors. I told them... There is no other choice... none... They told me that the land where the sacred spring is on is only \$56,000... and I thought... it might as well be 7 million... for the number of that money struck me immediately... 7... for the 7 clans.,

,
They told me the story of the White religious leaders dilemma during the imprisonment of our people during the roundup before the forced March to Oklahoma... As our People were dying... in droves... the religious leaders of the dominant culture could not decide whether to pray over our dead or not and one said, "Does a Savage Have a Soul?" I could not speak... ,

,
We hugged out Goodbyes... and I promised to return next week as they gave me all

the original documents and affidavits and some video tape to study at home. I started towards Arizona... as I had wished to film the Yaqui Nation's Sundance for the Children.,

,
It was late... about 3 AM when I pulled into the first rest stop across the Alabama Border to rest for a hour... and as I slept... suddenly I was awakened... by the sound of a child crying. Another thing I hesitate to tell you. I raised up... no children were around... Dawn was breaking... I had this profound sense of sadness... of loss as I remembered yesterday... so... I stepped out of my car as the dawn came... and knelt on the Alabama soil... and did the Morning Ceremony and offered Tobacco... as I felt tourists there were probably staring in disbelief.,

,
I asked... What do you wish me to do? What? And I knew... I had to turn around... come back... and write this story to you... so... sighs... I drove 400 miles back... to NC to a computer to write it. And each mile of the way my heart thought... of the children... ,

,
So... I stand before this council... and I now speak my heart's purpose to you... and I give you the messages of what I have learned from this Journey yesterday.,

,
I speak first to the Warriors Societies... of First Nations... I ask you this... You have been sworn by blood to protect the Old ones... the babies... the women... and I stood by your sacred Society's Warrior's wall there... and saw the graves of your Brothers who fell protecting that land... and I ask you... Does not your blood oath also bind you to protect those of our People who have gone South? Does your heart not also say to you that you cannot allow them to be stolen?,

,
To the Teachers... Have you taught your students the truth of our being sold as slaves? Of our being kidnapped? Of our people's bodies being stolen and kidnapped even in Death? Do you tell them that we are even now being held for a ransom?,

,
To the Medicine People... You know of the prophecies... You know our laws... Do you not see that our sacred oath to protect our lands are being violated? Do you sit there and your heart not speak from Spirit to do something about this thing?,

,
To the Gentle People of All Nations... Do you not see the tragedy of these acts? Are we so calloused... so desensitized that it does not matter to us anymore? Do you not understand that today it is us... tomorrow it is your culture? Would you not take our hand and help us fight this thing? It is against human rights... not just indian rights... not just the Indian First Nations People... all... ALL people... ,

,
To my First Nations Brothers and Sisters... Your hearts are on the ground... your do not see a cause in your life to fight for... You exist... merely exist... You have no fire in your hearts anymore... You do not do the old dances... You do not observe the Traditions... Why? Why? Have you so assimilated you have forgotten you are of a Honorable People? You are of FIRST NATIONS! I say to you... this humble Tsalagi

Woman say... Stand up! Bring your HEARTS UP!!! Remember the words of Crazy Horse... FIGHT ON! FIGHT ON! Do not... do NOT please allow our many tribes of People to be bound to this earth because of this desecration... We need help... ,

**,
To the hundreds of college students who talk to me in isca... I say to you that you have told me... most all of you there is nothing to believe in anymore. You do not see honor anymore... nor pride of a People. I say to you... Stand for this... Stand for this honor! Plant your staff deeply on this battlefield to save these thousands of graves... but more than that... to make... MAKE promises be kept... to make them Honor their Promises.,**

**,
Too long we have stepped further and further into the darkness... until we have been so blinded we cannot see the way anymore. We must take a stand... and say... NO MORE! NO MORE!.,**

**,
I do not know how... I do not know which way we can do this thing... but I say to you that I cannot stand silent in the darkness anymore and watch babies taken from graves... a people dishonored... I cannot. Each heart must speak for itself... but I know three Cherokee Women who are determined not to allow another bulldozer tear up one more grave... ,**

**,
I know your hearts are generous... but do NOT send me money please... do not... I know others want to help... but this is not the way... We must do what is necessary and I would wish you to contribute to the fund to buy that land. Some might think there is no way we could raise \$7 million. I only know that we must try. To save the land... Preservationists of Native American Sites, Inc. must be contacted: 5551 Prince Phillip Way Stone Mountain Georgia 30087,**

**,
For those of you who wish to fight this thing... to ask other questions please know it may take a little time but we will answer your questions. As I leave the fire... I leave with you this thought... "Do Savages have souls?" Brekah: (age 6) But...**

Grandmother... why did the people hug the trees as they were being forced off their lands? Grandmother: The soldiers didn't understand we were saying goodbye to our loved ones.,

Brekah: But... but... why didn't they just run off? Why did they stay on that march on the Trail of Tears?,

Grandmother: Because each night... they would run the old ones around the fires until they fell from exhaustion. They knew the younger ones would not leave the old ones there.,

Brekah: And they dig up our dead ancestors why? Why do they say they want to study them?,

Grandmother: Perhaps, Brekah, because they didn't learn the lessons well enough in the past.,

Brekah: *looks up* Then they will repeat them? Grandmother: *nods* Then it shall be repeated... ,

Brekah: *softly* I think Creator will have something to say about that myself.

Grandmother: So do I... so do I... ,

,
+Backs 7 steps from the fire... one for each of the sacred clans.+ Thank you for
hearing my heart... ,

Source: "Brooke"<cherokee@wolfenet.com> ,



,

A CHEROKEE PROPHECY,

It is told that, in the early days of the Old (Cherokee) Nation, seven wise and holy men went together to a certain valley in the Smokey mountains to seek knowledge of the future. Of all the people in all Seven Clans of the Cherokee these seven men were the most truthful, most selfless, and most heedful of the needs and well being of all the Tribe. They carried the medicine deerskin and medicine tobacco, and did all the holy things along the way. And when they came to this certain valley, they spread out the deerskin in the center and prayed, saying they came with humility, to seek truth and to share it with the people. Then they blew smoke over the deerskin, each in turn, and they watched the smoke trails for a sign from the Gods. And the Gods came down from the heavens and spoke, and they showed the seven Holy Men images of what life would be like in the future. And when the Gods were finished, the Seven Holy Men went and prophesied to the people the marvels that they had been shown. The first was that men would someday fly in the air. The second was that the tracks of the Cherokee people would someday lead west to the valley of the Mississippi, never to return. The third was that there would be schools to teach important knowledge to all the people. But the fourth prophecy was that in the future, young people would return from the schools, and point rudely to the old men of the tribe, and claim that what the old men said did not matter - because they knew nothing. The people considered this last prophecy for a long time, and talked in Council and among themselves, but they were never able to determine what great wisdom might be taught in these schools that the children should point to the old people and talk in this way. Nevertheless, **WE ARE NOW IN THE FOURTH PROPHECY** Source: Traditional Cherokee Story,



,

,

YOUNG SPARROW - Cherokee Visionary,

—

Young Sparrow 1918 - Jan 8, 2000 ,

A simple question was asked of this Cherokee Visionary who was gifted by Grandfather with the ability to ask for others in their time of need, questions they had about life. My question was placed in His hands and he called to my brother Cherokee to come to Him. It was important that he come now and he did. The following is the days account of the journey my Brother took to the top of Young Sparrow's mountain in my name and for the sake of our people, both past and present. I also dedicate this page to my Mother Lost Doe, a Peace Keeper and my father, Crying Hawk a Warrior. There is one other item of importance here. ,

,
Young Sparrow passed on that evening as His words were being shared with me, his Last Vision. Let the journey begin as my brother Cherokee speaks of the days events. Follow with me as I begin the journey into the world as our people saw it many seasons ago into the words given by an elder who rides the wings of the great eagle and who speaks with the words of great wisdom's given to him by Great Spirit. I began my journey this morning before sun shone her rays upon the world when i arrived at the base of small willow mountain small otter red crow and myself all said prayer for the things around us and earth mother so that we could walk upon her beauty and leave it unharmed. As we began the trip up the mountain all was at peace. The horses we rode stepped in harmony with each others steps. ,

The first to greet us was the great eagle circling above us in all of his majesty. As we stopped to admire her and say thanks for her presence and as we rode the trail to young sparrows home I felt so much peace. We sang songs of the old ways and of the things we had been given and taken away Of the elders who walked before us. My brothers left me after we got within 15 minutes of Young sparrows place. I thanked them for the company and rode on. After I had been on my own for about 5 minutes i was joined by bear, my animal brother and spirit I stopped and said thanks for his guidance and asked him to join me on the rest of my trip he nodded yes and we walked on I arrived at his lodging and was greeted my many animal neighbors that lived with young sparrow I smudged myself and said prayer and stepped inside. ,

,
I do not speak Cherokee too fluently, and I had to study on his words but Spirit gave me the understanding and words to speak, a-sin-na-ya, he said "Greetings brother who walks with bear a soya. I said "I am honored, Tanya come sit, u-nay-ro-un-san-sa-pas-da, tell me of you brother." And so began a day of total amazement I began with the passing of my pipe and my gifts to him which included a new pipe and tobacco and the feather of an eagle given to me by the great bird at the beginning of my trip He spoke slow and solid. He told me that he would not see spring and the beauty Creator put on his mountain, that was why he had to see me now and how Spirit had told him of his passing in the winds song And that he knew you wanted to come and give him new breath but that there was no need His work is done in short time . ,

,
Then he began to speak of you my brother and his words brought both tears and joy at the same time, for you my brother was seen on the smoke of story fires lit many moons past and that he could only speak of what he was told and nothing more. I

understand I said as he continued. When our first words was traded the work he was told of was started. He spoke of healers and teachers men of great strength and bravery. Of warriors on the back of lightning. His words that were spoken next sent shivers down my spine. On a morning with the mist of early morning a child was offered to Spirit. This child knew no name and knew not of his parents or people He was to walk 100 days before his return. ,

,
Upon his return he would know his people his parents and his purpose On his return he found death and destruction all of everything he knew was gone No one remained and again he was alone with only his animal brothers to protect him. Many seasons passed. As he traveled many days were spent in question of his own self and where he came from. Spirit taught this child many ways of life and healing and how and when to use All the plants and herbs needed in medicine With him he took this teaching and used it for the good of his brothers and sisters When he was taken in by Sioux people his strength in healing become strong and he was sought to care for many sick and wounded. On the moon of his passing he was told to go to star people and leave his knowledge with them so that after his passing he could return and regain his knowledge and carry it into his next life. He did as he was told. ,

,
As his last breaths soared into the heavens he was told of his parents and people and where he belonged before it was taken. His mother was a peace keeper who was known as lost doe and his father crying hawk was a warrior, taught the ways of healing by a powerful medicine man of the Cheyenne. Just before he could be shown his people his steps took him into the spirit realm. When the Spirits carried him to the edge of the spirit realm he was given the choice of returning or taking his place with the elders. The decision to return was made and on his journey back he stopped to take back his knowledge that star people was keeping for him And soon he was reborn to new parents in the next world He was told of many trials and hardships he was to overcome and of his path to be taken And of many miracles yet to be seen And of meetings that would bring his work to many more people and of healings done with even the most non believers. ,

,
This story of journey told by the winds of elders gone is the story of your first beginnings my brother and of your crossing into the world we know now. We are carrying this legacy into the unknown future to heal and mend the broken people who come to our door. Our meeting was formed when the day of my birth came and i took the spirit of one strong enough to carry my soul. Young sparrow told me that i was born dead for the reason of having a stronger spirit so that the day we met would be a uniting of two who share the same destiny in Spirit. Our names have been spoke of in the fires of elders who stand with Spirit to watch the paths combine. ,

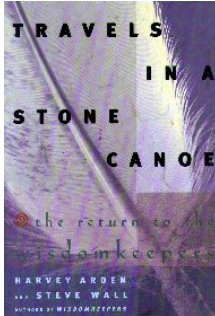
,
I pray that these words come to you and bring much help my brother ca-nay yo-sug-ta do-ya-was-kelt-desa-yea-ho walk in peace my brother Spirit watch your heart Little Bear. The Journey Continues as I have now become one with myself. The

understanding of who and why I am has been answered for me.,

,

JESS BLUEBIRD, CHEROKEE ELDER, "I SEE WHAT'S COMING",

—



"I see what's coming," he said a thick, breathy voice, very hard to understand. In order to make at his words I had lean right up to him, almost knee to knee. He leaned forward with a kind of urgency. His mystic face loomed only inches in front of me -- a complex conundrum of a face, dark copper and cast brown with inner glints of lavender and purple, deep eye sockets lost in inky shadow, mobile mouth continually flickering with transient smiles and grimaces -- a face somehow serene for all its mobility and lurking complexities. ,

,

,

"I see the end o' things," he breathed. "Yep, the end. It's coming. Yes Sir, it's coming!" "The end of what things, Jess?" I asked. He took a deep breath and I eyed me hard. "Everything... Everything on this mother earth. All gone. All wiped away. God will wipe all this wicked world away, that's what he's gonna into. Wipe it all away like you wipe dirt from a dirty window with a wet rag. Only God won't use a rag. No. God's gonna use the tornado for a rag. He's gonna use the hurricane for rag. He's gonna use the earthquake for rag. He's gonna wipe away all the wicked world. Wipe always like you wipe a dirty window. Yep, wipe it clean. All of wickedness wiped right away. Only the sky be left. Blue sky all over... Above... And down below... All over. Just clear blue sky... Like a clean window. "Yep, God's mad!" Jess went on. "He's very mad at what people are doing to His world." "But he's a loving gone, too, Jess," Mary interjected, a certain alarm her voice and Jess is dire words. "Yep, he's loving, OK, but He's still mad," Jess continued, his eyes darkly incandescent. "He's giving us signs. We've got to see them. Last year a few weeks before those floods we had on the Mississippi, I told people, "I see coffins coming down the river, floating on down the river like boats." I foresaw it... The river full o' coffins. And then when the floods came a while later, it happened! The river... It dug the cemeteries out, and all those caskets came right out of the ground and went floating down the river! They showed it on TV. It was the same thing I foresaw. Yeah, all them coffins with all them people in them, all those corpses, sailing right down the river! That's God paying them back, them people, paying them back for digging up those Indian graves. That made God mad!" Source: ["Travels in a Stone Canoe: The Return to the Wisdomkeepers" by Harvey Arden and Steve Wall,](#)

,



,

PROPHECY OF THE BREAK UP OF THE CHEROKEE NATION,

(Editor's note: Keetoowah Nighthawks are the "spiritual core" of the Cherokee Nation) ,

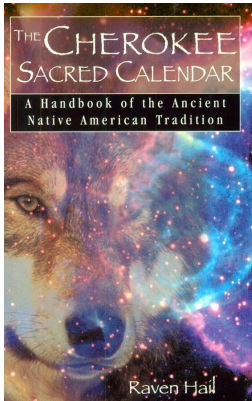
7 Great Ones of Green stood at the falls and gave great orations of the past and the present... then the falls split in two in its fall... divided by the winds of time... the 7 Keetoowah looked between the waters and began to prophecy... one of them faced west with one foot and the other foot faced toward the falling falls... and he spoke as thunder speaks to the wind... and he said... half of you must go west... the other half must stay here... the half that shall stay here will divide again... one half shall go south... the other half shall stay... and again the man spoke and said that even of the half that even stay here again... they too shall be divided again... half shall disappear in a great cry of children... half shall stay... and of the half that shall stay of this... half shall blend into the sands and know who they are but will long for their heart... the other half shall sleep and rise from the fire when the half that cried as children shall be remembered... and another Keetoowah man made a brush arbor inside of the falls... and called for his assistants... and called for the women shakers... and the turtle shells of the shakers began to rattle on the women's legs and a box was passed for tobacco from the center... and the rattle began to speak in a voice of the Keetoowah speaking... and he told of a great cry of blood upon the ground of this place (Ywahoo Falls) and the trees will fall as rain from the skies and only twigs shall be left for a long time... the rocks shall be turned over and the earth all around shall be moved again and again ... thieves and liars with corrupted hearts and no eyes shall reach out and collect the bones of ancestors and of children and of women and of birds and of elks and of deer and of all... and a third Keetoowah man spoke holding a great light of crystal in the water and fire from the fire burst into the air inside Ywahoo Falls and a great circle fire hovered over the fire and the Keetoowah man spoke and told that the Great Falls of Ywahoo shall become silent and heard no more for a very long time... and no one will remember except those who run far away from here into a giant cave to the south... and the people shall wander back and forth as if lost from one place to another and they shall dream of the running falls and shall live only in their dreams... and a fourth Keetoowah man spoke holding a great bundle of three arrows... and the man opened the bundle and revealed three arrows of TIME UNTIME... holding each arrow... one by one... the man spoke... one arrow a voice shall be silent in cries upon cries... one arrow a voice shall be heard hid in the thunder and the lightning... one arrow a shall return first by one... then two... then three... a return for each arrow... and the last voice of the last arrow shall be a return home. And the fifth, sixth, and seventh Keetoowah spoke... and this is another story. Source: Danny Troxell/Deni Uguku ,



,

,

END OF THE CHEROKEE CALENDAR,



In her 2000 book, [The Cherokee Sacred Calendar - A Handbook of the Ancient Native American Tradition](#), Raven Hail (a member of the Cherokee Nation of Oklahoma) describes a calendar system, which seems to be a cross between the Aztec and Mayan sacred calendars. It is a 260-day wheel, with 20-day signs, which have names very similar to the Aztec. However, they use a numerical notation identical to the Mayan notation. The ephemeris for finding your sacred calendar birthday is comparable to that given by Bruce Scofield in his book *Day Signs*, about the Aztec system, and both of these correlate to the True Count. ,

Hail says that a World, or Sun was approximately 5,200 years (in the Long Count of the Maya, the Great cycle lasts 5,200 Tuns, or 360-day years, which is about 5,125 years; the Aztecs didn't have a Long Count, but only a concept of Suns, of which the current is the 5th, but with varying accounts of how long the Suns were). Hail says that previous Worlds/Suns have ended in cataclysm, and this one which is the Sun of Heron (=Sun of Movement in the Aztec) will end in earthquake, but nobody knows when. However, the ephemeris, like Scofield's, lists the day-signs for the first day of each 13-day period from Jan 11 1900, but where Scofield's ends on December 20, 2000, Hail's ephemeris goes on to December 18, 2012, and then lists the day 3 days later, as 4 Flower - December 21 2012, where the ephemeris ends. ,



ISLAND ON THE WATER,

A Cherokee apocalypse sees the end of this world as the beginning of a new one... ,

A great island on the water it is, the earth, and it is held up by four pieces of rawhide, one at each of the four directions. The rawhide is attached to a vault of rock crystal high in the heavens. Some day, once the rawhide has grown old, it will crack and break and the earth will fall back into the waters and life will come to an end. Then, just like the last time, the creator will bring the earth back from the waters and recreate the world and life will start again. Source: James Mooney



,

,

WHEN THE EARTH SHAKES: THE CHEROKEE PROPHECIES OF 1811-12 ,

—

One evening, early in February 1811, Charlie, a half-blood Cherokee, and two women had a vision near Rocky Mountain in northwest Georgia. In the vision, a group of Indians on small black horses came from the hill, and the leader of them spoke: ,

Don't be afraid; we are your brothers and have been sent by God to speak with you. God is dissatisfied that you are receiving the white people in your land without any distinction. You yourselves see that your hunting is gone--you are planting the corn of the white people--go and sell that back to them and plant Indian corn and pound it in the manner of your forefathers; do away with the mills. The Mother of the Nation has forsaken you because all her bones are being broken through the grinding. She will return to you, however, if you put the white people out of the land and return to your former manner of life. ,

Charlie recounted the experience to those attending a council at Oostenally on February 7, 1811. He warned the people that if they did not believe him, the Provider would remove them from the living. Many of the listeners were excited by the prophecy, but Major Ridge, a one-quarter blood Cherokee leader, tried to stifle the story. He challenged the legitimacy of Charlie's statement and called him an impostor, saying Charlie's talk would lead to war with the United States. Some people were angered by Major Ridge's words and attacked him. Ridge survived the attack and escaped the penalty of death for his disbelief, but he failed to discredit Charlie. Another leader, Keychzaetel, told Brother John Gambold and Sister Anna R. Gambold, Moravian missionaries at Springplace Mission, that he and others believed the vision. Thus the prophetic events of 1811-12 began in the hills of Tennessee, Georgia, and North Carolina. ,

These events among the Cherokee included a number of visions and prophecies received by at least three people. Some of the prophecies had nativist and restorationist overtones (revival of aspects of culture and a return to earlier times), while others were apocalyptic and millennial (end of the world and the coming of a new age). Stories related to the prophecies circulated among the Cherokee for about fifteen months, from February 1811 to May 1812. ,

,

Source: When the Earth Shakes: the Cherokee Prophecies of 1811-12. Contributors: Michelene E. Pesanmbbee - author. Journal Title: American Indian Quarterly. Volume: 17. Issue: 3. Publication Year: 1993. Page Number: 301. ,



CHEYENNE PROPHECIES, , SWEET MEDICINE'S PROPHECY,



Devils Tower is where Sweet Medicine died and it is his final earthly resting place. Sweet Medicine is the great culture hero of the Cheyenne who brought the Four Sacred Arrows to the tribe. The Four Sacred Arrows' sanctuary was located within a secret cave on the south side of Bear's Lodge. Sweet Medicine also founded the Cheyenne Warrior Societies, tribal government, special laws, and ceremonies. ,

As Sweet Medicine lay dying in a hut by Bear's Lodge, he foretold a dark prophecy of the coming of the horse; the disappearance of the old ways and the buffalo, to be replaced by slick animals with split hoofs the people must learn to eat (cattle). He told of the coming of white men, strangers called Earth Men who could fly above the earth, take thunder from light, and dig up the earth and drain it until it was dead.
Sources: Gunderson, M. A. 1988. "[Devils Tower - Stories in Stone](#)." High Plains Press. Glendo, Wyoming and Hanson, J. R. and S. Chirinos. 1991. "[Ethnographic Overview and Assessment of Devils Tower National Monument](#)." University of Texas, Arlington. ,



PROPHECIES OF THE BLACK HILLS by David Seals ,

Sweet Medicine of the Cheyennes was a prophet who lived a thousand years ago. He said, "Some day you will meet a people who are white good looking people, with light hair and white skins. They will come here to kill you and to test you.. It will seem like they will kill all the buffalo, and they will give you other animals to eat and ride upon, and things to drink, and this other meat and the thing they give you to drink will make you crazy and sick. "But they will only seem like they are killing you and all the buffalo. The buffalo will go away because you, the Suhaio and Tsistsistas (Northern and Southern Cheyennes), will not honor the White Buffalo Nation which has come down from the stars to live among us. You will forget to do the buffalo ceremonies. You will forget to hunt and live. And you will all die off. "When you are all dead, then I will return and we will renew all the ceremonies again, and the buffalo and the people will live again. All the nations will live together around the Sacred Mountain, Nowah'wus, in the Black Hills. ,

,
The time for fulfillment of this great prophesy is now. The elders and medicine men and women of old knew it, with the spirits of their ancestors as the messengers telling us. The Indians are indeed dying, for all practical purposes. There are no medicine people left among the Cheyenne or Lakota in the Black Hills bioregion. The ceremonies have lost their power, for the pipes and arrows are no longer connected to the White Buffalo Woman and the Yellow-haired Woman who brought them, the Winyan Wakan of the Lakota and the Ehyophstah of the Cheyenne. These are harsh truths to have to speak, but all Indians know in their hearts it is so. Even those who do sweat lodges and sundances and smoke their pipes faithfully cannot resist the temptations of America, the egotism of false shamans, the greed invited by the Bureau of Indian Affairs and Hollywood, and they cannot keep their children from the materialism and irresponsibility displayed everywhere. Many have lost their language and culture. It is the end of this age. It is time now for the renaissance as outlined in the "Statement of Renewal" in the first issue of Yuwitaya Lakota. It will be a time of great cataclysm over the next 20 years, as this purification will require great destruction first. But when it is over the buffalo will return. ,

,
We will remember the correct ceremonies, and in a matter of only a few years the great herds will be here again. For the buffalo are the only economy of this great basin stretching from Canada to Mexico, the Rocky Mountains to the Mississippi River. They are, and have always been, the spiritual necessity of this land as well. They are the heart and sou; of this continent. All people who can see the vision of the Other World, and hear the Oracle of the sacred earth Goddess, are welcome to come and live near the Sacred Black Hills in the center of it all. And in the center of the Hills, although She is a lone sentinel off to the north a few miles, is Nowah'wus, Bear Butte. On the Spring Equinox this year, at 1:48 A.M., March 20, 1992, this cycle of sacred ceremonial renewal will continue at Bear Butte. We will be praying there. Everyone is welcome to come in their own way and pray in their own way. It will not be organized in the usual way of the old dead age, so every person must communicate alone with their spirit. The Great Powers will be there on the mountain at that time. This is just the beginning of the renewal cycle. It will continue through all the important celestial seasons of our world, as they relate to the mysteries of the other world. Mid-Spring ceremonies will be held in the center of the Hills, Pa Sla, and at Grey Horn Pipe Mountain (formerly called Devils Tower) on the Summer Solstice, and mid-summers eve again at Bear Butte. ,

,
The Autumn Equinox and Winter Solstice will also always be honored as part of the cycle. The ancient 'Confederacy of the Black Hills' is already forming again, comprised of all the nations who have lived here. The Ikce Wicasa Ta Omininiye of the unified Dakota-Lakota-Nakota Nations are gathering dozens of bands and tribes in Canada and the United States together. The Northern and Southern Cheyennes are coming this year, the Northern and Southern Arapahoes. The Crows and Shoshones and distant friends like the Mohawks and Hopis will also be here later this Spring and Summer. My own Huron ancestor, Deganawidah, also prophesied

this confederacy would be formed again, and the Iroquois are working out a hemispheric 'League of Indigenous Sovereign Nations' to bring thousands of tribes on this hemisphere together, from the Arctic to the Antarctic. In this year of the Invasion of Columbus and Christ, the half millennium of hell, as Zapotec Quetzalcoatl prophesied, will end. This renewal will not be easy or fast. Years will go by in which it seem nothing good is happening. Civilization must collapse of its own corruption. Roads and cities will blow away like the topsoil and clean air, sweet water will be drained and poison will flood the earth. There will be plagues, famine, earthquakes, drought, and firestorms. Most people will be killed in these times to come, which have already begun, according to the prophecies, because most people have forgotten that there is no death and so they live in fear all the time. They are not warriors. They are afraid to live in the dream world. They do not know that that is where all life comes from, where the buffalo come from, where the creation myths tell the only true stories. ,

,
Only a few people will be on Bear Butte on this Spring Equinox, as on all Equinoxes and Solstices; but they will be the spiritual survivors of the cataclysm to come, the founders of the new Confederacy of the Black Hills. Regardless of race, age or sex, these spirits will form the new government of this bioregion in the years and decades and centuries to come. America will not last long. Its laws and broken treaties will fade as bad chapters in human history. One hundred years from now the USA will be remembered only as the villain greater than the Romans or Russians, Cambodians or Mongols, English or Dutch, Israelis or Arabs. The American economy and religion are doomed by their own greed and blindness. According to the 'Statement of Renewal', the BEAR BUTTE COUNCIL has already been meeting since last midsummer as the spiritual government of the Confederacy of the Black Hills. It is a Council of prophets, spirits, warriors, chiefs, and ancestors who remained faithful to the Great Mystery. It will always be the only true government of this sacred land. It is the only authority to which citizens of this Confederacy will submit. ,

,
The world media is being alerted to these prophecies for the first time - which is also part of the prophecies. HBO -TV will shooting a documentary about the Black Hills this year, focusing on these prophecies and sacredness of H'e Sapa, with Indians, for the first time on 'commercial' television, in all the major creative positions of writer, producer and director. My novel sequel to _The Powwow Highway_ will out this year, titled _Sweet Medicine_. Many other books and films and events are being planned around this dubious 500th anniversary when the world ended once before for us. Presidential candidates, during the South Dakota primary were being forced to discuss the Fort Laramie Treaty by the press for the first time. The national awareness is being heightened about Indians; more and more people are becoming attuned to the indigenous knowledge of the magic in all Nature, and all Peoples. ,

,
The path of truth is the one less traveled. It does not favor or recognize race, color, knowledge, wealth, ideals, or past. It happens to be in accordance with Indigenous concepts, principles and philosophy of life. Lakota being one. This implies that one

need not participate, but allow other to express themselves freely. One must respect and ascribe to achieve the same degree of freedom. Who, when their life has come to an end, will say they chose to pursue the return of all that is due to their people: Prosperity. Freedom from injustice. Freedom to manage their own affairs and land. Freedom to define and manage their own government and policies. Freedom to choose. Freedom to educate. Freedom to live without fear except from nature itself. Freedom. Freedom. If truth is our ultimate common path of mutual destiny with our freedom and the freedom of our people at the end, why should anyone have to endure any suffering of any kind by waiting??? What we choose for our life today is what the children of tomorrow will have to live with. ,

,
The American political system has failed. The politicians are calling for complete reform in all areas of the government. The fact is that the country and the system has grown free reign and has become too large and overburdened to be manageable. Capitalism has grown too many arms reaching into and out of the country. Economists are saying that even if reforms work that it will take years to know. Boosting production and manufacturing and development will only contribute to the serious problems that need immediate attention and correction. In effect, they are saying admittedly that there may be no solution with the present system. The Tribal governments are in trouble as a result of federal control. The people are calling for reform. How under the federal government, that can't even manage their own affairs, provide additional money and control to the tribes? Be serious. Legislators and other legal representatives are questioning the justice or injustice of the over-legislated system. ,

,
People are within our borders, but we can certainly provide them better considerations than they have been provided to our people and to them by their own. Development and settlement notwithstanding, it is time to do what is best. And it is better to shut the borders down and start over, than to continue on in a continually depreciating condition. Source: This article is from YUWITAYA LAKOTA, Vol. 1, Issue 2, Spring Equinox, 1992. YUWITAYA LAKOTA is the News Letter of The Lakota Sovereignty Organizing Committee, Bear Butte Council, Box 5686, Rapid City, SD 57709. Ph:(605) 341-6492,



CHEYENNE PROPHECIES: GNAWING OF THE ANGRY BEAVER ,



There is a great pole somewhere, a mighty trunk similar to the sacred sun dance pole, only much, much bigger. This pole is what holds up the world. The Great White Grandfather Beaver of the North is gnawing at that pole. He has been gnawing at the bottom of it for ages and ages. More than half of the pole has already been gnawed

through. ,

,

When the Great White Beaver of the North gets angry, he gnaws faster and more furiously. Once he has gnawed all the way through, the pole will topple, and the earth will crash into a bottomless nothing. That will be the end of the people, of everything. The end of all ends. So we are careful not to make the Beaver angry. That's why the Cheyenne never eat his flesh, or even touch a beaver skin. We want the world to last a little longer. Source: Told by Mrs. Medicine Bull in Birney, Montana, with the help of an interpreter. Recorded by [Richard Erdoes](#). ,



THE TREE THAT HOLDS UP THE WORLD,

For the Cheyenne, the end centers on the destruction of the world tree, or axis mundi, on which the world turns. ,

We don't know where it is anymore, but somewhere in the north there is a great pole, a huge tree trunk like the sun dance pole but bigger. It holds up the world. For a long time, a very long time, the Great White Grandfather Beaver has been gnawing at that pole, and they say he has already gnawed halfway through it. Whenever Grandfather Beaver gets angry at something, he gnaws faster and faster at the pole. ,

Well, once he gnaws all the way through it, it will fall over and everything is going to crash into a bottomless nothing. It will be the end of everything, the end of people, the end of ends. So we take care not to make Grandfather Beaver angry. We never eat beaver or touch beaver skins. That way maybe the world will last longer. ([Erdoes and Ortiz](#), 484-85, from Mrs. Medicine Bull),

,

,



CHICARAUGAN PROPHECIES ,

TEACHINGS OF EACH-A-TAH-EACH-A-NAH,



In 1939 and then again in 1940, mass meetings of Indians from all over the Americas took place at Lake Patzcuaro, Michoacan, Mexico. It was covered by news media outlets worldwide, including Life Magazine with an article entitled, "Calling All Tribes." ,

Narrating is a Navajo, Natoni Nezba, of Chinle, Arizona... then archaeology student at Haskell University. ,

...I had word from him that at the beginning of their Indian new year he would call a meeting of the representatives of all the Indian tribes of all the western hemisphere. It would be held at Lake Patzcuaro, Michoacan, Mexico over which he would preside. I gathered from the information that he had sent runners, bearing a message in regard to the great meet, to other Indian tribes. Each runner being instructed to notify the chief of the tribe he visited, for this chief to send runners to other tribes nearby with the same message to be relayed to other tribes as far as a bird far as a bird could fly to the south and as far as a bird far as a bird could fly to the north. The following April was when the great mass of Indian people gathered at Lake patzcuaro for this conference of good will. The opening speech on the day of the gathering is given here in EACH-A-TAH-EACH-A-NAH's own words: ,

"Oh, my brothers, today begins the year for the past is gone and everywhere new life begins. The Great Spirit, the Creator of all living things - plants, flowers, birds, trees, reptiles and fish - speaks to me what He speaks to me so shall I say you. As he bade me call you here and as He whispers in my ear I will say His name all these words I speak to you. My people, today we are here together. Many have come from all places as far the birds fly north and as far as the I fly south. ,

Many of you, my brothers, tired and weary. Many of you are sick and ailing, but to you, my people, what I say will ease your tired minds, and help to heal your sick bodies. I have called you here to give you a great message of patience, understanding, tolerance, good thoughts and love to all. Today we are happy, or are we? Are our minds and hearts heavy with the misunderstandings of the long dead past? Think wisely as I say to you, 'Have you tried to get help and peace of mind from Him who created us?' No... for you have fallen away from your prayers, rituals, ceremonials and dances, for the Gods see everywhere. Should He who created tis silently send Nasi Bii Yaksy, the Death God, to speak and silently tell you to come, are you ready to return to where you first were, or do you fear? ,

I say unto you, my brothers, fear not for what must be, for He has sent us here to this world so will He call us back. We must stay near to Him our hearts and minds now more than ever before for He has spoken unto me saying, 'Great things in the future time are soon to be upon you. Already He has started to act upon the plans He promised in the beginning. We must make ourselves ready and good enough to accept all things. We must cease the killings of our broth amongst us. We must keep hatred and evilness from our hearts and minds. We must be patient and respond to the things we ask of each other. We must be patient and try to understand, but above all, the needs of each other no matter how small or how large, we must have love in our hearts. We all have love in our hearts, but we must make it greater, stronger, a more beautiful. Where there has been hatred and evil now must there be patience and understanding, all bad things must pass from us. ,

To Chi Chi Suma on my left, and my son on my right, I say to them as I say to you. They shall listen and do as you shall do. I ask all of you to hear well as I speak of how my people, the Chigaraguas, do in regard to all ways of living. You are asked to take my message back to your people and ask of them to try hard to do as my people do and have done always. I know of your trials and suffering, of what you have seen in the past, but by your greater efforts to live by the laws and commandments that He has given you to live by, you will all know greater happiness. By greater happiness you will have greater understanding and tolerance and by your faithfully keeping these laws and commandments in your hearts minds there can be no limit to the future for you and your sons and their sons. Pray faithfully and you shall soon see reward it pays. Think well, all my people and forget not soon, May His everlasting smile enter into your hearts, and may light from His golden body (the sun) the light to keep the flame in your hearts burning, for as He has spoken to me have I spoken to you. Remember, my brothers and sisters, always what you were once, what you Might have been, what you now. and what you intend to be. May light shine on us through all time through all ages. May He hear and an our prayers always. Remember this, people, I beg you to remember. I have spoken; it is finished. The Voice speaks no more." ,

Those assembled remained here for seven days, during which time he described to them the mode of living of the Chigaraguan people, urging them to try to live and follow the same example to create better understanding and good will among their' neighboring, tribes regardless of what part of the country they lived in. He brought to mind many incidents which had caused the downfall of the Indian people -their drifting away from the laws and commandments, their warlike ways instead of peaceful means of dealing with each other. ,

Owing to the tremendous response to his call he had to speak several times a day to as many as could assemble in the great ampitheatre, urging them to be tolerant of each other. more understanding and to quit their slovenly ways and be more progressive resort to prayer and a better understanding with the Heavenly Father to assist them in their efforts. Newspaper reports estimate approximately one-hundred-twenty-five-thousand representatives assembled from all parts north of the

Mexican border as far as Alaska and Canada. It is impossible to say exactly how many were there, but about two-hundred fifty-thousand would be a fair estimate. ,

At the close of this international conference he invited all representatives who were present to return again the following year to discuss their problems and the progress made under the outline he had given them. On the last night the huge fires of farewell were lighted, and soon the representatives were on their way back to the reservation they had represented, to inform the people of what they had learned at this great meeting. Immediately after the representatives had returned home there was a noticeable difference in the relationship among the tribes. A better understanding and a feeling of good will existed that had never been there before. By the time of the second meeting in Mexico all the tribes had outstanding progress to report. This uniting of the Indian people has been gradually getting stronger since that time. ,

In due course of time the tribes made preparations to send their tribal spokesman again to the site where the first notable meeting was held, to discuss their problems and report the progress that had been made during the year. At the same time EACH-A-TAH-EACH-A-NAH and his council members were making preparations to leave their Utopia to bring the message of good will again to those who were to return to Lake Patzcuaro. Incidentally, Lake Michoacan within sight of Lake Patzcuaro and together they are often referred to as "The Twin Lakes On the day set aside by all Indian people as the birth on the new year, Echo Echo Nah and his council arrived at designated spot and by all representatives from the outside. Each group was eager to discuss the progress that had been made. After four days hearing reports from the various spokesmen EACH-A-TAH-EACH-A-NAH stressed the importance of continuing as they had in the past year. He also told them of great events that were to take place in the future. He prophesied in minute detail the coming of World War II; the havoc, destruction and hardships that would be brought upon the people were mentioned. ,

The people were urged to fill their storehouses in preparation against the time when this war would come, and told them of the shortage of food and other materials that they would be forced to suffer. Many of the people hearkened to his prophetic warning and were prepared when this catastrophe came, which lessened their hardships during this trying period. He stressed the restlessness of the world after the war would come and the hatred, scorn and contempt of man for his fellow man that would be universal. The Indian people he urged to remember his teachings and not be led astray by the disunity that would engulf the world about them, admonishing them to cling together in understanding and purpose a good force in a world of evil. On fifth day the representatives of many of leading tribes expressed their feeling discussed among themselves the possibility getting EACH-A-TAH-EACH-A-NAH to accept position of Grand Leader of all Indian people the western hemisphere. Due to his knowledge and divine inspiration they felt he would be the ideal leader of the people. Word spread rapidly among all the outside representatives and by mutual consent I bestowed upon him this honor. ,

The throng that had gathered at great meet was one of the oddest groups one would ever have the pleasure of seeing assembled at one time. Of this greatest assembly ever to be recorded the most striking feature was the display of tremendous variety in their dress, variety in material, designs, colors and manner of wearing.

Representatives of every Indian Tribe in the western hemisphere were dressed in their finest regalia. Canadian and Alaskan Indians in their peculiar cold country costumes made of seal, bear and rabbit fur that would serve best in a cold county were seated next to tribal representatives from the Dakotas who were wearing their finest white or tan buckskin raiment with huge eagle feather bonnets. Next to these two were seated three or four tribesmen from the Brazilian jungle dressed only in breech cloths and moccasins, each carrying the staff of authority and tribal emblem bearing his rank in the tribe and conducting themselves with dignity humbleness in regard to their tribal standing. ,

Sprinkled here and there appeared South, Indians clad in their lush velveteens of hues, silver belts, strings of turquoise beads and hand-wrought bracelets and rings of silver and turquoise. Of this group the Navajo and Hopi were sent as representatives. Seminoles from the Florida everglades in their brilliantly colored skirts and headdresses were Scattered among Indian representatives from California who were dressed in the finest of modern American clothes. The Mexican Indian with his large straw hat, serape draped arc his shoulders, brilliantly hued raffia sandals was seated next to the Oyichua with peculiar hat made of willow twigs tightly woven, similar to the early American's beaver hat or the stovepipe hat, white cotton trousers and sandals. ,

,
Standing nearby some of the North American representatives who were dressed in their modern up-to-the minute fashionable clothes, were the small Suyas and the Javaros dressed only in breech cloths, and a small animal skin draped around their shoulders. armed with their tiny blow guns. Close by were the large Ladones from Columbia and Venezuela whose dress was similar to that of the Roman toga made from brilliantly hued cotton and wool materials. The wool comes from the vicona. While many others from Columbia dressed very similar to those of Venezuela, seated near the Incas from Peru with their short, robe-like garments with trousers made from the wool of the llama and hats very high and pointed almost like those of the Coushea. All in all, this was one of the most colorful assemblies of the true natives of the western hemisphere and certain one never to be forgotten. ,

On the sixth day of the meeting the beloved leader delivered his most divine inspired speech to the people. During this speech many of them looked upon hi with awe, as he described the greatest of all events that would come upon the Indian people in the future. He prophesied of the time to come when a great temple or kiva would be built at some distant place I the Indian people and others who belie in all the laws and commandments that I left with them in the beginning, but not until after the cleansing of the earth. The cleansing process was described as a mammoth catastrophe that would engulf the earth, ridding it of all evil forces and only those who believed in and abided by these laws would survive. Then after the earth would

cease to shake and the storms subside, the survivors would go forth and bury the dead, also care for the sick and wounded. After the dead will have been buried and the injured healed and all is quiet and peaceful again be, EACH-A-TAH-EACH-A-NAH, will call all the survivors of the great holocaust who lived in his country, and prepare them for the great trek from their world. At this time he would send runners to Chi Chi Suma, who is second in command, bidding him to call the survivors in his part of the country to prepare themselves for a great journey that they would embark upon for they were to leave their country for ever. ,

, Many months before starting, preparations will proceed by all the people getting together to raise all the foodstuffs that will be necessary, also all other thin that the people will need for their survival. The pottery workers will immediately prepare containers of adequate size and shape to transport the grains and foodstuffs. The basket makers will do likewise; leather workers will prepare all articles necessary to be used during this great trek; weavers will make blankets, robes and all other articles need until the people could again be settled in their homes. All this is in the future and the people are waiting for the time to come when they will abide by what he has instructed them to do. During this period of waiting the people are not idle for they have hand hewn and polished all the stone blocks to be used in the Great Temple, and hand' polished the white mountain mahogany wood that will be used to beautify the interior of this most sacred, edifice. Each stone is cut so that it will be interlocked with the stone adjoining it. No nails will be used in the building of this unique structure. All woodwork will be fitted together with wooden pegs or pins, Only the most precious metals will be used for decorative purposes; however, these will have no face value during this period for there will be no medium of exchange. Semi-precious stones such as jasper, turquoise, sardonix, lapis lazuli, and amythst will be used to add splendor to the interior of this Holy Temple. ,

As previously mentioned, after the disaster two great forces will leave the Chigaraguan Country forever to begin their search the site where this temple is to be erect Following divine guidance and inspiration, this place will not be difficult to locate. There they will make preparations and be work on the Holy Temple and the city within a wall. EACH-A-TAH-EACH-A-NAH, having previously notified the people to prep themselves fox this long trek, will call council members together to tell them that the time has now come for them to begin the task of final preparation for embark upon this journey. At the close of council meeting the council members go, each to his own community, and personally supervise the final preparations seeing that all is in readiness for this move. A great bustling about will begin as the people round up the live stock, pack grain and foodstuffs, and other useful things for their departure from the land of the Chigaraguans. ,

, One of the last acts of preparation will be the tremendous task, the responsibility of which has been placed upon one of the council members, of moving the stones for this great temple. These stones are already prepared and carefully stored in the quarries from which they have been cut., and will have to be moved with caution due to their overwhelming weight and to protect the finish given them. By crude

means of transportation these massive blocks will be moved to the shore line, where huge barges will have been constructed to carry them to their destination. After all the stones and hand-polished wood will have been loaded on the barges and all is in readiness, the council member in charge will not depart until word comes from EACH-A-TAH-EACH-A-NAH. When the runner brings word back that EACH-A-TAH-EACH-A-NAH's group has started the trek from the agreed point of Lake Patzcuaro to journey north, the council member will give the command for the barges to shove off and slowly drift with the current near the coast line following it to the north Thus will start the first group led by EACH-A-TAH-EACH-A-NAH. ,

It will have been previously arrange(between EACH-A-TAH-EACH-A-NAH and Chi Chi Suma that at the same time EACH-A-TAH-EACH-A-NAH was preparing to move to the north, Chi Chi Suma was doing likewise. Five days after EACH-A-TAH-EACH-A-NAH 's group will have left Lake Patzcuaro, Chi Chi Suma's group will have le Lake Patzcuaro, Chi Chi Suma's group will leave from the same point on their journey northward. The exact preparations for departure that will have been made by EACH-A-TAH-EACH-A-NAH, will be made also by Chi Chi Suma. The same technique will be followed in moving -all their earthly possessions as well as constructing barges, loading and transporting the stones from the quarries located in Chi Chi Suma's country (which is a great deal farther south than EACH-A-TAH-EACH-A-NAH's country). Prior to the departure of this second group, word will have been sent to all the Indian tribes extending into South America that the people should make preparations and gradually move to the north to inhabit the the abandoned places left by the people of Chi Chi Suma and EACH-A-TAH-EACH-A-NAH. ,

As the South American Indians inhabit the vacated cities they will be instructed to remain at these places until after the Holy Temple and the city within the wall has been built. As EACH-A-TAH-EACH-A-NAH's group leisurely winds its way north, Chi Chi Suma's group will be following the same route at the same pace. Each group will have a forward vanguard followed by the livestock, pack horses, and carts, the women and children traveling next to the rear guard. Their mode of transportation will not be as it is in these modern times, for the destruction will have done away with all forms of modernization, leaving only the most primitive. Constant contact between EACH-A-TAH-EACH-A-NAH's group on land and those taking the water route north will be kept by runners. Should the barges, in any respect, come into difficulty the land forces will immediately dispatch assistance to them. ,

After traveling for many days to the north, the advance scouts of Echa Tab Echa Nah will report to him that they have found the body of water that flows from the west to the east, or east to the west, which will be the first goal of EACH-A-TAH-EACH-A-NAH's group. Immediately after crossing this body of water, preparations will be made for the people to remain there until the arrival of Chi Chi Suma and his group. The barges will be instructed to anchor in the bay -until the arrival of the other barges under Chi Chi Suma Following slowly and laboriously the same route

taken by Echa Tab Echa Nah, he should arrive at the river five days after Echa Tab Echa Nah. ,

Chi Chi Suma's advance scouts will report, after many days of travel to the north, that they have sighted the first group encamped north of the body of water which flows from the west to the east. Soon the two great forces will be united at this river, and EACH-A-TAH-EACH-A-NAH with his council members will hold conference with Chi Chi Suma and his council members, and there will be great rejoicing among the people. Both groups, after a short period of resting, will prepare to move on from this point. Runners will have been sent to take word to the barges to make ready to start. When all is in readiness to depart, EACH-A-TAH-EACH-A-NAH will call his councilmen; Chi Chi Suma will call his council, and together they will map a route which each will take. EACH-A-TAH-EACH-A-NAH with his group will start trekking to the west. His advance scouts will be continuously searching for a low range of mountains running from the north to the south. ,

,
After slowly trekking toward the west for many days the scouts will report the finding of the mountains they are in search of, and when group arrives at this low range of mountains, they will rest for a few days, making preparations to continue their journey to the north. After the people and the animals will be rested they will follow this range of mountains to the north, keeping on the east side of the range at all times. As this group slowly travels to the north, other survivors of this great holocaust of destruction will timidly seek to join with the Chigaraguan people on the great trek. These survivors will not be able to understand the words of the Chigaraguans, nor the Chigaraguans understand words of the survivors, yet each will recognize the other by their marks, signs, and symbols. The Chigaraguans will welcome the survivors to join them in this trek. ,

,
As they advance slowly to the north, almost daily other survivors will join with them. Echa Tab Echa Nah's advance scouts will be on the lookout for a great stone marker not far from a vast area surrounded by a very white substance. This white substance will surround a tremendous inland body of water; yet at all times shall EACH-A-TAH-EACH-A-NAH's group stay on the east side of this body of water which is also on the east side of the range of mountains. Soon his scouts will report the finding of the stone marker, and upon arriving at this marker the group will remain there for many days. During their stay at this marker EACH-A-TAH-EACH-A-NAH's group will be joined daily by other people from the north. When the time comes the people will be advised by their leader to make preparations to trek eastward. ,

,
When all is in readiness EACH-A-TAH-EACH-A-NAH will give the command to start their journey to the east. As this great procession slowly travels eastward other survivors will join in with them. The advance scouts will be directed, after several days travel eastward, to seek out the designated spot where Chi Chi Suma with his group will have made preparations to build the Holy Temple within a wall. They will continue their trek eastward, the scouts will inform EACH-A-TAH-EACH-A-

NAH that they will have sighted Chi Chi Suma and soon both groups will be reunited. Chi Chi Suma will openly welcome the arrival of EACH-A-TAH-EACH-A-NAH and great rejoicing shall be among all the people. As survivors will have joined EACH-A-TAH-EACH-A-NAH, so will, have other survivors joined the group of Chi Chi Suma. ,

Although the people of Chi Chi Suma's group speak not the tongue of the survivors who will have joined them, nor the tongue of those who will have joined EACH-A-TAH-EACH-A-NAH, there will be perfect unison and, harmony and they will be welcomed with open arms. Many of the survivors who will have joined these two groups will have very fair skin and very blonde hair, others will be Indian people, but all will have the same purpose in view as the group of EACH-A-TAH-EACH-A-NAH and Chi Chi Suma -- that of taking part in the building of this magnificent edifice of worship to their God. As the construction of this most Holy Temple continues, and the people who are taking part in its construction are happy in their daily tasks, nighttime slowly descends upon the day after tomorrow. Source: The Great White Chief: The Valley of the Blue Moon, 1960, M.M. MAIER, PUBLISHERS C.H.T. LIMITED.,



,



CHOCTAWPROPHECIES,

,

PROPHECY OF THE GREAT PUSHMATAHA,



And one recalls the prophecy of the great Pushmataha after the signing of the treaty at Doak's Stand, "The time will come when the highly improved Choctaw shall hold office in the councils of the Great Nation of White People, and in its wars with the nations of the earth mixed up in the armies of the white man the fierce war whoops of the Choctaw warriors shall strike terror into the hearts of the invading foes." ,

,

In 1918, at the close of the First World War, Choctaw Code talkers Albert Billy, Mitchell Bobb, Victor Brown, Ben Carterby, George Davenport, Joe Davenport, James Edwards, Tobias Frazier, Ben Hampton, Noel Johnson, Otis Leader, Solomon Louis, Pete Maytubby, Jeff Nelson, Joseph Oklahombi, Robert Taylor, Walter Veach and Calvin Wilson made that prophecy a reality. ,

Pushmataha spent his life working in the interest of his people. When the treaty of 1820 was negotiated, which provided for the sale of their lands in Mississippi and

the eventual removal to Oklahoma, Pushmataha insisted that a large sum be set aside as a perpetual school fund for the education of Choctaw youth. His comment on this treaty was almost a prophecy: "We have acquired from the United States her best remaining territory west of the Mississippi, and this treaty provides a perpetual fund for the education of our children. I predict that in a few generations its benefits will enable the Choctaws to fight in the white man's armies and to hold office in the white man's government." It may be stated, parenthetically, that for the past twenty years the Choctaw section of Oklahoma has been represented in Congress by a statesman of Indian blood. ,



CHUMASH PROPHECIES,

,
NOW, PEOPLE WOULDN'T KNOW THE TRUTH IF YOU SPOKE IT,
-



"If the people would change their minds and really be spiritual, there would be no need for arms and fighting. Everything could be settled by speaking the truth. But now, people wouldn't know the truth if you spoke it. It only upsets them. It hurts their ego. And then you are their enemy." ,

,

,



,



CLACKAMAS PROPHECIES,

,
PROPHECIES FROM SPACE,
-



Prophecies from Space "The 15.5-ton Willamette Meteorite, the largest ever found in the United States, is a messenger from God, according to the Clackamas Indians, who revere the metallic rock and call it Tomanowos, meaning 'The Sky Person.' ,

"In the centuries before the white man arrived in America, the tribe, based in Oregon's Upper Willamette Valley, received volumes of wisdom and spiritual teachings from the meteorite which is said to communicate telepathically. It also forewarned them of dangers that lay ahead, such as floods and attacks from enemy tribes. ,

For years, The Sky Person has been silent, but recently it has begun to "speak" again from New York's Museum of Natural History -- and the Indians have been on the warpath to get it back to hear what it has to say.... " ,

The Clackamas people , came out in testimony during the court battle over ownership. By the time Hughes came across the meteorite, the Clackamas no longer existed as a tribal entity in the Willamette Valley, victims of disease and dispersal brought by the white settlers who now occupied the land. Only 88 Clackamas signed the 1855 treaty that created Grand Ronde Reservation, a place over 50 miles southwest of their original homelands (and a refuge for several other tribes). By 1870--with only 44 Clackamas reported at the Reservation--few left Grand Ronde to visit sacred sites or relatives in the Willamette Valley. ,

In court in 1903, Old Soosap (an elderly Wasco Indian) and Sol Clark (another Wasco who lived among the whites in Clackamas County) reported conversations they once had with a long-deceased chief, Wochimo, and others of the Clackamas tribe. Their story said that Tomonowos, the Heavenly Visitor, had dropped from the sky in a time beyond memory. At certain seasons, at night, young men would be spiritually initiated beside the meteorite. Rain-water that filled the depressions became powerful; the Clackamas would ritually wash their faces or dip their arrows into this holy water. ,

As a ploy in court, Hughes's lawyer argued that the meteorite once belonged to the Clackamas, may have been moved by them and certainly had been moved by glaciers. Therefore the meteorite belonged to Hughes, who had "discovered" it, rather than to his rivals in court. ,

The court ruled Indian claims (and Hughes's suit) "irrelevant" and awarded the meteorite to the Oregon Iron and Steel Company which held title to land formerly occupied by the Clackamas. The Willamette Meteorite's spiritual significance was transformed into monetary and scientific value. It would eventually travel a long

way from home as well as from its original owners. Source:
<http://www.usgennet.org/ah/norus/ahorclak/WillametteMeteorite.html> ,



CREEPROPHECIES ,

EYES OF FIRE, CREE - 200-YEAR-OLD PROPHECY - WARRIORS OF THE RAINBOW,



There would come a time when the earth would be ravaged of its resources, the sea blackened, the streams poisoned, and the deer dropping dead in their tracks. Just before it was too late, the Indian would regain his spirit and teach the white man reverence for the earth, banding together with him to become Warriors of the Rainbow. There was an old lady, from the "Cree" tribe, named "Eyes of Fire", who prophesied that one day, because of the white mans' greed, there would come a time, when the fish would die in the streams, the birds would fall from the air, the waters would be blackened, and the trees would no longer be, mankind as we would know it would all but cease to exist. ,

There would come a time when the "keepers of the legend, stories, culture rituals, and myths, and all the Ancient Tribal Customs" would be needed to restore us to health. They would be mankind's key to survival; they were the "Warriors of the Rainbow." There would come a day of awakening when all the peoples of all the tribes would form a New World of Justice, Peace, Freedom and recognition of the Great Spirit. ,

The "Warriors of the Rainbow" would spread these messages and teach all peoples of the Earth. They would teach them how to live the "Way of the Great Spirit." They would tell them of how the world today has turned away from the Great Spirit and that is why our Earth is "Sick." ,

The "Warriors of the Rainbow" would show the peoples that this "Ancient Being" (the Great Spirit), is full of love and understanding, and teach them how to make the Earth beautiful again. These Warriors would give the people principles or rules to follow to make their path right with the world. These principles would be those of the Ancient Tribes. The Warriors of the Rainbow would teach the people of the ancient practices of Unity, Love and Understanding. They would teach of Harmony among people in all four comers of the Earth. ,

Like the Ancient Tribes, they would teach the peoples how to pray to the Great Spirit with love that flows like the beautiful mountain stream, and flows along the path to the ocean of life. Once again, they would be able to feel joy in solitude and in councils. They would be free of petty jealousies and love all mankind as their brothers, regardless of color, race or religion. They would feel happiness enter their hearts, and become as one with the entire human race. Their hearts would be pure and radiate warmth, understanding and respect for all mankind, Nature, and the Great Spirit. They would once again fill their minds, hearts, souls, and deeds with the purest of thoughts. They would seek the beauty of the Master of Life - the Great Spirit! They would find strength and beauty in prayer and the solitudes of life. ,

Their children would once again be able to run free and enjoy the treasures of Nature and Mother Earth. Free from the fears of toxins and destruction, wrought by the Yo-ne-gi and his practices of greed. The rivers would again run clear, the forests would again be abundant and beautiful, the animals and birds would be replenished. The powers of the plants and animals would again be respected and conservation of all that is beautiful would become a way of life. ,

The poor, sick and needy would be cared for by their brothers and sisters of the Earth. These practices would again become a part of their daily lives. ,

The leaders of the people would be chosen in the old way - not by their political party, or who could speak the loudest, boast the most, or by name calling or mud slinging, but by those whose actions spoke the loudest. Those who demonstrated their love, wisdom, and courage and those who showed that they could and did work for the good of all would be chosen as the leaders or Chiefs. They would be chosen by their "quality" and not the amount of money they had obtained. Like the thoughtful and devoted "Ancient Chiefs", they would understand the people with love, and see that their young were educated with the love and wisdom of their surroundings. They would show them that miracles can be accomplished to heal this world of its ills, and restore it to health and beauty. ,

The tasks of these "Warriors of the Rainbow" are many and great. There will be terrifying mountains of ignorance to conquer and they shall find prejudice and hatred. They must be dedicated, unwavering in their strength, and strong of heart. They will find willing hearts and minds that will follow them on this road of returning "Mother Earth" to beauty and plenty - once more. ,

The day will come, it is not far away. The day that we shall see how we owe our very existence to the people of all tribes that have maintained their culture and heritage. Those that have kept the rituals, stories, legends, and myths alive. It will be with this knowledge, the knowledge that they have preserved, that we shall once again return to "harmony" with Nature, Mother Earth, and mankind. It will be with this knowledge that we shall find our "Key to our Survival." ,

This is the story of the "Warriors of the Rainbow" and this is my reason for protecting the culture, heritage, and knowledge of my ancestors. I know that the day "Eyes of Fire" spoke of - will come! I want my children and grandchildren to be prepared to accept this task. The task of being one of the... "Warriors of the Rainbow." Source: Cree oral prophecy as told by Lelanie Fuller Stone ,



,

,

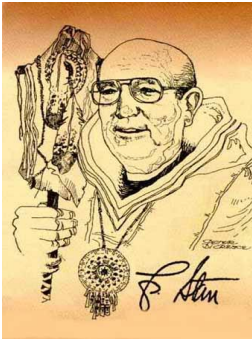
D ,

,



DAKOTA PROPHECIES ,

WAMBDI WICASU, (DEER MAN) DAKOTA,



In June 1996, the Star Knowledge Conference and Sun Dance was held on the Yankton Indian Reservation in South Dakota. The gathering was convoked in response to a vision received by Standing Elk, a spiritual leader of the Lakota Sioux. According to the vision (and in fulfillment of Sioux and Hopi prophecies), Native Americans were to share their knowledge about extra-terrestrial Star Nations. ,

,

Shamans and spokespersons from a dozen tribes came because they too had seen signs, which indicated that they were to reveal their secret oral traditions about their tribal origins among the stars, and the return of the Star nations. The Dakota shaman Wambdi Wicasu (Deer Man) advised the gathering thus: "The Star Nations are here to help us... We have to help the Earth come back into balance. Time as you know it is coming to an end, and sooner than you think. There will be no more cars or TVs."



,

CHANUPA WAMBDI WICASA, DAKOTA SPIRITUAL LEADER,



Dakota spiritual leader Chanupa Wambdi Wicasa (Deer Man) startled those listening by stating that the current pope, John Paul II, is a Pipe Carrier (a Native-American spirituality tradition-keeper). The Pope fasted and entered into a sweat lodge ceremony with the Dakota while visiting in Canada and congratulated the Dakota for keeping their traditions and ceremonies. ,

Deer Man interpreted a recent crop circle design as containing a highly relevant message. This Crop Circle consisted of five concentric circles. The first four circles are like orbit paths around a central sun, with a planet-like "bead" embedded in each orbit circle except the third one. The outermost ring is a chain of densely-packed "beads" of varying sizes. The entire Crop Circle is the Circle of Life. The four inner circles are the traditional Four Nations of humanity: yellow, red, black and white. The smallest circle near the nucleus is the White Race. Spirit gave the White Race responsibility for Fire. The White Man forgot his responsibility and so created the nuclear bomb. The White race's elliptical orbit indicates that it is out of balance. ,

The second orbit is the Black Race, which has the responsibility for Water. They have forgotten their responsibility. As a result, the waters are contaminated and this causes cancer. The third orbit is the Red Race whose "planet-bead" is missing. The Red Race has responsibility for the Earth. Their "bead" is missing because the Red Nation still walks with the "Tunkashilas" (Grandfathers, spiritual guides). The fourth orbit is the Yellow Race whose responsibility is the air. But Asian-sponsored factories pollute the air. Deer Man commented that "we have brought these imbalances on ourselves. The Red Race has responsibility for the land but cannot do so because of herbicides, acid rain, and underground nuclear testing." Spirit told Deer Man that the other races were to follow the Red Way of Life too but have lost it. ,

The outermost circle is the Star Nations. "The Star Nations are here to help us." The Earth was out of balance and is rebalancing its tilt. "We have to help the Earth come back into balance. Time as you know it is coming to an end sooner than you think. There will not be cars or TVs." He said that the Grandfathers taught him that we are coming to the end of the Fourth World. We are about to enter the Fifth World." [This concurs with similar Hopi prophecies.] "It will take Nine Worlds before we get to the Spirit World." Source: REPORT ON THE STAR KNOWLEDGE CONFERENCE by Richard Boylan, Ph.D. ,



,

,

,

,

,

,

,

E,



ESKIMO/INUIT PROPHECIES,

,

AN ESKIMO WOMAN PROPHECIES,



An Eskimo woman born on November 5, 1877 predicted: ,

,

The date World War I would start ,

Warned of the assassination of President John F. Kennedy, ,

Two years before it happened. ,

Prophesied the appearance of the Virgin Mary at Fatima ,

,

Prophesied the Challenger space shuttle disaster. ,

Predictions for our timeline: ,

"I saw the Orca, my brother the killer whale, when he came to me in a dream." ,

"Comes the Orca whale in winter, with the news of our Savior's coming. ,

"Cold the blue Pacific water, when the mammoth mountain blooms." ,

"The Orca says when the Pacific waters are at their coldest, when the winter sun shines like water, a mountain that men call The Mammoth will explode and hurl smoke and flame miles into the sky." ,

"The Orca told me our Savior is coming very soon." ,

"The mountains will bloom with fire, by and by, but very soon, before the winter snows melt and the Orcas go back to the open sea." ,

"Then will come Our Savior, the Lord Jesus in all his glory, Trumpets will sound from horizon to horizon and the sky will be filled with the heavenly hosts and a great voice, as loud as any wind, will say: "Behold, for here is the Son Of Man, come to take possession of His kingdom., all these things will come to pass within the span of my life. For these things I know." ,

"A doctor with a foreign name will use plants like the 'Forget-Me-Not' to make cures for many diseases. Cancer and the flu will never kill people again. The wasting disease that first struck at men who love other men will be cured at last." ,

"These things will become known to everyone around the world before we see the last of winter and the spring sun shines." ,

"Russia will return to Communism and more than 20 million people will die in concentration camps as democracy is purged. Statues of Stalin will once again be raised all over the nation and the spectre of nuclear war will again haunt the earth." ,

"The stock market will crash, losing 1,000 points in the biggest one-day drop in history." ,

"Israel will discover vast oil reserves near the Dead Sea, enough to supply the entire earth for 500 years, making that embattled nation one of the greatest economic powers on earth." ,

"A huge golden cross will appear at the pinnacle of the Great Pyramid at Giza in Egypt and remain there for seven days and seven nights. It will serve as a rallying point for the forces of good as the Battle of Armageddon begins." ,

"In the hours before Jesus returns to Earth, the whole world will smell of roses." ,

"The Orca said the Lord will do this so men will know the time has come." ,

"Remember to test the air for the smell of the roses." ,

"That day is coming very soon." ,



HOW THE NORTH IS GETTING BURNED: Inuit Prophecies of Climatic Changes,



The Inuit living in the western Canadian Arctic call themselves "*Inuvialuit*" or "real human beings." Their homeland stretches from the Alaskan border east to Amundsen Gulf and the western edge of the Canadian Arctic Islands. It is a land of rolling tundra and high, rocky mountains, bisected by the labyrinth of the Mackenzie River Delta. The traditional culture of the Inuvialuit was shattered by European infectious diseases in the late 19th ,

century, before it could be described in writing in any great detail. What we do know has been pieced together from traditional oral histories, archaeological research, and the writings of the various 19th-century explorers, fur traders, and missionaries who visited the western Arctic. ,

Rosemarie Kuptana, 47, turned her attention to climate change in the early 1990s, long before it gained its current high profile. She has known of the issue all her life. Her grandfather John Kaolok, a respected community leader and visionary in the Inuvialuit village of Sachs Harbor on Banks Island in the Canadian Arctic, had prophesied years ago that the sea would grow warm. His vision is kept alive today in the stories told by his daughter, Kuptana's mother. Sarah Kuptana was born sometime early in the century - she isn't sure when - and is now the eldest of the community elders, the keeper of the Sachs Harbour legends. Her people are not scientists, Sarah says in Inuvialuktun, the ancient, richly descriptive dialect of the people of the Western Arctic. Her cadence rises and falls like an incantation. But they understand how the ice is supposed to work, how it has worked for centuries, and they have read its changes with fatalism. ,

Her father saw the coming warmth as good for the Inuvialuit. They would stop suffering so much from the cold, he predicted, and begin to live more like people down south - at least until the heat took hold. ,

"My dad even said: 'It's going to be so changed down south. People are going to be hungry.' And I heard this long ago," Sarah says. "'The weather is going to change. The animals are going to suffer first. They are going to be gone.'" ,

Three years ago, in the spring of 1998, the people of Sachs Harbour suddenly knew the legends were right. The changing weather went far beyond normal Arctic capriciousness. Usually, spring is a leisurely affair. The sun - asleep through the winter - vaults full into the sky, drenching the frost-blasted ground with the beginnings of colour. Then the residents, long cooped up in their sturdy houses, move onto the land - traveling about 30 kilometers to the west to set up camp for fishing and hunting. ,

It's a convivial time, marking the end of the great, six-month darkness. There is a steady supply of meats such as muskox and caribou. First, the people spend weeks fishing in Kuptan Lake, Middle Lake, and Fish Lake. Then, once the geese begin to fly overhead, the yearly hunt for them begins. The spring ritual usually takes weeks.

,

In 1998, however, the spring melt happened in just three days. The people went out on snowmobiles to make their fishing camps and then couldn't get back to Sachs Harbour because snow had given way to mud. The community was shocked. ,

John Keogak, a master hunter, says he couldn't help but think of what the ice was like back in the early 1970s when he went polar-bear hunting for the first time. It was solid, limitless, he says, sitting on his living-room floor as a chunk of muskox thaws on his kitchen counter. He would stay out for days at a time, even weeks. Now, the ice goes out only four or five miles from shore. It's thin and shifts around a lot. He can't risk camping on it. In fact, he won't set foot on it without a hand-held global positioning unit that tracks his whereabouts via satellite, plus a barometer to tell when the air pressure drops. When the pressure blows out, it's time to turn back because the ice is dodgy. ,

The sea ice isn't all that's melting. The permafrost is in retreat as well and has begun releasing strange, dark pieces of wood that have been frozen for all living memory - they are the almost-fossilized remains of a forest that grew here thousands of years ago when the climate was warmer. Usually people here find wood only when it washes ashore from much farther south; now they have something that Keogak says burns like coal once it has been dried out. ,

Sarah Kuptana gave birth to Rosemarie on the ice, and thought nothing of it. The ice was part of her domain. She can look across miles and miles of it in the half-light and tell where the cracks are, reading it just as she reads the sky and the stars and the land. ,

Now she is sitting cross-legged on the dark-green chesterfield in her living room in one of the 50 or so snow-encrusted houses that hug the forlorn coast near the Beaufort Sea. Next to her, hands on her belly, sits her younger sister Edith Haogak, who is in her early 70s. On the low table in front of them, next to the television remote control, is a hunk of raw flesh Sarah has been eating. The house carries the dark scent of old blood and fish. ,

Sarah lifts a frail arm. Her voice deepens. Her father's visions - and the growing evidence that they are coming true - have a secret potency here because of the story she's poised to tell. Long ago, she says, a little boy died in their community. Her father came upon him and began to pray. The boy got up. ,

Sarah takes off her glasses for emphasis and waves her hand in front of her face. "I saw it with my own eyes." ,

Edith nods in agreement. The boy was Phillip Haogak, her late husband. Source: (06/05/2001) Toronto Globe: How the North is getting burned. ,

F ,



FIJI, VANUATU, AND THE SOLOMON ISLANDS PROPHECIES ,

G.I. JESUS: THE JOHN FRUM CARGO CULT,



The Vanuatan Island of Tanna is home to the John Frum Cargo Cult; one of the world's most intriguing religions. When Presbyterian missionaries came to the Pacific Islands in the late 19th and early 20th century they brought with them western ideals and material goods which began to erode the Vanuatu traditional or 'kastom' (custom) way of life. Around the late 1930s sightings of 'John Frum' spread throughout the island - a spirit messiah who had come to change the people back to their traditional ways before corruption from the British missionaries. ,

Exactly who John Frum is, is ambiguous according to the islanders; he is thought to be the son of God who may take the form of a black Melanesian, a white man or even ,

a black American G.I if you believe their stories. They believe he lives in the crater of the Yasur volcano with an army of 20,000 men. The theory goes that if white people were dispelled from the island, their 'cargo' of western goods would be diverted - with the help of ancestral spirits - to the people of Tanna. Towards the end of the period of missionary control during the second world war, an influx of American soldiers, ships and cargo arriving in the area. Approximately 1,000 men were recruited from Tanna to work on the American army base at the neighbouring island of Efate. ,

Not only did the Tannese experience better treatment than they were used to under the British administration, but they saw black American soldiers who also had the same possessions, clothes, and food as the white people. The Tannese began to reject western ways; they stopped going to church, killed their cattle, and burned their money in the belief that everything they needed would be provided by John Frum. Some began to build landing strips and warehouses in anticipation while others built imitation radio masts out of bamboo in the belief that if it worked for the white men, it would work for them. At first those perceived to be ring leaders were imprisoned without trial, but these men soon became martyrs and their imprisonment served to strengthen the growing religion. So punishment was replaced by education as westerners tried to explain that cargo came not from magic but hard work and technology. ,

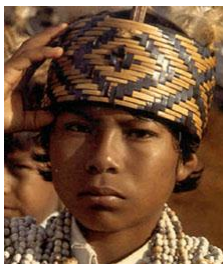
The movement continued to flourish and on February 15th 1957 an American flag was raised in Sulphur Bay to declare the religion of John Frum and it is on this date every year that 'John Frum day' is celebrated. During the festivities, the elders march in an imitation army; a kind of military drill mixed with traditional dance. Some carry imitation rifles made of bamboo and wear American army memorabilia such as caps or T-shirts. Today the movement is still a thriving religion in some parts of the island; celebrated every Friday with drinking and dancing. For others, it has become something of an embarrassment. Either way, it cannot be denied that this is a fascinating and enduring movement that has risen out of complex historical situation. Source: <http://www.pilot.co.uk/destinations/culture/cargocults.html>: ,

G ,



GUARANI /KAIOWA PROPHECIES,

,
A NATION THAT IS DYING WITHOUT HAVING FOUND THE WAY,



Between 1986 and 1999, 303 Guarani and Kaiowa committed suicide. In 1980, the indigenous voice of leader Marçal de Souza, echoed around the world as a prophecy: "We are a nation subdued by those in power, a nation that is dying without having found the way (...) our lands are invaded, are taken from us, our territories are reduced, we have no way of surviving (...) our voice is silenced by those who say that they are the leaders of this large country." ,

,

,

The suicides are fundamentally the fruit of the criminal confinement (corralment) of the Guarani and Kaiowa in this century and in the '80's and '90's it became a sorrowful reality. We believe that to overcome them we have to support the Guarani and Kaiowa peoples in getting out of these concentration camp type of reservations in order to have renewed hope in a new life.

H



HAIDA PROPHECIES

ELDERS BURDENED BY A FEAR THAT PERHAPS THE OLD PROPHECY WOULD BE FULFILLED,



Photo: Discovery Communications, Inc.

VANCOUVER, British Columbia -- Ever since he took over as director of the Botanical Garden at the University of British Columbia nine years ago, Bruce Macdonald has known there was something unusual about the scrawny spruce tree with needles that are golden, like sunlight itself.

For the 56-year-old horticulturalist who trained at the University of London, *Picea sutchensis aurea* is a scientific oddity, a rare golden Sitka spruce with a genetic mutation that mysteriously turns the needles a lively yellow when exposed to sunlight.

Grown from a grafted branch taken from a towering golden spruce on one of the coastal Queen Charlotte Islands before Macdonald arrived from England, it was just one more specimen in the garden, and far from the most magnificent. Then a few days ago Macdonald read in the local newspaper that under the cover of night someone had gone to the island and felled the original tree with a chain saw in a confused attempt to make a political statement.

The crime shocked many people in British Columbia, where old trees are beloved and at times revered. But more than that, it brought together science and spirituality in a way that Macdonald never anticipated and still cannot quite explain.

The Queen Charlottes are mist-covered islands, about 60 miles off Canada's Pacific coast. Covered in old-growth forest, they have been the traditional home to the

Haida Indians, a small tribe that numbers about 2,000 people here and 3,000 in Alaska.

According to Guujaaw, a 43-year-old Haida spokesman who talked by telephone from the islands north of Vancouver, the 160-foot golden spruce on the banks of the Yakoun River had a name, kiidk'yaas, and it was among the most sacred parts of the Haidas' traditional life.

As the story goes, when the ancient people had mistreated each other, the creator was angered and buried the entire village in snow. "An old man and a boy hid under a cedar plank till they heard a bird call," Guujaaw said. The only two survivors of the village ran up the Yakoun River, and the old man told the boy not to look back. He did anyway, and because he disobeyed, he was turned into a tree. "It was said that the tree would then be admired until the last generation," Guujaaw said.

After growing for more than 300 years, kiidk'yaas was felled one cold night in January. A 48-year-old drifter who objected to "freaks" and "university-trained professionals" took responsibility in a letter and has been arrested. When the elders called the Haida together, they cried. "They felt really responsible for what happened," Guujaaw said. "They were supposed to be looking after the tree and they failed."

The elders were also burdened by a fear that perhaps the old prophecy would be fulfilled and that this generation of Haida would be the last to admire the golden spruce.

In Vancouver, Macdonald's staff was busy checking the collection notes of the Botanical Garden to verify that their golden spruce specimen was indeed the living embodiment of the one that had been cut down. They found that in 1977, Macdonald's predecessor, Roy Taylor, had gone with a group of foresters to the Queen Charlottes and clipped a few branches of the golden spruce in order to graft them.

The spruce stood on land that has been leased to MacMillan Bloedel Limited, Canada's largest forestry company. The clippings were brought to a specialized nursery, where, using an old method of propagation, they were joined to a branch of a living sitka spruce, albeit one without the special mutation to make it golden. The branch was then bent so that part could be placed in soil, where after about nine months it sent down roots.

Two new seedlings were carefully tended in a nursery for about five years and then transplanted to a forested section of the Botanical Gardens. Two years ago the trees, then about five feet tall, were placed near a quiet stretch of the Botanical Garden path.

When he read about what the golden spruce meant to the Haida, Macdonald called the island and offered to transplant one of the spruces he had. Still thinking as a scientist, he was taken aback when the Haida said they were uneasy because they thought that the branches used for the graft had been taken surreptitiously 20 years ago. And they weren't sure if the graft meant that the seedling was truly the same tree.

"This opened up a whole range of questions I would never have considered until this came up," Macdonald said. "I myself started to wonder whether this tree will really mean the same because it's been removed from their sacred ground, propagated by us in different soil at the University of British Columbia, and then been moved back again."

Such misgivings are unusual for a man of science. It is one thing to wonder by what process sunlight can break down chlorophyll, as is believed to happen with the golden spruce. But it is something else to wonder about the spiritual appropriateness of soil.

"If I said I wasn't uncomfortable dealing with these issues it wouldn't be honest," Macdonald admitted as he stood near the sparkling branches of the golden spruce, which he had fingered lovingly as he explained the process of photosynthesis.

"But I just felt inwardly that it was of religious significance to them. Look, I'm a Christian, and I practice religion in my own way. Making the trees available is just a way of handing something back to them."

Guujaaw said the Haida have sent out about 100 cuttings from the top of the felled tree and have asked the scientific community to help find a way to resurrect the golden spruce. In the meantime, Macdonald said, the Haida council has now agreed that it will take the Botanical Garden's tree to help replace what the community has lost.

The Haida will plant the tree somewhere along the banks of the cold Yakoun River, as near as they can to the place kiidk'yaas so long stood, so that this will not be the last generation to admire it.

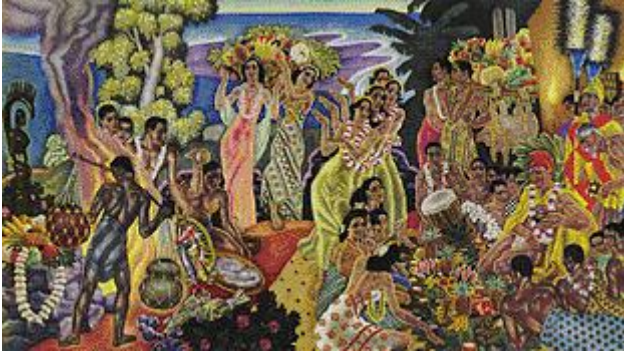
And Macdonald, back at the university, prays that the scrawny tree with needles of gold will grow straight and true. Source:

<http://geog.tamu.edu/sarah/humangeog/tree.html>



HAWAIIAN PROPHECIES ,

THE MAKAHIKI SYMBOL,



The tradition of the ships with white wings may have been the progenitor of the Hawaiians' symbol for Lono during the Makahiki. The Makahiki heralded the time of Lono, the God of Peace. The Makahiki symbol carried during this time was called Father Lono and looked like a square sail. The Polynesians' canoes did not use square sails but triangular sails. ,

When Captain Cook arrived in the Hawaiian Islands, his ship was resplendent with the symbol of Lono. Cook's ship had sailed around the islands in a clockwise direction, the same direction the symbol of Lono was carried through the islands during the Makahiki. Cook then sailed into Kealahou (short for Keala ke Akua, meaning The Way of God) Bay, an area considered sacred to Lono. No wonder the Hawaiians believed him to be Lono! They had always expected Lono, the God of Peace, to arrive during the Makahiki season as the stars had foretold. When the Hawaiians eventually realized that Cook was not Lono, he was killed. ,

Forty years later, after the death of Kamehameha the Great, Hewahewa, the highest kahuna in Hawai'i and a direct descendent of Pa'ao, became the first to set torch to a heiau and destroy it. When the old evil system was overthrown on the first kapu day announcing the coming Makahiki, Hewahewa, being the high priest, knew the Prince of Peace was on his way. ,

Hewahewa knew the prophecy given by Kalaikuahulu a generation before. This prophecy said that a communication would be made from heaven (the residence of Ke Akua Mooli, the God of the Hawaiians) by the real God. This communication would be entirely different from anything they had known. The prophecy also said that the kapus of the country would be overthrown. Hewahewa also knew the prophecy of the prophet Kapihe, who announced near the end of Kamehameha's conquests, "The islands will be united, the kapu of the gods will be brought low, and those of the earth (the common people) will be raised up." Kamehameha had already unified the islands, therefore, when the kapus were overthrown, Hewahewa knew a communication from God was imminent. ,

After the overthrow of the kapu system, Hewahewa retired to Kawaihae, to wait confidently for the coming of a "new and greater God." ,

With so many ships with white sails coming to Hawaii at that time, how would he know which ship would bring the knowledge of the true God of Peace? He could not have known that, although the missionaries set sail on October 23rd, one day before

the Makahiki began; they would take six months to arrive. Therefore, it was quite prophetic that, when he saw the missionaries' ship off in the distance, he announced "The new God is coming." One must wonder how Hewahewa knew that this was the ship. ,

Hewahewa departed for Kailua Bay (formally Kaiakeakua—Seaside of God) ahead of the missionaries to await their arrival with the King. After Hewahewa's departure, the missionaries' ship entered Kawaihae. Hewahewa's household told the Hawaiians accompanying the missionaries the astounding news that the kapus had been overthrown! The missionaries ship was then directed to Kailua Bay where the King was in residence. ,

At Kailua, Hewahewa gave an even more astounding prophecy, he pointed to a rock on the shore and said to the new king, "O king, here the true God will come." When the missionaries arrived at Kailua, they landed their skiff on that very rock! This rock is commonly known as the "Plymouth Rock of Hawai'i. ,

Hewahewa later retired to Waimea, O'ahu and became one of the first members of the church established there. This church is now located in Haleiwa and is called the Lili'uokalani Protestant Church. ,

Another prophecy was fulfilled by the coming of the missionaries. At the close of one symbolic Makahiki ceremonies, as the god Lono was placed in a canoe and sent back to Kahiki, a prophecy was given. The Hawaiians had a tradition that one day the real Lono, of whom this was a symbol, would return. The prophecy was that the real Lono god would depart but would return in a small black box. It also said that the people would not know him or recognize the language he spoke. When the missionaries were allowed to land at the "Plymouth Rock of Hawai'i", the first thing they brought ashore was a black bible box. Upon opening the box, no Hawaiian could understand the writing. The Hawaiian priests declared that the prophecy had been fulfilled. Lono, the God of Peace, had finally returned in his new form. Source: Kikawa, Daniel I., *PERPETUATED IN RIGHTEOUSNESS* ,



HOPI PROPHECIES



Background: Today, many Hopi people feel strongly that the Hopi Prophecies never should have been released to the public. Now that all the elderly Clan Chiefs and elders are gone the current leadership at Hopi is bent on closing the lid on Pandora's Box. The Old Ones -- all now dead -- who witnessed the fulfillment of the Hopi Prophecy by the explosion of the Atomic Bomb, and knew that the Prophecy of the Gourd of Ashes had been fulfilled which signaled the time that the Prophecy was to be revealed. They saw their duty clearly, and suffered much from the hands of their own people in order to warn all of us. Worst of all is the lies told about

them by some of today's Hopi. ,

,



,

,

THE TRUTH - by Thomas O. Mills,

,

,

Thomas Mill's contatec me some time ago and sent me this book, and I was simply astounded by its obvious truths! His mother was invited to help operate the Hopi Cultural Center -- because of her kindness over the years to Hopi Indians as a restaurant manager in Holbrook, AZ. Thomas grew up at the center listening to the elders. He eventually noticed that the Giza pyramids were devoid of the usual rich Egyptian art... except for the exact same symbols in Hopi Mythology, which emphasize how important "balance" is.



In a new book by "Thomas O. Mills," the Hopi Indians of Northern Arizona myth of creation is explored, leading the reader on a trip across the seas to Egypt and the pyramids, with surprising results.,

,

Could this be the explanation of man's beginning? He explains the reason for the pyramid complex, the meaning behind the murals, the design of the temples and message that they tell. ,

,

,

His book is based on the following Truths:,

,

There are Pyramids. They have been here since the beginning. Over 230 in Eqypt, Mexico, and China all along the 30-degree latitude. There is a reason.,

,

We do not know how the Pyramids were constructed but the Hopi Myth tells us why they were constructed and who built them and the reason for the arrangement that they are in.,

,

The statues and murals of the Gaza complex depict all four races, black, yellow, red, and white. Their message is for all of mankind, not just certain groups. This was the place of Man's beginning. We were all created equal and at the same time. The Black man was given Africa, the Yellow man was given China, the Red man was given the America's, and the White man was given Europe. If we came from

monkeys how do you explain this fact? If we arose out of the sea, how do you explain this fact? The murals and statues tell the story.,

,
The oldest site in the America's was located in Chile on the western side of the continent 12,500 years ago after the great flood. There was an ice age and a great flood.,

,
The first record of the zodiac was located in the ceiling of Dendera. It does not have anything to do with horoscopes as the progression of the stars moves the constellations one degree every 72 years. The constellations have a very different meaning.,

,
The ceiling of Dendera also show the Earth's wobble as we travel through space. The Earth is in a delicate balance, that is the message. ,

A must read for anyone interested in "The Truth." ,

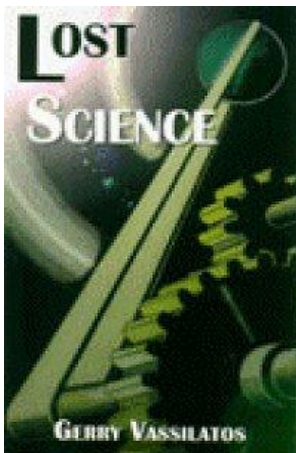
If you are interested and would like a copy of this book please email tmills1870@aol.com,

,
Source: <http://www.geocities.com/athens/agora/8306/> ,



,
,
HOPI ELDERS ON FREE ENERGY,

—



"After the third tribulation, a new source of energy will be discovered that taps the Earth Magnetic field."- Hopi Prophecy ,

This may be the last hope when the power systems go down and there is no more fuel... We will take the power from the ground and learn how to use the earth for the good of all. This work is based on the book "[Lost Science](#)" by Gerry Vassilatos. ,

,

,



,

,

DAVID MONONGYE - KEEPER OF THE HOPI PROPHECY,

Hopi Prophecies - by Zula Brinkerhoff as told by her Hopi father, David Monongye,

,

David Monongye - Keeper of the Hopi Prophecy



For hundreds of years the Hopi watched and waited for the prophecies to be fulfilled which were written on their sacred stone tablet. Even though hundreds of years went by, the faithful Hopi kept their window haircut as they were instructed and continued to watch and wait for the prophetic events to take place. Finally one by one they started. The following are some of the prophecies that have been taught to me by the religious leaders. ,

,

,

- 1. A carriage would come among their people with animals pulling it. Later the carriage would go by itself with nothing pulling it. ,**
- 2. A carriage would go across the land that would look like many houses connected together, and smoke would be coming out of the first one. ,**
- 3. Carriages would be seen flying through the sky with nothing pulling them. ,**
- 4. The sky carriages would eventually leave a long trail or road in the sky. ,**
- 6. There would be many roads in Hopiland, and from a distance they would look like running water. The Hopi wondered what they meant, and they never realized the fulfillment of that prophecy until the "black top" was put on them. Then the sun reflected on oiled roads they did look like running water from a distance. ,**
- 6. They would hear of wars in foreign lands, but the Hopi people were warned never to take part in these wars because of the traditions of their fathers who buried their weapons of war deep in the earth before the Great Star appeared in the sky. The faithful among their people have refused to ever since. It would be impossible for them to enter eternal life with the Great Spirit if they stain their bows with the blood of human life. ,**
- 7. One of the outstanding prophecies of the Hopi people one which has been fulfilled is: "When a tall house of walls of Mica is built upon this land, and all the nations of the world go there to air their grievances with one another," whoever is the religious**

leader, at that time, must go back to the 'tall house of glass' and warn all the nations of the world of the Day of Purification, that the White Brother is ready to return to the earth and redeem his people, and if the people of the world do not repent, they will be utterly destroyed since Great Creator will destroy the world because of its wickedness." So when the United Nations Building was erected in New York, the Hopi leaders recognized this sign as one of the prophecies they had been waiting for. The United Nations building was tall, and it was made of glass walls. ,

The Hopi are poor people. They are self-supporting, and do not accept aid from the United States Government. Therefore it was necessary for them to raise the money for six of their High Priests to make this trip. This they accomplished selling jewelry, pottery, baskets, belts, and baked goods. I was in the village during one of their bake sales, and I bear witness to you that their food is delicious. I took several loaves of bread home to my family, also a box of their pure unleavened bread called "peekee." ,

When the six Hopi religious leaders arrived at the United Nations building on May 6, 1959, they encountered Mr. Gerald Widderington at the information desk. The Hopi introduced themselves and told him who they were and what they had come for. They were told they must have written permission to attend the meetings. The interpreter for the Hopi religious leaders, Thomas Banyacya, asked how long that would take and was told it would take several months and that it was doubtful if they would be able to get permission before September. Old Dan told them (with Thomas interpreting) that they did not have that much time and that they had come all the way from Arizona with a message from the White Brother, and if the United Nations did not hear them, it would be too bad because this message was one of importance. Nevertheless, they were turned away and were not given permission to give their message. This was not surprising to the Hopi because it was further prophesied on their Sacred Stone Tablet: "For that which had not been told them they SHALL SEE, and for that which they DID NOT HEAR, they WOULD CONSIDER." Inasmuch as they were turned away and were not permitted to give their message, old Dan Katchongva said: 'Many people, living at that time, will live to see the White Brother return to the earth, and when they do they will live to consider what they could have heard if they had permitted the original inhabitants of this, the Americas, to give a message to that great body of people.' ,

9. A gourd of ashes would be dropped from a carriage in the sky that would destroy everything within sight -- all life and vegetation. ,

9. They speak of a bad hail storm which will destroy everything in its path. ,

10. Tornadoes will get worse. At first there will be warnings and there will not be too many deaths, but if the people do not repent they will get worse and deaths will start. Tornadoes will strike where they have never been heard of before (this has been happening.) ,

11. A series of earthquakes would be felt throughout this land and would come as warnings to the people to repent. If they do not heed these warnings and repent before it is too late, a bad earthquake will strike devastating many cities and result in the death of large masses of people.,

12. Floods would be seen in places where they have never been seen before. ,

13. There would be a great climatic change worldwide; hot/cold, dry/wet. In each case it would be the worst reported history. ,

14. There would be famine, pestilences, disease, and plague throughout the land. ,

15. The Hopi were warned never to depend on great inventions that would be brought to them by the coming white race They were told by the White Brother that a lighting system would be established throughout this land, and all one I to do was touch the wall to light the room. However, if they depended on that light they would be sorry because it would be cut off at once and the people would be left in panic. They wouldn't know how to get along without it. They were told to depend on the old ways, and they would always sure. They were also warned against running water that would come into the homes. This water would be polluted, and anyone depending on it would die or get terribly sick. ,

16. There would be terrible fighting all over the land. City against city, village against village, and family against family The whole continent would be in disorder. The Hopi were warned to stay on their reservation, and they would be able to avoid all of this trouble. They could go on living the same as they had done for centuries in the past. The Hopi do not want a lot of people to rush there thinking they will be protected because they will only have enough for their people. Those who have been warned and do not obey the warning would possibly be destroyed before they could get there. ,

17. The moon will turn to blood, and the sun will hide face with shame. ,

18. The seasons will change, and ice will flow from the north countries. ,

There may be prophecies the Hopi could tell you, but according to the words of the religious leader, Dan Katchongva, and those under him who have been sending out warnings, especially since 1959, the time is about up, the prophecies have about been fulfilled. ,

Hopi prophecy as told by Thomas Banyacya in his own words in 1961. ,

"Today, majority of the Indians have lost most of their homelands, their way of life completely destroyed and many of they are now INDIANS WITHOUT A COUNTRY! ALL DUE TO THE FACT THAT RED MAN WANTS TO BE WHAT THEY ARE: TO LIVE THEIR WAY OF LIFE AND TO HOLD IN COMMON

ALL LAND IN ACCORDANCE WITH THE GREAT SPIRIT'S INSTRUCTIONS!
(for details [see our free e-book "ALL THINGS COMMON"](http://www.prophecykeepers.com/prophecy%20three.pdf) AT [http:// www. prophecykeepers .com / prophecy three .pdf](http://www.prophecykeepers.com/prophecy%20three.pdf))



I was one of the six-man delegation who went to the United Nations in New York two years ago. As interpreter for Traditional Hopi Leaders I had to go with them on their historic trip to fulfill their Sacred Mission in line with their Ancient Instructions. Because of the knowledge of these prophecies the Hopi Leaders felt it was time to go east to the edge of our Motherland where it has been foretold "a House of Glass or Mica would stand at this time, where Great Leaders from many lands would be gathered to help any people who are in trouble." They were to go when the Motherland of the Hopi and other Indian Brothers are about to be taken away from them and their way of life in danger of being completely destroyed by Evil Ones among some White Man and by some of our own Indian Brothers who are influenced by White Race. This has come about at this time and Hopi and other Indian Brothers has protested to the United States Government year after year but they all fell on the deaf ears of the Leaders in White House. They have failed to correct the many wrongs being done to the Red Man by the Government of the United States and their sins are piled high. ,

Therefore Hopi Leaders had to go East to the United Nations for three main reasons: (1) To look for his TRUE WHITE BROTHER, (2) To seek Real Justice for ALL Indian Brothers and for ALL Good People on this land, (3) to WARN the Great Leaders in Glass House of coming PURIFICATION DAY which has been prophesied to come to this land of the RED MAN when the Evil Ones among White Race bring ALL life back to the days before the Great FLOOD which has destroyed ALL LIFE in another world, The Underworld. ,

Our Forefathers have all expressed their sincere faith that -n the Hopi at this time come before the Great Leaders in the Glass House at least one or two or three leaders or nations would hear and understand. For it is told that they should know

these ancient instructions too. That upon hearing the message of the Hopi they would immediately act to correct many many wrongs being done to the Chosen Race, the Red Man who was granted permission to hold in trust ALL land and Life for the Great Spirit. ,

Hopi Leaders also know that they may be denied the opportunity to deliver their message. They may find the door the United Nations closed to them. If this happens you will know that the Great Leaders in the Glass House are looking and working for Evil Ones among all people. When the Great Leaders in the Glass House do not listen to the voice of Hopi, Peaceful One, they have fulfilled one of the prophecies which said: "When Great Leaders in the Glass House refused open the door to you when you stand before it at that day; DO NOT be discouraged or turn about on the path you walk but take on more courage, determination and be of great rejoicing in your hearts FOR ON THAT DAY the White Race who are on your land with you HAVE CUT themself from you and thereon lead themselves to the GREATEST PUNISHMENT at the Day of Purification. Many shall be destroyed for their sins and Evil Ways. The Great Spirit has decreed it and no one can stop it, change it or add anything to it. It will be fulfilled!" ,

Dan Katchongva, a son of Great Chieftan You-kew'-ma, to is now nearing 100 years, is one of our strongest Spiritual leaders at the present time. Being versed in Ancient Instructions and a Faithful One, he led the delegation to the United Nations He is of the SUN CLAN on his mother's side and his blood veins flows the blood of the Great Hopi Leaders of the FIRE CLAN, who are keepers of the Sacred Stone Tablets provided them by the GREAT SPIRIT. ,

Briefly Hopi Ancient Teachings and Prophecy: ,

Hopi believed that human race has passed through three stages of life since its origin. Three being a Sacred Number. At the end of each stage human life has to be purified or punished by certain Acts of the Great Spirit due mainly to the corruption, greed and turning away from the Great Spirit's Teachings. The last Great Destruction was by FLOOD which destroyed all but a few Faithful Ones. Before this happens these few Faithful Ones asked and received a Permission from the Great Spirit to live with Him in this new land. Great Spirit said: "It is up to you, if you are willing to live my poor, humble and simple life. It is hard but if you are willing to live according to my Teachings and Instructions and will NEVER loose faith in the life I shall give you, you may come and live with me." The Hopi and all who were saved from the Great Flood made a Sacred Covenant with the Great Spirit. They made an oath that they will never turn away from Him. ,

To the Hopi The Great Spirit is ALL Powerful, being a Spirit, can change into any shape or form. Sometime he appears as a handsome man, or a frightful looking man or being. He is said to be a very large man, a Red Man. He appeared to the first people as a man and talked with them. He taught them how to live, to worship, where to go and what food to carry. He, in order to safeguard his land and life made

a set of Sacred Stone Tablets into which He breathed all Teachings, Instructions and Prophecies and Warnings. This was done with the help of a Spider Woman and Her two Grandsons all of whom were most intelligent and powerful as helpers of the Great Spirit. Before the Great Spirit hid himself He placed before the leaders of different groups different colors and sizes of corn for them to choose and which shall be their food in this world. Hopi waited last and picked up the smallest one. By this means Hopi showed himself to the Great Spirit as intelligent. Thereupon Great Spirit said, "It is well done, you have obtained the real corn for all others are imitations inside of which are hidden seeds of different plants. You have shown to me as intelligent for this reason I will place in your hands this Stone Tablets, Tiponi, symbol of Power and Authority over ALL Land and Life to guard, protect and hold in trust for me until I shall return to you in later days for I am First and I am the Last." ,


Now the Great Chieftan who lead the Faithful One to new land and life was a BOW CLAN and he had Two Sons who were of the same mother. Their father fell into Evil Ways and died. The two sons, the two brothers scold their father for the mistake he had made and after he died they took over the responsibilities of Leadership. It was to these TWO BROTHERS a set of Sacred Stone Tablets were given and both were instructed to carry them to a place the Great Spirit had instructed them. The Older Brother was to go immediately to East, to the Rising Sun and upon reaching his destiny must immediately start back to look for his younger brother who shall remain in the land of the Great Spirit. His mission was to help his younger brother to bring about Purification Day at which time all wicked or wrongdoers shall be punished or destroyed after which Real Peace, Brotherhood and everlasting Life shall be brought about. He will restore all land back to his brother from whom the Evil One among White man shall have taken from him. He will come also to look for Sacred Stone Tablets and to fulfill the Sacred Mission given him by the Great Spirit. ,


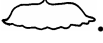
The Younger Brother was instructed to cover all land, mark well his footprints as he goes about in this land. Both the brothers were told that a great White Star will appear the sky as the people moved about in his land and in other lands. They were told that when that happened ALL people shall know that Older Brother has reached his destination and there upon all people were to settle wherever they may happened to be at that time. They were to settle permanently until his Older Brother who went East returned to him. It is said that the Older Brother after many years may change in color of skin which may become white but his hair will remain black He will also have the ability to write things down and will therefore be the only one to read the Sacred Stone Tablets. When he returns to this land and find his younger brother these Stone Tablets will be placed side by side to show to all the world that they are TRUE BROTHERS. Then great judgment and punishment will take place for he will help his younger brother to bring about real justice for all Indian Brothers who have been mistreated since the coming of the white man upon our motherland. ,


Many prophecies concerning the time of his coming is well known to the Hopi leaders few of which (there) are when the lives of all people in this land are so corrupted, people turning to material things and not to spiritual teachings and when the evil ones among white race about to destroy the land and life of Hopi and other Indian Brothers. When the Road in the Sky has been fulfilled and when the inventing of something, in Hopi tongue, a gourd of ashes, one of which when it falls upon the earth will boil everything within a great area of land where no grass will grow for many years. When leaders turned to evil one instead of Great Spirit. Many ways this life may be destroyed if and when the THREE who were commissioned by the Great Spirit to bring about the Purification Day failed to fulfill their duties. ,

Every Hopi Village have some knowledge of this prophecy. It was in this manner Oraibi and Shungopavy were settled permanently in this area which is a desert without any water to irrigate his land for in this way the Hopi will never forget the Teachings and Instructions of the Great Spirit. ,

It is known that our TRUE WHITE BROTHER when he comes will be all powerful and he will wear RED CAP OR RED CLOAK. He will be large in population, belongs to no religion but his very own. He will bring with him the Sacred Stone Tablets. Great will be his coming. None will be able to stand against him. All power in this world will be placed in his hand and he will come swiftly and in one day get control of this whole continent. Hopi has been warned never to take up arms. ,

With him there will be TWO GREAT ONES both very intelligent and powerful ones of which will have a symbol or sign of COUNTERCLOCKWISE SWASTIKA  which represent PURITY and is a Male. Also he will have this symbol or sign (WHICH IS IDENTICAL TO THE iRON crOSS" GIVEN TO gERMANY'S WAR

HEROES  which also represent PURITY and is a Female, a producer of Life, the red lines in between the sign represent life-blood of a woman. It also known that he will wear a cap similar to the back of Horned Toad . One of the Grandsons of Spider Woman wears a cap which is still in use (AND LOOKS VERY SIMILAR TO THE HJELMET WORN BY GERMANY'S MILITARY DURING

WORLD WAR 1) is this . The Third One or the Second One of the two helpers to our True White Brother will have sign of a symbol of SUN (THE SYMBOL OF JAPAN IS THE RISING SUN). He, too, will be many people and very intelligent and powerful. We have in our sacred Kachina Ceremonies a gourd rattle which is still in use to day and upon which painted a sign of these two powerful helpers of

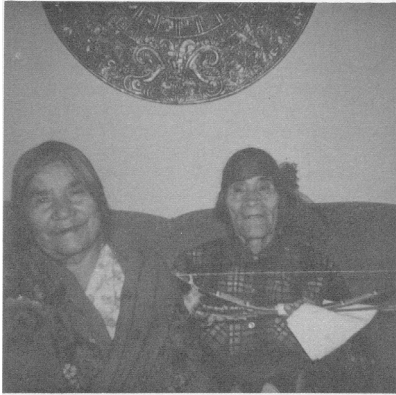
our True other. It looks something like this.  ,

This the Hopi say represent the world and that when the time of Purification Day is near those with these signs, Swastika and Sun, will shake the earth first for a short period of time preparation for the final day of Purification. They will shake the Earth two times then it will fall upon the Third One with whom these two will join

together they will come as ONE to bring on Purification Day and to help his younger Brother who waits in this land. ,

It is also prophesied that if these Three failed to fulfill their mission then the ONE from the WEST will come like big storm. He will be many, many people, and unmerciful One. When he comes he will cover the land like ants. The Hopi people have been warned not to get up on house tops to watch as he will come to punish all people. We do not yet know who this man is from the West only that he will have a very large population. ,

Then if none of these fulfill their mission in this life the Hopi Leaders will place their prayer-feathers to the four corners the Earth in an appeal to the Great Spirit and he will cause the lightning to strike the Earth People. Only the Righteous Ones will revive. Then if all People turned away from the Great Spirit He will cause the earth to be destroyed again. We humans, shall have lost the chance to enter Everlasting Life. They say the ANTS may inhabit the Earth after that.



David and Nora Monongye -
Taken at Zula Brinkerhoff's Home

But if the Three fulfill their sacred mission and if ONE or TWO or THREE Hopi remained fast to the last on these Ancient Teachings or Instructions then the Great Spirit, Massau'u will appear before all that will be saved and the THREE will lay out a new Life Plan which leads to Everlasting Life. This Earth will become new as it was from the beginning. Flowers will bloom again, wild games will come home and there will be abundance of food for all. Those who are saved will share everything equally. ,

They will all recognize Great Spirit and they may intermarry and may speak ONE Tongue. A New Religion will be set up if the people desire it.

This is what the Hopi knows and wait for by adhering to his way of life and in spite of hardship they have been faithful up to this day. For they are upholding this land and life for all Righteous People. ,

Now the evil White Man is about to take away our last remaining homeland. We are still being denied many things including the right to be as Hopis and to make our livelihood in accordance with our Religious Teachings. The Hopi Leaders have warned leaders in White House and the leaders in Glass House but they do not

listen. We now stand at a cross road, whether to lead ourselves in Everlasting Life or total destruction! The Hopi still holds the Sacred Stone Tablets and now await for the coming of his TRUE WHITE BROTHER." ,

ROLLING THUNDER - David Monongye's Medicine Man Speaks on the Hopi Prophecy ,

John "Rolling Thunder" Pope, Chickamauga Cherokee, ,
Western Shoshone Medicine Man Spokesman



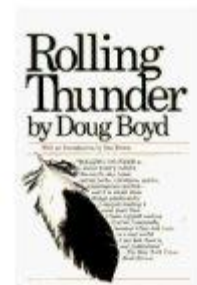
"For hundreds of years, the large star followed the small one across the sky. And the Great Spirit said that when the stars reversed the time would be right for a change in the spiritual power on this continent. It has already reversed itself from the white man to the red man.,

,
The prophecy also said that when the stars reversed, we should go out and meet people to see who is true and who is not true. That is what we are doing now. We hope to extend protection and good feeling to people who will listen. ,

,
When the white man took over Indian lands in the past, the tablets and laws and sacred plans of all the tribes were brought to the Hopi for safekeeping. The Hopi lands have remained intact until this day... but the new legislation would finally allow mortgage, and foreclosure and sale of them.

The tablets say that in the last days, the Hopis will be the last to lose their lands. That's about to happen now, "and we know the end is close." ,

We have made it clear that there must NOT be any more Indian land sold to the white man. There will be no place for our children to go. The land means more to us than it does to some other people. It's part of our religion. The land is our mother. Source: God's Chosen People Of America by Zula C. Brinkerhoff ,



HOPI ELDERS ON THE ART BELL SHOW,



The Hopi Elders answer questions on the Art Bell Radio Show on June 16, 1998

ART BELL SAYS: Good morning, everybody. I'm Art Bell and if we get our phones hooked up right, and we've just had a disconnect problem, we are going to, in this half hour, have two Hopi Elders on the program. We've never tried this before. Unfortunately, we just got a disconnect and we're getting a busy signal trying to get back through. So, bear with us. We will have all this connected shortly. We'll find out about that in a moment and he'll give us kind of a preamble to what's going to happen. {Commercials} ART BELL SAYS: Here we go. This has never been tried on national radio before, so anything may happen here, folks. I have no idea. First, we are going to go to Robert, who is out somewhere in the Dakotas. Where ARE you, Robert? ROBERT GHOST WOLF SAYS: I'm in the Black Hills. ART BELL SAYS: Black Hills. Of North Dakota? ROBERT GHOST WOLF SAYS: South Dakota. I'm here with the family. It's Pow-Wow time. We're just all here together, and I'm going to be talking to some other Elders up here, possibly, about getting together with us. ART BELL SAYS: Would you explain to us?... uh, we are about to hear two Hopi Elders. We are not going to give their real names on the air. We are going to call them "Grandfather 1", "Grandfather 2", and "Grandmother Hopi." Why are we doing this? ROBERT GHOST WOLF SAYS: There has already been a lot of controversy about these Elders stepping out and speaking like this, to the world, and they have had some threats made against them already, so we are taking precautions to make sure that they're safe. I hope the people can understand this. And, I also hope that people understand that these people are not professional speakers or lecturers. We're going to do the best we can to make this run smoothly, as soon as we get the phone lines hooked up again. ART BELL SAYS: All right. I think we ARE hooked up. Anyway, that is the explanation. There HAVE been threats. ROBERT GHOST WOLF SAYS: It's very dangerous for something like this to happen and it's very unusual for Elders to come out and speak like this. The thing is, we've hit a point, in our progression through these changes, where it's important to get the news out. It's important for the children of the world. It's important for all of us to hear what they have been trying to say, now, for many, many years. ART BELL SAYS: All right. Let's see if we can get the hook-up going here. I believe we're going to Phoenix, Arizona and let's see if we have Grandfather 2 on the line with us. Hello? GRANDFATHER 2 SAYS: Hello. How! ART BELL SAYS: Yes, hello there. GRANDFATHER 2 SAYS: Hi! ART BELL SAYS: I hear you just fine. GRANDFATHER 2 SAYS: Ok. ART BELL SAYS: Thank you for coming on the air tonight. You are going to give us information, Grandfather 2, and

also translate for us?... is that correct? GRANDFATHER 2 SAYS: Yes. ART BELL SAYS: Ok. I think that my first question?... if I may ask the first question?... and Robert, you're welcome to ask one any time you'd like. I would like to ask Grandfather 1 why he has come forward in public at this time? GRANDFATHER 2 SAYS: {Asks GRANDFATHER 1 SAYS in Hopi language, then translates.} GRANDFATHER 1 SAYS: {Answers in Hopi language.} It is our time to bring forth the message into the world. It has been taught to us by our Elders, from way back. That is why I have chosen to step forward and bring out the message today. There are people out there who are leading two lives?... who are there to stop us from putting forth the message, but it is the Elders, that taught us the wisdom, that are telling us to do this now for you and the rest of the world. ART BELL SAYS: With regard to what may be changing, Earth changes, is the time now very short? GRANDFATHER 2 SAYS: {Asks, then translates.} It is time for the end times here, that was prophesized and through the dreams that were given to us also. Through those dreams, we are learning that we are getting very close to the end times. ART BELL SAYS: Might we ask how old Grandfather 1 is? His age? GRANDFATHER 2 SAYS: {Asks?} Seventy-five. 75 years old. ART BELL SAYS: 75 years old. And, how old are the prophecies that we are talking about now? GRANDFATHER 2 SAYS: {Asks?} He doesn't know exactly what the age of these teachings are. He says they were given to them before Christ. It is mainly by word of mouth that it has been handed down. ART BELL SAYS: How does Grandfather feel about the accuracy of the word that has been handed down? Many people dispute the Bible and whether or not IT is accurate. With regard to Hopi prophecy, how does HE feel about the accuracy of the prophecy? GRANDFATHER 2 SAYS: {Asks?} From the time when (?) was the chief, he had been carrying this message. But mainly the message had been carried forth by word of mouth. The accuracy had to deal with how well each individual that was given the opportunity to maintain the exactness of the prophecies. They were all given this prophecy, so they all had to meet at least once or twice a year, in the Kivas, where they would actually sit down and go back through that. One person would talk about the prophecies, and if he ever so much as added something to it or left something out, then the rest of the group would know that part of the prophecies was missing. So, they would tell him, "Well, you didn't say this one here," or "You added this to it." So, that is how this was kept alive through word of mouth and everyone had to remember just what those prophecies were about. ART BELL SAYS: Is Grandfather, or are you and others now having many dreams indicating that indeed these are the end times beginning to unfold? GRANDFATHER 2 SAYS: {Asks?} Yes, I have dreamed about these things and that's how a lot of them are coming about and they are true. ART BELL SAYS: Uh, Robert? Help me out here? ROBERT GHOST WOLF SAYS: He would probably be willing to share any of his visions of what he see coming in the immediate future. GRANDFATHER 2 SAYS: I can't hear you, Robert. ART BELL SAYS: Ok, the question is, would Grandfather care to share any specific details of the dreams that he has had about what may be coming soon? GRANDFATHER 2 SAYS: {Asks?} It wasn't exactly through the dreams. The dreams were part of the teachings that he knows and having to understand the exactness of the prophecies themselves. He had to go out and do a lot of prayers. And then, he would go and do this and was doing

this for a whole year. Within a year's time, he had kind of lost interest in the giving of the prophecies to him, because he hadn't received anything. So, he decided to quit for awhile. Finally, within a few months, he decided to go back to his prayers and he would go out and pray. Within four year's time, he started receiving a lot of information. So, that is how most of his information was received?... through asking?... prayer. ART BELL SAYS: Could we please ask why he has decided to share it with the rest of the world? This is something that has not been done before, so why has he decided to share this with us? GRANDFATHER 2 SAYS: {Asks?} Through the Elder's teachings and wishes. The Elders wanted to let this become public at a time when we were close to the end times. So, he had decided to take this upon himself to let go of these things, in hopes that there would be a number of people that would understand and realize what is going on and start praying. We ARE very close to it and we are, right now, going through hard times. He wants to set some people aside?... their lives?... so that some lives may be spared. ART BELL SAYS: That was going to be my next question, Grandfather, and that is, if you would ask Grandfather 1 whether prayer, whether becoming spiritual of nature, can or will change any of what is coming? GRANDFATHER 2 SAYS: {Asks?} It's not a matter of quick change. If you wanted to change now and change your life around and do your prayers, it will help a little in the alleviation of much terrible outcome from the cataclysms. There is a lot in store for all of us and the intensity of this will be a lot less if we can all settle down and behave and not be in the way of the actions we have right now?... like we are all being corrupt. That has to be taken care of. We have to keep ourselves from being corrupted by anything from the outside. ART BELL SAYS: All right. We are going to stop for a moment, now, so everybody relax. Thank you very much. It is a great honor, indeed, to have Grandfathers 1 and 2 with us, and Robert in the Black Hills. We're talking about Hopi prophecy, and when we come back, we'll try to press for some details as best we can. I'm Art Bell. This is "Coast-to-Coast AM." ,

Part 2 ART BELL SAYS: What you're hearing, now, as far as I know, has never been done on national radio, before. So, listen very carefully. Let's go back to the Black Hills and see if Robert is still here. Are you there, Robert? ROBERT GHOST WOLF SAYS: We're still here. ART BELL SAYS: Okay, good and back to Phoenix, Arizona and Grandfather One and Two. Grandfather Two, are you there? G2: Yes. ART BELL SAYS: What we would like to do, if it's possible, is to ask Grandfather One if he can give us any details of what is going to happen, here on Earth, with this prophecy. What is coming? Any specific details at all? Grandfathers One and Two talk back and forth in the Hopi Tongue. G2: Actually, there are a few that he thinks are important things that will be coming up pretty shortly. There's one thing for sure that we are going to come upon is that World War III is... it will take place... and starvation is definitely a part of this thing, where we will hit starvation. The weather change, itself, it's erratic, right now, and it's not what it should be. This weather climate, itself, it's actually taking care of the crops already in a way that we're losing it. That's part of... you know... leading us into

starvation because the crops will not produce. ROBERT GHOST WOLF SAYS: Do they know that you were just able to plant the corn up in Hopi land? Just a few days ago, like a week or so ago because of the weather? G2: Yes. People have just started to do those things and it comes up but the winds are drying them up and the weather has been erratic, like I said, and it's been very cold. It's been... you know, actually... they get frost bitten. It's kind of like a frost bitten effect on it that it burns it up. ART BELL SAYS: Yes. Yes, we are having the same thing here in Nevada. A kind of a frost bite. You are exactly right. We are having the same thing, here, with the things that we have planted in the ground, in Nevada. As though they were frost bitten but, I think, affected by the winds, as well. G2: Yes. ART BELL SAYS Now, these are three things: weather change, mass starvation and the third world war. Would you please ask Grandfather if the weather changes are the beginning of these changes... if what we have seen now, with the weather, is the beginning and, of course, we're going to want to ask how soon these other changes, he thinks, will happen. Grandfathers One and Two talk back and forth in the Hopi Tongue. G2: Yes, these are the signs of, you know, the changes and that also part of it is, you know, right now we're having problems with crickets which is a part of these prophecies where they would come in hoards and they will destroy the crops, also, and that is happening, also. ROBERT GHOST WOLF SAYS: You're having that in Nevada, aren't you? ART BELL SAYS Yes, we are. In Southern Nevada we are having that and, apparently, throughout large portions of the Southwest we are having that... yes, indeed. So then, these weather changes are the beginning? G2: Yes. ART BELL SAYS When does Grandfather think the very serious parts of the prophecies, another world war and mass starvation... when will these begin to manifest? How far away from these are we? Grandfathers One and Two talk back and forth in the Hopi Tongue. G2: Well, it's been said that there is no exact time and date for these things... events... to take place but the year 2000 is a ... I would say... that is a close approximation of the time that all of this will start to take place. The teaching from the Elders was that they talked about that everything will happen at once but, when they say these things, they put it in a form that, you know, they say it's going to all happen at once but it's not exactness of happening at once. It will happen but they will, you know, fall pretty much short from the other, following , it's like a domino effect. This is, you know, when one thing happens then the other will fall into place. But, you know, it will be in a short time from one another so this is what Grandfather was talking about. ROBERT GHOST WOLF SAYS: Are we talking within the next two years? Bell: Well, he seemed to say... by the year 2000. I guess this would be a first question... if there is a way to phrase this. Is the weather change, that we now have, the first domino? Grandfathers One and Two talk back and forth in the Hopi Tongue. G2: It's been known that this had happened a long time ago but, in our prior world, it happened before, you know, the same things that we had gone through. The teachings were that we were not supposed to follow in the same pattern and try to keep ourselves from going astray from our teachings. These weather patterns that we talked about and cataclysms that take place, are not really set in order... in a fashion that any person could say that, 'Okay, the winds are going to do it this year and the next year will be fires and the following year will be earthquakes, you know.' Also, he's saying that it's not

exactly his words that that is the way that it will take place but he knows that these are signs and they are readily available. All the signs are out there. Anyone can see that, that it is taking place and it's only going to get bigger. ART BELL SAYS Grandfather said 'other worlds' or 'other civilizations' and that this has happened before. Now, did Grandfather mean by that that men have walked on the Earth before and that great catastrophes... like the one we are now talking about... came and wiped them out and man started again. Is that what Grandfather meant? G2: Yes. Bell: Oh. ROBERT GHOST WOLF SAYS: I have a question, if I may? Bell: You may. ROBERT GHOST WOLF SAYS: There's a lot of talk, out now, and a lot of theories and a lot of prophecies about these changes having dramatic effects on the configurations of the land masses... that they will be tremendous, cataclysmic changes. Does Grandfather... do the Hopis see this as happening in that manner? Will there be very dramatic Earth changes and will cause the face of the Earth, as we know it, to change dramatically? Grandfathers One and Two talk back and forth in the Hopi tongue. G2: Ah, yes. The Earth changes will take place in such a way, you know, that this whole planet, here, will become a different type of planet because of the changes in itself. It has happened before, as we mentioned earlier, that it did happen before that they went through these changes and they was taught they we weren't supposed to go back to the same routine that we had gone through in the past life. That was the corruption that we were going through... what we're going through, today. There is so much corruption, out there. These were the things that led us to these things and even animals, insects, all of these things will all turn around on us and, you know, they're going to lead us to the same things again. ROBERT GHOST WOLF SAYS: So, we're repeating history. G2: Yes. Even though it can be your own pet, it can turn against you. ART BELL SAYS The animals will turn against us. Already, I have talked to many experts... animal experts... who are saying that animal attacks, all across North America, are increasing many, many fold. So, this could be the beginning of that. G2: Yes. Bell: Alright, we are close to another break but I would like to ask Grandfather if there will be any difference in the way the people in the cities... the great cities of America and the World... Los Angeles, New York, Chicago... will feel these changes and the people in remote areas like New Mexico, Arizona, Nevada and the Dakota where Robert is now? Will there be a big difference? G2: In the changes? ART BELL SAYS Yes. Grandfathers One and Two talk back and forth in the Hopi Tongue. ART BELL SAYS Alright, I must break in here, Grandfather. We must take a break, now. When we come back, we will look for the answer to that question. Alright? G2: Okay. ,

,

,

Part 3 ART BELL SAYS Good morning. I am Art Bell, and if you're joining us at this hour, we're involved in the middle of something unprecedented on national talk radio, no question about that. In the Black Hills of South Dakota, we have Robert . In the area of Phoenix, Arizona, we have Grandfather 1 and Grandfather 2. These are two Hopi Elders, and we are asking questions about Earth changes. Thus far, we have determined that they are close, that the weather-pattern changes are part of it,

that the weather is due to change a great deal more, that there will be starvation and World War III. This is Hopi prophecy that you're listening to everybody and in addition to that, we've asked about the cities and the country, and massive Earth changes. In other words, changes of continental locations, and that would also appear to be in the offing. We are going to continue to ask questions for as long as we're able. I am Art Bell and this is "Coast-to-Coast AM," so stand by.

{Commercials} ART BELL SAYS My website is down, so if you're trying to get in it will be futile until we get this squared away. First, back to Robert in the Black Hills of South Dakota. For those who have just joined, we are not using names other than Grandfather 1 and Grandfather 2, two Hopi Elders from the Hopi Sinom. The reason we're not using names, again, uh Robert?... please. ROBERT GHOST WOLF SAYS: There have been many threats to these Elders, who are having the courage to come out and speak these prophecies to the world, for various reasons. We are trying to keep them and their families safe, and also keep them from being inundated by harassment from people who feel, perhaps, that these messages should not be shared with everyone in the world, which is not their opinion. This is why they are here now talking to us. I just got news that OUR website is down. ART BELL SAYS YOUR website is down, too. ROBERT GHOST WOLF SAYS: If people want to get more information about these prophecies, I have a number that they can call to get the books that have at least 200 of these prophecies in them. That's 1-800-905-8367. There are operators standing by right now, because of what happened to the website. OR they can call the Wolf Lodge office in Washington State at 1-509-465-1606. ART BELL SAYS That's 1-509-465-1606. It's odd that your site and my site are both down. I think it's traffic-related. All right, now back to Phoenix, Arizona. Grandfather 1, the question was, all of these changes including a world war?... uh, will there be a different effect in the cities than there is in the country? GRANDFATHER 2 SAYS: A different effect in the cities? ART BELL SAYS Yes. In other words, will there be more trouble in the cities?... in America's large cities or the world's large cities?... with these changes? GRANDFATHER 2 SAYS: {Asks GRANDFATHER 1 ?} Yes, in the big cities, it will effect a lot. You know, how much corruption there will be within the cities. Also, the people themselves have to be aware of all of these things that will take place, so they must change, too. But, he's not asking anyone to follow him in the way he put himself on the path he is on. He is not asking anyone to follow him in that. It is up to the individual to make that decision for him/herself as to which direction they want to go. When you make that choice for yourself, what you want to do with your life, you don't blame anybody else for your own actions, for what you do. If something happens to you along the way, then you are not going to say that you were forced into it. These are the things that he had looked into also. That's why he's saying that he's not asking anyone to follow him in the way he's leading himself. He's only giving out advice that this is what they should do. They should start changing themselves and going back to the old ways of living simple lives, of taking care of themselves from the land that is available to them, and from the food that they grow. These are the things that will help you along the way when you come to your hard times. So, the people must make these decisions for themselves. ART BELL SAYS All right. There are many that I have interviewed, many others who see the

future, who say that our Sun is beginning to change and that it is causing some of these changes here on Earth. Does Grandfather know anything about that?

GRANDFATHER 2 SAYS: {Asks?} From these teachings that were given to him, he has understood that the solar axis itself, of the Sun, is going to change. The places that normally have cold weather will have hot weather. You know, the weather itself is going to get even worse. The temperatures are going to rise even higher, and that will burn up the crops and dry up the Earth, so nothing will be able to grow. It is true that the Sun itself is being affected by this also. ART BELL SAYS In farmer's fields around the world, in many, many places in the world,... as a matter of fact even tonight, for the first time ever in the state of Virginia, there is a very complex crop circle. These are strange formations in farmer's crops. Does Grandfather know anything about what these may be, and why they happen?

GRANDFATHER 2 SAYS: {Asks?} He has heard about these. He has seen pictures of the crop circles that have been out there. These are, in his own mind, teachings also, and they're telling us what is becoming of our time and where it is leading us. He has had a chance to look at a few of them, and he does understand what they're trying to put through... the message in the circle itself. It is telling us that we are very close to it and what we need to do in order to get ourselves back on track, and the other end of it?... when he says, the other end of it, where you get to see all the things happen and live again?... for a new life to start. ART BELL SAYS Ok. Uh, then this is a good question. We have many strange machines that fly in our sky that we call UFOs. What do the Hopi have to say regarding these kinds of things, that have been seen to fly in the sky, what the Hopi may have called, "Star Brothers who have come from the heavens?"

GRANDFATHER 2 SAYS: {Asks?} I'd like to add a little to what he just said. This is referring to the question prior to this one. I didn't finish it out. He said that the crop circles were put there by outside, like the UFO people, but he's not sure just who put those crop circles there. But, to get back to the question that is the last one here, the teachings from the Elders, he said, yes they know about the possibilities of other life forms on other planets. The "Old Ones," the old people, the "Old Ones" way back had the knowledge and know-how of getting around, and they have traveled to other planets before and they know how it is out there, if there is life on other planets and they DO know that there is life on other planets and what planets are not liveable. But, they don't know the exactness of how they will be helping us out or they will be going against us. They just know that when we are getting close to the end times, we will be visited by people from out there, and we're not aware whether they're going to help us or go against us. We do know that they have high technology to see what is going on. ART BELL SAYS We have exactly the same problem. We're trying to understand the nature of who these beings are. All right, we are at the bottom of the hour, so everybody can relax for a few moments. We are being honored with the presence of two Hopi Elders, Grandfather 1 who is speaking Hopi and Grandfather 2 who is translating for us. They're in the Phoenix, Arizona area. In the Black Hills of South Dakota, we have Robert and we are discussing the details?... specific details?... of Hopi prophecy, something many did not want done on national radio or national anything. I'm Art Bell and this is "Coast-to-Coast AM." {Break} ,

,

,

Part 4 ART BELL SAYS Alright, back now to my guests, Robert in the Black Hills and Grandfather One and Two, in Phoenix, Arizona. Here is, I guess, a hard question but one that I should ask. I understand that Native Elders speak about prophecy through the tradition of story telling and I guess there are stories that relate to something called the 'Purifier'. Is there some way that Grandfather could explain to us a story about what the 'Purifier' is and, perhaps, a little bit of the story. Is that an okay question? Grandfathers One and Two talk back and forth in the Hopi Tongue. **G2:** The story about that is that we do know that we did have a brother who was set out and he is out there and with that brother and, from the Society of the One Horned Clan, they made a pact that... from the One Horned Clan and the Society and the brother had made like a... it's a law that the purifying time would come. This was already done, it was like it had been already organized and it was, you know, established. **ROBERT GHOST WOLF SAYS:** Like a contract. **G2:** The stories that there will be come a time that whoever is going to come and, you know, to purify the people... I'm having a hard time, here. **ART BELL SAYS** I understand. It is hard to translate this. **G2:** Ya. **ROBERT GHOST WOLF SAYS:** Sometimes there are not words that translate to English. **ART BELL SAYS** I understand. Maybe I could ask this. What is the 'Purifier'? Is the 'Purifier', is it the Hopi Prophecy or is the 'Purifier' something specific? Is it a comet or is it something from the heavens or how may we know what the 'Purifier' is? Grandfathers One and Two talk back and forth in the Hopi Tongue. **G2:** The 'Purifier' is mentioned is the other brother that was sent forth, out to the East, and this was the teaching that he had... that he was sent off to the East and he would reach the point of origin where the Sun would come out from. When he reached that place, then he would touch his head to the Earth and he would return back to us. When this, you know, time comes that's the end of... the end times... time for a purification time when he will return back. He is the one that has the... in a way, you know... the weapons or the artillery and he is the Big Brother so he would know what to do and how he would help us and how we would go about in having to make us understand. His job is to make us understand and try to get ourselves to behave in the way that we're supposed to and, if we don't, then the one from the West will come and they are the ones that are going to come with much force. He, the 'Purifier', the one that went to the East, is supposed to be big enough to take on the ones that are coming from the West. That is going to become like the Third World War. **ART BELL SAYS** Third World War, is the 'Purifier'. Alright, he has talked much... Grandfather has talked much about corruption. In our cities and in our small towns... and I do not know about your reservations... but in our cities and small towns, we have, now, many, many stories of children going to school and shooting other children and teachers and their parents. Things that we cannot seem to understand, at all. Does Grandfather have any idea why these things seem to be happening in our society? **ROBERT GHOST WOLF SAYS:** We also might want to see if Grandmother might like to speak on this subject. Grandfathers One and Two talk back and forth in the Hopi Tongue. **G2:** You know, in the cities itself, what's going on... what you mentioned... yes, these are part of the teachings and the prophecies that, when we get to these end times,

you know, we're all going to start going corrupt. Even, you know, the children because they don't really believe in anything, even what we're trying to teach them and what we try to talk to them about. You know, they look at you but they have a different opinion about these things and they don't believe that. It's hard to try to teach the young ones and even grown-ups, even adults, are in the same situation. It's not just the children who are in this kind of situation, right now, it's even the adults who are in that kind of situation and, you know, there's a lot of corruption in this way, but we do know that these things would start to take place in the school systems and all over where even young children would start to take lives, like that, because it is just a corruption of the mind from the way things are going, right now. Grandfather One speaks to Grandfather Two. G2: Even the children will go against their own parents. These are the things that have been taught. They're all going to start turning against their own parents and that's what's happening, that's what you're seeing out there. ART BELL SAYS Yes, we are. Grandfather talked about corruption. Is it reasonable to ask this? Could this be happening to us, also, because we have reached a fantastic level of technology and have changed from spiritual to materialistic human beings, where our technological knowledge exceeds our spiritual wisdom? Can you translate that? Grandfathers One and Two talk back and forth in the Hopi Tongue. G2: Yes. He feels that, that is happening, there, that we're misleading ourselves from that, from the material side of it and walking away from the spiritual sense of it. ART BELL SAYS Has this, also, occurred with the Hopi Nation? It is occurring, of course, in this country... in the cities... in the small towns... this move to materialism, but has it also been occurring within the Hopi Nation? G2: Yes, it is happening there, too. Yes. ART BELL SAYS Do Grandfather's people believe that it is worthwhile stockpiling food and water or are these changes going to be so big that is simply, really doesn't make much difference, one way or the other? Grandfathers One and Two talk back and forth in the Hopi Tongue. G2: Ya, he does know that it is known that we should, you know, stockpile our goods... our dry goods... and it's been taught from long time... way back. That's why we should never forget, you know, about farming and how to take care of ourselves because you never know when it will hit and that's why they teach us these things, as young. Also, to answer the end part of your question, it is worth doing that. When the time comes, it may not be, you know, such a good idea to do that but it's worth trying to do something like that because they say that, you know, the time in their limitation is at least a month to two months that we will be without food and water so we need to store away as much as we can for that amount of time. We have different clans who are supposed to take care of these situations. About the food items and things like that, there are certain clans that do have that power and authority over that but the majority of the people, out home, they have walked away from their teachings and they've walked away from their spiritual side of it. They've forgotten that and... I guess I could say that they really haven't forgotten it but they've just ignored it and now they will have to suffer the consequences. ART BELL SAYS Alright, I think that we probably don't have time for another translated question before the top of the hour so, hold on in Phoenix. We're very honored to have you with us. Robert, is there anything that you can think of that we should be asking when we come back? ROBERT GHOST WOLF SAYS: I would

suggest that we ask Grandmother if she would like to speak on some of these matters. ART BELL SAYS Alright. ROBERT GHOST WOLF SAYS: I think that would be a good thing and, perhaps, we could ask her again about the children or what we can do for our children and then possibly go into what is meant by the emergence of the 5th World and what we're going to. ART BELL SAYS And, also, I guess we might endeavor to ask whether Hopi Prophecy tells us anything about what is going to happen after the Purification, after the changes. ROBERT GHOST WOLF SAYS: What will life be like, then? ART BELL SAYS That's right, so that is exactly what we'll do. Alright, everybody, I'm Art Bell and I don't think this has every been done before and we're trying to do it, tonight. You are listening to two Hopi Elders from the Sinom, in Arizona. You're listening to Robert who is in the Black Hills of South Dakota. I'm Art Bell, in Pahrump.,

,
,
Part 5 ART BELL SAYS Alright, back now to Robert in South Dakota, in the Black Hills. Robert, are you there? ROBERT GHOST WOLF SAYS: Yes, I'm here. ART BELL SAYS Alright, you suggested that we speak with Grandmother about the problem with the children. So, let us do exactly that and ask Grandmother, if she is there, the same question. We have so many children, now, that seem to be turning against their parents... turning against their teachers... and turning against other children, in fact, killing them. Some people have looked at our children and said that they seem like human beings with no soul... with no spirit... within them. What is happening to us? GRANDMOTHER: Okay, I'll try my best. Well, nobody teach the children, anymore, about the spiritual pathway so they're turning against one another. The mothers are so busy working, you know, they teach their children at home so they're being left out and they no longer get than love from a mother like they're supposed to. It's really sad to see what is going on out there. ART BELL SAYS Do you also believe, as we have heard from Grandfather One, that Hopi Prophecy is now telling us that the end times are very, very near.

GRANDMOTHER: Yes, uh huh. Yes, that is true. ART BELL SAYS Robert, anything? ROBERT GHOST WOLF SAYS: Grandmother, what words can we share with some of the mothers that are out there watching these conditions? There are so many mothers who seem to wonder what they can do and how they can help their children. Do you have any words that you can share with these mothers?

GRANDMOTHER: Well, praying... first is praying... and to go through that path with the Creator. We have forgotten how to walk that path so they need to get on that path to survive. ART BELL SAYS Okay, that seems quite clear to me. Alright, then, Grandmother, thank you very, very much. Thank you for coming on.

GRANDMOTHER: Uh huh. ART BELL SAYS And I think, now, that we need to go back to Grandfather because I want to ask the Grandfather... he has talked to us much about what is the prophecy of what is coming and coming very soon. So, it is a very important question, I believe, to pose and the question is... after the purification, after the purifying, after the changes, after the war... what will the world be like? Grandfather One and Grandfather Two converse in the Hopi

Tongue. G2: Well, the outcome of this, after that purifying time, the lifestyle will change... more or less. Those people or those ones that have been working, you know, with the evil or and the dark side are going to be eliminated. Only those that are walking on the one path and believing in that one and with a good heart, those are the ones that are going to continue this and there will be some... what you would say... there might be some people who have the minds that are like the scientists that can develop things. Right now we are not supposed to be taking the minerals out of the Earth for any reason at all, you know. Only certain minerals but only for the amount that you need, that's what was taught. But other than that, we're not supposed to reap the Earth, you know, and tear it up like that... what we're doing now. Like intermarriage, it's not supposed to be done. Only after purification time will intermarriage be possible, you know, that we can start to marry other people... other walks. This is, you know, when the people will come together after purification time and all walks, that have been spared, will come together and one language will be spoken. There will be one law and it has been taught to say that, you know, some people say that it's gonna be their language or it's going to be the Hopi language that's going to be spoken but this is, you know, something that is not very known as to what language will be spoken but there will be one language that will be spoken. Togetherness is what will come about where we're going to come back to what was once before. What Adam and Eve came upon was, you know, was the Garden of Eden where everything will be flourishing, even, you know, the flowers and the vegetation. Everything will be back to normal but from thenceforth we are allowed to do these things and we can take the minerals out of the Earth, to use for a purpose, and not to really destroy it, though. Grandfather One comments G2: And all the... he mentioned, also, which I forgot to mention... was the altars and the shrines, of the different societies, will be eliminated and all those will be, you know, have to be put away because they will no longer have power and authority over anything so these will be eliminated. ART BELL SAYS Will there be a single power or a single authority or a single law or will everybody simply understand, inside themselves, that we are now one? There are many who talk, in our world, about a single world government... a single world ruler. Is that what Grandfather is speaking of? G2: Yes, but not in the fashion that we understand it, now... what they're talking about... the New World Order. See, that's more or less in a dictatorial form but this is done in a way, you know, where freedom is an essence. ART BELL SAYS Alright. Grandfather spoke about World War III. I would like to be clear about this. Does he see men killing men... humans killing humans... or does he just see explosions and fire? Is that what he calls World War III? Grandfathers One and Two talk back and forth in the Hopi Tongue. G2: What you had mentioned about which one is, you know, the one that's going to be... he said that the taking of lives, you know, this is what will take place because it will be like an elimination of good from the bad. He mentioned about Hitler, you know, that Hitler had done a lot... done away with a lot of people, too, and when that took place, he said that many of the people were... many of the Hopi had realized this and they were glad that this took place because it was a teaching that took place. It was trying to teach the people that this is what is going to happen, see, so look at this as more or less as a warning that this will take place, again. ART BELL SAYS A warning of a

Holocaust. G2: Yes. So, there will be lives lost. A lot of lives will be lost. ART BELL SAYS Does Grandfather understand how some lives will be saved while other lives will be spared with so much fire and war? I guess the question is, will it be like an Anti-Christ which some people think will arise, soon... in our world, an Anti-Christ. I don't know if the Hopi have any similar prophecy regarding one who will come, like Hitler, again. Grandfathers One and Two converse in the Hopi Tongue. ART BELL SAYS Grandfather, I'm sorry, I must interrupt. Please apologize for me. We are on a break, now. If he could finish the answer and we will get the answer when we come back. Would that be alright? G2: Okay. ART BELL SAYS Okay, thank you. Breaking right here. This is Coast to Coast with Art Bell. ,

Part 6 ART BELL SAYS Alright, we are back now with our guests and we had asked a question about the 'Purifier'... about what we call the Anti_Christ and whether the Hopi have or understand there to be such a being, coming. Do you have that answer, now, Grandfather Two? G2: Yes. He mentioned that, yes, the Anti_Christ, that there is, you know, that he is coming again but there have been a lot of people that have walked away from that... from the teachings and walked away from their spiritual path. They went and decided to do something else, you know, rather than having to walk that and he will come in again and he is the one that is going to set us straight, again, on this thing here. Editors Note: Grandfather was confused by the term anti-Christ as he was not familiar with it, He was speaking of Christ's return as the anti-Christ only makes one appearance, not a return. Grandfather One speaks to Grandfather Two in Hopi tongue. G2: The teachings are that the Creator, itself, what we talked about... the Christ... it's the same thing. What life that we're supposed to lead, we've strayed away from it what he... we told him that we would follow him in the same way and, if we walk away from these teachings then, he was the one that was living that and walking that. Then he gave us a choice to do that, also, and if we disregard everything that was taught to us and we walked away from it. He will come back in and step in and take it over again back for himself because he had mentioned that he was the first and he will be the last. So, this is what will happen. ART BELL SAYS Alright, I have a question. People are sending me faxes and this is a fax I have received. "Given that we are in the end times, and that there will be much turmoil, violence, death and destruction... is there anything that we, the living, can do to prepare our souls for the long, long path that we will all walk down after our physical lives end?" Grandfathers One and Two talk in the Hopi tongue G2: Yeah, our teachings that we given to us, we've strayed away from it and how we are supposed to, you know, alleviate a lot of some of these things and it's going to be too late for us to try to turn around and walk that spiritual path because we are taught that we are supposed to be on that path from way back. We should have been changing ourselves quite a number of years back because it doesn't take over night for a person to change... to walk a path... the chose path. Also, it doesn't take over night for the Creator to believe in you. He has to look at you, you know, your heart is the thing that has to change and it's not going to change over night. These are the things that are very hard to change on a person

and so right now we look at it that it is already too late to start changing. ART BELL SAYS Okay, I think that is very clear... too late. May I ask about the kachinas. What are the kachinas and what do they mean to us, today? Grandfathers One and Two talk in the Hopi Tongue. G2: These spirits that we talk about, are in a sense, the teachings but we can't go into detail of who they are... what they are. I mean, you know, because only an initiated person should know about the knowledge of these but the only thing we can say is that they are spirits and that they are out there and they have their own home. Throughout the years, our elders of the different villages, you know, have been working with the spirits and making the prayer feathers for them and asking for their power to come in and bring in the rain for the crops because we don't have any way of irrigation our fields. We live in a desert area. This is a chosen area because the Hopi had been know to survive in an arid place. Hopi has been know that they would strive and survive, even in a desert place where there is no water really available for those kinds of things. So, they ask, through prayer, to ask their crops to survive and this is a strong sense of spirituality of the Hopi. ART BELL SAYS And it is to these kachinas that you pray? G2: Yes. They come in the form of clouds. ART BELL SAYS Would you ask Grandfather, this. Earlier we asked him about the Sun and he said the Sun would shift on it's axis. There are many who think these Earth changes that are so imminent, now... so soon... will mean that the Earth will also change on it's axis in response to what the Sun does. Now, the question is, is there anything in Hopi prophecy about changes in the pattern of the stars because that is what we would see after an axis change here on Earth? Would the stars look different? Grandfathers One and Two talking the Hopi tongue G2: Yes, he believes that the axis of the Earth itself will change also... shift... and that will cause a lot of Earth changes, itself, also. About the stars that you mentioned, there have been a lot of stories about these things and they pertain to a lot of what happened with the stars, too. He says he doesn't know exactly but it's true that a lot of what happened with the stars and different things... the patterns... are true and now they talk about these things as just like stories and like fairy tale stores but most of them are true. He doesn't know exactly what will take place out there, again, if that should every happen. ART BELL SAYS Alright. Would you ask Grandfather to give us some few things that we should all watch and look for to happen in the next say... 18 months... or year and a half. Grandfathers One and Two talk in the Hopi tongue G2: Okay, he says that these earthquakes are eminent but there is no real date as to when these will take place. That big earthquake that was supposed to hit California had been altered, in a way, by the Tibetans who had heard about that and they did a lot of prayers there and they helped in altering the intensity of the earthquake that took place in California. That is, you know, something that we should look for is a large earthquake that would take place. It's going to be real big. It's going to be devastating. ART BELL SAYS Alright, we are running out of time and I would like to say it has been a very, very great honor and you will need to translate once we're off, for me, to have you and to have Grandfather One and Grandmother on the program, this morning. I would hope that, someday, if we have the time, that we could do this, again. It has been a very great honor and this message has gone out to many, many millions of people and we will all hope that the message is heard and that somebody... individually...

many somebodies... will begin to make changes. We will pray for this. I want to thank you for being on the air with me, this morning. So, after we're off, will you translate all that for Grandfather? G2: Okay. ART BELL SAYS Again, for all your help, I want to thank you so very, very much. G2: Okay, thank you again for having us on your show. ART BELL SAYS Thank you and good night. Robert, we will continue with you if you can stay, after the break. ROBERT GHOST WOLF SAYS: We'll stay. ART BELL SAYS Alright, there you have it. ,

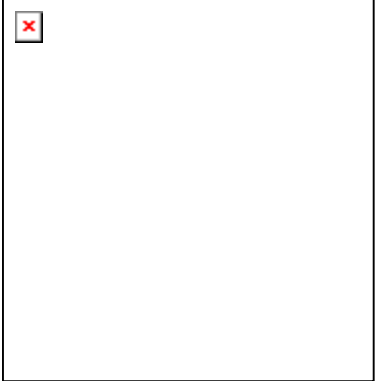
Part 7 ART BELL SAYS Alright, now let's go to the Black Hills of South Dakota. We're going to take calls shortly... in just a very few moments... but I would simply like to ask Robert Ghost Wolf... first of all, thank you for bringing the Hopi Elders to us, Robert... number one. ROBERT GHOST WOLF SAYS: You're welcome. ART BELL SAYS Number two, I wonder if, as you listened, if there were any surprise answers for you and just generally get your reaction to what Grandfather said. ROBERT GHOST WOLF SAYS: I wouldn't say that there was anything, in particular, that took me by surprise. I think it was clear that we have come to a point, as we look around and see the events that are already occurring around us every day, that we have reached a point where we clearly have to make some very pointed decisions on where we're going to go with our lives and how we're going to live them. If we don't make these decisions, if we don't realize the importance of these decisions, and we waiver back and forth... we will keep the story and we have done before. ART BELL SAYS Grandfather seemed rather clear when he said that it is too late. He said that quite clearly. It is too late. In other words, it is irreversible. The changes that are going to occur are going to occur. ROBERT GHOST WOLF SAYS: Absolutely. You can't turn the path around, now, but perhaps what we can do is govern the way we walk down that path and the impact of what we hit. As far as changing it and escaping it, there's no escaping the eventuality... the realities that we're going to be experiencing. ART BELL SAYS There's one more thing, Robert. This broadcast was heard throughout many nations, Native American nations. I'm sure that the Hopi Nation, as well, was tuned in and I wonder what you imagine the reaction to this widely heard broadcast, will be? Not so much in the cities, where people have listened, but in the Native American Reservations? What do you think other Nations and other Hopi will have to say about what we just heard? ROBERT GHOST WOLF SAYS: I'm sure that we're going to get a large cross section of reactions to it. I would hope that one of the things that we can realize out of this and one of the things that, perhaps, one of the things that the people in the Nations will grasp out of this, is the importance of coming back to their spirituality and the need of the Earth and of the children for us to wake up and to open up our hearts, again.,



,

JOHN LANSA - HOPI BADGER CLAN CHIEF,

—



"The Hopi prophecies are drawn on a rock in Black Mesa. The prophecy says there will come a time of much destruction. This is the time. The prophecy says there will be paths in the sky. The paths are airplanes. There will be cobwebs in the air. These are the power lines. A gourd of ashes would be invented which, if dropped from the sky, would boil the oceans and burn the land, causing nothing to grow for years. The prophecy says men will travel to the moon and stars and this will cause disruption and the time of the Great Purification will be very near." ,

It is bad that spacemen brought things back from the moon. The Great Spirit says in the prophecy man will not go any further when he builds a city in the sky. People are planning to build a space station. The prophecy tells of the gradual devastation of the Earth's natural processes because of human interference. The Hopis are today concerned for the whole planet and fear that every living thing might be destroyed. They are very worried about the spiritual centre and for all people to heed the instructions of the Great Spirit, otherwise everything will go down." ,



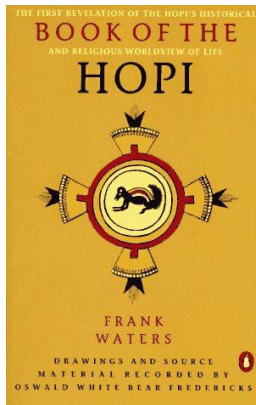
SONGS OF THE TEWAS,

In the course of their communion with the Great Spirit, Native Americans have received many visions of the destiny of North American civilization. The largest number of such prophecies has been preserved by the Hopi in Arizona. Their community of Oraibi is the oldest continually inhabited settlement (about 1,000 years) in North America. The name Hopi is derived from Hopitu Shinumu ("Peaceful [or: Righteous] People"). ,

The Hopi believe that the human race has evolved through three world stages of life since its origin. Each of these worlds was destroyed in turn, and human life was purified and nearly ended by the Great Spirit because of man's corruption and greed. Source: Spinden, H.J., & Marriott, A.: Songs of the Tewas; 1976, Santa Fe, NM ,



THE BOOK OF THE HOPI: THE VOICE OF THE GREAT SPIRIT MAASAW,



In the Hopi cosmology, the universe at first was only infinite blackness in the mind of Taiowa, the Creator. Taiowa made Sotuknang, the first man, and commanded him to order the cosmos. On the first day, Sotuknang divided the universe into nine worlds. One world was reserved for Taiowa, one was for Man, and seven were for future worlds. The present is the Fourth World. ,

Topkela was the first and most beautiful of the worlds. There, humanity thrived in harmony with Nature in the company of animals. But the Snake spoke and seduced Man away from Taiowa the Creator. ,

Seeing this, Taiowa ordered Sotuknang to destroy Topkela and its inhabitants, except for a few “children of pure heart” whom he sheltered in the center of the Earth when he rained fire upon the planet and burned the sky. ,

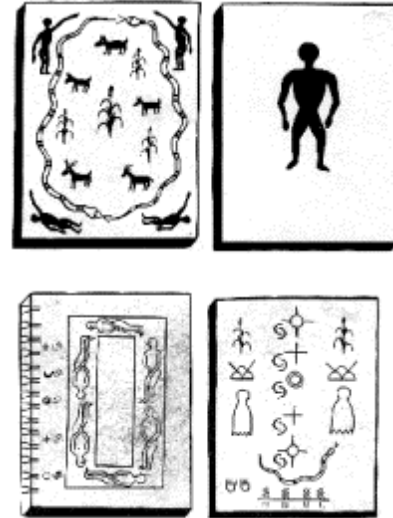
The people stayed underground while volcanoes erupted. Afterwards, the people emerged and moved into the second world, Topka, which was less beautiful than the first. There, men lived in huts, learned crafts, and drew apart from Nature. Eventually they became greedy, materialistic, and insatiable as before. Taiowa again ordered Sotuknang to destroy the humans and the world they had ruined. The faithful few again hid underground with the Ant People. ,

The earth rolled over twice, and everything on it was destroyed by ice, which covered everything. After the ice had melted enough to make the world inhabitable, the survivors emerged into the third world, Kuskurza. There, man built cities and tall buildings, and departed further still from the Creator's nature, becoming very evil. Kuskurza in turn was destroyed by flood. Source: Waters, Frank: [The Book of the Hopi](#); 1877, Penguin Books, NY and Kaiser, Rudolf: [The Voice of the Great Spirit](#); 1991, Shambhala, Boston and Malotki, Ekkehart: [Maasaw: Profile of a Hopi God](#); 1987, Univ. Nebraska Press ,

OWA TUTUVENI,



When the Hopi's ancestors emerged from the underworld, they met the demigod Maasaw, who owns this world. Maasaw had been caretaker of the Third World, but because of his pride, he had been demoted to become the god of death. When Kuskurza was destroyed, Taiowa gave Maasaw another chance and appointed him to be the guardian of this world. ,



The people asked Maasaw for permission to live in the new land of Turtle Island (North America). ,

Maasaw said, “It is up to you, whether you are willing to live my poor, humble and simple life. It is hard, but if you are willing to live according to my teachings and instructions and will never lose faith in the life I shall give you, you may come and live with me. Now you look at me. I am a poor man. I have almost nothing: I have only my planting stick, my seed corn, and a jug of water. I live a simple life. If you wish to live with me, you must sacrifice many things. If you want me for your leader, your chief, you must prove that you can live this way of life. ,

“Now look around. See this land. It is poor land. There is not much water and very few trees. But this is the richest land. There is great wealth under. But hear this warning -- you are not to disturb this land and take this wealth out as long as there is still war going on. If you do, these things will be used to destroy life and this will not be your salvation... ,

“Never disturb this land. Do not cede your land to anyone; don’t ever give it away. Above all, it is to provide your nourishment. Hold this land dear like a mother as long as you live. If you sell it you will no longer reap crops. Be prepared: one after another people will approach you and put you to the test in this matter. ,

“If, in addition, you are willing to adopt the religion which I practice, you will derive further benefits for your life... But you have arrived with great ambitions and expectations. When you fall into your evil ways again, you will make me weep... ,

“All right, you have settled in a desert, yet the land is filled with riches. You reside on the very backbone of the earth. All kinds of precious things are buried in this earth. There exists a storehouse of treasures underground but you must not dig them up yet. ,

“Three times big war will rage. Should you excavate these treasures while the killing is taking place, powerful weapons will be forged from them and people will be slain by them? If you act on your own in this matter, you will do wrong. Not before the day of purification has been completed, may you unearth these things. At that time people will benefit from them. However, if these wars ever take place here, don’t pick up your weapons, and don’t engage in the business of killing... ” ,

The people asked Maasaw to be their leader, but he declined. “No,” he said. “A greater one than I has given you a plan to fulfill first. When the previous parts of the world were pushed underwater, this new land was pushed up in the middle to become the backbone of the earth. You are now standing on its west side slope. But you have not yet made your migrations. You have not yet followed your stars to the place where you will meet and settle. This you must do before I can become your leader. But if you go back to evil ways again I will take over the earth from you, for I am its caretaker, guardian, and protector... So go now and claim the land with my permission.” ,

Maasaw then placed four different colors and sizes of corn before the leaders of the four different racial groups, and had each one choose which would be their food in this world. The Hopi were the last to choose, and they picked the smallest ear of multi-colored corn. Pleased by their choice, Maasaw said: ,

“It is well done. You have chosen the real corn, for all the others are imitations inside of which are hidden seeds of different plants. You have shown me your intelligence; for this reason I will place in your hands these Owa Tutuveni [sacred stone tablets], symbols of power and authority over all land and life to guard, protect, and hold in trust for me until I return to you in a later day, for I am the first, but I am also going to be the last.” ,

One of the three Bear Clan tablets describes the land from the Grand Canyon to the Rio Grande, which was granted by Maasaw to the Hopis. Another tablet is inscribed with mnemonic symbols of prophecies. A third tablet maps the allocations of farmland to the various clans, and delegates leadership to the Bear Clan. The fourth tablet is a very precise map of the location of the Sipaapuni, the great underground city where the Hopi ancestors hid during the destruction of the past worlds. (Figs. 1, 2 above) ,

The symbols on the front of the tablet now held by the Fire Clan show the mask of Maasaw and the swastika pattern, which represents the Hopi migrations. One corner is missing. The back of the Fire Clan tablet shows the figure of a headless man, which symbolizes the following prophecy: ,

“In a time to come, the Hopis will be forced to develop their lives at the dictates of a new ruler. They are not to resist, but must wait for their Elder Brother, Antsa Qoetsapava Powatanica. A corner of the Fire Clan tablet was broken off and given to the Elder Brother when he left on his migration. He hid it in the Sipaapuni city because he did not want to risk losing it in the course of his travels and reincarnations. He will retrieve it when he returns. In due time, the tablet will be split open to expose interior inscriptions which will reveal the origin and identity of the Hopi. Fitting the missing corner piece to the tablet, the Elder Brother will thus identify himself to the Hopi. The tablet will be split open to expose interior inscriptions, which will reveal the origin and identity of the Hopi. Then Pahana will proceed to deliver them from their persecutors and develop with them a new and universal brotherhood of man. But if he accepts any other religion, he must assent to having his own head cut off. This will dispel the evil and save the Hopi people.” ,

The chief of the Bow Clan led the faithful Hopi to this new land, but he fell into evil ways. His two sons rebuked him for his mistakes, and after he died they assumed the responsibilities of leadership. Then Maasaw sent the Elder Brother to the east and across the ocean. Upon reaching his destination, he was to start back to look for his younger brother, who remained on Turtle Island. The Elder Brother’s mission was to help his younger brother to bring about Purification Day, when evil people would be punished and destroyed. Afterwards, real peace, brotherhood, and everlasting life would be established. The Elder Brother would restore to his younger brother all the land, which the Evil One among the white men had taken. ,

The younger brother (the Hopi ancestors) was instructed to travel throughout Turtle Island and mark his trail with the petroglyphs (Hand Symbol) we see today. This was done to claim the land, and to record and preserve the history of the Indians throughout the reign of white men. The whites would destroy most of the Native Americans’ oral history and culture before destroying themselves also. ,

A great white star would appear when the Elder Brother reached his destination. All people were to settle wherever they happened to be at that time, and there they were to remain until the Elder Brother returned. ,

The Hopi settled in Tuuwanasavi, the area now known as Four Corners, where the state lines of Arizona, New Mexico, Utah and Colorado meet. This area is the “heart” of Turtle Island and of Mother Earth, and it is the microcosmic image of the entire planet. There, the Hopi lived a simple life as stewards of the land, which produced abundant crops despite being a desert. Their katsina ceremonies serve to maintain the balance of natural forces and to reaffirm their faith in Taiowa, in Maasaw and other spirits, and to show respect for all life. ,

Maasaw told the Hopi that after a time Pahana, White Man, would come and take their land and try to lead the Hopi into evil ways. Life would be Koyaanisqatsi (“World out of balance”). The Hopi were told that they must hold to their ancient religion and their land, and they must do it without violence. Maasaw promised that

if they succeeded, their people and land would be a center where the True Spirit would reawaken. ,

Maasaw said that after many years the Elder Brother might change the color of his skin, but his hair will remain black, and he will wear it long, in a braided tail. He will wear a red cloak or a red cap which resembles the back of a horned toad. He will speak the Hopi language, and he will be able to write. He will follow no religion but his very own. He will bring (or come to recover) the missing corner of the Owa Tutuveni, and he will correctly interpret the tablets. ,

The Hopi are to meet him on the trail on the east side of Oraibi if he is on time (on the last day of Soyal, the winter solstice ceremony), or on the trail to Sikya'wa (Yellow Rock), at Chokuw (Pointed Rock), Nahoyungvasa (Cross Fields), or at Tawtona (Where the Sun Ray Goes Over the Line) below Oraibi if he is 5, 10, 15, or 20 years late. Then, great judgment and punishment will take place. The Elder Brother will help the younger brother obtain justice. In one day he will gain control of the whole continent. Even the Hopi people must beware: ,

“If he comes from the East, the destruction will not be so bad. But if he comes from the West, do not go up on your housetops to see because he will have no mercy.” ,

It is said that the Elder Brother will bring with him two great, intelligent and powerful helpers. One will have a sign of a swastika and the sign of the sun. The first helper can be interpreted to represent the German-Japanese Axis of World War Two. From the Hopis' perspective, these enemies of the USA were doing the Indians a real service. The second helper will have the sign of a Celtic cross with red lines between the arms of the cross. In the Hopi symbology, this form of cross represents women, and the red lines indicates their menstrual flow. The symbol represents their liberation and the revival of matriarchal power after ages of suppression. ,

Maasaw warned that if these great beings failed, terrible evil would befall the world and great numbers of people would be killed. However, they would succeed if enough Hopi remained true to the ancient spirit of their people. Unfortunately, there are very few traditionalist Hopis remaining today, so the situation looks very bleak. ,

Hopi prophecy states that World War III will be started by the people who first received the light -- China, Palestine, India and Africa. When the war comes, the United States will be destroyed by “a gourd of ashes” which will be thrown to the ground. The rivers will boil, the earth shall burn, and no grass will grow there for many years. It will cause a disease that no medicine can cure. This can only mean that nuclear weapons will be used against the USA. The Hopi traditionalist Thomas Banyacya has said that if many US soldiers are sent overseas, they will be killed by atomic bombs, and then Turtle Island also will be bombed. “Men will fall from the sky,” meaning that invading soldiers will parachute to earth. ,

According to another prophecy, “When the Blue Star Kachina dances in the plaza, the time of the great trial will be here... The end of all Hopi ceremonies will come when a Kachina removes his mask during a dance in the plaza before uninitiated children. For a while there will be no more ceremonies, no more faith. Then Oraibi will be rejuvenated with its faith and ceremonies, marking the start of a new cycle of Hopi life.” Source: The Prophecies of the Native Americans Part I: The Hopi Visions, by Robert A Nelson,



WHITE FEATHER,

The following Hopi prophecy was first published in a mimeographed manuscript that circulated amongst several Methodist and Presbyterian churches in 1959. While driving along a desert road one hot day in the summer of 1958, a minister named David Young stopped to offer a ride to a Hopi elder, who accepted with a nod. After riding in silence for several minutes, the elder said: ,

“I am White Feather, a Hopi of the ancient Bear Clan. In my long life I have traveled through this land, seeking out my brothers, and learning from them many things full of wisdom. I have followed the sacred paths of my people, who inhabit the forests and many lakes in the east, the land of ice and long nights in the north, the mountains and streams of jumping fish in the west, and the places of holy altars of stone built long ago by my brothers’ fathers in the south. From all these I have heard the stories of the past, and the prophecies of the future. Today, many of the prophecies have turned to stories, and few are left -- the past grows longer, and the future grows shorter. ,

“And now White Feather is dying. His sons have all joined his ancestors, and soon he too shall be with them. But there is no one left, no one to recite and pass on the ancient wisdom. My people have tired of the old ways. The great ceremonies that tell of our origins, of our Emergence into the Fourth World, are almost all abandoned, forgotten. Yet even this has been foretold. The time grows short... ,

“My people await Pahana, the lost White Brother, as do all our brothers in the land. He will not be like the white men we know now, who are cruel and greedy. We were told of their coming long ago. But still we await Pahana. ,

“He will bring with him the symbols; the missing piece of that sacred tablet now kept by the elders, given to him when he left, that shall identify him as our True White Brother. ,

“The Fourth World shall end soon, and the Fifth World will begin. This the elders everywhere know. The signs over many years have been fulfilled, and so few are left.

,

“This is the First Sign: We are told of the coming of the white-skinned men, like Pahana, but not living like Pahana -- men who took the land that was not theirs. And men who struck their enemies with thunder. ,

“This is the Second Sign: Our lands will see the coming of the spinning wheels of wood filled with voices. In my youth, my father saw this prophecy come true with his eyes -- the white men bringing their families in wagons across the prairies. ,

“This is the Third Sign: A strange beast, like a buffalo but with great long horns, will overrun the land in large numbers. These White Feather saw with his own eyes -- the coming of the white mans’ cattle. ,

“This is the Fourth Sign: The land will be criss-crossed by snakes of iron. ,

“This is the Fifth Sign: The land will be criss-crossed by a giant spider’s web. ,

“This is the Sixth Sign: The land will be criss-crossed with rivers of stone that make pictures in the sun. ,

“This is the Seventh Sign: You will hear of the sea turning black, and many living things dying because of it. ,

“This is the Eighth Sign: You will see many youth, who wear their hair long like my people, come and join the tribal nations, to learn their ways and wisdom. ,

“And this is the Ninth and Last Sign: You will hear of a dwelling place in the heavens, above the earth, that shall fall with a great crash. It will appear as a blue star. Very soon after this, the ceremonies of my people will cease. ,

“These are the Signs that great destruction is coming. The world shall rock to and fro. The white man will battle against other people in other lands -- with those who possessed the first light of wisdom. There will be many columns of smoke such as White Feather has seen the white man make in the deserts not far from here. Only those which come will cause disease and a great dying. Many of my people, understanding the prophecies, shall be safe. Those who stay and live in the places of my people also shall be safe. Then there will be much to rebuild. And soon -- very soon afterward -- Pahana will return. He shall bring with him the dawn of the Fifth World. He shall plant the seeds of his wisdom in their hearts. Even now the seeds are being planted. These shall smooth the way to the Emergence into the Fifth World. ,

“But White Feather shall not see it. I am old and dying. You -- perhaps you will see it. In time, in time... ” ,

The Hopi elder became silent. They had arrived at his destination, and Rev. Young stopped to let him out of the car. They never met again. Rev. Young died in 1976, so he did not live to see the further fulfillment of this remarkable prophecy. ,

The signs are interpreted thus: The First Sign is of guns, and the Second is of the pioneers' covered wagons. The Third Sign is of longhorn cattle. The Fourth describes railroad tracks, and the Fifth is a clear image of electric power and telephone lines. The Sixth Sign describes concrete highways and their effect of producing mirages. The Seventh Sign predicts catastrophic oil spills such as the Exxon Valdez. The Eighth Sign suggests the hippy movement of the 1960s and 70s. The Ninth Sign was the U.S. space station Skylab, which fell to Earth in 1979. According to Australian eyewitnesses, it appeared to be burning blue. Or, the Russian space station Mir may be indicated here. ,

Another version of this prophecy says that when a black ribbon (the highway) is built on the land, a bug (the automobile) will move on it, and this will be this sign for the first shaking of the Earth, World War One. The first shaking will be so violent that the bug will be shaken off the earth and will begin to fly (the airplane), leaving a trail of dirt behind it. Eventually the sky will become so dirty that it will cause diseases that will become worse and worse. This may refer to the current controversy about "chem-trails", the aerial web of chemical sprays that are beings spewed over America. ,

Another Hopi prophecy warns that nothing should be brought back from the Moon -- obviously anticipating the Apollo 11 mission that returned with samples of lunar basalt. The Hopi warned that it would disturb the balance of natural and universal laws and forces, resulting in earthquakes, severe changes in weather patterns, and social unrest. All these things are happening today. ,

In 1948, the Hopi spiritualist leaders met in Shungopavi and chose four representatives to approach the United Nations. Because of their prophetic knowledge, the Hopi leaders felt it was time to go east to the edge of Turtle Island, where a “House of Mica [glass] would stand at this time, where Great Leaders from many lands would be gathered to help any people who are in trouble.” They were to go there when the lands of the Hopi and other Indian brothers were about to be taken away from them and their way of life was in danger of being completely destroyed by evil ones among the white men and by some other Indian brothers who were influenced by the white race. This is a clear and present danger, because the infernal meddling of Christians, the betrayal of treaties by the federal government, the sale of tribal lands by Indians, and the ecological disasters caused by coal and uranium mining, are destroying the Hopi land and people, and all native Americans.

,

According to prophecy, at least one, two, or three leaders or nations would hear and understand the Hopi warnings, for they too should know the ancient instructions. Upon hearing the message of the Hopi, they were to act immediately to correct many wrongs being done to the Red Man. However, the Hopi might find that the doors of the Mica House would be closed to them: ,

“When Great Leaders in the Mica House refuse to open the door when you stand before it that day, do not be discouraged or turn about on the path you walk, but take courage, determination, and be of great rejoicing in your hearts, for on that day the White Race who are on your land with you have cut themselves from you and thereon lead themselves to the greatest Punishment at the Day of Purification. Men shall be destroyed for their sins and evil ways. The Great Spirit has decreed it and no one can stop it, change it, or add anything to it. It shall be fulfilled!” ,

In 1959, another delegation of six traditional Hopi elders, led by Dan Katchongva, traveled to the UN building. Their prophecies foretold that if the Hopi’s request to address the House of Mica was refused after knocking (visiting) four times, mankind would surely be destroyed. Thomas Banyacya knocked for the fourth time in 1991, and was permitted to address the General Assembly for a few minutes during the opening ceremonies of the UN’s International Year of Indigenous Peoples December 10, 1992). He was the last speaker, and only a few UN delegates remained to hear him. He said: ,

“We have made a sacred covenant to follow Maasaw, the Great Spirit’s Life Plan at all times, which includes the responsibility of taking care of this land and life for his divine purpose. Our goals are not to gain political control, monetary wealth, or military power, but rather to pray and to promote the welfare of all living beings and to preserve the world in a natural way.” Banyacya then told the Hopi story of the previous worlds which were destroyed because of human greed, and warned that this world, too, is near its end. He said, “This is now a time to weigh the choices for our future. We do have a choice. If you, the nations of this Earth, create another great war, the Hopi believe we humans will burn ourselves to death with ashes. That’s why the spiritual Elders strongly urge that the United Nations fully open the door for Native spiritual leaders as soon as possible... The Native peoples of the world have seen and spoken to you about the destruction of their lives and homelands, the ruination of nature and the desecration of their sacred sites. It is time the United Nations used its rules to investigate these occurrences and stop them now.” ,

Grandfather Banyacya requested that the UN protect the Four Corners area, because it will have a special purpose in the future survival of humankind. He asked that the UN keep its doors open for spiritual leaders of all peoples “to come to speak to you for more than a few minutes”. He also invited world leaders to visit the Hopi country and “sit down with our real spiritual leaders in their sacred kivas” and learn their “ancient secrets of survival and balance.” The UN has failed to respond. ,

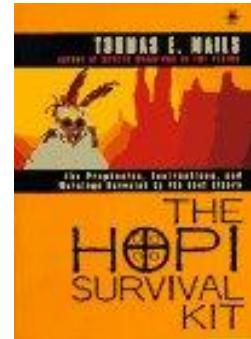
A 9th century Tibetan prophecy states, “When the iron bird flies, the Dharma [Buddhism] will go east to the land of the Red Man.” This prophecy was fulfilled in 1980 when the Dalai Lama visited America and met with Hopi elders in Los Angeles and with leaders of the Iroquois Confederacy in Syracuse, NY. Source: Shaman’s Drum (Spring 1993), p.17,



THE HOPI SURVIVAL KIT,



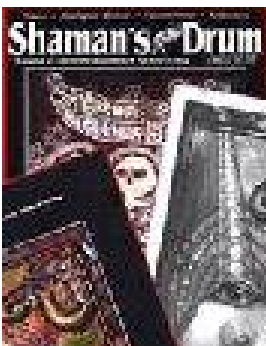
Between 1975 and 1986, a group of traditionalist elders and English-speaking Hopis cooperated to produce 44 issues of a newsletter called Techqua Ikachi (Land & Life), totaling over 200 pages which outlined their prophetic message in great detail. In 1993, Thomas Mails was selected by Dan Evehema (then 100 years old) to represent the authorized prophecies. ,



The resulting book Hotevilla was written in complete secrecy to prevent interference from the Hopi Tribal Council. Source: Mails, Thomas: The Hopi Survival Kit; 1997, Stewart, Tabori & Chang, NY ,



SHAMAN'S DRUM,



“One day Hopi children with short hair or bald heads would be the ears and mouth for the elders and in time become the leaders. So the Hopi Tribal Council was formed... The Bahanas’ government will gradually cease their responsibility in caring for the Native people... Any mistake we make will be our own doing. The Bahana government would not be responsible. ,

’

Their influence would linger on in making sure we run our government the Bahana way, not by our own... traditional ways... If we link ourselves with a culture not of our own... it will be difficult to regain what we discard in the name of progress. Of course we can continue to practice what we lose, but it will have lost its value. What happens at the end will be the consequences of our carelessness. ,

“According to prophecy, the Hopi are to be the last target. We are to be conquered, not by the Army and their weapons, but by our own people. By our sons and daughters without us lifting our hands. Their weapon will be what they learned through the education so kindly taught by the Bahana... The Bahanas will pat the back of the conquerors while cheering and applauding. They will be satisfied that they are not required to finish the task which they set out to accomplish. It is our own people who bring this about and the Bahanas, therefore, cannot be blamed. The conquest will be over and all Native People will be finished. This is a sad ending and it is a pity that we must end this way... ,

“It is said if purification does not come, our Great Creator will take the land back because we do not care for the land and we don’t deserve to be on it. The above subject, to our children, is soundless and has no meaning... ,

“One day our own children may become our enemies. Schools will destroy the sacred balance of Hopi life. They will interrupt the traditions and people will forget the instructions of Maasaw. This destruction will reach much further than our village. The whole Earth could go off balance. ,

“As foretold, all of this information must come out into the open at the period when we are about to be overcome by harmful elements and can step no further... ,

“Just two or three righteous people will be able to fulfill the Creator’s mission. Even one truly righteous would be able to do it... ,

“Three people were named who were to help the Hopi when we reached the crisis of no return. The Paiute Indian (editor’s note: Wovoka?) was to help according to his wisdom, but if he is unable the Navajo Indian will help also, according to his wisdom. If their efforts fail then Bahana will come to aid. This is where we are now... ,

“So it was predicted that one day we would encounter the presence of people with ways different from our own; they will pose as good-hearted. Their words will be charming and they will multiply like ants. We must not be deceived by them, for the vines of their kingdom will spread throughout the land, diluting and dissolving everything that gets in its way. We must be cautious and not covet or adopt any of their ways, for it will forever be a curse upon our nation... ,

“It is said, among the Bahana the people of the Cross will appear on our land. They will be kind and helpful with good hearts. Beware, for they will be the instruments of Bahana’s kingdom and will seduce you into forsaking the laws of our Great Creator. The wicked of our people will join their flock to clear their sins, but this will be in vain... ,

“One day a strange people will appear in our midst, people who will create man in his own image. Once given his language and knowledge, our people will become the instrument by which he will try to rule over us and carve the rest of us into his image. Our own people will become his tools, and he will make certain they do a good job. ,

“But if we remain strong and firmly rooted, we will not be reshaped, whereas others will slump because they are rootless. So when the tests come we must possess the strength to preserve ourselves... ,

“The Earth is like a spotted fawn, and each spot has a duty to make the body function. Hopi land is the center of the earth’s body. It is the spot of power with the duty to foretell the future by comparing the actions of mankind with the prophecy told them... ” ,

Martin Gawanasha, a traditionalist Hopi elder, emphasizes that most of the events predicted by their prophecies already have happened, and that the Great Purification is imminent: ,

“Life has become out of balance. When people are so out of balance, some one will hear our voice and our White Brother will answer the call and clean away the evil ones. According to prophecy, when the purification is over only a handful of people will survive in every nation overseas. Then they will come to this continent, which we call heaven. This is where the Creator first lived and that’s what he called it. He sent his own son from Oraibi to Bethlehem in order to be born there. The Hopi already knew that the morning star would rise one day and someone special would be born... ,

“In our prophecies there are two brothers, one dark-skinned younger brother and the light-skinned elder who we call the White Brother. Together they will decide how the purification will be accomplished. ,

“The two brothers were with us when we first came to this continent. When their father passed away, the elder brother went out in the direction of the sunrise and the younger brother stayed here. They had agreed the elder brother would go, but would not stay away too long. He would return when people would travel on a road built in the air. At that time we would know that the earth had been corrupted to the point that it must be purified. ,

“We’ve come to that point now. Everything has been corrupted. Because we are out of balance, we don’t obey the laws... It’s too late now for gradual voluntary corrections... ,

“As Hopis... we are calling for the purification because it is our obligation. We’re ready; we want it to happen... We’ve already gone over the time limit that was given to us in the prophecy... ”,

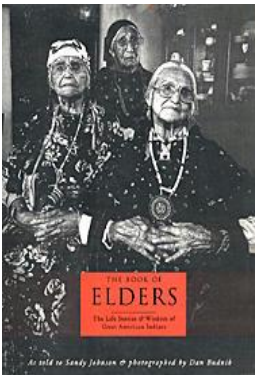
Source: Shaman’s Drum (Spring 1993), p.17 ,



,

THE BOOK OF ELDERS,

—



Hopi prophecy also warns that there will be three divisions among the Hopi. The first division was in 1906 between the traditionalists and the modernists. The traditionalists were forced to leave Oraibi and move to Hotevilla. The second division took place in the aftermath of a spectacular UFO sighting in August 1970. The third division is occurring now as the Tribal Council has forced the installation of electric power and other modern inconveniences upon the unwilling traditionalist residents of Hotevilla. During the Hopi Hearings of 1955, many elders spoke forth to remind people of the ancient prophecies. One elder said: ,

,

,

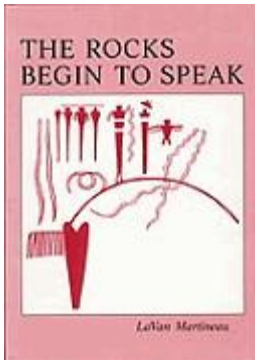
“Then the sun won’t be as hot any more, and the summer season will grow shorter and shorter. One day the weather will no longer get warm. You will experience snowfall at the height of planting time. Then you will have to sow wearing gloves and long underwear. To sow, the farmer will have to push aside the snow, dig a hole, and then plant his seeds. It will come to this if you extract those precious things from the earth. ,

“And all the grasses across the land, which many different animals feed on to raise their young, will not grow as before. In the future the animals will suffer great hardships. Then the grasses will not sprout. There will be no point in having rain; nothing will grow as it used to. ,

“Gradually your corn plants will produce only tassels and then everything will freeze. And when you replant, only tiny, stunted ears will appear, and then they too will freeze. The third time you sow, the stalks will still be short before the frost

strikes. By the fourth time the plants will barely have pierced the earth before freezing. All of these predictions Maasaw made to the Hopi.” Source: Mails, Thomas: The Hopi Survival Kit; 1997, Stewart, Tabori & Chang, NY and Johnson, Sandy & Budnik, Dan: The Book of the Elders; 1994, Harper, S.F., CA ,

THE ROCKS BEGIN TO SPEAK,
by LaVan Martineau



The newsletter Techqua Ikachi warned, “When the end is near, we will see a halo of mist around the heavenly bodies. Four times it will appear around the sun as a warning that we must reform, telling us that people of all color must unite and arise for survival... ,

“We were warned the ice will grow again. Should the [Flute] Clans with the controlling powers vanish or stray away from the great laws of the Creator, there will be no way of stopping the ice buildup. So the time will come when we will experience late springs and early frosts, this will be the sign of the returning Ice Age... ,

“The time will come when from the Earth will arise a mystic fog which will dilute the minds and hearts of all people... A sudden eruption will explode in the midst of their follies, and this will... creep over the earth. Then men will destroy each other savagely... ,

“According to prophecy, the day will come when people in high places will be hunted and vice versa, the lowly hunters will be hunted. This will get out of control. The hunting will gather strength and spread far and wide... ,

“The period of this age will close by the gourd of ashes which will glow brighter than the Sun. The earth will turn over four times and mankind will end up in the lowest level of darkness there they will crawl around on all fours forever. Then the spirits of our Ancient Fathers will return to reclaim the land. They will mock the lowly man for he will no longer deserve or be worthy of the land. Only those who are obedient to the guidance of the Great Creator’s laws will survive... the true brother and sister will give a rebirth to the Earth and renew its life.” ,

It is also said elsewhere in Hopi prophecy, that “Turtle Island could turn over two or three times and the oceans join hands and meet the sky.” Several passages in the Bible also suggest that the Earth will some day roll over in its orbit (Isaiah 13:13; and 24:1, 19, 20, 23; Matthew 24: 29; Revelation 6:12-14; II Peter 3:10; Amos 8:8, 9). Since 1931, geophysicists have detected nearly 500 shifts of the north magnetic pole, moving northwest. ,

Thomas Banyacya has said, “If corruption of nature becomes so thick and pollution so thick, we will be in darkness, and if we don’t change things, the animals... they’re going to yell at us. Pretty soon the eagles flying over us will be going to cry at us; when you walk in the woods, the trees, some will cry at you -- because human beings are supposed to take care of them also, through prayer, meditation, and ceremony instead of destroying them with machinery and inventions that you have made...” ,

According to Thomas Banyacya, in the 1950s the elders also predicted to him the development of genetic engineering, saying that, "You're going to see a time in your lifetime when the human beings are going to find the pattern that makes us. They're going to cut this pattern. They're going to make new animals upon the earth, and they're going to think these things are going to help us. And it's going to seem like they do help us. But maybe the grandchildren and great grandchildren are going to suffer. They will release these things; they will use them. You will see new animals, and even the old animals will come back, animals that people thought had disappeared. They will find them here and there. They'll begin to reappear."

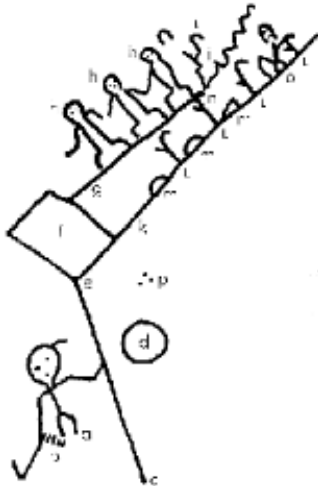
Figure 4
2nd Mesa Petroglyph



After the Great Deluge several thousand years ago, the survivors split up into four groups, who migrated north, south, east and west. ,

Only one group completed their journey -- to the North Pole and back -- under the guidance of a brilliant “star” in which Maasaw traveled. When he landed, Maasaw drew the petroglyph on Second Mesa, showing a maiden (with the traditional “butterfly” hair arrangement) riding in a wingless, dome-shaped craft. The petroglyph tells of the coming Day of Purification, when the true Hopi will fly to other planets in “flying shields.” (See Fig. 4) ,

PROPHECY ROCK



The famous “Prophecy Rock” petroglyph is known as the Hopi Life Plan. Some people claim that the petroglyph was carved in the 20th century. A Hopi man (a resident of Old Oraibi) whom I met at prophecy Rock told me it did not exist when he was a youth in the 1970s. The following explanation, which was provided by the Hotevilla faction, has been approved by the traditionalist Hopi elders: ,

“In the figure of the Life Plan, (a) represents Maasaw pointing to the earth from which the Hopi emerged. The short lines (b) between his right hand and foot represent the Hopi clans. In recent years, the Hopi added a bow to the right of Maasaw to illustrate his instructions to lay down their weapons and live in peace. ,

With his left hand, he is touching the path of Life Plan (c), which the Hopi are to follow. The circle (d) near his left hand represents the Hopi’s stewardship over Turtle Island. ,

“Point (e) indicates the time when, as Maasaw predicted, the Hopi would digress from the True Path and follow another trail. The square (f) at this point is supposed to represent Oraibi. The two lines leading from Oraibi mark the split that occurred in 1905 between the progressive Oraibi and traditionalist Hotevilla factions. The upper line (g) branching from the square is the false path of the wicked people who strive to dominate Nature and rise above other people without the guidance of God. The three human figures (h) on the false path are the generations of wicked people who walk that way. Hopi elders claim that in recent times, heads were added to the symbols. The lack of heads would represent the punishment of death that will befall the wicked. ,

“Two zigzag lines (i) branch from the false path. They represent carelessness and different paths to the final destruction pursued by the wicked people. Each zig and zag is another evil intention that eventually will be exhausted, which is indicated by the drooping symbol for turning around or sagging down (j) at their ends. ,

“The lower straight line (k) is the true path of life leading to everlasting life (l), symbolized by the masked figure of Maasaw (o). He holds a planting stick in one hand while touching a corn stalk with the other. Maasaw stands waiting at the end of the True Path of Life because, as he says, ‘I am the first and I am the last.’ ,

“The True Path is interrupted in three places by arches (m) which might have been complete circles at some time in the past. These are said to represent gourds, symbolizing three great ‘shakings’ or wars that will rattle humanity before the Life

Plan is fulfilled. Hopi elders say the third gourd is the ‘final war of purification in which all evil will be destroyed.’ ,

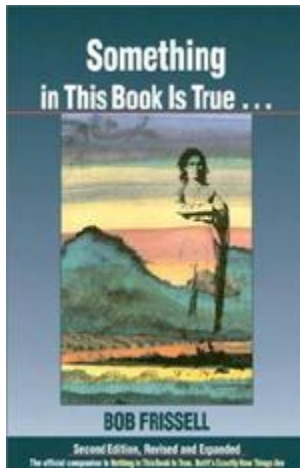
“Line (n), which also resembles a corn stalk, connects the false path with the true way. It offers a last chance for the wicked to repent and return to the Path of Life. The two dead-end zigzag trails indicate complete and permanent destruction of body and soul, since they continue for only a short distance beyond the point of no return. ,

“Symbol (p) is obscured by scratches, but the Hopis claim it is a crucifix, added to the petroglyph after a bloody 17th century encounter with the Spanish. The symbol was at Maasaw’s behest to show that Christianity is incompatible with the Hopi Life Plan, and should not merge with it.” Source: Martineau, LaVan: The Rocks Begin to Speak; 1973, KC Publ., Las Vegas, NV ,

The three figures on the upper path also have been interpreted to mean the white man’s inventions of the wagon and automobile, the train, and the airplane. Author: Robert Nelson is the founder/operator of Rex Research (<http://www.rexresearch.com>), an archival service dedicated to the collection, preservation and dissemination of information about suppressed, dormant, and emerging unconventional technologies. He is the author of The Great Book of Hemp, Hemp Husbandry, Adept Alchemy and Prophecy: A History of the Future. ,

THE NINTH AND LAST SIGN: COMING TO PASS?,

—



Bob Frissell, in his book, "[Something In This Book is True...](#)" (Frog Ltd.; Berkeley, California; 1997) relates a story told by Reverend David Young about an encounter in the 1950's. While driving through a desert in the Southwest, Reverend Young picked up a remarkable Hopi Elder and soon the two began a long conversation about spiritual matters.,

,"I am White Feather, a Hopi of the ancient Bear Clan. In my long life I have traveled through this land, seeking out my brothers, and learning from them many things filled with wisdom. ,

,

,

I have followed the sacred paths of my people, who inhabit the forests and many lakes in the east, the land of ice and long nights in the north, and the places of holy altars of stone built many years ago by my brothers' fathers in the south. From all

these I have heard the stories of the past, and the prophecies of the future. Today, many of the prophecies have turned to stories, and few are left -- the past grows longer, and the future grows shorter. ,

"And now White Feather is dying. His sons have all joined his ancestors, and soon he too shall be with them. But there is no one left, no one to recite and pass on the ancient wisdom. My people have tired of the old ways -- the great ceremonies that tell of our origins, of our emergence into the Fourth World, are almost all abandoned, forgotten, yet even this has been foretold. ,

The time grows short. ,

"My people await Pahana, the lost White Brother [from the stars], as do all our brothers in the land. He will not be like the white men we know now, who are cruel and greedy. We were told of their coming long ago. But still we await Pahana. ,

"He will bring with him the symbols, and the missing piece of that sacred tablet now kept by the elders, given to him when he left, that shall identify him as our True White Brother. ,

"The Fourth World shall end soon, and the Fifth World will begin. This the elders everywhere know. The Signs over many years have been fulfilled, and so few are left. ,

"This is the First Sign: We are told of the coming of the white-skinned men, like Pahana, but not living like Pahana -- men who took the land that was not theirs. And men who struck their enemies with thunder. [First sign of guns.] ,

"This is the Second Sign: Our lands will see the coming of spinning wheels filled with voices. In his youth, my father saw this prophecy come true with his eyes -- the white men bringing their families in wagons across the prairies. ,

"This is the Third Sign: A strange beast like a buffalo but with great long horns will overrun the land in large numbers. These White Feather saw with his eyes --the coming of the white men's cattle. ,

"This is the Fourth Sign: The land will be crossed by snakes of iron. [Railroad tracks] ,

"This is the Fifth Sign: The land shall be crisscrossed by a giant spider's web. [Electric power and telephone lines] ,

"This is the Sixth Sign: The land shall be crisscrossed with rivers of stone that make pictures in the sun. [Highways and their mirage-producing effects] ,

"This is the Seventh Sign: You will hear of the sea turning black, and many living things dying because of it. [Oil spills in the ocean] ,

"This is the Eighth Sign: You will see many youth, who wear their hair long like my people, come and join the tribal nations, to learn their ways and wisdom. ["Hippie Movement" of the 1960s] ,

"And this is the Ninth and Last Sign: You will hear of a dwelling-place in the heavens, above the earth, that shall fall with a great crash. It will appear as a blue star. Very soon after this, the ceremonies of my people will cease. [The Ninth Sign was the U.S. Space Station Skylab, which fell to Earth in 1979. According to Australian eyewitnesses, it appeared to be burning blue.] ,

"These are the Signs that great destruction is coming. The world shall rock to and fro. The white man will battle against other people in other lands -- with those who possessed the first light of wisdom [Israel?]. There will be many columns of smoke and fire such as White Feather has seen the white man make in the deserts not far from here. [Atomic Bomb] Only those which come will cause disease and a great dying. Many of my people, understanding the prophecies, shall be safe. Those who stay and live in the places of my people also shall be safe. Then there will be much to rebuild. And soon -- very soon afterward -- Pahana will return. He shall bring with him the dawn of the Fifth World. He shall plant the seeds of his wisdom in their hearts. Even now the seeds are being planted. These shall smooth the way to the Emergence into the Fifth World. ,

"But White Feather shall not see it. I am old and dying. Perhaps you will see it. In time, in time....' ,

"The old Indian fell silent. They had arrived at his destination, and Reverend David Young stopped to let him out of the car. They never met again. Reverend Young died in 1976, so he did not live to see the further fulfillment of this remarkable prophecy. ,



,

THE UNITED NATIONS MISSION,

,

In 1959, a delegation of six traditional Hopi leaders, led by the late spiritual leader, Dan Katchongva, traveled to the United Nations Building in New York to fulfill a sacred mission in accordance with ancient Hopi instructions. Because of their prophetic knowledge, the Hopi leaders felt it was time to go east, where "a house of mica" [The United Nations building] would stand at this time, where Great Leaders from many lands would be gathered to help any people who are in trouble. They

were to go when the lands of the Hopi and other Indians were about to be taken away from them and their way of life was in danger of being completely. ,

,

THE HOPI MESSAGE TO THE UNITED NATIONS (12/10/92),

1

2

Thomas Banyacya



Mr. Thomas Banyacya sprinkled corn meal next to the podium of the General Assembly and made a brief remark in Hopi that translates as follows: ,

Hopi spiritual leaders had an ancient prophecy that some day world leaders would gather in a Great House of Mica with rules and regulations to solve the world problems without war. I am amazed to see the prophecy has come true and you are here today! ,

,

,

But only a handful of United Nations Delegates are present to hear the Motee Sinom (Hopi for First People) from around the world who spoke here today. ,

,

My name is Banyacya of the Wolf, Fox and Coyote Clan and I am a member of the Hopi sovereign nation. Hopi in our language means a peaceful, kind, gentle, truthful people. The traditional Hopi follows the spiritual path that was given to us by Massau'u the Great Spirit. We made a sacred covenant to follow his life plan at all times, which includes the responsibility of taking care of this land and life for his divine purpose. We have never made treaties with any foreign nation, including the United States, but for many centuries we have honored this sacred agreement. Our goals are not to gain political control, monetary wealth or military power, but rather to pray and to promote the welfare of all living beings and to preserve the world in a natural way. We still have our ancient sacred stone tablets and spiritual religious societies, which are the foundations of the Hopi way of life. Our history says our white brother should have retained those same sacred objects and spiritual foundations. ,

In 1948, all traditional Hopi spiritual leaders met and spoke of things I felt strongly were of great importance to all people. They selected four interpreters to carry their message of which I am the only one still living today. At the time, I was given a sacred prayer feather by the spiritual leaders. I made a commitment to carry the Hopi message of peace and deliver warnings from prophecies known since the time the previous world was destroyed by flood and our ancestors came to this land. ,

My mission was to open the doors of this Great House of Mica to native peoples. The Elders said to knock four times, and this commitment was fulfilled when I delivered a letter and the sacred prayer feather I had been given to John Washburn in the Secretary General's office in October, 1991. I am bringing part of the Hopi message to you here today. We have only ten minutes to speak, and time is late, so I am making my statement short. ,

At the meeting in 1948, Hopi leaders 80, 90 and even 100 years old explained that the creator made the first world in perfect balance where humans spoke one language, but humans turned away from moral and spiritual principles. They misused their spiritual powers for selfish purposes. They did not follow nature's rules. Eventually the world was destroyed by sinking of land and separation of land by what you would call major earthquakes. Many died, and only a small handful survived. ,

Then this handful of peaceful people came into the second world. They repeated their mistakes, and the world was destroyed by freezing which you call the great Ice Age. ,

The few survivors entered the third world. That world lasted a long time, and as in previous worlds, the people spoke one language. The people invented many machines and conveniences of high technology, some of which have not yet been seen in this age. They even had spiritual powers that they used for good. They gradually turned away from natural laws and pursued only material things and finally only gambled while they ridiculed spiritual principles. No one stopped them from this course, and the world was destroyed by the great flood--that many nations still recall in their ancient history or in their religions. ,

The Elders said again only small groups escaped and came to this fourth world where we now live. Our world is in terrible shape again even though the Great Spirit gave us different languages and sent us to four corners of the world and told us to take care the Earth and all that is in it.



This Hopi ceremonial rattle represents Mother Earth. The line running around it is a time line and indicates that we are in the final days of the prophecy. What have you, as individuals, as nations and as the world body been doing to take care of this Earth? In the Earth today, humans poison their own food, water and air with pollution. Many of us, including children, are left to starve. Many wars are still being fought. Greed and concern for material things is a common disease. In this western hemisphere, our homeland, many original native people are landless, homeless, starving and have no medical help. ,

,

The Hopi knew humans would develop many powerful technologies that would be abused. In this century, we have seen the First World War and the Second World War in which the predicted gourd of ashes, which you call the atomic bomb, fell from the sky with great destruction. Many thousands of people were destroyed in Hiroshima and Nagasaki. ,

For many years there has been great fear and danger of World War Three. The Hopi believe the Persian Gulf War was the beginning of World War Three, but it was stopped, and the worst weapons of destruction were not used. This is now a time to weigh the choices for our future. We do have a choice. If you, the nations of this Earth, create another great war, the Hopi believe we humans will burn ourselves to death with ashes. That's why the spiritual Elders stress strongly that the United Nations fully opens the door for native spiritual leaders as soon as possible. ,

Nature itself does not speak with a voice that we can easily understand. Neither can the animals and birds we are threatening with extinction talk to us. Who in this world can speak for nature and the spiritual energy that creates and flows through all life? In every continent are human beings who are like you but who have not separated themselves from the land and from nature. It is through their voice that Nature can speak to us. You have heard those voices and many messages from the four corners of the world today. I have studied comparative religion, and I think in your own nations and cultures you have knowledge of the consequences of living out of balance with nature and spirit. The native peoples of the world have seen and spoken to you about the destruction of their lives and homelands, the ruination of nature and the desecration of their sacred sites. It is time the United Nations used its rules to investigate these occurrences and stop them now. ,

The Four Corners area of the Hopi is bordered by four sacred mountains. The spiritual center within is a sacred site our prophecies say will have special purpose in the future for mankind to survive and now should be left in its natural state. All nations must protect this spiritual center. ,

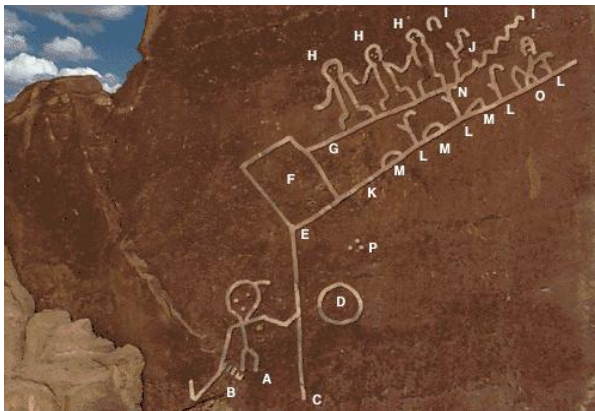
The Hopi and all original native people hold the land in balance by prayer, fasting and performing ceremonies. Our spiritual Elders still hold the land in the Western Hemisphere in balance for all living beings, including humans. No one should be relocated from their sacred homelands in this Western Hemisphere or anywhere in the world. Acts of forced relocation, such as Public Law 93-531 in the United States, must be repealed. ,

The United Nations stands on our native homeland. The United Nations talks about human rights, equality and justice and yet the native people have never had a real opportunity to speak to this assembly since its establishment until today. It should be the mission of your nations and this assembly to use your power and rules to examine and work to cure the damage people have done to this Earth and to each other. Hopi Elders know that was your mission and they wait to see whether you will act on it now. ,

Nature, the First People and the spirit of our ancestors are giving you loud warnings. Today, December 10, 1992, you see increasing floods, more damaging hurricanes, hail storms, climate changes and earthquakes as our prophecies said would come. Even animals and birds are warning us with strange change in their behavior such as the beaching of whales. Why do animals act like they know about the earth's problems and most humans act like they know nothing? If we humans do not wake up to the warnings, the great purification will come to destroy this world just as the previous worlds were destroyed. ,



(Thomas and Iroquois Chief Oren Lyons held up a picture of a large rock drawing in Hopi land)



This rock drawing shows part of the Hopi prophecy. There are two paths. The first with technology but separate from natural and spiritual law leads to these jagged lines representing chaos. The lower path is one that remains in harmony with natural law. Here we see a line that represents a choice like a bridge joining the paths. ,

,

,

If we return to spiritual harmony and live from our hearts, we can experience a paradise in this world. If we continue only on this upper path, we will come to destruction. It's up to all of us, as children of Mother Earth, to clean up this mess before it's too late. ,

The Elders request that during this International Year for the World's Indigenous Peoples, the United Nations keep that door open for spiritual leaders from the four corners of the world to come to speak to you for more than a few minutes as soon as possible. The Elders also request that eight investigative teams visit the native areas of the world to observe and tell the truth about what is being done and stop these nations from moving in this self-destructive direction. ,

If any of you leaders want to learn more about the spiritual vision and power of the Elders, I invite you to come out to Hopi land and sit down with our real spiritual

leaders in their sacred Kivas where they will reveal the ancient secrets of survival and balance. ,

I hope that all members of this assembly that know the spiritual way will not just talk about it, but in order to have real peace and harmony, will follow what it says across the United Nations wall: "They will beat their swords into plowshares and study war no more." ,

Let's, together, do that now! ,

MESSAGE TO THE UNITED NATIONS (Another Attempt) ,

⌚

⌚

Martin Gashweseoma, traditional Hopi Elder and Guardian of the sacred stone tablets of the Fire Clan.



**Delivered and Submitted by Martin Gashweseoma,
Caretaker of the Sovereign Hopi Nation to the General
Assembly November 22, 1993 ,**

For The Great Spirit, Massau'u: ,

**We come here from the Sovereign Hopi Nation to attend
the Cry of the Earth Conference at the United Nations. ,**

,

,

We are proud that you have opened the door for us. My name is Martin Gashweseoma. As Hopi, we have come here to present our message which is about how we first came here from the previous world. The Hopi way is to lead a good life and through our ceremonies and meditations, we take care of this land and life. We still have the sacred stone tablets given to us by the Spider Woman. This is our title and deed to this world, and it was given to us with the life plan to follow, and with strong instructions and serious warnings. It was a good life. When the rains came and brought a lot of moisture, then our crops would yield enough for all living beings, including the ants, animals, birds, plants and human kind. ,

Before leaving the previous world, we came up here to ask permission from the Great Spirit, Massau'u, if we could live here with him because the world down below had become corrupted. He told the people, 'It is up to you if you are willing to live with full respect for my way of life.' They said, 'Yes we are willing to live your way.' So with his consent we came here, into this new world. This world is where the Great Spirit, Massau'u, first appeared to all first peoples and gave them their instructions and rules to follow. Then the Spider Woman lay before them ears of

corn of different colors from which to take their sustenance and livelihood. The greediest people hurried to pick out the longest ears. But the Hopi, being the most humble, waited until last and chose the shortest ears of corn. Spider Woman then gave each group of people their own language and name and told them to migrate to every corner of this continent leaving their footprints, clan markings, and ruins to claim this land. ,

Before the migrating peoples arrived at the place where the Great Spirit, Massau'u, lives, he used to take walks nearby his home. Coming back home, bringing back violet flowers, he dropped them along the way. After discovering he had dropped the violet flowers, he went back to look for them, but the flowers had already been found by the Horny Toad Woman. The Great Spirit, Massau'u, asked if she would give it back but the Horny Toad Woman refused. Instead, she told him that in time there would be a crisis in this world, with which he would need help. At that time she would be there with her steel helmet to help. Meaning that someday if the Hopi got into trouble, a group of people with the steel helmet would help them. ,

The Great Spirit, Massau'u, let the first group who had found him live there with him and settle down. Each subsequent group of people who came to settle in Oraibi after their migrations were allowed to stay based on judgment of their character and how they had traveled when they were searching for the Great Spirit, Massau'u. Those who were boastful and arrogant were sent away to the east. Those of humble and sincere hearts were allowed to stay and keep the ceremonials in the proper manner to ensure rain for the crops and all living things. After this was settled, all the things that were to come were told to the first people in Oraibi by the first people that came from the underworld. ,

The people were told of another race of people who would come to this land and claim it as their own land. We were told not to accept anything these people would offer to us, but it will tempt us and be hard to resist. They would be intelligent and the inventors of many things. Now we realize that these people are the light-skinned people, the Bahanas. We were told of something that would come that would be pulled by animals, meaning wagons or carts. And ones that would run very fast, meaning automobiles and other motorized vehicles. We were told of the land being cut up by long roads and fences, and of highways that would be built in the sky, and that women would adopt male clothing. And that the secret of women, with clothing, covered, would no longer be secret, but be revealed and exposed. ,

When this happens, all the world leaders and all the people will be corrupted and will not know whom to look to for direction to correct this corruption. When all this happens, it will mean that we are all nearing the end. Then the wars will come about like powerful winds, and will spread from country to country and bring Purification or Destruction to this world. The more we turn away from the instructions of the Great Spirit, the more signs we see in the form of earthquakes, floods, drought, fires, tornadoes, as Nature makes ready her revenge. All of this will happen at one time along with the wars and corruption. We see this now as young children become

angry, killing each other and their parents. They show no respect. We are all corrupt. If this Purification does not materialize, then the world will turn over 4 times and will leave only ants here to start a new life. Before people came to this world they were sick, just as today, we are sick from all this corruption. Now we are seeking a way to solve our present situation. This is the last world, we are not going anywhere from here. If we destroy this, the highest world, we will be given no other chances. ,

Let us consider this matter seriously so that this world is not destroyed, so that we can continue to live and save this land and life for the generations to come. ,



PARALLELS BETWEEN THE HOPI AND THE SUMERIAN CULTURES,

BY ROBERT MORNINGSKY ,

(Editor's note: Sumeria is the oldest known culture, from which the Hebrews and Christians derive their cultures and calendar. The Hopi say they migrated from elsewhere, so this constitutes a written language connection between the Hopi, and the Sumerian descendants who are the, Annunaki, proto-Hebrews, the Akkadians, the Babylonians, the Hittites, Samaritans, and The Egyptians etc.)



The Hopi believe the Creator of Man is a woman. The Sumerians believed the Creator of Man was a woman. ,

The Hopi believe the Father Creator is KA. The Sumerians believed the Father Essence was KA. ,

The Hopi believe Taiowa, the Sun God, is the Creator of the Earth. The Sumerians believe TA.EA was the Creator. ,

The Hopi believe two brothers had guardianship of the Earth. The Sumerians believed two brothers had dominion over the Earth. ,

The Hopi believe Alo to be spiritual guides. The Sumerians believed AL.U to be beings of Heaven. ,

The Hopi believe Kachinas (Kat'sinas) are the spirits of nature and the messengers and teachers sent by the Great Spirit. The Sumerians believed KAT.SI.NA were righteous ones sent of God. ,

The Hopi believe Eototo is the Father of Katsinas. The Sumerians believed EA.TA was the Father of all beings. ,

The Hopi believe Chakwaina is the Chief of Warriors. The Sumerians believed TAK.AN.U was the Heavenly Destroyer. ,

The Hopi believe Nan-ga-Sohu is the Chasing Star Katsina. The Sumerians believed NIN.GIR.SU to be the Master of Starships. ,

The Hopi believe Akush to be the Dawn Katsina. The Sumerians believed AK.U to be Beings of light. ,

The Hopi believe Danik to be Guardians in the Clouds. The Sumerians believed DAK.AN to be Sky Warriors. ,

The Hopi believe Sotunangu is a Sky Katsina. The Sumerians believed TAK.AN.IKU were Sky Warriors. ,

The Hopi name for the Pleiades is ChooChookam. The Sumerians believed SHU. SHU.KHEM were the supreme Stars. ,

The Hopi believe Tapuat is the name of Earth. The Sumerians believed Tiamat was the name of Earth. ,

The Hopi call a snake Chu'a. The Sumerians called a snake SHU. ,

The Hopi word for "dead" is Mokee. The Sumerians used KI. MAH to mean "dead." ,

The Hopi use Omiq to mean above, up. The Sumerians used AM.IK to mean looking to Heaven. ,

The Hopi believe Tuawta is One Who Sees Magic. The Sumerians believed TUAT.U was One from the Other World. ,

The Hopi believe Pahana was the Lost Brother who would one day return to assist the Hopi and humankind. The Sumerians would recognize PA.HA.NA as an Ancestor from heaven who would return.,

,

THE HOPI WARNING: POSSIBLY CONCERNING “CHEM TRAILS”?,



"When a mysterious mist is seen around the stars and sun, people of all color must reform, and unite and arise for survival, and we must uncover the causes of our dilemmas. Unless man-made weapons are used to strike first, peace will then come." ,

,

GRANDFATHER MARTIN GASHESEOMA, HOPI ELDER,



He is considered to be an expert on deciphering ancient symbols, and was asked to travel to Hawaii where he helped those native people understand the meaning of some of their petroglyphs. ,

"All the sleeping volcanoes will erupt in the same minute of the clock. "Also, there are shown terrible storms and floods. This 'El Nino' seems to be bringing much water even now. ,

,

,

It will bring floods in low places like Sedona (near the creek). Many people are moving away from the low places. Many people are moving away from California. ,

The dam near Page (which dams up some of the Colorado River to make 'Lake Powell', keeping the water from flowing too strongly through the Grand Canyon) will break, and the Havasupai people will be washed away. Even now they have had to leave their homes during the big rain." ,

"We think the time for the volcanoes and flooding will be next year. There will be such things happening (natural disasters) that there will be Martial Law. Then it will be good to stay home. If you go out then and the Martial Law people see you, you will not have a chance. They will tell you (where to go and what to do). Stay home. Keep extra food at your home."



"There is also a mechanical device (bomb) that will be set off high in the air by the government. You must stay home. Some have underground shelters. Some people have big windows and should at least put wood over their windows. And stay home for at least a month. There will be a chemical that will fall on everything. Many will die. Stay inside or underground and, who knows, maybe some will survive." ,

,

,

"Like this bird that speaks at night, we, the Hopi people, are to speak what we know now. The pure of heart, the children, those with a connection to God, may be told directly by God what to do in this time (of great calamities). Parents, do not make your child do what you think in this situation. Let your children decide what they need to do, for God may tell them, since they are without sin. Many now are seeking a connection to God. For some it is too late. Examine if you once had a connection with God. Maybe you could hear something. Pray for your families." ,

"We live here high on this mesa because once, long ago, there were floods in the low places, and it is coming again. This mesa does not have a spring. We made an agreement long ago, that there would be no spring in our mesa. It would make a weakness during the floods and the shaking of the land. When the time of the troubles comes, our mesa will be strong. ,

"Sometimes I have traveled, even to Hawaii, but I will go no more. Now is the time it is good to stay home. When these things come, you stay home. ,

"At first, Martial Law will tell you to drive slow and watch for dangers because of the floods and volcanoes. They will take all the wood from our houses. Did you know our government was told it has too many people, so it gave AIDS to the people to make the population smaller? It has even come to our tribe. ,

"When I was young, I thought these things (prophecies) could never come. But then as I grew older, some of the things started to happen. Now we think these things are all coming next year. Some have already started some places. Pray for your families. Maybe some will survive." ,

Source: The Journal of Unusual Learning and Esoteric Studies, Copyright 1996-1999,

,

MALES WILL BECOME FEMALES,

WILLIAM McDONOUGH, ARCHITECT,

Besides wasting energy, modern design is encouraging the use and proliferation of toxic chemicals in manufacturing processes. "The persistent toxification of this

planet by people who think they are merely making things is terrifying," he said. He cited recent press accounts of the 50 percent decline in male fertility since the 1940s, apparently caused by general exposure to some synthetic chemicals similar to estrogen. A Hopi Indian prophecy predicts males will become females within 1,000 years of the white man's appearance in North America, Mr. McDonough said.,

What we ought to be doing, Mr. McDonough said, is following nature's design rules; namely, waste equals food (eliminate the concept of waste); work from current solar income (do not extract energy from geological history); and protect diversity (everything is different and that is how it works). What we need is "freedom from remote tyranny," said Mr. McDonough, citing a letter from Thomas Jefferson to James Madison in which he wrote: "Earth belongs to the living. . . . No man can by natural right oblige the lands he occupied, or the persons who succeed him in that occupation, to the payments of debts contracted by him. For if he could, he might during his own life eat up the usufruct [right to use] of the lands for several generations to come, and then the land belongs to the dead." Modern society's exploitative, wasteful and toxic habits amount to remote tyranny over subsequent generations. "Our debts are greater than our existence," said Mr. McDonough, who is also working with Paul Hawken on a book, *Our Future and the Making of Things*, due out next year.,

Source: Time Out, Everthing Needs to be Redesigned, "Inside UVA Online," <http://www.virginia.edu/insideuva/textonlyarchive/94-03-25/2.txt> ,



HURON PROPHECIES ,

DEGANAWIDA,

(MEANING: DOUBLE ROW OF TEETH" Source: Wallace, Paul A. W., *The White Roots of Peace: The Iroquois Book of Life*, Clear Light Publishers) ,

Deganawida was a wise prophet sent to the Iroquois. He lived at the same time as the great chief Hiawatha, circa 1500. At that time the Iroquois nations were at war among themselves. Deganawida was given a vision of a gigantic spruce tree, which reached up to the sky to the Elder Brothers, symbolizing the Family of Humanity. Deganawida began to preach a religion of love and harmony, thereby bringing unity to the Iroquois nations, a great confederacy that lasted more than 300 years. In another vision, Deganawida foresaw the destiny of the Native Americans. That vision was transmitted orally until Edmund Wilson published it in his *Apologies to the Iroquois*: ,

"When Deganawida was leaving the Indians in the Bay of Quinte in Ontario, he told them that they would face a time of great suffering. They would distrust their

leaders and the principles of peace of the League, and a great white serpent (Caucasians) was to come upon the Iroquois. For a time, it would intermingle with the Indian people and be accepted by the Indians, who would treat the serpent as a friend. This serpent would in time become so powerful that it would attempt to destroy the Indians; the serpent was described as choking the life's blood out of the Indian people. Deganawida told the Indians that they would seem to be lost, but when things looked their darkest a red serpent (China) would come from the north and approach the white serpent, which would be terrified; upon seeing the red serpent, he would release the Indian, who would fall to the ground like a helpless child, and the white serpent would turn all its attention to the red serpent. This bewilderment would cause the white serpent to accept the red serpent momentarily. The white serpent would be stunned and take part of the red serpent and accept him. Then there is be a heated argument and a fight. Then the Indian revives and crawls toward the land of the hilly country where he would assemble his people together and they would renew their faith and the principles of peace that Deganawida had established. There would at the same time exist among the Indians a great love and forgiveness for his brother, and in this gathering would come streams from all over – not only the Iroquois, but from all over – and they would gather in the hilly country, and they would renew their friendship. Deganawida said they would remain neutral in this fight between the white serpent and the red serpent. ,

“At the time they were watching the two serpents locked in this battle, a great message would come to them and make them ever so humble, and when they had become that humble, they will be waiting for a young leader, an Indian boy, possibly in his teens, who would become a choice seer. Nobody knows who he is or where he comes from, but he will be given great power and would be heard by thousands, and he would give them the guidance and the hope to refrain from going back to their land and he would become the accepted leader. Deganawida said that they will gather in the land of the hilly country between the branches of an elm tree, and they should burn tobacco and call upon Deganawida by name when they are facing their darkest hours, and he will return. Deganawida said that as the choice seer speaks to the Indians, they will notice to the south a black serpent (Africans) coming from the sea. He is described as dripping with salt water. And as he stands there, he rests for a spell to get his breath, all the time watching to the north to the land where the white serpent and the red serpent are fighting. ,

“Deganawida said that the battle between the white and the red serpents would open slowly, then become so violent that the mountains would crack and the rivers would boil and the fish would turn up their bellies. He said that there would be no leaves on the trees in that area. There would be no grass, and strange bugs and beetles would crawl from the ground and attack both serpents. He said that a great heat would cause the stench of death to sicken both serpents. And then, as the boy seer is watching this fight, the red serpent reaches around the back of the white serpent and pulls from him a hair. The hair suddenly turns into a woman, a white woman who tells him strange things that he knows to be true, but he wants to hear

them again. When this white woman finished telling these things, he takes her and gently places her on a rock with great love and respect, and then he becomes infuriated at what he has heard, so he makes a beeline for the north, and he enters the battle between the red and white serpents with such speed and anger that he defeats the two serpents who have already become battle-weary. ,

“When he finishes, he stands on the chest of the white serpent, and he boasts and puts his chest out like he’s the conqueror, and he looks for another serpent to conquer. He looks to the land of the hilly country and then he sees the Indian standing there with his arms folded and looking so noble that he knows that this Indian is not the one that he should fight. The next direction he will face will be eastward, and at that time he will be momentarily blinded by a light, that is many times brighter than the sun. The light will be coming from the east to the west over the water, and when the black serpent regains his sight, he becomes terrified and makes a run for the sea. He dips into the sea and swims away in a southerly direction, and shall never again be seen by the Indians. ,

“The white serpent revives, and he, too, sees this light, and he makes a feeble attempt to gather himself and to go toward that light. A portion of the white serpent refuses to leave, but instead makes its way toward the land of the hilly people. The red serpent would revive and he would shiver with a great fear when he sees that light. He would crawl toward the north and leave a bloody trail, and he would never be seen again by the Indians. Deganawida said that as this light approaches he would be that light, and he would return to his Indian people would be a greater nation than they ever were before.” ,

I ,

,



INKA PROPHECIES,

,

PERUVIAN PROPHECY,



High in the Peruvian Andes, at 17,000 feet, live a people known as the Q'ero, who fled to higher ground 500 years ago, at the coming of the conquest. Their prophecies have predicted that it is now time for the great mastay, the gathering of the peoples, and for the return of Pachacuti, the builder of Machu Picchu and the founder of the Inca Confederacy, whom they regard as their Messiah. His return to the world in the present era will be on a collective level. (Is this a hint

,

that we should live "All Things Common?") ,

,
HUAYNA CAPAC,



In the 14th century, almost 200 years before Pizzaro arrived to conquer the Incas, a young prince had a dream in which a spirit appeared and identified itself as Viracocha Inca, son of the sun and brother of the first king of the Inca dynasty. The spirit said that a northern tribe, the Chancas, was preparing a revolution against the monarchy, and serious consequences would follow. The Chancas did rebel, and the prince subdued them. But rebellion was common, and the Inca priests concluded that a much greater danger was implied in the warning. The priests interpreted another meaning: One day, bearded foreigners who were "masters of the lightning" would arrive from the sea to herald the fall of the empire. ,

The prince became the eighth Inca king, and the people gave him the name Viracocha. He commissioned the construction of a temple with twelve winding halls leading upward to a statue of a tall, bearded man dressed in a tunic. He held a chained, ferocious animal that had the claws of a leopard. King Viracocha carved the statue with his own hands in order to create an exact image of the spirit in his veridic dream. ,

Several omens occurred as the years passed. One day in the sky over the capitol city of Cuzco, a condor (the sacred messenger of the sun) was attacked by a swarm of falcons. The wounded condor fell into the city square and was given medical aid by the priests, but it died anyway. The Inca sages were greatly disturbed because they saw it as an omen of bad times to come. ,

In an audience before Huayna Capac, the 11th Inca king, a soothsayer interpreted an awesome sign that had appeared in the sky: three halos (red, green and brown) encircling the moon. The sage said: ,

"The Moon, your Mother, tells you that Pachacamac, the Creator and giver of Life, threatens your Family, your Realm, and subjects. Your sons will wage a cruel War, those of royal Blood will die, and the Empire will disappear." ,

Since there were only twelve halls in the Temple of Viracocha, and Huayna Capac was the 11th king, he correctly feared that the kingdom would end with its next ruler. Huayna Capac also worried about a party of light-skinned, bearded

foreigners who had come ashore to the north, wielding strange weapons that erupted with fire, as spoken of in earlier prophecies. ,

On his deathbed, Huayna Capac addressed his priests and officials thus: ,

"Our father the sun has revealed to me that after a reign of twelve Incas, his own children, there will appear in our country an unknown race of men who will subdue our empire. They doubtless belong to the people whose messengers have appeared on our shores. Be sure of it, these foreigners will reach this country and fulfill the prophecy."



The foreign messengers were Vasco Nunez de Balboa and company, who arrived at Tumbes in 1511. The Spaniards returned in 1532, well armed for conquest under the command of Francisco Pizarro. Within a few years after the death of Huayna Capac from smallpox, his two sons went to war against each other. Atahualpa won and assumed the throne as the 12th Inca, just in time to lose the empire to Pizarro on November 16, 1532. The Q'ero (Long-haired ones), the last of the Incas, recently revealed their prophecies of the End of Time to Alberto Villoldo, who has published them. ,

The Q'ero are awaiting the next Pachacuti (He Who Transforms the Earth), and expect it to be the end of the world as we know it. The signs of upheaval have begun, and will last four years. A new humanity will emerge from the chaos. The prophecies announce the beginning of a new "millennium of gold", and speak of "a rip in the fabric of time", through which will come a luminous being. The signs of the times include: the drying-up of high mountain cochas (lagoons), the near-extinction of the condor, and great solar heat. Afterwards, we shall emerge into the fifth Sun. ,



PROPHECIES OF THE Q'ERO INCAN SHAMANS ,
BY Dr. Alberto Villoldo



The light of idealism gleamed in his eyes as Dr. Alberto Villoldo described how an earthquake in 1949 underneath a monastery near Cuzco, Peru, had rent the ground asunder, exposing an ancient Incan temple of gold. This fulfilled a sign that the prophecies of Mosoq, the "time to come," were now to be shared with the modern world. ,

Dr. Villoldo, a psychologist and medicinal anthropologist, has lived among and trained with the Q'ero shamans and has played a key role in bringing their ritual and prophecy to the awareness of the modern world. The Q'ero are the last of the Incas -- a tribe of 600 who sought refuge at altitudes above 14,000 feet in order to escape the conquering conquistadors. ,

For 500 years the Q'ero elders have preserved a sacred prophecy of a great change, or "pachacuti," in which the world would be turned right side up, harmony and order would be restored, and chaos and disorder ended. ,

The Q'ero had lived in their villages high in the Andes in virtual solitude from the world until their "discovery" in 1949. ,

In that year, Oscar Nunez del Prado, an anthropologist, was at a festival in Paucartambo, in southern Peru, when he met two Indians speaking fluent Quecha, the language of the Incas. The first Western expedition to the Q'ero villages then occurred in 1955. ,

Four years later, at the annual Feast of The Return of the Pleiades taking place in the Andes, the gathering of 70,000 pilgrims from South America were awed, and the crowd parted to let the Q'ero, unannounced and wearing the Incan emblem of the sun, make their way forward to the mountain top to make known that the time of the prophecies was at hand. They were welcomed by the assembly and were told, "We've been waiting for you for 500 years." ,

Recently, Q'ero elders journeyed to North America in fulfillment of their prophecies. ,

In November 1996, a small group of Q'ero, including the tribal leader and the head shaman, visited several cities in the US, including New York, where they performed a private ceremony at the Cathedral of St. John the Divine. ,

The shamanic ritual had not been performed for 500 years. But in the very home of those who symbolized the former conquerors of their Incan ancestors they shared their ritual and knowledge, not only with interested Westerners who were learning

their ways, but also with the Dean of the great cathedral, thereby symbolically and spiritually linking the two continents of North and South America. ,

According to ancient prophecy, this is the time of the great gathering called the "mastay" and reintegration of the peoples of the four directions. ,

The Q'ero are releasing their teachings to the West, in preparation for the day the Eagle of the North and the Condor of the South (the Americas) fly together again. ,

They believe that "munay," love and compassion, will be the guiding force of this great gathering of the peoples. ,

The new caretakers of the Earth will come from the West, and those that have made the greatest impact on Mother Earth now have the moral responsibility to remake their relationship with Her, after remaking themselves," said Don Antonio Morales, a master Q'ero shaman. ,

The prophecy holds that North America will supply the physical strength, or body; Europe will supply the mental aspect, or head; and the heart will be supplied by South America. ,

When the Spanish conquered the Incas 500 years ago, the last pachacuti, or great change, occurred. ,

The Q'ero have been waiting ever since for the next pachacuti, when order would emerge out of chaos. ,

For the past five centuries they preserved their sacred knowledge, and finally, in recent years, the signs were fulfilled that the great time of change was at hand: the high mountain lagoons have dried, the condor is nearly extinct and the discovery of the Golden Temple has occurred, following the earthquake in 1949 which represented the wrath of the sun. ,

The prophecies are optimistic. They refer to the end of time as we know it -- the death of a way of thinking and a way of being, the end of a way of relating to nature and to the earth. ,

In the coming years, the Incas expect us to emerge into a golden age, a golden millennium of peace. ,

The prophecies also speak of tumultuous changes happening in the earth, and in our psyche, redefining our relationships and spirituality. ,

The next pachacuti, or great change, has already begun, and it promises the emergence of a new human after this period of turmoil. ,

The chaos and upheaval characteristic of this period will last another four years, according to the Q'ero. ,

The paradigm of European civilization will continue to collapse, and the way of the Earth people will return. Even more importantly, the shamanic elders speak about a tear in the fabric of time itself. ,

This presents an opportunity for us to describe ourselves not as who we have been in the past but as who we are becoming. ,

Pachacuti also refers to a great Incan leader who lived in the late 1300s. ,

He is said to have built Machu Picchu and was the architect of an empire the size of the US. ,

For the Incas, Pachacuti is a spiritual prototype -- a Master, a luminous one who stepped outside of time. ,

He was a messiah, but not in the Christian sense of the only Son of God, beyond the reach of humanity. ,

Rather he is viewed as a symbol and promise of who we all might become. ,

He embodies the essence of the prophecies of the pachacuti, as Pacha means "earth" or "time," and cuti means "to set things right." His name also means "transformer of the earth." ,

The prophecies of the pachacuti are known throughout the Andes. There are those who believe the prophecies refer to the return of the leader Pachacuti to defeat those who took the Incas' land. ,

But according to Dr. Villoldo, the return of Pachacuti is taking place on the collective level. "It's not the return of a single individual who embodies what we're becoming, but a process of emergence available to all peoples." ,

The Q'ero have served as the caretakers of the rites and prophecies of their Inca ancestors. ,

The prophecies are of no use unless one has the keys, the rites of passage. ,

The Star Rites, or "Mosoq Karpay" (The Rites of the Time to Come), are crucial to the practical growth described in the prophecies. ,

Following the "despachos" (ritualistic offerings of mesa, or medicine bundles) at the ceremony in New York City, the shamans administered the Mosoq Karpay to the

individuals present, transmitting the energies originating with the ancestors of their lineage. ,

The transmission of the Mosoq Karpay is the ceremony representing the end of one's relationship to time. ,

It is a process of the heart. ,

This process of Becoming is considered more important than the prophecies themselves. ,

The Karpay (rites) plant the seed of knowledge, the seed of Pachacuti, in the luminous body of the recipient. ,

It is up to each person to water and tend the seed so that it can grow and blossom. ,

The rites are a transmission of potential; one must then make oneself available to destiny. ,

The Karpays connect the person to an ancient lineage of knowledge and power that cannot be accessed by the individual. It can only be summoned by a tribe. ,

Ultimately, this power can provide the impetus for one to leap into the body of an Inca, a Luminous One. That person is connected directly to the stars, the Incan Sun of cosmology. ,

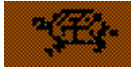
The Q'ero believe that the doorways between the worlds are opening again. ,

Holes in time that we can step through and beyond, where we can explore our human capabilities. Regaining our luminous nature is a possibility today for all who dare to take the leap. ,

The Andean shamans say, "Follow your own footsteps. Learn from the rivers, the trees and the rocks. Honor the Christ, the Buddha, your brothers and sisters. Honor the Earth Mother and the Great Spirit. Honor yourself and all of creation." ,

"Look with the eyes of your soul and engage the essential," is the teaching of the Q'ero. ,





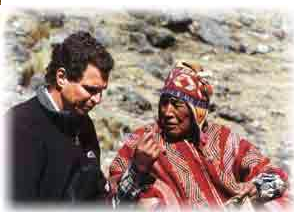
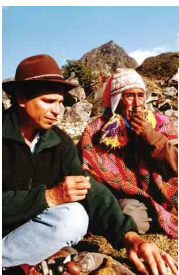
THE CURSE OF ATAHUALPA: BEGINNING OF THE SCOURGE OF COCAINE ADDICTION,



With permission from King Charles V of Spain, Spanish conquistador Francisco Pizarro (1471-1541) set out to conquer and govern Peru in January 1531. On November 16, 1532, he met the army of Incan Emperor Atahualpa at Cajamarca, Peru. When Atahualpa refused to acknowledge the supremacy of King Charles V of Spain and accept the Christian religion, Pizarro ordered an attack and the emperor was taken prisoner. Atahualpa bargained for his life by keeping his promise to fill, twice with silver and once with gold, the large room in which he was held. In spite of this, the Spaniards charged Atahualpa with "crimes against the Spanish King" and executed him by strangulation on August 29, 1533. In the last moments before his death, Atahualpa uttered: "Cocaine shall fortify the Indian and destroy the white man." Although the Indians have chewed the coca leaf for centuries (without apparent side effects) and consider it sacred, they are not known to use the "evil" powdered, processed derivative, which the Incan emperor predicted would destroy the white man. ,



DON HUMBERTO AND DON MARIANO, INKA KEEPERS--, INKA PROPHECY OF THE END OF TIME Alberto Villoldo, Ph.D.,



Both are keepers of "Karpay," the great rites of passage. Like the Hopi, the Inka were given signs that would announce the coming of the Pachakuti. ,

These signs included the drying of the high mountain lagoons, the near extinction of

the ,
condor, and the wrath of our father the sun (the Q'ero live at 17,000 feet at the edge
of the ,
tear in the ozone layer.) Like the Hopi, who were told about the period of
Koyanasquatsi, or ensuing chaos, the Inka were foretold about the upheaval coming
to the planet. It is these signs that led them to ,
first come down from their mountaintops to reveal the rites of passage. ,

Q. What does the Inka prophecy reveal? A. It announces a time of upheaval and
turmoil in the world, starting in the year 2000 and ending on 2012. This coincides
with the time frame of the prophecies of the Maya and the Hopi. ,

Q. When was the prophecy read? A. We accompanied the Inka elders with a
camera crew to the Holy Mountain, Mt. Ausangate, in 1995. I brought a map and
globe of the world. This was the first time they had ever seen a globe. At my request
they read the prophecy for various geographical regions, including the United ,
States and the Middle East. ,

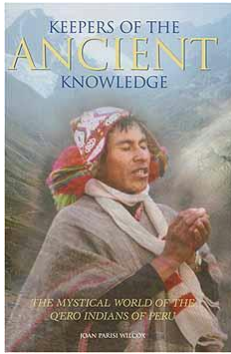
Q. What did they say about the US? ,

A. It really startled me; because they said that the United States was at war. They
said that we had no enemy in the ordinary sense, but that the enemy was already
within American cities. They were clear that the enemy were terrorists that would
attempt to wreck havoc on America, and that this would go on for several years, but
eventually they would be defeated. America's courage would be tested. They
claimed that buildings and public places would be targeted, and in the documentary
we showed the Federal Building in Oklahoma City to illustrate this point. They
cautioned us to be alert, and not give in to fear. In the Middle East they foresaw 'a ,
great peacemaker getting killed.' Within two months Izak Rabin was assassinated. ,

Q. What can we do to prepare ourselves? A. As I understood the elders, this war
would involve the entire world, a World War III. It would be fought in two camps.
The first was the battlefield, the drinking water supplies, and the cities of the
Western world. The second would be internal - and would be won by the ,
practices of forgiveness and compassion. The latter is the one each of us must
engage through ,
our healing and personal transformation. Source: [The Inka Prophecy of the End of
Time](#), Villoldo, Alberto Ph.D.,



KEEPERS OF THE ANCIENT KNOWLEDGE,



In her 1999 book, **Keepers of the Ancient Knowledge - the Mystical World of the Q'ero Indians of Peru**, Joan Parisi Wilcox, who has been trained to the highest level of Q'ero priesthood, reveals the Q'ero Prophecy of spiritual evolution and a Golden Age. The prophecy is incorporated into a 16th century Catholic philosophy of 3 ages. These are the Age of The Father, the Age of The Son, and the Age of the Holy Spirit. ,

,

,

The latter, which the Q'ero call Taripay Pacha, began in the period between August 1 1990 and August 1 1993, when the world underwent a cosmic transmutation called a Pachakuti. The Taripay Pacha is a period extending approximately from 1990/1993 to 2012 during which mankind will spiritually evolve - it is the "Age of Meeting ourselves Again", when time will end. ,



,



IROQUOISor 6 NATIONS HAUDENOSAUNEE PROPHECIES ,

,

,

APOCALYPSE De CHIOKOYHEKOY,

⌋

⌋

On June 11 1776, an Onondaga sachem gave John Hancock an Iroquois name at Independence Hall. ,

By John Kahionhes Fadden.



By 1777, the Continental Congress was so steeped in Iroquois traditions that it issued a propaganda pamphlet entitled: *Apocalypse de Chiokoyhekoy, Chiefs des Iroquois*. This extensive pamphlet claimed that an Iroquois prophecy of the apocalypse was coming to pass. The pamphlet showed extensive knowledge of Iroquois culture and diplomacy as it argued that several beasts were fighting for control of Iroquois territory. ,

Eventually, the better beast (the United States) won out over the worst beast (Great Britain). According to the prophecy, the triumph of the U.S. was supposed to allow the Iroquois to return ultimately to their traditional way of life. ,

In many ways, this prophecy of the relative decline and then rejuvenation of the Iroquois people might go a long way to explain the success of Handsome Lake's (Seneca) religious revitalization movement among the Seneca and the Iroquois at the beginning of the nineteenth century.[31] This piece of propaganda was significant because it demonstrated the understanding that the colonists had of Iroquois concepts, and it also forecast the decline and rejuvenation of Iroquois traditional ways. In the apocalyptic vision, the Americans emerged as the lesser of two evils because they were developing a government that was similar to the Great Law of the Iroquois. See *Apocalypse de Chiokoyhekoy, Chief des Iroquois* (1777), p. 93 in Library Company of Philadelphia, and Dwight W. Hoover, *The Red and the Black* (Chicago: Rand McNally, 1976), pp. 56-57. The prophet bird, Tsklelei or news-carrier, was an image used in the rhetoric of Iroquois diplomacy (See Peter Force, ed., *American Archives* (Washington: GPO, 1837-1853), 4th Series, Vol. 3, pp. 479 & 491 for examples of how this image was used by the American commissioners and the Iroquois at the Albany Conference of 1775. One of the American commissioners to France in 1777, Silas Deane, was on a committee of Congress to confer with the Rev. Samuel Kirkland about the "Prophet Bird" speech with the Iroquois in 1775. It may be surmised that Franklin, Deane and perhaps Arthur Lee (the three American Commissioners to France) worked on this pamphlet since they were all familiar with Iroquois ideas and imagery (see Ford, ed., *Journals*, II, p. 186). While debating independence in 1776, it was noted that France and Spain might be jealous of the United States since it might "one day . . . strip them of all their American possessions" (see *Ibid.* VI, p. 1088). This pamphlet then is a clever combination of ideas and images to allay Spanish, French and Dutch fears about American Independence. It also appeals to the "noble savage"

sentiments in France that were so ardently advanced by philosophers like Rousseau. In the nineteenth century, the Tuscarora anthropologist, J. N. B. Hewitt recorded the Tuscarora story, "The Prophetic Bird-like Being" that could foresee events important to the survival of the Tuscarora people (See J. N. B. Hewitt Collection, MSS # 422, NAA, Smithsonian Institution). For a contemporary version of the Iroquois apocalyptic vision, see Wallace (Mad Bear) Anderson, "The Lost Brother: An Iroquois Prophecy of the Serpents, " Shirley H. Witt and Stan Steiner, eds., *The Way: An Anthology of American Indian Literature* (New York: Vintage, 1972), pp. 243-247. For a more detailed account and interpretation of the religious revitalization movement of the Iroquois lead by the Seneca Prophet, Handsome Lake, see Anthony F. C. Wallace, *The Death and Rebirth of the Seneca* (New York: Vintage Books, 1972),.

,
See *Apocalypse de Chiokoyhekoy*, Chief des Iroquois (1777), p. 93 in Library Company of Philadelphia, and Dwight W. Hoover, *The Red and the Black* (Chicago: Rand McNally, 1976), pp. 56-57. The prophet bird, Tsklelei or news-carrier, was an image used in the rhetoric of Iroquois diplomacy (See Peter Force, ed., *American Archives* (Washington: GPO, 1837-1853), 4th Series, Vol. 3, pp. 479 & 491 for examples of how this image was used by the American commissioners and the Iroquois at the Albany Conference of 1775. One of the American commissioners to France in 1777, Silas Deane, was on a committee of Congress to confer with the Rev. Samuel Kirkland about the "Prophet Bird" speech with the Iroquois in 1775. It may be surmised that Franklin, Deane and perhaps Arthur Lee (the three American Commissioners to France) worked on this pamphlet since they were all familiar with Iroquois ideas and imagery (see Ford, ed., *Journals*, II, p. 186). While debating independence in 1776, it was noted that France and Spain might be jealous of the United States since it might "one day . . . strip them of all their American possessions" (see *Ibid.* VI, p. 1088). This pamphlet then is a clever combination of ideas and images to allay Spanish, French and Dutch fears about American Independence. It also appeals to the "noble savage" sentiments in France that were so ardently advanced by philosophers like Rousseau. In the nineteenth century, the Tuscarora anthropologist, J. N. B. Hewitt recorded the Tuscarora story, "The Prophetic Bird-like Being" that could foresee events important to the survival of the Tuscarora people (See J. N. B. Hewitt Collection, MSS # 422, NAA, Smithsonian Institution). For a contemporary version of the Iroquois apocalyptic vision, see (below) Wallace (Mad Bear) Anderson, "The Lost Brother: An Iroquois Prophecy of the Serpents, " Shirley H. Witt and Stan Steiner, eds., *The Way: An Anthology of American Indian Literature* (New York: Vintage, 1972), pp. 243-247. For a more detailed account and interpretation of the religious revitalization movement of the Iroquois lead by the Seneca Prophet, Handsome Lake, see Anthony F. C. Wallace, *The Death and Rebirth of the Seneca* (New York: Vintage Books, 1972). ,

Source: AN AMERICAN SYNTHESIS The Sons of St. Tammany or Columbian Order, from Exemplar of Liberty: Native America and the Evolution of Democracy By Donald A. Grinde, Jr. ,



WHITE ROOTS OF PEACE PROPHECY,



The symbol for the Iroquois Confederacy is the White Pine with roots spreading to the four directions of the world and a tap root in their centre going deep into the Earth. This is called the White Roots of Peace. A prophecy says when the roots encompass the Earth and the tap root grows to meet them on the other side of the Earth, the world will live again in peace, coming together under the shade of the White Pine and bringing together the White Roots of Peace. ,



MOHAWK PROPHECY OF THE SEVENTH GENERATION ,

According to the prophecy of the Seventh Generation, seven generations after contact with the Europeans the Onkwehonwe would see the day when the elm trees would die. The prophecy said that strange animals would be born deformed and without the proper limbs. Huge stone monsters would tear open the face of the earth. The rivers would burn. The air would burn the eyes of man. According to the prophecy of the Seventh Generation the Onkwehonwe would see the time when the birds would fall from the sky. The fish would die in the water. And man would grow ashamed of the way that he had treated his Mother and Provider, the Earth. Finally, according to this prophecy, after seven generations of living in close contact with the Europeans, the Onkwehonwe would rise up and demand that their rights and stewardship over the Earth be respected and restored. According to the wisdom of this prophecy, men and women would one day turn to the Onkwehonwe for both guidance and direction. It is up to the present generation of youth of the Kanienkehaka to provide leadership and example to all who have failed. The children of the Kanienkehaka are the seventh generation. ,



PROPHECY OF THE SERPENTS AS GIVEN BY DEGANAWIDA (THE PEACEMAKER) ,



The Lost Brother: An Iroquois Prophecy of the Serpents,

Prophecy of a possible Invasion of the United States by a country with the color red (possibly the Red Communists, paralleling with the Hopi prophecy) When Deganawida was leaving the Indians in the Bay of Quinte in Ontario, he told them that they would face a time of great suffering. They would distrust their leaders and the principles of peace of the League, and a great white serpent [Caucasians] was to come upon the Iroquois. For a time, it would intermingle with the Indian people and be accepted by the Indians, who would treat the serpent as a friend. This serpent would in time become so powerful that it would attempt to destroy the Indians; the serpent was described as choking the life's blood out of the Indian people. ,

Deganawida told the Indians that they would seem to be lost, but when things looked their darkest a red serpent [Communists] would come from the north and approach the white serpent, which would be terrified; upon seeing the red serpent, he would release the Indian, who would fall to the ground like a helpless child, and the white serpent would turn all its attention to the red serpent. ,

This bewilderment would cause the white serpent to accept the red serpent (Communism) momentarily. The white serpent would be stunned and take part of the red serpent (Socialism) and accept him. Then there is to be a heated argument and a fight. Then the Indian revives and crawls toward the land of the hilly country where he would assemble his people together and they would renew their faith and the principles of peace that Deganawida had established. There would at the same time exist among the Indians a great love and forgiveness for his brother, and in this gathering would come streams from all over -- not only the Iroquois, but from all over -- and they would gather in the hilly country, and they would renew their friendship. Deganawida said they would remain neutral in this fight between the white serpent and the red serpent. "At the time they were watching the two serpents locked in this battle, a great message would come to them and make them ever so humble, and when they had become that humble, they will be waiting for a

young leader, an Indian boy, possibly in his teens, who would become a choice seer. (editor: emphasis mine) ,

Nobody knows who he is or where he comes from, but he will be given great power and would be heard by thousands, and he would give them the guidance and the hope to refrain from going back to their land and he would become the accepted leader. Deganawida said that they will gather in the land of the hilly country between the branches of an elm tree, and they should burn tobacco and call upon Deganawida by name when they are facing their darkest hours, and he will return. Deganawida said that as the choice seer speaks to the Indians, they will notice to south a black serpent (**Terrorism/Radical Islam**) coming from the sea. He is described as dripping with salt water. And as he stands there, he rests for a spell to get his breath, all the time watching to the north to the land where the white serpent and the red serpent are fighting. “Deganawida said that the battle between the white and the red serpents would open slowly, then become so violent that the mountains would crack and the rivers would boil and the fish would turn up their bellies. He said that there would be no leaves on the trees in that area. There would be no grass, and strange bugs and beetles would crawl from the ground and attack both serpents. He said that a great heat would cause the stench of death to sicken both serpents. And then, as the boy seer is watching this fight, the red serpent reaches around the back of the white serpent and pulls from him a hair. The hair suddenly turns into a woman, a white woman who tells him strange things that he knows to be true, but he wants to hear them again. When this white woman finished telling these things, he takes her and gently places her on a rock with great love and respect, and then he becomes infuriated at what he has heard, so he makes a beeline for the north, and he enters the battle between the red and white serpents with such speed and anger that he defeats the two serpents who have already become battle-weary. “When he finishes, he stands on the chest of the white serpent, and he boasts and puts his chest out like he’s the conqueror, and he looks for another serpent to conquer. He looks to the land of the hilly country and then he sees the Indian standing there with his arms folded and looking so noble that he knows that this Indian is not the one that he should fight. The next direction he will face will be eastward, and at that time he will be momentarily blinded by a light that is many times brighter than the sun. The light will be coming from the east to the west over the water, and when the black serpent regains his sight, he becomes terrified and makes a run for the sea. He dips into the sea and swims away in a southerly direction, and shall never again be seen by the Indians. “The white serpent revives, and he, too, sees this light, and he makes a feeble attempt to gather himself and to go toward that light. A portion of the white serpent refuses to leave, but instead makes its way toward the land of the hilly people. The red serpent would revive and he would shiver with a great fear when he sees that light. He would crawl toward the north and leave a bloody trail, and he would never be seen again by the Indians. Deganawida said that as this light approaches he would be that light, and he would return to his Indian people would be a greater nation than they ever were before.”

Source: Wilson, Edmund: Apologies to the Iroquois; 1959, Farrar, Strauss & Cuhady, NY ,

’
The last quatrain of Nostradamus’s to be quoted here is intriguing because it declares that the “King of Europe will come like a griffin, accompanied by those of Aquilon, leading a great troop of red and white ones against the King of Babylon.” Classically, a griffin had the head and wings of an eagle or a man, and the body of a lion. And Henry Roberts, in his translation footnotes, says a griffin was supposed to guard the gold of Russia; so we assume that is who the King of Europe is. (Daniel the prophet also dreamed of a creature fitting the description of this griffin. It rose out of the sea and symbolized one of the four great civilizations of the Earth.) Aquilon describes the land of Aquila the eagle (the United States) or Western powers. The red and white colors attributed to the troops of America and Russia, above, also appear in the Native American prophecy given below. This prophecy concerns a final war between three serpents. In a prophetic vision received by the great Iroquois teacher, Deganaweda, a red and white serpent sharing a single tail wrestled until they became exhausted. For a while, the white serpent accepted part of the red one, but the rapport ended in a heated argument and a fight. This implies that the alliance between the Soviet Union and the United States would only be temporary. The prophecy says the conflict will begin very slowly but eventually boil the Earth.,

’
The prophecy, as told by Iroquois Mad Bear Anderson to the late Ojibwa shaman Sun Bear, continues: The two serpents will wrestle until the rivers boil and the fish in them die. Sun Bear said the interpretation given him by Spirit was that the two snakes shared the same tail because both sought the domination, control, and conquest of humanity. They wrestled, supplying weapons to get other people to fight against each other. When they had exhausted almost all their resources they were in so much debt they couldn’t afford to continue. He says the black serpent symbolizes the Moslem nations. The “true serpent” was also identified as an Arab (Moslem) leader of almost a million men, according to Nostradamus. Sun Bear pointed out that the black serpent had defeated the red and white snakes twice already (in Lebanon and Afghanistan), and that neither white nor red serpent knows how to battle the black one.

He said that the Gulf War would affect all the nations of the world, and that it represented fulfillment of this prophecy. If the black serpent defeated the other two, he would look around for more people to fight with. Sun Bear said the black serpent would see the native people gathered in the hilly country along with others who seek to understand the spiritual ways of the Earth, but that at the last minute, "the great light of Deganaweda will appear and frighten him away, never to bother the people again."



Left to right: Deganawida, Hiawatha and Thadodaho, at the founding of the Iroquois Confederacy. ,

ADDRESS TO THE GENERAL ASSEMBLY OF THE UNITED NATIONS,



Delivered October 25, 1985 by Leon Shenandoah, Tadodaho, and Supreme Sachem of the Haudenosaunee (6 Nations Iroquois)
 "Listen to the words of the Creator given to the first United Nations -- the Haudenosaunee -- over 1,000 years ago." "The Chiefs of the Haudenosaunee shall be mentors of the people for all time. The thickness of their skins shall be seven spans, which is to say that they shall be proof against anger, offensive action, and criticism. ,

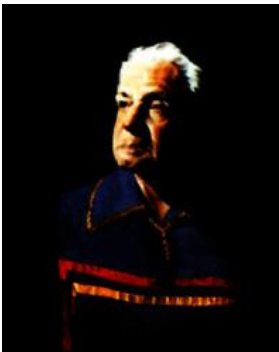
Their hearts shall be full of peace and good will, and their minds full of a yearning for the welfare of the people. With endless patience, they shall carry out their duty. Their firmness shall be tempered with tenderness for their people. ,

Neither anger nor fury shall find lodging in their minds, and all their words and actions shall be marked by calm deliberation.' "In every nation there are wise and good people. These should be appointed Chiefs. They should be the advisors of their people and work for the good of all the people, and their power comes from the "Great Peace." A chief must never forget the Creator of mankind; never forget to ask the Creator for help. The Creator will guide our thoughts and strengthen us as

we work to be faithful to our sacred trust and restore harmony among all peoples, all living creatures, and Mother Earth.' We were instructed to carry a love for one another and to show a great respect for all the beings of this earth... In our ways spiritual consciousness is the highest form of politics. When people cease to respect and express gratitude for these many things, then all life will be destroyed, and human life on this planet will come to an end. These are our times and responsibilities. Every human being has a sacred duty to protect the welfare of our Mother Earth, from whom all life comes. In order to do this we must recognize the enemy -- the one within us. We must begin with ourselves. We must live in harmony with the Natural World and recognize that excessive exploitation can only lead to our own destruction. We cannot trade the welfare of our future generations for profit now. We must abide by the Natural Law or be victims of its ultimate reality. We must stand together, the four sacred colors of humans, as the one family we are, in the interest of peace. We must abolish nuclear and conventional weapons of war. When warriors are leaders, then you will have war. We must raise leaders of peace. We must unite the religions of the world as the spiritual force strong enough to prevail in peace. It is no longer good enough to cry, "Peace." We must act peace, live peace, and march in peace in alliance with the people of the world. We are the spiritual energy that is thousands times stronger than nuclear energy. Our energy in the combined will of all people with the spirit of the Natural World, to be of one body, one heart and one mind for peace. We propose, as a resolution for peace, that October 24th be designated as a Day of Peace, and a world cease-fire take place in honor of our children and the Seventh Generation to come. ,



LEON SHENANDOAH, TADODAHO, ONANDAGA EEL CLAN, SPEAKS ON THE END OF THE WORLD,



The end of the world! I thought about it and wondered aloud to Leon: "What's going to happen then -- at the end of the world?" "Nature will take care of it. Someday... Someday the people will be shown that they have no power and all, and nature will show them. You can't control nature. You have to live with it. That's where harmony comes from." He stopped for moment. After thinking he said, "but yet I have found when it's almost time for the world come to an end, He's going to send His helpers down here to pick up seeds. The helpers will pick up seeds. ,

**You got to have seeds to plan again." "Helpers?" I asked. "Who are the helpers?"
"We call them the Four Protectors. Like angels, they've been here already. They never died. ,**

They're always up there with the creator. Then the creator sent them down here as our protectors. They're right now watching over me. They do that for only certain ones who ask for it. "Some people don't know about the Four Protectors. But they're here now. You communicate with them with the sacred tobacco. Lots of people ask me to burn tobacco when they go to the hospital. A lot of Indians have lost their way, but they still kind of believe in our way. And when someone goes to the hospital, right away they come for tobacco. Then what happens next depends on the Peacemaker. "You communicate by burning the sacred tobacco. We burn it to ask that the world continue on, but we know the world will be going through hard changes. I've seen things. My spirit travels when I sleep. I've been shown how it's going to be, how people won't be ready when the world starts to change, How they'll all be running and screaming. And then just nothing -- nothing at all. That's what I was shown. I had awful feeling when I finally woke up. I was left with just the grief." "Tell me, Leon, what didn't feel like?" I asked. "It feels like emptiness. It almost feels like there's nothing. It's like the one minute you are right at the edge of a cliff, and then you go down and that's it. Or else it's the end of your life. When I woke up, I was glad it was just a dream. There were my kids, my family. I was glad to wake up." "How can we be ready?" I asked. "What did I tell you?! Live off the earth. Plant your own food and save the seeds so you can plant it over." The world will change. In the meantime it tells in the instructions that we are all visitors here. We're only visiting this earth. We are all going to come and go continuously. We're not here forever. So we have to make the best of it while we're here are visiting."

Source: from "[Travels in a Stone Canoe: The Return to the Wisdomkeepers](#)" by Harvey Arden and Steve Wall,

**,
,**

**,
LEON SHENANDOAH, LATE SUPREME SACHEM, 6 NATIONS
CONFEDERACY SPOKE ON MANKIND'S DESTRUCTION ,**

—



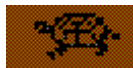
"It's prophesied in our Instructions that the end of the world will be near when the trees start dying from the tops down. That's what the maples are doing today. Our Instructions say the time will come when there will be no corn, when nothing will grow in the garden, when water will be filthy and unfit to drink. And then a great monster will rise up from the water and destroy mankind. One of the names of that monster is "the sickness that eats you up inside" -- like diabetes or cancer or AIDS. Maybe AIDS is the monster. It's coming. It's already here. ,

Our prophet Handsome Lake told of it in the 1700s. He saw Four Beings, like four angels, coming from the Four Directions. They told him what would happen, how there would be diseases we'd never heard of before. You will see many tears in this country. Then a great wind will come, a wind that will make a hurricane seem like a whisper. It will cleanse the earth and return it to its original state. That will be the punishment for what we've done to the Creation. " Source: "[Travels in a Stone Canoe: The Return to the Wisdomkeepers](#)" by Harvey Arden and Steve Wall ,

J ,

JATOBONICU/TAINO/CARIB PROPHECIES see Taino Prophecies ,

K ,



KOGI PROPHECIES ,

KOGI ELDERS, COLUMBIA,

—

2

Mama Juan Jacinto, Kogi hereditary chief



That binding thread of spirit, called aluna, is central to the Kogi philosophy. An enlightened teacher, Mama Valencia, explains: ,

Everything we do is an event not only in the physical world but also in the spirit world. We live in a world shaped in spirit. Every tree, every stone, every river, has a spirit form, invisible to the Younger Brother. ,

This is the world of aluna, the world of thought and spirit. Aluna embraces intelligence, soul and fertility: it is the stuff of life, the essence of reality. ,

The material world is underpinned, shaped, given life and generative power in aluna, and the Mama's work is carried out in aluna. ,

**,
Because Kogi elders or Mamas are seers, graduates of a mystery school, they have the natural ability to penetrate higher planes of existence and hidden causes. They understand the vital truth of the maxim "as above, so below." When the Younger Brother in his vanity, urged by his greed and ambition, thinks that he is "running things," that is when the planet and our existence on it become endangered. The expression of the law of the Great Mother is interfered with. ,**

The Kogi way of life -- being content with the ways of old -- is a deliberate choice on their part, rooted in a profound sense of duty for carrying out the will of the Great Mother and insuring the well being of this living planet. Other peoples of the New World were not so much conquered by the invader as they were seduced into believing that they were inferior to the race that identified "progress" with self-fulfillment in a limited sense. Many became Christians, assured that they would be considered more civilized. The Kogi have adopted the Spanish word *civilizados* ("civilized"), but when applied to the Younger Brother it expresses contempt for the Western understanding of that word. The word civilization is an invention of the seventeenth century, but was, in fact, excluded by Dr. Samuel Johnson from his Dictionary on the basis that it merely duplicated "civility." Since then civilization has been used to refer to almost anything that distinguishes man from the animal. Almost every culture regards its way of life as the supreme achievement of the ages.

**,
Though much of the Kogi philosophy is unfamiliar, that should not deter us, from opening "new doors" and widening our horizons. The end product is the strong conviction of brotherhood and respect for the earth. But how will the sophisticated "man of the world" react to it? Possibly millions of TV viewers saw *From the Heart of the World*; far fewer will read the book. The film permits a glimpse into the pure hearts and minds of this people, but to share in Alan Ereira's adventure fully one should read the book. Every paragraph is worthy of note and calls for response. In this writer's opinion, Ereira's commitment to the Kogi, their elders or Mamas, is well taken. The message they bring indicates -- as the evidence is totaled from many sources -- that there is a sunrise of spiritual awareness in the world, and in response to that awareness the "gods come out of hiding" and allow their voices to be heard once again. ,**

Was there ever a time when humankind was not encouraged to come up higher -- to truly evolve forth its inner capabilities to bring it to a higher moral, mental, and spiritual level than it has ever known? The proof is obvious: it resides in the existence of great souls who, history records, shone like beacons and, because they were once ordinary humans like ourselves, could identify with the masses and

inspire them. How many more left no record of themselves? The Kogi have told us repeatedly the Highest dwells within us. They modestly consider themselves "a simple people" while striving to work ever more perfectly in harmony with the Great Mother. Few outsiders would have the grasp or the stamina to take instruction from the Mamas. ,

Does not the Kogi Genesis sound familiar? ,

In the beginning, there was blackness. ,

Only the sea. ,

In the beginning there was no sun, no moon, no people. ,

In the beginning there were no animals, no plants. ,

Only the sea. ,

The sea was the Mother. ,

The Mother was not people, she was not anything. ,

Nothing at all. ,

She was when she was, darkly. ,

She was memory and potential. ,

She was aluna. -- p. 115 ,

"That which sins in man is his intelligence. Sin lies in choice, in action" (p. 72). ,

Source: [The Elder Brothers: A lost South American people and their message about the fate of the earth](#), Alan Ereira, Alfred A. Knopf, New York ,



,
TAIRONA PROPHECY: THE YOUNGER BROTHERS MUST TAKE CARE OF THIS PLANET,



Several years ago, the Tairona, who live in a remote location in Colombia, came down from their home to deliver a message given to them by their Goddess. They called themselves the Elder Brothers and their message was for all of us whom they called the Younger Brothers. They gave their message to a film crew from England which was then turned into a documentary. The Tairona took the film crew to their home and allowed them to film their rituals, way of life, etc. When the Tairona escorted the film crew back down the mountains, their final words were "Do not attempt to come here again." The Tairona then closed their gate. The message from the Goddess was this ,

"THE YOUNGER BROTHERS MUST TAKE CARE OF THIS PLANET PROPERLY OR ALL LIFE FORMS ON MOTHER EARTH WILL DIE ! THE YOUNGER BROTHERS MUST TAKE RESPONSIBILITY AND STOP MIS-USING THE PLANET'S RESOURCES !" ,

Apparently, the Tairona originally had a very sophisticated culture. Following is a short history of the Tairona. ,

Long before the arrival of the first Spanish explorers, Indian groups had settled in the area of present-day Colombia. The Mesoamericans (Indians originally inhabiting Central America), who arrived in approximately 1200 B.C., introduced the cultivation of corn. They were followed by a second wave of Mesoamericans in 500 B.C. Artifacts from a number of distinct cultures, such as those in the areas around San Agustín (in present-day Huila Department), Tierra Dentro (Cauca Department), and Tumaco (Nariño Department), are believed to date from this period. Between 400 and 300 B.C., the Chibchas traveled from Nicaragua and Honduras and reached Colombia, shortly before the Arawaks arrived from other parts of South America, such as Brazil, Uruguay, and Paraguay. Near the end of the first millennium A.D., the Caribs migrated from the Caribbean islands. These warlike newcomers supplanted the Chibchas in the lowlands and forced them to move to higher elevations. By the 1500s, the most advanced of the indigenous peoples were the Chibchas, who were divided into two principal tribes: the Muisca, located in the plateaus of Cundinamarca and Boyacá, and the Tairona, who settled along the northern spur of the Sierra Nevada de Santa Marta (in present-day La Guajira Department). The Muisca were the more prominent of the two groups and based their economy on agriculture, especially the cultivation of corn and potatoes. The Muisca centered their social organization on the cacicazgo, a hereditary form of leadership following matrilineal succession. Two large Muisca confederations existed at the time of the Spanish conquest: Bacatá/Bogotá and Hunsá/Tunja. A chieftain known as a zipa headed Bacatá/Bogotá, whereas a zaque governed Hunsá/Tunja. The Tairona formed two groups, one in the Caribbean lowlands and

the other in the Andean highlands. The lowlands Tairona fished and produced salt, which they traded for cotton cloth and blankets with their counterparts in the highlands. The Tairona of both groups lived in numerous, well-organized towns connected by stone roads. Data as of December 1988.,

,

L ,

,



LIPAN PROPHECIES ,

See [Apache prophecies, sTALKING wOLF'S vISION IN bOOK #1](#) ,

M ,

,



MAORI PROPHECIES,

,

NEW ZEALAND MAORI ELDER WARNS OF COMING EARTH CHANGES ,

_____ ,

by Karen Lyster ,

The following story is a true event that happened to me personally. We have all heard about the warnings and prophecies of coming earth changes that could affect all of us if even a small portion of whats been predicted eventuates. ,

Every country has its original people, for America it is the Native Americans, for Australia it is the Aborigines, for New Zealand it is the Maori. What do these people all have in common? They are spiritually gifted, closely knit people who generally keep to themselves, share their tribal prophecies with very few outsiders and generally lead simpler lives closely tied to the Earth. ,

The story I am about to relay to you involves a Maori Elder who visited me some time ago and shared some of her gifted insights with me. I have a very deep respect for the Maori culture and have found over the years that they have a certain knowledge and understanding that westernised people have somehow lost over the many decades or "improving" ourselves. Could it be that we have lost some vital link to our subconscious mind that the indigenous peoples of this planet have not?

Why is it that these people are so much more intune with the natural forces of our planet. One can not but wonder and be amazed that the similarities of these ancient peoples prophecies that seem to carry so many of the same warnings. ,

Have we stepped so far over the line in trying to "civilazise" ourselves that we have become out of tune with the natural harmony we once shared with this planet? ,

This story started on Tuesday the 4th of August 1998, when I was visited by a lady who was a Elder of one of the Maori Tribes. Even though she's probably only about 45, she's a descendent from the Royal Bloodline of the Maori Queen. She has what is called, great "Mana", and although there isn't an English translation for the word, it means that the person has to have great wisdom, earned INCREDIBLE respect, and has abilities like inner visions and intuition. So if you equate her to one the Hopi Elders, you can see what I mean about her presence. ,

She told me that a few weeks ago she was "called" to go and visit Cape Riangi - which is the furthest most point of the North Island here in New Zealand. She tried getting there three times; but had car trouble and other obstacles "put" in her way; so she returned home back. But again, she was told to go there; and, this time, the "fire in her belly" (as she put it) was far too strong to ignore. She thought it best if she go by bus tour to make sure she got there! ,

Now, when the bus arrived, there was a lighthouse which most of the other tourists went to look at; but, she was drawn to go out to the farthest most point of the Cape... literally the "top" of the North Island. She said she stood on the cliff face and closed her eyes,... letting the cool breezes brush her face. Then, when she opened her eyes, she was looking at a totally different landscape. The sea was completely gone; and there was land as far as her eyes could see. She said it seemed to go on forever. She also felt as if the land itself had "lifted" much higher than it had been previously. After taking it all in, she once again closed her eyes; then opened them once again; and the scene was back to normal. ,

(Of course this fits in well with many predictions which have stated that New Zealand will gain heaps of land and will be joined to Australia . ,

I asked her if the whole of New Zealand would go under the sea before coming back up again; and she held out her hand and made a rolling and twisting motion, saying that, unfortunately, most of the country would go under; but some areas would stay above water ,

Now, before she left, she gave me a big hug and told me that the next morning I would wake up to the news that a dike in China had collapsed killing 100's of people. I woke up the next morning at 8am; turned on the radio; and that's exactly what was being said. I couldn't believe my ears. I rushed to my computer and looked up the news story on the Internet. How could she have been so spot on? How did she know? ,

Because of the significance of what had just happened I emailed Stan Deyo in Australia as I knew he would be interested in hearing what had happened. Over the next few days Stan and I would keep in touch as more of the story unfolded. As it turned out, my contacting Stan was another "link". ,

That link became very apparent two days later then I received another visit by the same Maori Elder, who asked me if I would print out all the data, maps etc from Stan Deyos website. This included all of Jim Berkland's seismic work who also studied earthquake activity and other earth changes. ,

So she left my home loaded up to the eyeballs with printed matter to take back to the other Elders for them to study. ,

I was amazed that she even knew of Stan Deyo, because these kind of Maori keep VERY much to themselves; and I was told during one of her visits that they had no phone, no TV, no radio, no video. ,

During her second visit she told me that Lake Taupo would "blow" (her words); and, she added, she could take me to nearby places where there were valleys that would be filled with 100's and 100's of bodies just floating there after Taupo blows. Then, she went on with her other explanations of how the whole of New Zealand would be effected with all the twisting and turning it would have to endure (not a pretty thought!). Of course, I asked her when all this would happen and - just like the Hopis - she said "soon, very soon" but she did go a little further than that. ,

She said that there would be an event that was unrelated; but when this event happened, it would be a trigger for many major earth changes.... Again, this was to be in China. Not knowing much about China I didn't know what she was explaining to me until I again contacted Stan with her latest predictions. ,

She told me that in China there was a project that involved creating a dam, that they'd been working on for years, and it was not yet complete. She said work had stopped on it for various reasons; then she told me that up above this "channel" there were 1000's of logs or timber that were perched at the top of this "channel". Furthermore, over time, some had been stolen; but most were still there. She said that soon these logs would come crashing down killing 1000's; and, when this happened, it would be a sign for her people that these Earth changes were about to happen with great intensity. ,

Well since this made no sense to me whatsoever as I wasn't up on the play in China, I emailed Stan and asked him if he knew what she was talking about. ,

Stan replied immediately, telling me that he knew exactly what she was talking about as it was a "trigger" for him as well. It was the Three Gorges Dam Project in China which is to dam the Yangtze River. It will consume over 130,000 acres and stretch some 400 miles along the Yangtze. The trees are being cut and have been

stockpiled for later uses including dikes. The Green group, the US Gov't and the World Bank - ALL have tried to stop this project as an environmental nightmare. It has displaced 2 million Chinese from their homes. ,

Well, when I received this confirmation in from Stan I really was shocked. Could this come true, was the Maori Elder correct? She certainly was 100% correct about the other prediction she'd given me. Time will tell if she is right about the second one. ,

We really are living in strange times. ,

,
LONG CLOUD - LONG SILENCE ,



Earth Changes In Our Lifetime ,

By W M Knight © 1999 ,

CHAPTER ONE ,

,
In the most unequivocal terms, the legends of the New Zealand Maori recall times when the earth was wracked by every possible form of natural disaster. ,

From the apparent impact of a comet to the birth of a land from the sea itself, their records are a close match with those of other ancient cultures that recall battles among gods, lands in torment, and heroes and heroines who paved the way for those who survived to start afresh. ,

Maori prophecy also hints at such things happening again. ,

Legends and prophecy these things may be, but in many details they are an uncanny match with scientific theories about the past and expectations for the immediate future. The terminology is different, but both the Maori and modern scientific descriptions relate to the same events, except that it is science which is the late starter and the slow learner. Consider for example how 20th Century scientists were surprised to find that the Dogon tribe of Africa knew without the aid of radio telescopes of the existence of Sirius B (the Dog Star), and also speak of "space brothers" from that system who have visited and taught them many things. While scientists were finally forced to accept the existence of Sirius B when they confirmed its existence with their instruments, they still refuse to allow that the rest of the Dogon "legend" is equally valid. ,

The Maori were also aware of "star brothers" long before science began looking for evidence of intelligent life on other planets - intelligent beings who may well be the source of the ancient and world-wide references to gods in the histories of so many cultures, and who are in truth the "missing link" in humanity's evolution as a hominid. ,

New Zealand is a pearl of a country, yet it is one of the world's least-known nations. Situated in the South Pacific, it is basically several large islands, the two largest uninspiringly called "The North Island" and "The South Island" by its European settlers who have lived here in numbers for little more than a century. And as they did in so many other countries, the predominantly British immigrants moved to banish the ethnic language from everyday use, struck up a quick trade in natural resources by tearing down forests and shipping them "home," and replaced the trees and the many varieties of birds which died with their passing, with grassland farms, crops, sheep and cattle. The birds were replaced with chickens - which certainly filled a need since the giant moa had already been hunted to extinction. ,

When the British came, schools were soon established to teach the English and Christian version of God, creation, history and life, with an amputated version of Maori history being condescendingly given less than respectful mention from time to time. A "Maori Parliament" was established under the guise of fostering national unity, and it worked very well as a ploy to divert attention from what was no doubt the hidden European agenda of the time - total take-over and control of the country. In New Zealand, this did not succeed, because the Maori warrior of the past, who was to become such a legendary fighter in the ranks of the Maori Battalion in later years, was also to become a worthy and honourable adversary in the new political battlefields of the parliamentary system. Thus, despite some notable exceptions, New Zealanders as a whole do live in harmony together, and even when that harmony is disrupted by arguments over past treaty commitments or current land ownership, such events are more often than not resolved, or at least moved toward resolution, by the efforts of all those who contribute to the process of change. This process is not always peaceful - and we are going to find, as the Maori have known for thousands of years, that this is the way of Nature itself. ,

In the century or more of decay and progress (depending on one's point of view) since the Europeans arrived in any numbers in New Zealand, what they have not known is that a lot of Maori lore, knowledge, history, and true science was kept from them deliberately. And although the Maori are ostensibly one nation today, because of past tribal differences many Maori may not be aware of this fact either. ,

When sailors such as Captain Cook arrived in the South Pacific to spread their diseases and religions in the name of their country, king and god, Maoridom was already an ancient culture, and as such, like any culture, it was in a state of ongoing evolution within itself. Cannibalism and slavery were reputedly a way of life. The tribes were supposedly given to warring among themselves, or to helping

shipwrecked newcomers ashore, only to make them the main course at a seaside feast. ,

It might be argued that this once great culture which was partly seeded by intrepid and learned men and women who migrated from South America in pre-Inca days, had finally dissolved and decayed into barbarism. But was such barbarism worse than the habits of the English who were given to using the force of the press gang to turn men into slaves as sailors, or hunting the Aborigine of Australia by licence on Sundays? The British certainly felt no pangs of conscience about developing a trade in shrunken heads and stolen artefacts, and to this day films depicting past Maori culture tend to treat them as cunning savages. But the outward appearance of savagery was never the full measure of the Aboriginal and Maori cultures, both of which are conversely famed for their mystical knowledge, the powers of their priests or shaman, and their ancient roots - and both of which hide ancient secrets about science, the human body and mind, and even about the cosmos, to this very day. ,

Both cultures date back to pre-history, to the very earliest times, to epochs before the English language existed anywhere; certainly to ages long pre-dating any of the so-called empires or super powers that we are familiar with. In reality, any nation which uses its scientists to develop an arsenal of weapons of mass destruction which could destroy the whole world ten times over - and vaporise men, women and children fifty miles from the epicentre of an atomic blast in the time it takes for a dropped plate to hit the floor - is far more savage, not to mention a thousand times more cowardly, than the Maori ever were. ,

Further, when we reflect on the fact that in any civilized city right this minute killers walk the same streets as rabbis and ministers, we should understand that if there were killers and cannibals among the Maori, there were also peaceful and loving people among them too, and some of them were chosen from birth to eventually attend special and secret schools of wisdom. Part of that wisdom decreed that it would be dangerous to reveal their sacred knowledge to those with no capacity for understanding the mysteries of prophecy, legend, and ancient science; be they Maori or Pakeha, people are people, and some of them care little for wisdom, preferring instead to wield power and control through fear and force. ,

So the sacred knowledge became secret knowledge, and the students of these schools of wisdom (both men and women) would become tohunga ("medicine men" by European definition), who are the knowledgeable doctors and visionaries of ethnic cultures which are so hypocritically decried by Christianity as practitioners of superstitious ignorance because they call on the powers of invisible gods and speak to invisible spirits (there is an irony there somewhere). But the tohunga and tribal leaders were wise, and this wisdom prompted their decision to keep certain elements of Maori history, or the history of what is translated as "The Nation," as closely guarded secrets for many generations. ,

Only recently, in a book titled "Song Of Waitaha - The Histories of A Nation," has some of this secret knowledge been revealed, starting with a prophecy that "all will seem lost beyond recall," but the time will come when "the circle of our dreamtime takes a new shape for a new dawn. And the people of all colours join to bind what was broken and live in hope." ,

It is time to turn the pages of history, to recall global disasters of the past, to question the current cycle of world-wide weather changes that are upon us once again, and to look to the future that is unfolding as we breathe. ,

New Zealand will not escape unscathed, if prophecy proves to be correct - but it will, in the not too distant future, become once again a participant in the next step in human evolution. ,

Therefore, at the dawning of the 21st Century, we may well ask ourselves, what is this land's destiny? Will it evolve further as a nation of mixed cultures, or will it once again be devastated by the forces of Nature; forces which have played such a part in its past, and which legend and prophecy - backed up now by science - expect to impact not only this one small nation in the south Pacific, but perhaps the whole planet as well. ,

In ancient times, New Zealand was called Aotearoa ("The Land of The Long White Cloud"). To put it in perspective it is a very small country when seen on a map or globe and measured against the land masses that exist elsewhere. But appearances are deceptive, because the existence of vast oceans creates the illusion that places like New Zealand exist in isolation, when in reality they are inextricably linked to the crust of the world, which over the aeons has subsided beneath the oceans. The world we know today is not the world it was in ancient days. ,

New Zealand then is only one of the multitude of features of the planet Terra - a planet which is constantly undergoing its own cycles of change, growth and evolution - and it is only one of many countries whose ethnic peoples recall times of change that affected the whole world. Some of those changes took many ages, but there have also been times when they were both swift and violent beyond imagining. Prophecy, legend, and science indicate that the world is now moving into, and through, such a period of time, and New Zealand will not escape its share of upheaval. ,

Science knows for certain that natural disasters are predictable, but they are far from controllable. The best instruments cannot do more than provide data about the past, the present and possible futures - and when people interpret that data, it invariably gets coloured by the opinions of those doing the interpreting. These opinions may be based on a significant amount of knowledge and learning, but they are at best nothing more than informed opinion. ,

On the other hand, there are gifted people throughout the world who for centuries have used the finest instrument there is - the mind - to record past events, to interpret current events, and to predict future probabilities. We call their art, prophecy. But we generally treat it with scepticism, or derision, because we cannot understand how anyone can see into the future. Therefore, we do not believe what we are told. ,

But this does not mean it is not true, or that the prophecies will not come to pass; it means only that we do not want to hear the message. ,

Given the reality that the ancient and modern prophets of many cultures have been predicting for a long time that the earth would go through a violent rebirthing around the beginning of the 21st Century, and given that modern scientists have been saying the same thing, in different terms, for at least half a century, it would be wise to sit up and take notice. ,

It is also natural for people in authority to use their prestige or position to scoff at "wild stories" about imminent peril or disaster, and to insist that no-one should worry about anything so bizarre as old legends that tell of "fireballs" from the heavens, "space brothers," volcanic eruptions, earthquakes, floods, and tidal waves that took the lives of whole nations of people. However, though we may scoff at legends of the past, we can hardly argue with present statistics, which prove that storms, earthquakes and volcanic activity have been increasing globally for a quarter of a century. El Nino has made its mark with associated weather changes everywhere; and, out of sight and out of mind, the Pacific Ring of Fire is also beginning to writhe like an awakening dragon; like water coming to a boil the very oceans are heating up as underwater volcanoes begin to shake off their slumber. ,

Such events have indeed happened before, which is why they are at the core of Maori legends of the past, and prophecies about the future. ,

Like it or not, that future is now. ,

The Ring of Fire on which Aotearoa sits is a long chain of unstable earthquake-prone and volcanically active ground which circles the Pacific Ocean. In past periods of heightened activity, it has played its part in the creation of the land of New Zealand as it is today; proof of that can be seen in the constant geothermal activity of the central North Island; the irregular but menacing rumblings and eruptions from the volcanoes that straddle the country from one coast to the other; and even in the South Island, formed as it is by the battle between great tectonic plates riding on molten magma within the earth, we see evidence that New Zealand is accustomed to the fires of change. ,

Once upon a time, the land was not as it is now; and what it is now, it may not be for much longer, because the tides of change are stirring around the globe, as they did in the times of Maori legend. ,

Back then, the whole world was different - and again, science knows this, because it has core samples from Antarctica which prove it was once favored by a totally different climate. It was inhabited. And science knows that too - but it is a fairly well kept secret ,

So too was New Zealand, at a time when world-wide changes rippled through the skin of the whole globe. ,

In those days, people lived in various places around the planet, and those who survived what happened have recorded their experiences, and many prophecies, so the Maori are not alone among the ancient nations of the world to have recorded past calamities and to predict coming ones. Those predictions now have a substantial degree of scientific verification, lending credibility to the suggestion that the world is on the brink of some form of global disaster. To cite but one example, scientists are well aware that the Antarctic ice shelf is slipping from its foundations, and that alone has the potential to create a tsunami that could circle the globe, devastating New Zealand on the way, and raising sea levels hundreds of feet. In addition, the movement of such a huge mass of ice and water could create awesome earthquakes, which the Richter scale has no capacity to measure. ,

Nevertheless, even if all the worst prophecies should come to pass, the outlook is actually truly positive, for the same records, prophecies and visions also speak of the establishment of a new era of widespread peace and harmony over the following decades. ,

This story is about Aotearoa, how it came to be in the world of the past, what it may experience in the present, and what role it will play in the world of the future. In some respects it is a frightening story, but if we are prepared to listen, we will find that it is one with a happy ending, for as the Maori elders say, "we catch the breath of Life. We speak. And, to open the way to the deepest knowledge, we listen." ,

Maori prophecy says fire will explode across the heavens. It will roar like the greatest explosion ever heard by mankind. It will create cyclonic winds that will in turn destroy the infrastructure of civilization as we know it. ,

Once again, the passing of one age and the birth of another will be recorded and remembered as the time of legend, when "the gods" vented their wrath upon the world as they are said to have done before. And they certainly did. ,

When the tumult subsides, those who emerge from their shelters, caves and retreats will recover, as will the land. Seeds will begin to sprout. Life will pick up, and go on. ,

The new legends will recall the shattering of mountains, the shifting of vast land masses, and perhaps even the fact that New Zealand slid through the ocean like a rudderless ship before being anchored once again further south. There is indeed

hidden but obvious truth in the Maori history which recalls how the South Island was once torn asunder by a great storm (part of it sank) and was later joined by a new "outrigger," and then the North Island was "fished from the sea." ,

Legend is but metaphor for real events. ,

Maori records and those of races which until recently knew nothing of the Bible story of Noah and the Ark, are all perfectly accurate about The Deluge, which was one of the agents of global change many centuries ago. It was The Deluge which played a very significant role in New Zealand's past. But who would believe that anything vaguely similar might soon be upon us once again? ,

Education has a purpose - to fit the child into the society in which it lives, teaching socially acceptable history, cultural manners and values, religious beliefs, and so on. But what we learn as formal history is not the whole truth, because history is written to perpetuate the aims, values and beliefs of a particular culture - and that is what happened when Europeans settled in Aotearoa. New Zealand became a predominantly British colony, bringing with it a parliamentary system of government, and teaching its new generations of children that New Zealand was discovered by a certain Captain Cook, a great navigator who sailed uncharted oceans with a fearless crew, followed by the children's ancestors who made the perilous journey to New Zealand from a country far across the sea. ,

At a cursory level, the Maori history is remarkably similar in that their ancestors also came to this new land by sea, but in other ways it is vastly and profoundly different, because what we have not known until recently is that the Maori have a far more ancient history of their discovery of New Zealand - complete with references to experiences that were precipitated by The Deluge. It was not until the publication of the book "Song of Waitaha - The Histories of A Nation," that these secrets were revealed, along with prophecies that are now coming to pass. ,

But once again, the European mind appears to have dismissed the Maori stories as insignificant and unworthy of serious attention, ignoring the fact that the revelation of these Maori secrets brings with them great insights into events which Western science has only this century started to investigate. ,

It is a fact that, locked as it has been for hundreds of years into the Judeo-Christian belief system, the Western mind has been prone to ignoring, or if possible totally suppressing the histories, practices, beliefs, and even the languages of the cultures which it has conquered, subjugated, and, either benignly or by force, assimilated into its own chosen forms of governmental, religious and economic control. ,

Some of the Maori were wise enough to recognise these potential dangers when the Europeans arrived, and even though real efforts were made to destroy their culture and their history under the guise of assimilation, certain elders who were the

custodians of knowledge which predates European history by tens of thousands of years, chose to preserve their records in the utmost secrecy. ,

Little did the pakeha know that Maori spirituality at its most sacred, most secret core, espoused views and knowledge about creation, God, love, and the powers of the mind which rivalled and surpassed anything the Europeans brought to their shores. In fact, what they brought was a religion and a cultural ethic which viewed people of color as heathens awaiting redemption through allegiance to a dogmatic creed that demanded that the "natives" give up their own beliefs, even their own language, in favour of the new religion of the immigrants. Perhaps, given that cannibalism, head shrinking, and slavery for prisoners of war were part of the Maori culture at the time, this was an improvement of some sort. But we have not paused to wonder at the fact that not everyone was a cannibal, nor were all Maoris "primitive natives." Behind the scenes of their culture, just as there exists behind the scenes of today's societies, there were great men and women whose knowledge, love and teachings were as wise and sacred as anything ever known on earth. So why would they expose themselves to a group of foreigners whose only interests were power, domination, control and commerce? ,

To be educated in the pakeha schools of New Zealand around the 1950s was to learn little about Maori history other than that "they were cannibals; they used stone tools; they came here in primitive canoes from Hawaii or India or somewhere - they don't even know themselves. They couldn't speak English until we taught them. They're great bulldozer drivers. Good shearers. Terrific soldiers. Bad drinkers. Rotten students, especially at math.... But some of my best friends are Maoris. And a lot have become Christians." ,

So much for European attitudes of the 50s. Imagine then what it must have been like to be a Maori when the first Europeans arrived, especially a Maori elder, well educated in the ancient knowledge of his or her people, and knowing because of that that history was in a sense repeating itself. New settlers were once again coming from lands far across the sea - as the Maori and Maoriori had done before them - and once again, the land would enter a period of time in which the clash of cultures and beliefs would result in turmoil and bloodshed, misunderstanding and argument, distrust and hate. Such an elder would also know full well that while the ancient traditions were based on peace, love, respect and responsibility as the attributes of human nature which must be cultivated to ensure harmony within a society, and by extension, harmony with the life force of the land, there are times when the minds of men choose the tides of conquest and the illusions of power. It is best, then, to love the new neighbour (if you have the ability to do so - and such elders do indeed), and treat him as a guest. But do not open every room for his appraisal, and never reveal the storehouse where the most sacred artefacts are housed. It is well to let such people believe they have had the last word. It is well to be silent. And the elders of the Nation have kept their secrets well, knowing in their wisdom that a time would come when the new nation of people would need to be told some of that sacred/secret wisdom. ,

At last, the tide is on the turn. Anger and violence are coming to their natural conclusion - the world is replaying a drama which has been played many times before: one civilization is on the brink of disaster, and another stands ready to take its place. It is in such times that the land itself is subject to upheaval on a massive scale, as if symbiotically mirroring the attitudes of its human occupants, and then, when the tide finally changes, peace returns. ,

The Maori leaders, the chiefs and elders of ethnic groups throughout the world, know these things. They know too (often from hard experience, for many an honest tribal doctor, priest or prophet has been killed by the ignorant) that there is wisdom in silence. ,

But now, the silence has been broken. ,

And what these elders have to say has implications for the whole planet. ,

Source: <http://landru.myhome.net/wmknight/ch4.html> ,

To order the full text of this book on disc, send a US check, bank draft or money order for \$US 6.95 (includes S&H), to ,

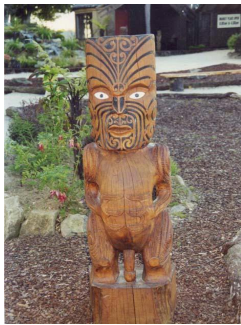
W M Knight, P O Box 314, Silver Creek, WA 98585 USA ,



,

,

MAORI ELDERS ON 2012,



The following on the AboveTopSecret.com discussion forum was posted in December 2001 by a New Zealand Maori, (whose web-name is "alien"), as a response to a request for any information on the Mayan "end-of-the-world prediction" for 2012: ,

Well... don't know about the Mayan Calendar... but I know that there are some old Maori (culture I belong to) legends that speak of the reunification of 'Rangi' (the Sky) and 'Papa' (the Earth). ,

,

,

This one basically flows on from a Maori Creation Legend. Anyway, in short, Rangi (the Sky) and Papa (the Earth) were partners and were closely clasped together... they had a number of children, who lived in between these two parents, squashed

and without light. One day these children (who were all Gods by the way - God of the Wind, God of the Sea, God of War, etc.) decided to push their parents apart so they could have room to move... they all tried and failed, till one of the Gods, Tane, pushed them apart, separated them, and hello - there was light. ,

Basically the other more secretive legend that follows on from this says that there will come a time when the children of Tane (that's you and me) are so busy, so distracted with fighting, with greed, with lust etc, so separated from our original parents (Rangi and Papa - so that kind of means we have lost our links with the natural order of things) that Rangi and Papa will take that opportunity - while no one is looking - to quickly come back together... destroying everything in the process. There has been much meditation done on this event and yep... 2012 seems to be the year the old people are coming up with. ,



,
MAC WIREMA KORAKO RUKA (April 1997),

Macki Ruka is an international speaker and healer, chosen at age three to be initiated into the highest teachings of the celestial and earthly realms. He was chosen by the United Nations as one of seven elders to take ancient prophecies to the world. Macki has traveled around the world five times in his journey, meeting with the Pope, the Dali Lama, Mother Theresa, and other world spiritual leaders.

EC: Ellie Crystal MR: Maki Ruka ,

EC: What are the future prophecies? ,

MR: Doom and gloom! We see great changes in the weather. We see water upon water upon water. The changing of the climate of the great mother earth, and the shifting. The coming of the Millennium, the year 2000, we see the changes in the structures of government. The fall of the monetary system. We see a time of beauty. We are living in the time of chaos, technology, where technology has left man behind. This is the sad part. Technology is leaving us so far behind. Billions and Billions of dollars to create one plane. This money could feed thousands of children in many, many countries. ,

EC: Can this be prevented? ,

MR: This is a good story. First we must find the beauty of self within our hearts. Once there find the compassion. Compassion is an act of power. We are not here to heal the good and the bad, we are not here to make the wrong right, we are here for one purpose... to find the constancy of the truth. The universal truth is with Great Spirit, creator. That is our divine right to enhance the heart and find the beauty,

thereby radiating that beauty to other people. Giving back to the people is where we begin the first prophecy that heals the rest. ,

EC: Can you tell us about the prophecies? ,

MR: The first prophecy is the unity with self and the universe. The second is to begin as the separation of the witnesses. You be the witnesses. You stand there and witness the great unification that you are doing with people, with your friends and family, with other people that you come in contact with. With the God child within each one of us. Three, honoring that God child within yourself thereby honoring other people that come in contact with you. Four is to see through meditation, the artistic works of Great Spirit. That is the ecosystem or Mother Nature. Use Mother Nature to heal the hurts within ourselves. There the witnessing begins of the unification. Five is the free gift of grace given to man. Grace is that femininity within the feminine. Grace is the Goddess, Shekinah, Sophia the Goddess of compassion. Six the most beautiful gift of all is unconditional love. Honor one another in the way we love. Learn when to let go. Learn not to possess or control. Seven is the Holy Trinity... the great number of creator... the beauty that is enhancing the divine in all... brings in the joy and the love and the light of Great Spirit. ,

Eight is the forever energy of the Christ Consciousness... the vibration and love that we have for one another... Unconditional love. Nine is now, now and forever more. Ten is the perfection of Great Spirit. Eleven is the chaos we are going through and yet we will find the balance. Twelve is the order of perfection of what is to come. To this beautiful mother earth to make heaven on earth. ,

EC: Are your ceremonies with men and women? ,

MR: I work with men and women all over the world. ,

EC: What do you do at a ceremony? ,

MR: I begin with the initiation of the heart. I try to stop the "mind chatter." This is different than meditation which last for a short time then you process and go back to your normal life. I give them the gift of finding things that people take with them every second, every minute, every hour, and every day of their lives. They carry the love and become the teacher. They teach themselves and bring it to others. ,

EC: Is this a simple thing to do? ,

MR: Yes. It is simple. Everything done in creation is done with simplicity. It is man and his complicated mind that have made things very difficult. We are eating from the "Tree of Illusion." ,

EC: What happens during a ceremony? ,

MR: People sit in a sacred circle of 12. I use the sacred colors of the rainbow to the 12 celestial realms. Some of the ceremonies are: Full Moon, New Moon, Opening the Chakras, Opening the Heart, to mother earth among others. Spirit guides the right people to the ceremonies. ,

EC: What tools do you use? ,

MR: I carry my altar everywhere I go. Part of my job is to reactivate the energies in the ancient temples. I travel with a lot of special sisters (women) from around the world. I call them angels. Spirit sends them to me for this reactivation in the ancient temples that were built to honor the Goddess. From Peru, to the Yucatan, to Bolivia, to Machu Picchu, the Anasazi, the Hopi, the Cherokee, the Lakota, all around the world. Some of the great chief and grandmothers chose to leave now to work on the other side. I see the beauty of the wisdom of the grandmother and I honor that throughout the world. ,

EC: What is your forte? ,

MR: The celestial bodies... the stars. ,

EC: In conclusion what is your final message to the reader? ,

MR: I have been brought up in the matriarch system. That is where the wisdom is. May you be as gentle as the flight of the butterfly. All those that read this message... let them have the eyes to see and the ears to hear. Listen to the message and not the messenger. ,

EC: Thank you. ,

MR: Thank you Ellie. It is a joy to share energies with you. Source:
<http://www.crystalinks.com> ,



,

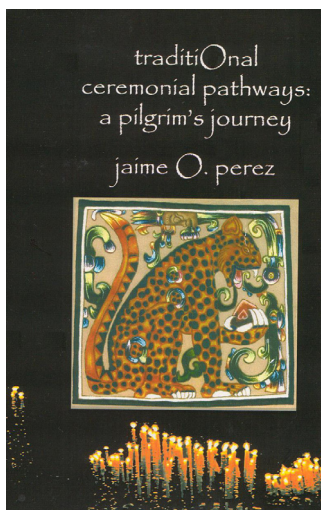


MAYANPROPHECIES ,

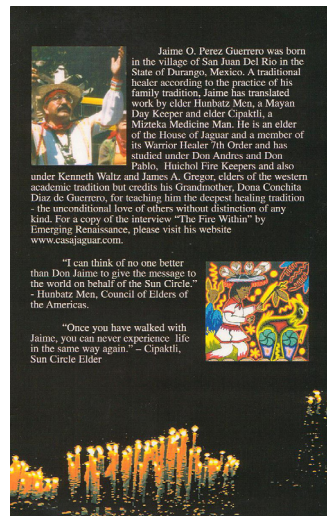
,

THE 500 YEAR OLD PROPHECY OF KUAUTEMOK,

—



The last time the new Fire burned on Star Hill was 1492. The next cycle begins in 2012. This is also consistent with the Mayan Kaltun calendar that begins a new cycle in 2012. Most MesoAmerican group calendars coincide on that year. According to prophecy, the old Sun sets at Solstice December 20, 2012 and the new age begins with the lighting of the New Fire at the Equinox March 20, of 2013. ,



Traditional elder guardians of Star Hill proclaim the period of Equinox 2002 through Solstice 2012 as the decade of preparation for this new age. Don Armando was called to lead the procession of pilgrims to light the new Fire to initiate the preparatiion. It is also important to know that the 500-year prophecy of Kuautemok was issued in 1527.,

The year 2027 completes the 500th year of that edict. Once the shift to the new calendar cycle of time comes in 2013 there will be a period of 14 years that will see the rise of the new MesoAmerican integration that will fully implant the practice of four directions or what is understood to be the overcoming of tribal and race conscoousness. The odd-number numerology will shift permanently to even: ,

Motekuzoma died in 1492 $(1+4+9+2) = 16$ $(1+6) = 7$: ,

Kuitlauak Sun Cycle runs 520 $(5+2+0) = 7$: ,

Kaltun Ends in 2012 $(2+0+1+2) = 5$: ,

Years for completion to Tlatoani Kuauktemok Prophecy 14 $(1+4) - 5:5$: ,

The new Koltun begins 2013 $(2+0+1+3) = 6$: ,

Kuautemok issued his edict in 1527 $(1+5+2+7) = 15$ $(1+5) = 6$: ,

The edict is fulfilled 2027 $(1+0+2+7) = 11$ $(1+ 1) = 2$: ,

2 is the sacred number of the new Sun Ometeo. ,

Ome means two (2) and teotl means grandfather.



In other words, Ometeo means beloved grandfather and grandmother and is used in a manner similar to the way contemporary faithful use "Creator" or "Lord." Source: [traditional Ceremonial pathways: a pilgrims Journey](http://www.casajaguar.com) by Jaime O. Perez, Mayan Jaguar Elder and Mizteka Medicine Man - available from <http://www.casajaguar.com> ,

,

,



,

,



PROPHECY OF OUR RETURN TO THE SEAT OF THE JAGUAR,

,

Parellel: Joseph Smith's teaching that the Mormons, after their chastening by earth changes, will trek on a "horseshoe shaped route" through Moab, Utah, and to old Mexico -- before returning back to Independence, Jackson County, Missouri to meet the New Jerusalem.,

,

When Mother Earth and Creator wishes we will enter the lands to the south and travel to the Yucatan Peninsula. This journey of the awakening has been foretold by many cultures around the world, and now cannot be ended. This journey to the south is to make preparation for the fourth and final journey which will take us full circle around our Mother Earth gathering her children that will complete the vision. We will awaken a place there in the land of the Jaguar for the Children from the four directions to come and gather again as we did once and we will do it again. ,

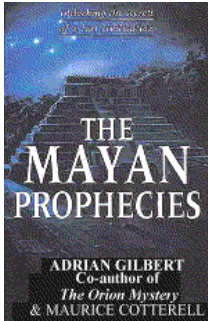


,



THE MAYAN PROPHECIES,

—



Short Overview. ,

The authors demonstrate how the Mayan Holy Number 1,366,560 days, known as the birth of Venus and the basis of their calendar, indicates ancient knowledge of sun spot cycles and their effect on the human race. They explore the popular myth of Quetzalcoatl and its origins in Maya ideas concerning the sun cycle. ,

,

,

They show the links between the pre-Columbian civilizations of Central America and the Old World, in particular Egypt. Examining the archaeological record, they find further evidence for linking the origins of Mayan civilization with the mythical lost continent of Atlantis, which according to Plato was destroyed in a series of catastrophes. ,

They reveal that the Mayan calendar prophesies the end of our own "Age of the Jaguar", the fifth and final "sun" in 2012 AD. This, according to Cotterell's sun-spot theories, will be brought about by a sudden reversal in the earth's magnetic field. ,

The book is lavishly illustrated with 40 colour plates as well as many black and white pictures and diagrams. It is a book full of startling discoveries not only about the past and the seemingly remote civilization of the Maya but ourselves and the destiny of the human race.

Introduction

,

Mexico is a strange country that contains many secrets. On March 4 1519 Hernan Cortes, with 11 ships, 600 foot soldiers, 16 horses and some artillery landed on the coast near what was to become Vera Cruz. By August 13 1521 he had conquered the Aztec Empire, the most powerful state in all of the Americas. Part of the reason for his success was a case of mistaken identities, the Indians believing that he was a god named Quetzalcoatl whose return had long been prophesied. ,

The Spanish for their part were both fascinated and appalled by what they found in this 'New World'. To them the indigenous religion, which included human sacrifice on a grand scale, was both barbarous and satanic. Accordingly they set about destroying it without trace. Whole libraries of colourful bark-books were burnt and those natives who did not die from disease, hunger and over-work were forcibly converted to Catholicism. ,

Fortunately not all the Spanish were as unsympathetic towards the Indians as Cortes. A few, such a friar named Bernadino Sahagun, made friends with the natives and attempted to record for posterity their traditional beliefs and ideas. He discovered that central to their philosophy was a belief in the cyclical nature of time and an awesome fear that one day, possibly sooner rather than later, their world would come to an end. It seems that they believed that the sun, which they nourished with their sacrifices, would one day no longer send its life force, thereby bringing to an end the fifth and last age of man. They counted the days according to two calendars, one a "vague" year of 365 days and the other a shorter cycle of 260 days. Every day had two names, one according to each calendar so that the same combination of names would not recur for 52 years. When one of these 52 year time periods, known as an Aztec century, came to an end they would leave their cities and, going up into the surrounding hills, anxiously watch the stars. The sign they were looking for was the Pleiades star-group, symbolising for them a cosmic snake's rattle, crossing the southern meridian at midnight. This, they believed, meant that the heavens had not stopped turning and the sun would rise again. The Aztecs celebrated the birth of this new 'century' with rejoicing and the lighting of fires, symbolising the rebirth of the world. ,

Most native Meso-American documents were destroyed in the early years of the Spanish occupation but a few priceless books and relics did survive the destruction, either having been hidden by the Indians or exported back to Europe as presents for the King. The most important of these was what is now called the *Dresden Codex*, named after the town in whose library it was lodged. This strange book, inscribed with unknown hieroglyphs, was written by Maya Indians who once ruled over much of Central America, the ruins of their once grand civilization littering the jungle. In 1880 a brilliant, German scholar, who was working as a librarian in Dresden, turned his attention to this codex. By a process of extraordinary detective work he cracked the code of the Mayan calendar making it possible for other scholars and explorers to translate the many dated inscriptions to be found on buildings, stelae and other ancient Mayan artefacts. He discovered that the *Dresden Codex* itself was concerned with astronomy providing detailed tables of lunar eclipses and other phenomenon. These were so accurate that they put our own calendar to shame. He also found evidence for a curious "magic number"- 1,366,560 days, which could be factorised in a number of ways and which harmonised the cycles of Venus and Mars with two "yearly" cycles also used by the Maya: the sacred *tzolkin* of 260 days and the *Haab* of 365 days. However, he also found that they had another system of counting the days relative to a starting date, called the Birth of Venus and now known to be 13 August 3114 BC. This calendar was divided into "months" or *uinals* of twenty days, "years" or *tuns* of 360 days and longer periods of 7200 days, the *katun* and 144,000 days, the *baktun*. The number 13 was magically important to them and they believed that, starting from the Birth of Venus, after 13 of these longest periods, or *baktuns*, the world would come to an end. Working from their start date this Mayan Prophecy points to a date in our own time, 22 December 2012.

In 1986 Maurice Cotterell put forward a revolutionary theory concerning astrology and sun cycles. He had for some years suspected that the sun's variable magnetic field had consequences for life on earth. The sun has a complex field which loops and twists itself into knots. It has long been suspected that these loops give rise to sunspots, which are dark blemishes on the sun's skin. The number, size and location of sunspots are constantly changing and as a former Radio Officer, Cotterell was well aware that they have profound effects upon the earth's magnetic envelope, the magnetosphere. Whilst working as Head of Electrical and Communications Engineering (Estates) at Cranfield Institute of Technology, he devised a program that would compute the relationship between the sun's magnetic field and the Earth. As expected his model predicted that there should be a sunspot cycle of roughly eleven and a half years, closely corresponding to what has been observed over several centuries. However, he also found graphic evidence for longer cycles including a period of 1,366,040 days. His work took a new turn when he read about the Mayan super number from the *Dresden Codex*: 1,366,560 days. This was exactly two 260 day cycles larger than his theoretical sunspot period. He therefore proposed that the two were related. As his earlier work on what he called *Astrogenetics* indicated that human fertility was dependent on the presence of sunspots, he now had evidence that the Mayan calendar was not arbitrary but was based on a knowledge of the effects of sunspots. This explained the near obsession they had for long cycles of time and their belief in the rise and fall of four previous ages of man. ,

Travelling in Mexico, Cotterell extended his ideas and gave them a public airing on television. After giving a lecture at the Voluntary Cultural society, he was awarded a medal by the wife of the President. By now his work included some very esoteric investigations into the 'Lid of Palenque', a mysterious sarcophagus cover made famous in the 1960s by Eric von Däniken, who believed it showed the picture of an ancient astronaut. Cotterell now identified the lid as a graphic representation of Mayan philosophy and as containing many hidden messages and codes. ,

In 1994 he met up with Adrian Gilbert, who had recently co-authored a book on the Egyptian pyramids called *The Orion Mystery*. Gilbert too went to Mexico and was fascinated to discover the extent to which the ancient Mexicans venerated the rattlesnake. He discovered some curious cultural similarities between the early Maya and the ancient Egyptians, even though their civilizations are separated by millennia. Whereas the Egyptians studied the movements of the Hyades, Orion and its companion star Sirius, the Maya were more interested in the nearby Pleiades star-cluster. They viewed it as the warning rattle of a great cosmic serpent, which seems to have corresponded to the ecliptic. The head of this serpent was the sun and they believed that it was the source of all life on earth. ,

The Maya, like the Aztecs, believed there had been four ages prior to our own. Gilbert was able to relate the first of these to Atlantis and investigated certain prophecies relating to this fabled civilization. It seems that the serpent religion, which the early Spanish conquistadors attempted to eradicate, may well owe its origins to survivors of this lost race, some of whom went to Egypt and some to

Central America. The original Quetzalcoatl, whose name means 'plumed serpent' and who was identified with the planet Venus, probably lived at the start of the fourth age, around 3114 BC and initiated a highly ethical religion of penance. This later degenerated into human sacrifice: physical hearts instead of emotions being offered to the sun. Other prophets of the same name lived later and Cortes was mistaken for his reincarnation. The Mayan calendar points to 22 December 2012 as being the end of our present age. Changes around that time to the sun's magnetic field could have consequences for us all. Perhaps we are already witnessing the beginnings of this change with the desertification of more and more land. This seems to have happened in a more localised way at the time of another sun spot minima, leading to the collapse of the Mayan civilization. Their ruined, jungle cities are a warning to us all.

Table of Contents

,

Prologue. 1. The Mysterious Maya. 2. Mayan Concepts of Time. 3. A New Solar Astrology. 4. Maurice Cotterell in Mexico. 5. Land of the Rattlesnake. 6. The New Fire, the Chacmoos, and the Skull of Doom. 7. Transatlantic Traditions. 8. The Olmecs and Atlantis. 9. The Sun, its Energy and Influences. 10. The Atlantean Cataclysm. Notes. Appendices by Maurice Cotterell. 1. Astrogenetics. 2a. Astrogenetics and the Twelve Astrological Types. 2b. A Scientific Rationalization of Astrology. 3. Solar Radiation and Hormone Production in Humans. 4. The Sunspot Cycle. 5. The Decline of the Maya. 6. Catastrophe and Destruction. 7. Maya Numbers and Counting Systems. 8. The Amazing Lid of Palenque. Glossary. Bibliography. Index

About the authors

- [Adrian Gilbert](#), Cotterell's co-author for the [Mayan Prophecies](#), is the co-author of the number one international best-seller [The Orion Mystery](#), regarded by many as the greatest breakthrough in Egyptian, pyramid research this century. He is currently working on a new book, provisionally entitled "Magi: quest for a secret tradition", which will be published by Bloomsbury next autumn. He has his [own Web site](#).
-
- [Maurice Cotterell](#), is an internationally acclaimed writer, Engineer, and Independent Scientist, author of [Astrogenetics](#) (1988), [The Amazing Lid of Palenque](#) (1993), [The Mosaic Mask of Palenque](#) (1994), and [The Mural of Bonampak](#) (1995).
- His new book, [The Supergods](#) (1997), builds up Velikovsky's work and explains how ice ages are caused, why the mammoth disappeared, how the Maya encoded secret knowledge into their art, Architecture and carvings, and how the intellectual ascent of man is punctuated by outside intervention

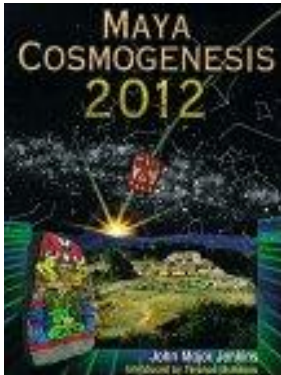
just as geological evolution is punctuated by catastrophes. ,

,

THE HOW AND WHY OF THE MAYAN END DATE IN 2012 A.D.,

—

by [John Major Jenkins](#), May 23rd, 1994



Originally published in the Dec-Jan '95 issue of Mountain Astrologer. ,

Why did the ancient Mayan or pre-Maya choose December 21st, 2012 A.D., as the end of their Long Count calendar? This article will cover some recent research. Scholars have known for decades that the 13-baktun cycle of the Mayan "Long Count" system of timekeeping was set to end precisely on a winter solstice, and that this system was put in place some 2300 years ago. ,

,

,

This amazing fact - that ancient Mesoamerican skywatchers were able to pinpoint a winter solstice far off into the future - has not been dealt with by Mayanists. ,

And why did they choose the year 2012? One immediately gets the impression that there is a very strange mystery to be confronted here. I will be building upon a clue to this mystery reported by epigrapher Linda Schele in *Maya Cosmos* (1994). ,

This article is the natural culmination of the research relating to the Mayan Long Count and the precession of the equinoxes that I explored in my recent book *Tzolkin: Visionary Perspectives and Calendar Studies* (Borderlands Science and Research Foundation, 1994). ,

The Mayan Long Count ,

Just some basics to get us started. The Maya were adept skywatchers. Their Classic Period is thought to have lasted from 200 A.D. to 900 A.D., but recent archeological findings are pushing back the dawn of Mayan civilization in Mesoamerica. Large ruin sites indicating high culture with distinctly Mayan antecedents are being found in the jungles of Guatemala dating back to before the common era. And even before this, the Olmec civilization flourished and developed the sacred count of 260 days known as the tzolkin. The early Maya adopted two different time keeping systems, the "Short Count" and the Long Count. The Short Count derives from combining

the tzolkin cycle with the solar year and the Venus cycle of 584 days. In this way, "short" periods of 13, 52 and 104 years are generated. Unfortunately, we won't have occasion to dwell on the properties of the so-called Short Count system here. The Long Count system is somewhat more abstract, yet is also related to certain astronomical cycles. It is based upon nested cycles of days multiplied at each level by that key Mayan number, twenty: ,

Number of Days / Term ,

1 / Kin (day) ,

20 / Uinal ,

360 / Tun ,

7200 / Katun ,

144000 / Baktun ,

Notice that the only exception to multiplying by twenty is at the tun level, where the uinal period is instead multiplied by 18 to make the 360-day tun. The Maya employed this counting system to track an unbroken sequence of days from the time it was inaugurated. The Mayan scholar Munro Edmonson believes that the Long Count was put in place around 355 B.C. This may be so, but the oldest Long Count date as yet found corresponds to 32 B.C. We find Long Count dates in the archeological record beginning with the baktun place value and separated by dots. For example: 6.19.19.0.0 equals 6 baktuns, 19 katuns, 19 tuns, 0 uinals and 0 days. Each baktun has 144000 days, each katun has 7200 days, and so on. If we add up all the values we find that 6.19.19.0.0 indicates a total of 1007640 days have elapsed since the Zero Date of 0.0.0.0.0. The much discussed 13-baktun cycle is completed 1872000 days (13 baktuns) after 0.0.0.0.0. This period of time is the so called Mayan "Great Cycle" of the Long Count and equals 5125.36 years. ,

But how are we to relate this to a time frame we can understand? How does this Long Count relate to our Gregorian calendar? This problem of correlating Mayan time with "western" time has occupied Mayan scholars since the beginning. The standard question to answer became: what does 0.0.0.0.0 (the Long Count "beginning" point) equal in the Gregorian calendar? When this question is answered, archeological inscriptions can be put into their proper historical context and the end date of the 13-baktun cycle can be calculated. After years of considering data from varied fields such as astronomy, ethnography, archeology and iconography, J. Eric S. Thompson determined that 0.0.0.0.0 corresponded to the Julian date 584283, which equals August 11th, 3114 B.C. in our Gregorian calendar. This means that the end date of 13.0.0.0.0, some 5125 years later, is December 21st, 2012 A.D.1 ,

The relationship between the Long Count and Short Count has always been internally consistent (both were tracked alongside each other in an unbroken sequence since their conception). Now it is very interesting to note that an aspect of the "Short Count", namely, the sacred tzolkin count of 260 days, is still being followed in the highlands of Guatemala. As the Mayan scholar Munro Edmonson shows in *The Book of the Year*, this last surviving flicker of a calendar tradition some 3000 years old supports the Thompson correlation of 584283. Edmonson also states that the Long Count was begun by the Maya or pre-Maya around 355 B.C., but there is reason to believe that the Long Count system was being perfected for at least 200 years prior to that date. ,

The point of interest for these early astronomers seems to have been the projected end date in 2012 A.D., rather than the beginning date in 3114 B.C. Having determined the end date in 2012 (for reasons we will come to shortly), and calling it 13.0.0.0.0, they thus proclaimed themselves to be living in the 6th baktun of the Great Cycle. The later Maya certainly attributed much mythological significance to the beginning date, relating it to the birth of their deities, but it now seems certain that the placement of the Long Count hinges upon its calculated end point. Why did early Mesoamerican skywatchers pick a date some 2300 years into the future and, in fact, how did they pinpoint an accurate winter solstice? With all these considerations one begins to suspect that, for some reason, the ancient New World astronomers were tracking precession. ,

The Precession ,

The precession of the equinoxes, also known as the Platonic Year, is caused by the slow wobbling of the earth's polar axis. Right now this axis roughly points to Polaris, the "Pole Star," but this changes slowly over long periods of time. The earth's wobble causes the position of the seasonal quarters to slowly precess against the background of stars. For example, right now, the winter solstice position is in the constellation of Sagittarius. But 2000 years ago it was in Capricorn. Since then, it has precessed backward almost one full sign. It is generally thought that the Greek astronomer Hipparchus was the first to discover precession around 128 B.C. Yet scholarship indicates that more ancient Old World cultures such as the Egyptians (see Schwaller de Lubicz's book *Sacred Science*) and Babylonians also knew about the precession. ,

I have concluded that even cultures with simple horizon astronomy and oral records passed down for a hundred years or so, would notice the slow shifting of the heavens. For example, imagine that you lived in an environment suited for accurately demarcated horizon astronomy. Even if this wasn't the case, you might erect monoliths to sight the horizon position of, most likely, the dawning winter solstice sun. This position in relation to background stars could be accurately preserved in oral verse or wisdom teachings, to be passed down for centuries. Since precession will change this position at the rate of 1 degree every 72 years, within the relatively short time of 100 years or so, a noticeable change will have occurred. The

point of this is simple. To early cultures attuned to the subtle movements of the sky, precession would not have been hard to notice.² ,

The Maya are not generally credited with knowing about the precession of the equinoxes. But considering everything else we know about the amazing sophistication of Mesoamerican astronomy, can we realistically continue to deny them this? Many of the as yet undeciphered hieroglyphs may ultimately describe precessional myths. Furthermore, as I show in my book *Tzolkin: Visionary Perspectives and Calendar Studies*, the Long Count is perfectly suited for predicting future seasonal quarters, indefinitely, and precession is automatically accounted for. Some of the most incredible aspects of Mayan cosmo-conception are just now being discovered. As was the case with the state of Egyptology in the 1870's, we still have a lot to learn. In addition, Mayanists like Gordon Brotherston (*The Book of the Fourth World*) consider precessional knowledge among Mesoamerican cultures to be more than likely. ,

The Sacred Tree ,

We are still trying to answer these questions: What is so important about the winter solstice of 2012 and, exactly how were calculations made so accurately, considering that precession should make them exceedingly difficult? ,

If we make a standard horoscope chart for December 21st, 2012 A.D., nothing very unusual appears. In this way I was led astray in my search until Linda Schele provided a clue in the recent book *Maya Cosmos*. Probably the most exciting breakthrough in this book is her identification of the astronomical meaning of the Mayan Sacred Tree. Drawing from an impressive amount of iconographic evidence, and generously sharing the process by which she arrived at her discovery, the Sacred Tree is found to be none other than the crossing point of the ecliptic with the band of the Milky Way. Indeed, the Milky Way seems to have played an important role in Mayan imagery. For example, an incised bone from 8th century Tikal depicts a long sinking canoe containing various deities. This is a picture of the night sky and the canoe is the Milky Way, sinking below the horizon as the night progresses, and carrying with it deities representing the nearby constellations. The incredible Mayan site of Palenque is filled with Sacred Tree motifs and references to astronomical events. In their book *Forest of Kings*, Schele and Freidel suggested that the Sacred Tree referred to the ecliptic. Apparently that was only part of the picture, for the Sacred Tree that Pacal ascends in death is more than just the ecliptic, it is the sacred doorway to the underworld. The crossing point of Milky Way and ecliptic is this doorway and represents the sacred source and origin. In the following diagram of the well known sarcophagus carving, notice that the Milky Way tree serves as an extension of Pacal's umbilicus. The umbilicus is a human being's entrance into life, and entrance into death as well:

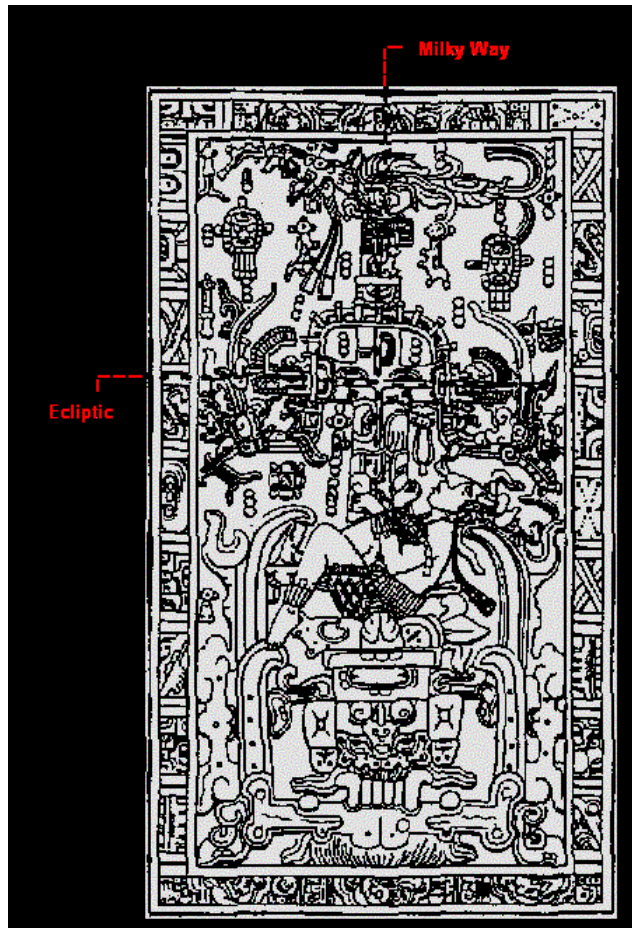


Diagram 1: Pacal and the Sacred Tree. ,

We may also remember at this point that the tzolkin calendar is said to spring from the Sacred Tree. The Sacred Tree is, in fact, at the center of the entire corpus of Mayan Creation Myths. We should definitely explore the nature of this astronomical feature. ,

The first question that came up for me was as follows. Since Lord (Ahau) Pacal is, by way of divine kingship, equated with the sun, and he is portrayed "entering" the Sacred Tree on his famous sarcophagus lid, on what day does the sun come around to conjunct the crossing point of ecliptic and Milky Way? This would be an important date. In the pre-dawn skies of this date, the Milky Way would be seen to arch overhead from the region of Polaris (Heart of Sky) and would point right at where the sun rises. This (and the corollary date 6 months later) is the only date when the Sun/Lord could jump from the ecliptic track and travel the Milky Way up and around the vault of heaven to the region of Polaris, there to enter the "Heart of Sky." It should be mentioned that 1300 years ago, during the zenith of Palenque's glory, Polaris was much less an exact "Pole Star" than it is now. Schele demonstrates that it wasn't a Pole Star that the Maya mythologized in this regard, it was the unmarked polar "dark region" symbolizing death and the underworld

around which everything was observed to revolve. Life revolves around death - a characteristically Mayan belief. The dates on which the sun conjuncts the "Sacred Tree" are thus very important. These dates will change with precession. Schele doesn't pursue this line of reasoning, however, and doesn't even mention that these dates might be significant. If we go back to 755 A.D., we find that the sun conjuncts the Sacred Tree on December 3rd. I should point out here that the Milky Way is a wide band, and perhaps a 10-day range of dates should be considered. ,

To start with, however, I use the exact center of the Milky Way band that one finds on star charts, known as the "Galactic Equator" (not to be confused with Galactic Center). Where the Galactic Equator crosses the ecliptic in Sagittarius just happens to be where the dark rift in the Milky Way begins. This is a dark bifurcation in the Milky Way caused by interstellar dust clouds. To observers on earth, it appears as a dark road which begins near the ecliptic and stretches along the Milky Way up towards Polaris. The Maya today are quite aware of this feature; the Quich» Maya call it xibalba be (the "road to Xibalba") and the Chorti Maya call it the "camino de Santiago." In Dennis Tedlock's translation of the Popol Vuh, we find that the ancient Maya called it the "Black Road." The Hero Twins Hunahpu and Xbalanque must journey down this road to battle the Lords of Xibalba. (Tedlock 334, 358). Furthermore, what Schele has identified as the Sacred Tree was known to the ancient Quich» simply as "Crossroads." ,

This celestial feature was not marginal in ancient Mayan thought and is still recognized even today. In terms of how this feature was mythologized, it seems that when a planet, the sun, or the moon entered the dark cleft of the Milky Way in Sagittarius (which happens to be the exact center of the Milky Way, the Galactic Equator), entrance to the underworld road was possible, which could then take the journeyer up to the Heart of Sky. Shamanic vision rites were probably involved in this scenario. In the Yucatan, underground caves were ritual places used by shaman to journey to the underworld. Schele explains that "Mayan mythology identifies the Road to Xibalba as going through a cave" (Forest of Kings, 209). Here we have a metaphorical reference to the "dark rift" in the Milky Way by way of its terrestrial counterpart, a syncretism between earth and sky which is characteristic of Mayan thinking. Above all, what is becoming apparent from the corpus of Mayan Creation Myths is that creation seems to have taken place at a celestial crossroads - the crossing point of ecliptic and Milky Way. ,

To clarify this ever growing picture, we should stop here and plot out some charts. In addition to the detailed star maps from Norton's 2000.0 Star Atlas which allowed me to pinpoint the crossing point of Galactic Equator and ecliptic, I use EZCosmos to plot these positions³. What I found answers the question of why the Maya chose the winter solstice of 2012, a problem seemingly avoided by astronomers and Mayanists alike. While it is true that the sun conjuncts the Sacred Tree on December 3rd in the year 755 A.D., over the centuries precession has caused the conjunction date to approach the winter solstice. So, how close are we to perfect conjunction today? Exactly when might we expect the winter solstice sun to

conjunct the crossing point of Galactic Equator and ecliptic - the Mayan Sacred Tree? Any astronomer will tell you that, presently, the Milky Way crosses the ecliptic through the constellation of Sagittarius and this area is rich in nebulae and high density objects. In fact, where the Milky Way crosses the ecliptic in Sagittarius also happens to be the direction of the Galactic Center.⁴ ,

The Charts ,

So the quest returns to identifying why December 21st, 2012 A.D. might represent some kind of astronomical anomaly. I'll get right to the heart of the matter. Let's look at a few charts.

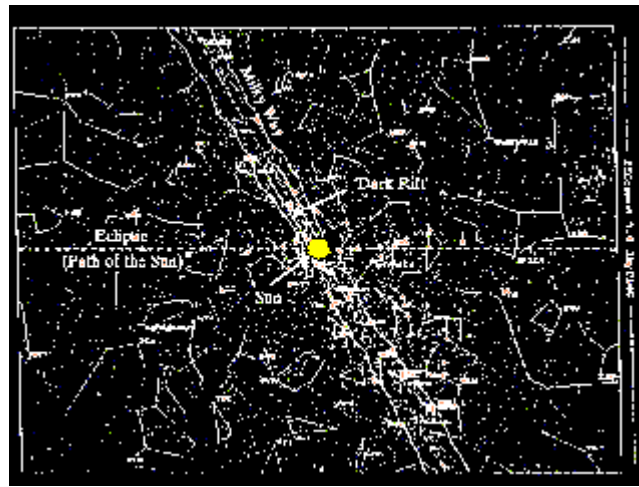


Chart 1. ,

Here is a full view of the sky at noon on December 21st, 2012 A.D. The band of the Milky Way can be seen stretching from the lower right to the upper left. The more or less vertical dotted line indicates the Galactic Equator. The planets can be seen tracing a roughly horizontal path through the chart, indicating the ecliptic. The sun, quite strikingly, is dead center in the Sacred Tree. Let's look closer.

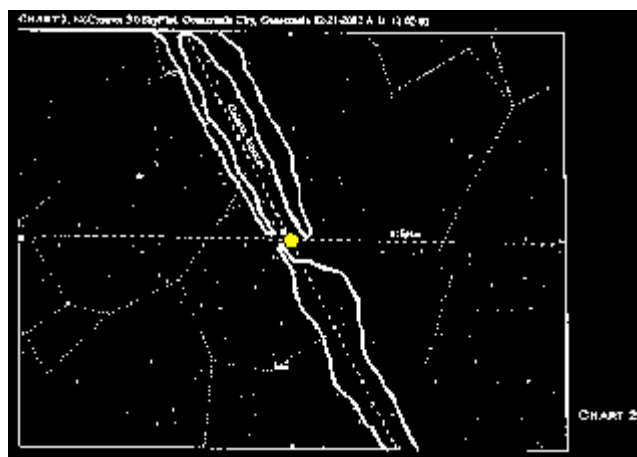


Chart 2.

The field is now reduced from a horizon-to-horizon view to a field of 30 degrees. Part of the constellation of Sagittarius can be seen in the lower left portion of the chart. The planet in the middle-to-upper left portion of the chart is Pluto, which rarely travels directly along the ecliptic. The center square near the sun is placed on the Trifid Nebula (M20). According to the star chart I used, this nebula is very close to the crossing point of Galactic Equator and ecliptic. However, a small star (4 Sgr) is even closer; it sits right on the Galactic Equator and its declination is only 00 .08' below the ecliptic. Let's look closer at these features.

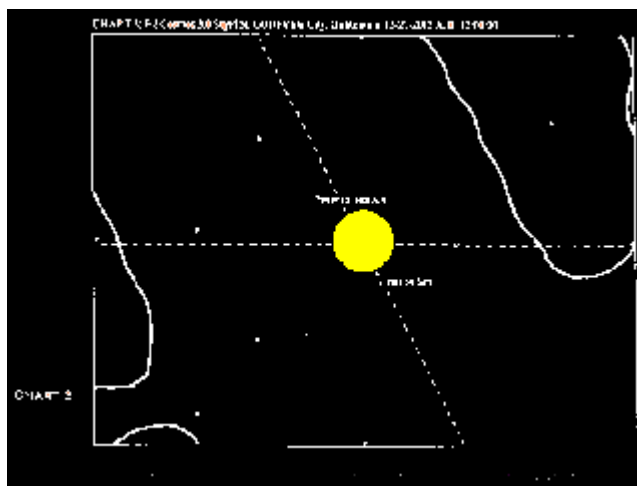


Chart 3.

The field is now reduced to a 5-degree span, what astrology considers to be within conjunction. The dot to the lower right of the sun is the star 4 Sgr. Amazingly, the Sun is right on target. We couldn't have hoped for a closer conjunction. 1 day before or after will remove the sun a noticeable distance from the crossing point. December 21st, 2012 (13.0.0.0.0 in the Long Count) therefore represents an extremely close conjunction of the winter solstice sun with the crossing point of Galactic Equator

and the ecliptic, what the ancient Maya recognized as the Sacred Tree. It is critical to understand that the winter solstice sun rarely conjuncts the Sacred Tree. In fact, this is an event that has been coming to resonance very slowly over thousands and thousands of years. What this might mean astrologically, how this might effect the "energy weather" on earth, must be treated as a separate topic. ,

But I should at least mention in passing that this celestial convergence appears to parallel the accelerating pace of human civilization. It should be noted that because precession is a very slow process, similar astronomical alignments will be evident on the winter solstice dates within perhaps 5 years on either side of 2012. However, the accuracy of the conjunction of 2012 is quite astounding, beyond anything deemed calculable by the ancient Maya, and serves well to represent the perfect mid-point of the process. ,

Let's go back to the dawn of the Long Count and try to reconstruct what may have been happening. ,

Why: Winter Solstice Sun Conjuncts The Sacred Tree in 2012 A.D. ,

First, the tzolkin count originated among the Olmec at least as early as 679 B.C. (see Edmonson's Book of the Year). We may suspect that astronomical observations were being made from at least that point. The tzolkin count has been followed unbroken since at least that time, up to the present day, demonstrating the high premium placed by the Maya upon continuity of tradition. In this way, star records, horizon positions of the winter solstice sun, and other pertinent observations could also have been accurately preserved. As suggested above, precession can be noticed by way of even simple horizon astronomy in as little time as 100 to 150 years. (Hipparchus, the alleged "discoverer" of precession among the Greeks, compared his own observations with data collected only 170 years before his time.) Following Edmonson, the Long Count system may have appeared as early as 355 B.C. Part of the reason for implementing the Long Count system, as I will show, was probably to calculate future winter solstice dates. ,

We must assume that even at this early point in Mesoamerican history, the crossing point of ecliptic and Milky Way was understood as the "Sacred Tree." Since the Sacred Tree concept is intrinsically tied into the oldest Mayan Creation Myths, this is not improbable. At the very least, the "dark rift" was already a recognized feature. Early skywatchers of this era (355 B.C.) would then observe the sun to conjunct the dark ridge in the Milky Way on or around November 18th.⁵ This would be easily observed in the pre-dawn sky as described above: the Milky Way points to the rising sun on this date. ,

Over a relatively short period of time, as an awareness of precession was emerging, this date was seen to slowly approach winter solstice, a critical date in its own right in early Mayan cosmo-conception. At this point, precession and the rate of precession was calculated, the Long Count was perfected and inaugurated, and the

appropriate winter solstice date in 2012 A.D. was found via the Long Count in the following way. ,

How: Long Count and Seasonal Quarters ,

Long Count katun beginnings will conjunct sequential seasonal quarters every 1.7.0.0.0 days (194400 days). This is an easily tracked Long Count interval. Starting with the katun beginning of 650 B.C.: ,

Long Count Which Quarter? Year ,

6.5.0.0.0 Fall 650 B.C. ,

7.12.0.0.0 Winter 118 B.C. ,

8.19.0.0.0 Spring 416 A.D. ,

10.6.0.0.0 Summer 948 A.D. ,

11.13.0.0.0 Fall 1480 A.D. ,

13.0.0.0.0 Winter 2012 A.D. ,

Note that the last date is not only a katun beginning, but a baktun beginning as well. It is, indeed, the end date of 2012.6 ,

The Long Count may have been officially inaugurated on a specific date in 355 B.C., as Edmonson suggests, but it must have been formulated, tried, tested, and proven before this date. This may well have taken centuries, and the process no doubt paralleled (and was perhaps instigated by) the discovery of precession. The Long Count system automatically accounts for precession in its ability to calculate future seasonal quarters - a property which shouldn't be underestimated. ,

Summary ,

This has been my attempt to fill a vacuum in Mayan Studies, an answer to the why and how of the end date of the 13-baktun cycle of the Mayan Long Count. The solution requires a shift in how we think about the astronomy of the Long Count end date. The strange fact that it occurs on a winter solstice immediately points us to possible astronomical reasons, but they are not obvious. We also shouldn't forget the often mentioned fact that the 13-baktun cycle of some 5125 years is roughly 1/5th of a precessional cycle. This in itself should have been suggestive of a deeper mystery very early on. Only with the recent identification of the astronomical nature of the Sacred Tree has the puzzle revealed its fullness. And once again we are amazed at the sophistication and vision of the ancient New World astronomers, the

decendants of whom still count the days and watch the skies in the remote outbacks of Guatemala. ,

This essay is not contrived upon sketchy evidence. It basically rests upon two facts: ,

1) the well known end date of the 13-baktun cycle of the Mayan Long Count, which is December 21st, 2012 A.D. and ,

2) the astronomical situation on that day. Based upon these two facts alone, the creators of the Long Count knew about and calculated the rate of precession over 2300 years ago. I can conceive of no other conclusion. To explain this away as "coincidence" would only obscure the issue. ,

For early Mesoamerican skywatchers, the slow approach of the winter solstice sun to the Sacred Tree was seen as a critical process, the culmination of which was surely worthy of being called 13.0.0.0.0, the end of a World Age. The channel would then be open through the winter solstice doorway, up the Sacred Tree, the Xibalba be , to the center of the churning heavens, the Heart of Sky. ,

Notes: ,

1 Linda Schele and David Freidel, unlike most Mayanists, continue to support the work of Floyd Lounsbury in promoting the 584285 correlation. This is 2 days off from the Thompson correlation that I use. The decisive factor in supporting the Thompson correlation of 584283 is the fact that it corresponds with the tzolkin count still followed in the highlands of Guatemala. To account for this discrepancy in his correlation, Lounsbury claims that the count was shifted back two days sometime before the conquest (not likely), thus explaining its present placement. This means that either correlation will give the December 21st end date. Nevertheless, Schele and Freidel still report that the end date is December 23rd, 2012 rather than Dec. 21st, an unfortunate faux pas understandable only because they aren't particularly interested in the specifics of the correlation debate. For a detailed discussion of this topic, refer to my book *Tzolkin: Visionary Perspectives and Calendar Studies*. ,

2 Case in point is the mysterious existence of myths obviously describing precession in the ancient verses of the Kalevala, the Finnish National Epic. These myths were relayed from the earliest times by way of singers. Many of these stories are thoroughly magical and are filled with sky lore. The Finnish language is not of Indo-European origin and up until the late 19th century peasants in Finland and northwestern Russia had little contact with Europe. Indeed, their heritage suggests more contact with Central Asia than Europe. Some of the Kalevala stories describe a sacred Mill called the Sampo (derived from sanskrit Skambha = pillar or pole) with a "many ciphered cover." This spinning Mill is a metaphor for a Golden Age of plenty and the starry sky spinning around the Pole Star (known as the Nail of the North), which in the Far North is almost straight over head. The Mill at some point

is disturbed, its pillar being pulled out of its peg, and a new one - a new "age" - must be constructed. This becomes the chore of Ilmarinen, the primeval smith. In this legend, ancient knowledge of precession among unsophisticated "peasants" who were nonetheless astute skywatchers, was preserved via oral tradition almost down to modern times. ,

3EZCosmos is a graphic software package that can accurately plot and animate the positions of planets, stars, nebula and so on, for 14,000 years. It is well suited to this research because it accounts for precession in its positional calculations. It also happens to be the software that Linda Schele used to discover the astronomical meaning of the Mayan Sacred Tree. ,

4 Here we briefly converge with the ideas of [Terence McKenna](#). In the book he co-authored with his brother Dennis (Invisible Landscape, Seabury Press 1975 and Harper San Francisco, 1993), Terence suggests that the position of winter solstice sun within 3 degrees of the Galactic Center in the year 2012 A.D. (a "once-in-a-precessional-cycle" event) may provide the eschatological end point for his theory of time known as Timewave Zero. His end date was chosen for historical reasons and was, apparently, only later discovered to correspond with the Mayan end date. The McKennas point out that this unusual astronomical situation has been noted by other writers, namely, Giorgio de Santillana and Hertha von Dechend in Hamlet's Mill (1969). As ACS Publication's The American Ephemeris for the 21st Century shows, in the year 2012 the Galactic Center is at 27 Sagittarius (within 3 of winter solstice). Thus McKenna demonstrates that on winter solstice of 2012, Galactic Center will be rising heliacally just before dawn, in a way reminiscent of how the Maya observed Venus's last morningstar appearance. ,

5 This basically follows the "1 degree every 72 years" rule of precession. In this way, back in 3114 B.C. the sun conjuncted the Sacred Tree on Oct 10th, which is 72 degrees, or 1/5th of the ecliptic from the winter solstice. The Fall Equinox sun conjuncted the Sacred Tree about 6400 years ago (1/4th of a precessional cycle). Ancient cultures in Mesopotamia may have recognized this alignment, and called it a Golden Age. The fall from this state of alignment may be responsible for the original Fall from Paradise myth, which filtered out to the Judaic tradition. ,

6 The Long Count has other strange astronomical properties. For instance, the 13-katun cycle of 256 years was known to the Yucatec Maya as a prophecy cycle. We see it used in the Books of Chilam Balam. The astronomical reference here is to conjunction cycles of Uranus and Pluto, two of which equal 256 years. From another angle, 3 katuns equal exactly 37 synodical cycles of Venus. ,

Sources: ,

Brotherston, Gordon. The Book of the Fourth World. Cambridge University Press. 1992. ,

Edmonson, Munro. The Book of the Year. University of Utah Press, Salt Lake City, Utah. 1988. ,

EZCosmos. Astrosoft, Inc. DeSoto, Texas. 1990. ,

Jenkins, John Major. Tzolkin: Visionary Perspectives and Calendar Studies. Borderlands Science and Research Foundation. Garberville, CA. 1994. ,

Mayan Calendrics. Dolphin Software. 48 Shattuck Square #147, Berkeley, CA. 94704. 1989 &1993. ,

Meeus, Jean. Astronomical Tables of the Sun, Moon and Planets. Willmann- Bell Publishers. Richmond, VA. 1983. ,

Michelsen, Neil F. The American Ephemeris for the 21st Century. ACS Publications. San Diego, CA. 1982, 1988. ,

Ridpath, Ian (ed.). Norton's 2000.0: Star Atlas and Reference Handbook. Longman Group UK Limited. 1989. ,

Schele, Linda and Freidel, David. A Forest of Kings: The Untold Story of the Ancient Maya. William Morrow and Company, Inc. New York. 1990. ,

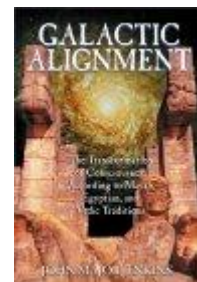
Schele, Linda; Freidel, David; Parker, Joy. Maya Cosmos: Three Thousand Years on the Shaman's Path. William Morrow and Company, Inc. New York. 1993. ,

Tedlock, Dennis. The Popol Vuh: The Definitive Edition of the Mayan Book of the Dawn of Life and the Glories of Gods and Kings. Simon & Schuster. New York. , 1985 ,

Author's Biographical Information: ,

John Major Jenkins (March 4th, 1964, 9:19 p.m., Chicago) is a student of Mayan time. On several trips to Central America in the late 80's, he worked and lived with the Quich» and Tzutujil Maya in Guatemala. Observations gathered on these trips were published in Chicago area newspapers.

Since then he has devoted his time to studying Mayan cosmo-conception and the mathematical and philosophical properties of the sacred calendar. More thought provoking ideas can be found in his recent book Tzolkin: Visionary Perspectives and Calendar Studies (Borderlands Science and Research Foundation, 1994). Additional information on the Mayan end date alignment is available by writing the author at Four Ahau Press: P.O. Box 3; Boulder, CO 80306. ,



DON ALEXANDRO CIRILO, MAYAN SHAMAN,

The Tzolkin or Mayan Calendar



Don Alexandro Cirilo, a Mayan Shaman from Guatemala who is also the leader of a coalition of indigenous leaders from throughout Americas. Speaking in Spanish and standing around five feet (yet with an indescribable, timeless presence at least twice as tall), Don Alexandro Cirilo begins by stating what is obvious to everyone in the room: Indigenous peoples are not listened to here at the UN. Indigenous peoples are not allowed to talk at the more important and larger forums. His critique of the restricted listening audience completed, he then begins every sentence with,

"The Mayan prophecy says," as he describes each occurrence of the Earth-shaking events that are predicted for the next decade-and-a-half, according to the Mayan Tzolkin calendar. His message comes for me in waves, as well than words, igniting thoughts and intuitions that I had buried away in my subconscious. But his words strike a subtle cord with my awareness. I abandon my job watching the T.V. monitor and sit awestruck on the carpeted floor. ,

"The Mayan prophecy says ... in the next five years, earthquakes, floods, droughts, hurricanes and other natural disasters will occur on a scale previously unseen by mankind." He continues with predictions focused on the devastation of the mental and physical health of the entire human population. "But you people at the UN will see and you will remember that this Mayan man tried to warn you to understand and act upon what your abuses to Mother Earth have caused." ,

It was not all bad news, according to the prophecies. Don Alexandro made it clear that these changes will certainly prove to be catastrophic to western civilization; but for the Mayans, this time marks the end of the 500 year period of the "Nine Hells" and the beginning of the time of "Thirteen Heavens," with a transition period of terrible destruction which began in 1991 and will be complete by the end of 2012. Peoples who live according to the laws of Mother Earth have nothing to fear, but will be called upon... "As the new warriors of light." His voice is not one of anger, or one of desperation. Rather, it is a voice of truth and eloquence with the power to bring tears to everyone in the room, including me. ,

There is a sense of responsibility and immediacy in his voice, with every word direct and concise. There is no sense of self-affirming notions of salvation, for he makes clear that not even he or his people will be saved from the destruction on earth, going so far as saying many of the people in the room will be suffering from disease in a number of years. There is something that resounds in me on a deep level informing me that Don Alejandro speaks the truth out of profound understanding and compassion. ,

He continues, remarking how the red, white, yellow, and black peoples represented in this room are all in the same "River of Life," and by restoring our relationship with Mother Earth, we can make the coming changes far less drastic. We don't have to join a tribe or join in their esoteric traditions to survive. We must start by working where we are from. ,

I also learn from him that the Mayan people have had many prophecies to pass on, and that all have come to pass. The most documented of these by western historians is the beginning of the Nine Hells, when the Mayans foresaw the coming of the conquistadors of Spain, and so were able to save their prophecies and relics in secret libraries. In a similar fashion, they saved also their people and cultures by taking a stance of non-violence. I am reminded of the situation of the Tibetans, who interestingly, have calendars concordant with those of the Mayans that many experts believe they come from the same source, despite their geographic separation. ,

Don Alejandro steps down from the podium and the meeting is finished. I look through tear-filled eyes to others around me, who slowly begin to break the pervasive silence. There is a strong and obvious sense of intimacy between the members of the audience. There was not one skeptical reaction in the room, at least to my eyes. Everyone seems already aware of these prophecies, if not explicitly, intuitively. David Gehue, from the Miqmac Nation, offers a different perspective: "All the prophecies from the other nations now coincide and complement each other." Source: The Prophets of Protest, Nicholas Tuff ,

LACANDON MAYA OF SOUTHERN MEXICO,



Anthropologist Christian Ratsch translated the following sad prophecy of the end of the world according to the religious tradition of the peaceful Lacandon Maya of southern Mexico: "The End of the World will come, so it is said, so it was told. Our end will come when there are no more trees. ,

,

,

Then, when all are cut down, when people are everywhere, when there is no more forest. So it is said, so it was told by the ancient habo-people. They said this: "Kaxon bake xen, well, if it is true, if the forest is overcrowded by people, if there are settlements all over, built up by the kah-people, which are settling close together, when all the trees are cut down, when there are no more mahogany trees, when all trees are destroyed, when only the hills remain, then the end of the world will come. Not now, but very soon. The end will reach us. This is said. Our end will come. Nothing will be left of us. ,

"It is said, but who really knows, if it will be a storm or if it will be the sun, which will burn us, which will destroy us. Fast, very fast the end will reach us. It is said, it will only last as long as dawn lasts, as long as the sun needs to reach the treetops. Fast it will be. And nothing will be left of us. One hour and we are all gone ,

"Perhaps a great coldness will come or something else. Hachykum, Our True Lord, will get our blood. He will gather all of us there in Yaxchilan (at the center of the universe)... The gods will bring us to Yaxchilan. All the people with good blood will be gathered. When they arrive there, their necks will be cut. So it is said. ,

"Then when the world's end is coming nothing will remain. Everything will find its end. There will be no thorns and spines, no flies, no bloodsucking bugs -- nothing. But then the souls will come, the souls of the ancients, the souls of the deceased. They will inhabit the earth. They will stay together with the gods." ,

Another eschatological Mayan vision proclaims:

"Eat, eat, so long as there is bread; Drink, drink, so long as there is water; A day will come, when dust will darken the sky, when a stench of pestilence will cause the land to wither, when a cloud will rise, when a mountain will be raised, when a strong man will seize the city, when all things will fall into ruin, when the tender leaf will be destroyed, when eyes will close in death." ,



,

MAYAN PROPHECIES OF CHILAM BALAM,

1

2

The Jaguar, a symbol of nobility among the Maya



When the original thirteen baktuns were created, a war was waged which caused the country to cease to exist. Little by little, however, our enemies came to hear the prophecies of Ahau; but finally even the hope of hearing Ahau is brought to an end because of the words of opposition. When the need arises for the high authority at the head of the mat to safeguard our children, ,

,

,

then we will feel deeply the tragedy of being captives in war; also when we are ordered to obey... And when over the dark sea I shall be lifted up in a chalice of fire, to that generation there will come the day of withered fruit. ,

The face of the sun will be extinguished because of the great tempest. Then finally ornaments shall descend in heaps. There will be good gifts for one and all, as well as land, from the Great Spirit wherever they shall settle down. Presently Baktun thirteen shall come sailing, figuratively speaking, bringing the ornaments of which I have spoken, from your ancestors. Then the god will come to visit his little cones. Perhaps After Death will be the subject of his discourse. ,

The prophecies of Chilam Balam (the Jaguar Priest) date from about 1168 AD. ,

When the Katun 13 Ahau is coming to an end [i.e. 1844]... ,

The sign of the true God on high, there will come to us ,

The upright beam [the standard of God], it will manifest itself ,

To light the world. ,

The union ended, envy ended, ,

When the bearer of the future sign came to us, ,

The priest lord, ,

You shall see it from afar ,

Coming. The fame of the beam [standard] comes ,

To awaken us. From everywhere ,
It comes to us. To the power of Itzamna ,
Approaches our master, Itza. ,
Your brother is coming now. ,
Receive your bearded guests from the east, ,
Bearers of the standard of God. ,
Receive the word of God which ,
Comes to us on the day of resurrection ,
Which is feared by all in the world, Lord ,
You are the unique God who created us ,
Take advantage of the word of God ,
Whose sign you raise on high ,
Whose beam you raise upright ,
That you raise upright so that it may be seen ,
It changes the splinters that come out of it ,
It changes them after the rainbow appears ,
Shown throughout the world, ,
It is the sign of the true God of heaven. ,
That is the one you shall worship, Itzas ,
You are going to worship its ensigns on high ,
You are going to worship the true faith ,
You are going to worship the True God ,
Believe the word of the One God, ,

For his word came from heaven, ,

And it counsels you, Itzas. ,

It awakens the world, makes them believe. ,

Within another Katun ,

I wept for my words, I, Chilam Balam ,

When I explained the word of the True God ,

Lord forever over the earth. ,

The prophecies of Chilam Balam foretell the coming of the twin bearded guests from the east bearing aloft the "upright beam" beginning in 1844 AD. This is the "word of the "One God" come down "from heaven" which will "light the world" and "awaken" humanity on the "day of resurrection." The Baha'i Faith began in 1844 AD. The twin bearded guests from the east are Baha'u'llah and his forerunner, the Bab. They brought the message that will "light the world" and "awaken" humanity on the "day of resurrection." ,

Referring to this "day of resurrection" the Baha'i Writings state: ,

"O ye people. The Sun of Reality hath appeared and flooded all regions with its glorious light; it has upraised the Standard of Oneness of the world of humanity and summoned all mankind to the refulgent Truth. The cloud of Mercy is pouring, the zephyr of Providence is wafting and the world of humanity is being stirred and moved. The Divine Spirit is conferring eternal life, the heavenly lights are illumining the hearts, and the table of the sustenance of the Kingdom is spread and adorned with all kinds of foods and victuals. O ye concourses of men! Awake! Awake! Become mindful! Become mindful! Open ye the seeing eye! Unstop the hearing ear! Hark! Hark! The soft notes of the Heavenly Music are streaming down, ravishing the ears of the people of spiritual discernment. Ere long this transcendent Light will wholly enlighten the East and West!" - `Abdu'l-Baha ,

These prophecies of the Toltec and the Maya have been explicitly fulfilled. ,

Note attached on this codex reads: "Copied by D. Juan Pio Perez on October 25, 1837... " ,

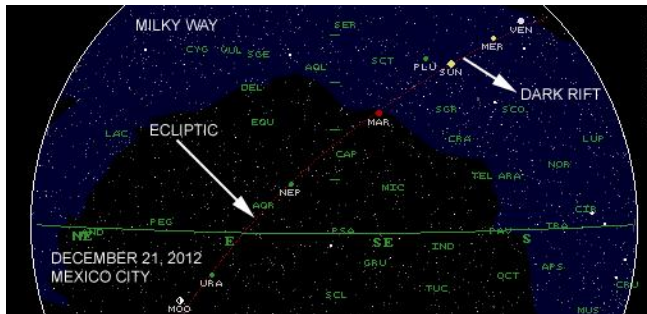
Source: "[The Codex Perez and the Book of Chilam Balam of Maani](#)" translated and edited by Eugene R Craine and Reginald C. Reindorp (University of Oklahoma Press, 1979).,



,
,
MAYAN PREDICTION: A DARK CLOUD - Will cause 2 to 3 days of darkness,

—

2
The sky on December 21st, 2012 A.D...



... showing a rare astronomical alignment - the winter solstice sun is right in the "dark rift" in the Milky Way. ,

,
,
The Long Count end date on December 21st, 2012 A.D. highlights an astronomical alignment determined by precession. alignment occurs when the winter solstice sun conjuncts the crossing point of Milky Way and ecliptic in Sagittarius. ,

This point is where the "dark rift" in the Milky Way is, which was known to the ancient Maya as xibalba be (the Road to Underworld) or simply "the Black Road." Linda Schele identifies the nearby crossing point of Milky Way and ecliptic as the Mayan Sacred Tree, and the modern Quiche call that spot "Crossroads." ,

,
In Mayan myth, the winter solstice sun corresponds to the deity One Hunahpu, also known as First Father. The Mayan Sacred Book, the Popol Vuh, is all about setting the stage so that the Hero Twins' father (One Hunahpu) can be reborn, thus a new World Age. The dark rift has many mythic identities: it is the Black Road; it is the xibalba be (the Road to the Underworld); it is a crevice in the branches of the cosmic tree (the Milky Way); it is the mouth of the Cosmic Monster (often portrayed as a frog, jaguar or snake with tree-like features); it is the birth canal of the Cosmic Mother. , the dark-rift is best understood as the birth canal of the Cosmic Mother, who we may call First Mother, to First Father. In this way we can trace how these various metaphors are found in Mayan Creation Mythology. the date of this alignment is, again, the end date of the 13-baktun Great Cycle - a cycle of approximately 5125 years. This all suggests that the ancient Maya were aware of the impending alignment and considered it to be of such importance to be a major transition point, the Creation of a new World Age. In mythological terms, this event is about the union of First Father with First Mother or, more accurately, the birth of First Father (the winter solstice sun - the new World Age ruler) from First Mother (the dark-rift in the Milky Way). The headline appropriate for the upcoming event is: "Cosmic Mother Gives Birth to The First God." ,

The ancient Maya noticed that the winter solstice sun was slowly moving towards the Milky Way. Two great markers in the sky were converging, presenting a rare celestial juncture. Their calendar accurately tells us when this will occur, and it meant more than the birth of a new solar year. It meant the beginning of a new Great Cycle of time, the resetting of the great celestial star-clock of precession and, perhaps, an unprecedented shift in the nature of human consciousness and civilization. Source: <http://www.gaianxaos.com/notes%20page/mayannotes.htm> ,

Don Alejandro Cirilo Pérez Oxlaj, said the following: ..". on Dec. 20, 2012, Mother Earth will pass inside the center of a magnetic axis and that it may be darkened with a great cloud for 60 to 70 hours (THREE DAYS OF DARKNESS AS PROPHESED BY MANY EASTERN HEMISPHERE PROPHETS!) and that because of environmental degradation, she may not be strong enough to survive the effects. "It will enter another age, but when it does, there will be great and serious events. Earthquakes, maremotos (tsunamis), floods, volcanic eruptions and great illness on the planet Earth. Few survivors will be left." Don Alejandro has been sent as a messenger from a council of elders to warn the world that we must change the way we live and take care of Earth. We hope his message resonates with people of all faiths and beliefs."



Stela 11 from Izapa shows Cosmic Father in the "mouth" of Cosmic Mother, the "dark rift" or "birth canal" in the Milky Way. This is an image of the celestial alignment which culminates in A.D. 2012. ,



MAYAN WORDS OF WISDOM or 12/21/12 Here We Come... ,



In early Autumn 2002, Carlos Barrios journeyed North from his home in Guatemala to the Eastern edge of the Four Corners. In Santa Fe, NM, at the tail of the Rocky Mountains, Mr. Barrios spoke in a knowledgeable manner about the Mayan tradition and the fabled Mayan calendars. ,

,
The Mayan calendars are an object of intense interest for many thousands of people right now, because they focus upon the watershed date of December 21, 2012. Everything changes by then, it is said. With a cultural heritage including thousands of pyramids and temples and a calendar that has proven itself to be astronomically accurate over millions of years, the Maya tradition is widely considered to be a mystic key to the soul of Turtle Island (North America). ,

,
In public talks and in a private interview, Mr. Barrios laid out his account of the history and future of the Americas and the larger world based on his understanding of the Mayan tradition as both an anthropologist and an initiate. He spoke also about the path he sees ahead from now until the Winter Solstice of 2012. ,

,
The range of teachings and insights offered by Mr. Barrios must be considered in the context of the real politic of his American homeland. ,

,
The Maya of Guatemala, their pyramids and their calendar have endured not in a new-age Shambhala of love and light but in a milieu of treachery, beatings, torture, rape and mass murder. ,

,
Decades of Darkness



For 36 long years right-wing Guatemalan governments -- supported both overtly and covertly by the US government -- waged a terrorist war against the people of the land, murdering over 200,000 citizens, many of them Mayan. ,

,
When the war finally wound down in the 1990s, the United Nations Truth Commission conducted an 18-month investigation. The UN found massive violations of human rights by the government of Guatemala with the complicity of the US government. The UN report stated that acts of "aggressive, racist and extremely cruel" violence descended to the level of genocide directed against the country's indigenous Mayan population. ,

,
When Amnesty International studied the Guatemalan situation in recent years, they

came to an arresting conclusion. They wrote that real peace could come only through confronting Guatemala's "Corporate Mafia State." They described this corporate Mafia state as an "unholy alliance" of certain national and international economic actors who work alongside sectors of the police and military and common criminals to control industries such as drugs, arms trafficking, money laundering, car theft rings, illegal adoptions and kidnapping for ransom." ,

,
About the great dark shadow that has hung over the south-most part of Turtle Island, Mr. Barrios observes: "These injustices began five hundred years ago and continue to this very day in all the Americas. The Indian Wars have never ended ... I think the power holders in the developed world see it as necessary to destroy the indigenous peoples or at least to destroy their culture, because they are not consumers. The American Dream is built on the back of the Third World ... But that is a false distinction for there is no Third World. There is only one world. We are all part of that one world, and we are all due respect." ,

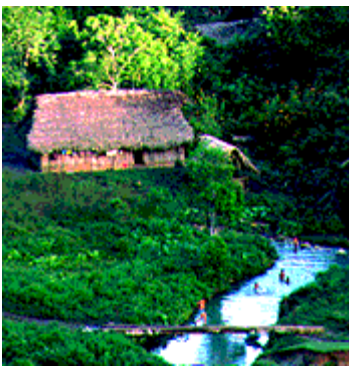
,
While Guatemala has ostensibly been at peace for the last eight years, it is a disturbed peace. The war continues to have a residual impact on the people. Human rights violations still occur regularly, and even international human-rights monitors have been under threat. ,

,
Still, in the view of Mr. Barrios who came of age during the war, there have been improvements. "There are no armed guerrillas, and the police and army are more decent, more respectful," he observed. "Because there is more human respect now, we can try to find a new life." ,

,
One eventual consequence of Guatemala's long-enduring climate of terrorism has been mistrust and criticism. From this few are immune. Accusations are often aimed at people who purport to speak of the Mayan traditions. ,

,
Mr. Barrios is enmeshed in this matrix of uncertainty. He criticizes others, and he is criticized himself. ,

,
The World Will Not End End



Carlos Barrios was born into a Spanish family on El Altiplano, the highlands of Guatemala. His home was in Huehuetenango also the dwelling place of the Maya Mam tribe. With other Maya and other indigenous tradition keepers, the Mam carry part of the old ways on Turtle Island (North America). They are keepers of time, authorities on remarkable calendars that are ancient, elegant and relevant. ,

,

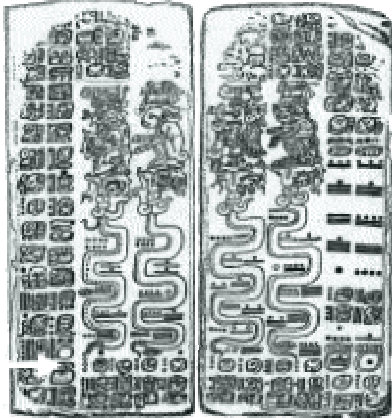
,
Mr. Barrios is a historian, an anthropologist and investigator. After studying with traditional elders for 25 years since the age of 19, he has also become a Mayan Ajq'ij, a ceremonial priest and spiritual guide. ,

,
Eagle Clan ,

,
Years ago, along with his brother, Gerardo, Carlos initiated an investigation into the different Mayan calendars. He studied with many teachers. He says his brother Gerardo interviewed nearly 600 traditional Mayan elders to widen their scope of knowledge. ,

,
"Anthropologists visit the temple sites," Mr. Barrios says, "and read the stelas and inscriptions and make up stories about the Maya, but they do not read the signs correctly. It's just their imagination ... Other people write about prophecy in the name of the Maya. They say that the world will end in December 2012. The Mayan elders are angry with this. The world will not end. It will be transformed. The indigenous have the calendars and know how to accurately interpret it, not others."

,
The Calendars



Mayan comprehension of time, seasons, and cycles has proven itself to be vast and sophisticated. The Maya understand 17 different calendars, some of them charting time accurately over a span of more than ten million years. ,

,
The calendar that has steadily drawn global attention since 1987 is called the Tzolk'in or Cholq'ij. Devised ages ago and based on the cycle of the Pleiades, it is still held as sacred. ,

,
With the indigenous calendars, native people have kept track of important turning points in history. For example, the daykeepers who study the calendars identified an important day in the year One Reed, Ce Acatl, as it was called by the Mexicans. That was the day when an important ancestor was prophesied to return, "coming like a butterfly." ,

,
In the western calendar, the One Reed date correlates to Easter Sunday, April 21,

1519 -- the day that Hernando Cortez and his fleet of 11 Spanish galleons arrived from the East at what is today called Vera Cruz, Mexico. When the Spanish ships came toward shore, native people were waiting and watching to see how it would go. The billowing sails of the ships did indeed remind the scouts of butterflies skimming the ocean surface. ,

**,
In this manner was a new era initiated, an era they had anticipated through their calendars. The Maya termed the new era the Nine Bolomtikus or Nine Hells of 52 years each. As the nine cycles unfolded, land and freedom were taken from the native people. Disease and disrespect dominated. ,**

**,
What began with the arrival of Cortez, lasted until August 16, 1987--? a date many people recall as Harmonic Convergence. Millions of people took advantage of that date to make ceremony in sacred sites, praying for a smooth transition to a new era, the World of the Fifth Sun. ,**

**,
From that 1987 date until now, Mr. Barrios says, we have been in a time when the right arm of the materialistic world is disappearing, slowly but inexorably. We are at the cusp of the era when peace begins, and people live in harmony with Mother Earth. We are no longer in the World of the Fourth Sun, but we are not yet in the World of the Fifth Sun. This is the time in-between, the time of transition. ,**

**,
As we pass through transition there is a colossal, global convergence of environmental destruction, social chaos, war and ongoing Earth changes. All this, Mr. Barrios says, was foreseen via the simple, spiral mathematics of the Mayan calendars. ,**

**,
"It will change," Mr. Barrios observes. "Everything will change." He said Mayan Daykeepers view the Dec. 21, 2012 date as a rebirth, the start of the World of the Fifth Sun. It will be the start of a new era resulting from--and signified by--the solar meridian crossing the galactic equator and the earth aligning itself with the center of the galaxy. ,**

**,
At sunrise on December 21, 2012--for the first time in 26,000 years--the Sun rises to conjunct the intersection of the Milky Way and the plane of the ecliptic. This cosmic cross is considered to be an embodiment of the Sacred Tree, The Tree of Life--a tree remembered in all the world's spiritual traditions. Some observers say this alignment with the heart of the galaxy in 2012 will open a channel for cosmic energy to flow through the earth, cleansing it and all that dwells upon it, raising all to a higher level of vibration. This process has already begun, Mr. Barrios suggested. "Change is accelerating now, and it will continue to accelerate." ,**

**,
If the people of the earth can get to this 2012 date in good shape, without having destroyed too much of the Earth, Mr. Barrios said, we will rise to a new, higher level. But to get there we must transform enormously powerful forces that seek to block the way. ,**

,
A Picture of the Road Ahead ,

,
From his understanding of the Mayan tradition and the calendars, Mr. Barrios offered a picture of where we are at and what may lie on the road ahead: ,

,
The date specified in the calendar--Winter Solstice in the year 2012--does not mark the end of the world. Many outside people writing about the Mayan calendar sensationalize this date, but they do not know. ,

,
The ones who know are the indigenous elders who are entrusted with keeping the tradition. ,

,
"Humanity will continue," he contends, "but in a different way. Material structures will change. From this we will have the opportunity to be more human." ,

,
We are living in the most important era of the Mayan calendars and prophecies. All the prophecies of the world, all the traditions, are converging now. There is no time for games. The spiritual ideal of this era is action. ,

,
Many powerful souls have reincarnated in this era with a lot of power. This is true on both sides, the light and the dark. High magic is at work on both sides. ,

,
Things will change, but it is up to the people how difficult or easy it is for the changes to come about. ,

,
The economy now is a fiction. The first five-year stretch of transition--from August 1987 to August 1992--was the beginning of the destruction of the material world. We have progressed ten years deeper into the transition phase by now, and many of the so-called sources of financial stability are in fact hollow. ,

,
The banks are weak. This is a delicate moment for them. They could crash globally if we don't pay attention. One critical period is October and November 2002. If the banks crash in these months then we will be forced to rely on the land and our skills. The monetary systems will be in chaos, and we must then rely on our direct relationship with the Earth for our food and shelter. ,

,
The North and South Poles are both breaking up. The level of the water in the oceans is going to rise. But at the same time land in the ocean, especially near Cuba, is also going to rise. ,

,
A Call for Fusion



As he met with audiences in Santa Fe, Mr. Barrios told a story about the most recent Mayan New Year ceremonies in Guatemala. He said that one respected Mam elder, who lives all year in a solitary mountain cave, journeyed to Chichicastenango to speak with the people at the ceremony. ,

,
The elder delivered a simple, direct message. He called for human beings to come together in support of life and light. Right now each person and group is going his or her own way. The elder of the mountains said there is hope if the people of the light can come together and unite in some way. ,

Reflecting on this, Mr. Barrios explained: "We live in a world of polarity: day and night, man and woman, positive and negative. Light and darkness need each other. They are a balance. Just now the dark side is very strong and very clear about what they want. They have their vision and their priorities clearly held and also their hierarchy. They are working in many ways so that we will be unable to connect with the spiral Fifth World in 2012." ,

,
"On the light side everyone thinks they are the most important, that their own understandings, or their group's understandings, are the key. There's a diversity of cultures and opinions, so there is competition, diffusion and no single focus."



As Mr. Barrios sees it, the dark side works to block fusion through denial and materialism. It also works to destroy those who are working with the light to get the Earth to a higher level. They like the energy of the old, declining Fourth World, the materialism. They do not want it to change. They do not want fusion. They want to stay at this level and are afraid of the next level. ,

The dark power of the declining Fourth World cannot be destroyed or overpowered. It's too strong and clear for that, and that is the wrong strategy. The dark can only be transformed when confronted with simplicity and open-

heartedness. This is what leads to fusion, a key concept for the World of the Fifth Sun. ,

,
Mr. Barrios said the emerging era of the Fifth Sun will call attention to a much-overlooked element. Whereas the four traditional elements of earth, air, fire and water have dominated various epochs in the past, there will be a fifth element to reckon with in the time of the Fifth Sun: ether. ,

,
The dictionary defines ether as the rarefied element of the Heavens. ,

,
Ether is a medium. It permeates all space and transmits waves of energy in a wide range of frequencies, from cell phones to human auras. What is "ethereal" is related to the regions beyond earth: the heavens. Ether--the element of the Fifth Sun--is celestial and lacking in material substance but is no less real than wood, stone or flesh.



"Within the context of ether there can be a fusion of the polarities," Mr. Barrios said. "No more darkness or light in the people but an uplifted fusion. But right now the realm of darkness is not interested in this. They are organized to block it. They seek to unbalance the Earth and its environment so we will be unready for the alignment in 2012. We need to work together for peace and balance with the other side. ,

,

,

We need to take care of the Earth that feeds and shelters us. We need to put our entire mind and heart into pursuing unity and fusion now, to confront the other side and preserve life." ,

To be Ready for this Moment in History ,

,
Mr. Barrios told his audiences in Santa Fe that we are at a critical moment of world history. "We are disturbed," he said. "We can't play anymore. Our planet can be renewed or ravaged. Now is the time to awaken and take action." ,

,
"Everyone is needed. You are not here for no reason. Everyone who is here now has an important purpose. This is a hard but a special time. We have the opportunity for growth, but we must be ready for this moment in history." ,

,
Mr. Barrios offered a number of suggestions to help people walk in balance through the years ahead. "The prophesized changes are going to happen," he said, "but our attitude and actions determine how harsh or mild they are." ,

,

We need to act, to make changes and to elect people to represent us who understand and who will take political action to respect the earth. Meditation and spiritual practice are good, but also action. It's very important to be clear about who you are and also about your relation to the Earth. Develop yourself according to your own tradition and the call of your heart. But remember to respect differences and strive for unity. ,

**,
Eat wisely. A lot of food is corrupt in either subtle or gross ways. Pay attention to what you are taking into your body. ,**

**,
Learn to preserve food and to conserve energy. Learn some good breathing techniques so you have mastery of your breath. Be clear. Follow a tradition with great roots. It is not important what tradition, your heart will tell you, but it must have great roots. ,**

**,
We live in a world of energy. An important task at this time is to learn to sense or see the energy of everyone and everything: people, plants, animals. This becomes increasingly important as we draw close to the World of the Fifth Sun, for it is associated with the element ether--the realm where energy lives and weaves. ,**

**,
Go to the sacred places of the earth to pray for peace and respect for the Earth which gives us our food, clothing and shelter. We need to reactivate the energy of these sacred places. That is our work. ,**

**,
According to Mr. Barrios' reading of the Mayan calendar, if war happens in November 2002 or after, then it's bad but not catastrophic. But if it happens between April and November 2003, it will be catastrophic. Really bad. It could eventually result in the death of two-thirds of humanity. "So stay active," he said. "If we are active, we can transform the planet. The elders watch to see what happens." ,**

**,
Many Mayan elders and knowledge keepers may be eliminated in the next few years. For the first half of the current Katun (20-year period) the dark side has a lot of power. But that will pass 3 to 4 years from now. The tide can turn. Amazing things are going to happen. ,**

**,
One simple but effective prayer technique is to light a white or baby-blue colored candle. Think a moment in peace. Speak your intention to the flame and send the light of it on to the leaders who have the power to make war or peace. ,**

**,
We Have Work to Do ,**

**,
According to Mr. Barrios this is a crucially important moment for humanity, and for earth. Each person is important. If you have incarnated into this era, you have spiritual work to do balancing the planet. ,**

,

He said the elders have opened the doors so that other races can come to the Mayan world to receive the tradition. The Maya have long appreciated and respected that there are other colors, other races and other spiritual systems. "They know," he said, "that the destiny of the Mayan world is related to the destiny of the whole world." ,

,"The greatest wisdom is in simplicity," Mr. Barrios advised before leaving Santa Fe. "Love, respect, tolerance, sharing, gratitude, forgiveness. It's not complex or elaborate. The real knowledge is free. It's encoded in your DNA. All you need is within you. Great teachers have said that from the beginning. Find your heart, and you will find your way." ,

,
COMMENTS ,

,
by Nick Anthony Fiorenza ,

,
I am sharing my comments and the article above that a friend sent to me because it puts much of the turmoil our world is in, into the embracing context I speak about on the Holy Cross web page. Thanks Jana for passing on this wonderful article about Carlos Barrios.... When I was a teen, I received a message in meditation about these times and my work. In that message was the statement that all political, economic, and religious structures (barriers) would crumble (circa now) before there would be peace on Earth - seems affirmed in the above article. I particularly like what he says about electing politicians who are conscious about the Great World Cycle, and that the end of the Mayan calendar is misunderstood, it is not the END... ,

,
At sunrise on December 21, 2012--for the first time in 26,000 years--the Sun rises to conjunct the intersection of the Milky Way and the plane of the ecliptic. ,

,
This cosmic cross is considered to be an embodiment of the Sacred Tree, The Tree of Life--a tree remembered in all the world's spiritual traditions." The winter solstice sun resides upon the "Gate of God" of the Holy Cross (the intersection of the Milky Way and the plane of the ecliptic - at 5° sidereal Sagittarius) over a many year period (centered around now, 2000 AD) in the processional cycle. ,

,
This is due to the Erection of the Holy Cross -- the perpendicular orientation of the vernal axis to the galactic equatorial axis. (The summer solstice sun currently resides upon the "Gate of Man" at 5° sidereal Gemini - the opposite point in the ecliptic. These two points in the ecliptic are technically called the "galactic equatorial nodes." They are where the galactic plane intersects the ecliptic plane. ,

,
About 12,000 years ago, this condition was reversed with the winter solstice sun residing upon the Gate of Man and the summer solstice residing upon the Gate of God. Because the location of the equinoxes and solstices move with the processional movement of the vernal axis, and the vernal axis moves with respect to the fixed

galactic axis, the winter solstice sun drifts from the Gate of God at a rate of about one degree in 72 years (the rate of precession). ,

,
That means that 72 years ago, and 72 years from now, the sun's location on the winter and summer solstices was and will be one degree away from the galactic equatorial nodes of the Holy Cross. So, the winter solstice sun residing upon the Gate of God is not unique to 2012. ,

,
In fact, the solstice suns occur closer to the galactic nodes now (circa 2000 AD), at the activation of the erect Holy Cross. Because the rate of precession is so slow, we generally say this occurs over a many year period, and that is inclusive of 2012. ,

,
Another point of clarification is regarding "sunrise": To say the solstice sun is on the galactic node at sunrise is a bit confusing because sunrise happens at a different time depending on where one is on the Earth, and the exact time of the solstice is independent of where one is upon the Earth. The winter solstice of 2012 occurs at 11:11:58 GMT on December 21. (an hour before noon at Greenwich). The solstice sun occurs at sunrise along a diagonal line from New England US, down through the north west part of Central America. This this not to de-emphasize the significance of the Mayan 2012 solstice, only intended to clarify." ,

,
Nick,

,
CREDITS ,

Carlos Barrios is the author of "[Kam Wuj: El Libro del Destino](#)," a book published in Spanish that explores Mayan teachings. Mr. Barrios can be contacted via Saq' Be'--Organization for Mayan and Indigenous Spiritual Studies: HCR 72, Box 142, Ribera, NM 87560 * 505-421-0198 saqbe@sacredroad.org * <http://www.sacredroad.org> Nick Anthony Fiorenza nick@lunarplanner.com ,



,



MIKKOSUKEE PROPHECIES ,

WHITE MAN WILL BLOW HIMSELF OFF FACE OF THE EARTH,

 ,

"...White man will blow himeself off the face of the earth, leaving all the land free once more for the Indians. "We listen to our old people, "says a young Indian. "They say white man gone haywire." ,

In a recent letter to Washington, the Miccosukee wrote: "The first white people who came to Florida were so few that the Indians could have killed them all before they reached shore in rowboats. But the chief of our people said, 'Don't hurt them. Let them come ashore, and we'll find out what they want.' " ,

In the years since, the Miccosukee have learned a thousand times what the white man wants. But in that letter they hopefully asked once more for their land. They got no reply." Source: Saturday Evening Post, February 1, 1964 by Roy Bongartz ,



,



MIQMAC PROPHECIES ,

MIQMAC INDIAN NATION MESSAGE TO THE U.N.,



"All the prophecies from the other nations now coincide and complement each other... " by David Gehue, Spiritual Councilor, Miqmac Nation ,

,

,

"David Gehue, Canadian Mi'kmaq, says we are in the final stages of transition when "The Great Spirit takes the earth in both hands and shakes it violently." He speaks of a mysterious person in olden times who "came from the rising sun and went to the setting sun." He warned them of the coming of seven evil cycles when the great white monster "would disperse the people to lives of misery and destitution." The mysterious brother said he would come back from the rising sun with a new spirit and power that would destroy the white monster. At that time the wisdom of the Elders would again be heeded and life restored to balance. " ,

"From the Eastern Door we are in the final stages of the shaking of the earth, when the Great Spirit takes the earth in both hands and shakes it violently. Just this year (June, 1993) the opening of the eastern door took place in Cape Spear, Newfoundland, Canada, the furthest eastern point in North America. The circle of the Medicine Wheel is now complete. The Wabanaki People (People of the Light) have joined the circle. We have joined under the following philosophy: "Heal you

the self -- you help to heal the family, the family helps to heal the community, the community helps to heal the nation, the nations help to heal the world." ,

All the prophecies from the other nations now coincide and complement each other. It is time for us all to stop blaming one another, heal from our wounds, and move forward -- for the survival of the world as we know it is in our hands. ,

We must seek out and absorb the wisdom of our elders and use it for the betterment of others. The Great Spirit left a clear and legible path in eastern North American with petroglyphs and natural monuments. This knowledge is kept under guard by our elders and only entrusted to those native people who abide by the natural laws of the Great Spirit: respect, honesty, sharing, and caring. Without each one of these the others do not exist. ,

It is now time for moms, dads, grandmothers, grandfathers, and children to get involved in the healing of our world. Make it your business, too. Source: Micmac Indian Nation Message to the UN ,



MOHAWKPROPHECIES,

, ALL PEOPLE WILL SOMEDAY LEARN A COMMON LANGUAGE ,

—



My real name is Sunkmanitu tanka Isnala Najin; in english, that translates to Wolf Standing Alone. Sunkmanitu tanka is a Lakota name. This makes sense, as I am a Lakota man. Most everyone calls me Wolf, it's been that way since I was a baby. My "Americanized" name is Charlie Smoke. My ancestry is Lakota & Mohawk. I am neither American nor Canadian - I am an aboriginal member of Turtle Island. Both "Pre-American" & "Pre-Canadian". An Indigenous person from the Western Hemisphere. A Native North American. A member of the Red Race. An Ikce Wicasa. A Lakota National. ,

This story is over a thousand years old; my dad told me, and his grandfather told him. I hope that Indian people reading it will realize our true relationship with one another. I further hope that people will also understand the danger of bickering and disunity. This ancient story predicts reunification of all the Indian people, each and

everyone of us must do our part to bring this about today. Originally all Red people were one nation, and we all spoke one common language. ,

,
Some issue arose that caused extreme dissension within our people though. The problem got worse and worse... It overwhelmed the people to the point that no one could think of anything else. Everyone had an opinion, but none of them cared to listen to the others. Finally, a wise man called a council and suggested that everyone temporarily break-up into separate groups. All who feel one way go off together. This divided the people up into many different groups. The wise man suggested that the various groups stay apart for four years and calmly discuss the issue amongst themselves. After four years, everyone was to come back together at the same place and try to work things out peacefully. Everyone agreed; however, after four years, when the people all came back together, a terrible thing happened. Immediately someone stood up and started yelling, then another, and another. Soon, several people were yelling at one another, no one listening to anyone else but themselves.. Some time went by before people began to slowly realize that they could not understand one another. The people who were of like-mind still understood each other, but somehow everyone else seemed to be speaking different languages. The people were dumbfounded. No one knew what to do now. Eventually everyone walked away with their own people. The wise people said that some day far into the future, our people would forget about the dispute. Then, they said, our people would also learn a common language and come back together in unity once again. This old story shows what can happen when people disregard others and think only of themselves. The same situation occurs everyday between different nations and races. The same thing happens daily even within people's own homes.,

,
On a more personal note... ,

Eventhough I was born on Mohawk land (Akwesasne) and am a member of a Mohawk clan (Wolf), I consider myself to be Lakota. (My name, "Wolf", has nothing to do with my being Wolf Clan, by the way.) My ancestry is Mohawk, Cayuga, Seneca, and Lakota. My home is in Lakota makece, Oglala oyunke, the Black Hills/Badlands region. Yet, if it were not for the influence of the Great Law, my politics would not even exist as it does. If it were not for Kariwiiio (the Code of Handsome Lake), I might not even be alive today. So, eventhough I am Lakota, I am indebted to and very proud of my Haudenosaunee heritage. ,

You can take the Wolf out of the Longhouse, but you cannot take the Longhouse out of the Wolf! ,

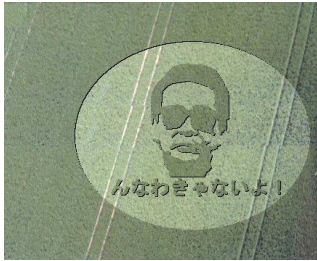
Source: http://charlie_smoke.tripod.com/indigenouseawakening/id4.html ,



MOOR PROPHECIES,

EDITORS NOTE: MOORISH PEOPLE CLAIM THEY INHABITED THE AMERICAS PRIOR TO THE COMING OF COLUMBUS (NOTE THE NEGROID CHARACTERISTICS OF THE TOLTEC/OLMEC HEADS) ,

TAMO - SAN -- MOOR - (1957)



"One may imagine the sight of billions of ants on board a driftwood, floating on a fast-running stream. The ants are apparently unaware that their driftwood is nearing a cataract. They seem to be even ignorant of the fact that they are on a driftwood. If they were aware, how could they afford to hate one another, scheme against one another, and be occupied with greed and hostility? ,

"The moment when their driftwood falls down the cataract, what would anything mean to one or another ant, friend or foe? "This pathetic sight is nothing but an epitome of today's mankind. ,

"The pacifist theories, the conventional ethical codes of the world, and the international goodwill movements are all but void in coping with the ultimate catastrophe that mankind as a whole is now facing. So are Communism, Democracy and whatnot. The history of man has witnessed great statesmen, great thinkers, great inventors and great scientists who have accomplished so many great works. And mankind has worked day and night so hard to disseminate education, to imbue people with numerous ideologies, thoughts, systems and all the nice things. ,

"To our regret, all these efforts have not proven rewarding. On the contrary, human conscience has kept on disrupting, social turmoils accelerating, and accidents and natural calamities adding their frequency and scale. This is owing to the grave illusion underlying man's life outlook itself. The error was so fatal at its source that the entailing outcomes have formed a huge stream of incongruities during a long passage of time. Thus it is obvious that any deliberations or efforts, so long as the human behaviors--economic, political, educational, etc.--remain to be derived from the keynote of that root illusion, will work against their intentions as they have done in the past. ,

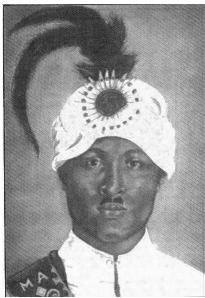
"Look at the world. Though people have been trying to do even a hundred good deeds, the world has been going worse and worse. But why? It is because that which people have been trying to do is minor goodness, and that they have forgotten the existence of major goodness. ,

"The Earth has come to the verge of destruction. Its survival depends on our actions at this very moment. But dear friends, we are in the Dark Age and it is impossible to make the right actions in the darkness. Thus it is of vital importance to bring Wisdom Light. When the Wisdom Light appears in the world, the darkness will disappear. And we will become able to see clearly and understand truly what is right to do and what is wrong to do. Then the Dark Age will transform into the New Age. When the nature of Wisdom Light is recognized in the world immediately, the New Age begins. " Source: From John Hogue's [The Millennium Book of Prophecy : Visions and Predictions from Nostradamus, Edgar Cayce, Gurdjieff, Tamo-san, Madame Blavatsky, the Old and New Testament Prophets and 89 others](#). Harper Collins ISBN 0-06-251077-0 ,



,

A MOORISH (BLACK MUSLIM) PROPHECY FOR THE YEAR 2000 ,
(2006 "Julian" is the year 2000 in the Old Ethiopian Calendar)



This is a prophesy concerning us Moors following our defeat at the hands of the so-called "Rome" (Roman Catholics). The "Island" in the "extreme west", was also a term used to describe Atlantis / America. This prophesy definitely deals with the plight of our people. We are in a state of "hopelessness and despair." Even the Angels are vexed. The "New Year" which begins on saturday, is the new year of Jan 1, 2000, which is on a Saturday. ,

,

The year 2000 will mark the 500th anniversary of the defeat and fall of the Moorish Empire, which like the Phoenix (as in Phoenician) Bird, will rise again from it's own ashes ("miserable state"). The year 2000 is also the year of the great computer glitch which is prophesised to bring "all the wheels of industry to a complete halt." Noble Drew Ali Said that when the wheels start back up, it will be in the Asiatic/Moorish favor (The Great Jubilee). He Also Said That In The Year 2000, "The Moors Will Come Into Their Own." Allah the Great Avenger (Muntaqim) has heard our cries in the wilderness of North America (and around the world), and will send "someone" to save us from our misery. The die is set. Prepare. Source: <http://www.mu-atlantis.com/prophecy.htm>

A third prophecy⁶³ is attributed to Muhammad himself, and may have formed the basis for other prophecies. It is related that Muhammad was asked about the end of the world and what would happen thereafter to his community. Muhammad replied that the world will come to an end when the most perverse and worst people appear at a time when a part of his community will still be in an island situated in the extreme west which is called Andalusia. The people of his community will be the last of its inhabitants. All calamities will befall them because of their neglect of the religious law and their worldliness, neglecting prayers and indulging in luxury. The minors among them do not respect the elderly, nor do the elderly have compassion for the minors; injustices and false oaths abound among them; merchants purchase and sell with usury and deceit and covet properties. These and other evil things will become manifest, and God will subject them to people worse than they. They will be tormented; cruel governors will rule over them; their property will be confiscated for no reason; they will be captive and subject to killing and conversion and will worship images and idols; they will be obligated to eat bacon, and will endure other oppressions to the point of hopelessness and despair. God will punish their sins, but He will also have pity on them and will forgive them when those evils are eradicated and when they return to the practice of the religious law. The cruelty imposed will be so intense that the angels will become vexed and will appear before Almighty calling His attention to their plight. It is then that God, the Avenger, will send someone to rescue them from their miserable condition. This will take place when the New Year falls on a Saturday. God will then send a sign consisting of a cloud of birds, two of which will represent the angels Gabriel and Michael. The first cloud of birds will be followed by other birds of the earth to announce the coming of the king of East and West, who will take Andalusia. The conflict between Islam and Christianity will end with a return to the law of the Moors. There will be much cloud in that year, scarcity of water, trees bearing extra fruits, and other signs.

N,

,



NAHUATL PROPHECIES,



An ancient Nahuatl prophecy speaks of a "new dawn" that comes during the later years of the twentieth century. The prophecy says: "You are the children of the New Dawn. Life in a troubled world will awaken your spirit making struggle a joy and community a vision. You must surpass the wisdom of your forefathers who loved you. By being united and giving us a community, discover the strength of becoming."

,

,



,



NAVAJO PROPHECIES ,

THE PROPHECIES OF NATIVE AMERICANS,



,

The oral traditions of the Navajo also warn of the Time of the End. The Navajo expect a New Faith to come to them, like the dawn. At first, only a few people who are prepared and awaiting the event will be aware of it. Then more and more people, and eventually everyone, will see it. The Navajo chants say that there are two signs of the new Spirit. The first is a Nine-pointed Star that will come from the East and unify all races and nations with love. The second sign will be a great chief, also in the east, who will wear a headdress with twelve feathers. Each feather represents a spiritual principle that he will teach. ,

,

The Navajo “Unity Chant” also gives a prophecy: “In the Day of Unity you will walk in beauty; the beauty will walk before you; the beauty will walk behind you; you will be surrounded by beauty. Through the beautiful teachings of a new Prophet of God, these meanings will become very clear. Man himself in this Age has found many ways to create beauty. With these beautiful things we must now have beautiful minds. With beautiful minds we will have beautiful hearts. With beautiful hearts we will talk in beauty. The speech of all men will be in beauty... Those who speak with beautiful speech will lead the world to beauty... The center of this beautiful speech comes from a Holy Mountain... ” ,

In May 1996, a 96-year old Navajo woman named Irene Yazzie claimed she was visited by two tribal deities at her hogan near Big Mountain in northeast Arizona. The deities, one of whom was identified as Maasaw, appeared as old men. They warned Yazzie that “Drought, poverty and desolation on the reservation are all proof that the Navajos are in grave danger if they continue to forsake their traditions.” Source: The prophecies of the Native Americans Part II, Sioux, Navajo and Others, by Robert A. Nelson ,



NAVAJO PROPHECY,

This type of rug depicts the Holy People (Yei's) who communicated between the Navajo and their gods. These Holy People are believed by the Navajo to have the ability to heal or restore health. The Yei are always shown facing forward. on most Yei rugs, a "Rainbow Yei" surround the other Yei on the rug.



The following article was published in the Salt Lake Tribune on May 17, 1996. ,

By George Joe © 1996, Special to the Tribune ,

Rocky Ridge, Arizona -- Sarah Begay was sitting in the small house she shares with her 96 year-old mother, Irene Yazzie. Suddenly, Yazzie, who had not spoken since a recent stroke said, "We're going to have company." ,

"The next thing I knew there was a loud boom overhead and then a whistle. It sounded like someone was talking outside so I went out to see what was going on and saw two white-haired, older Navajo men," said Begay in Navajo. ,

"I got scared and started to go back into the house when one of them said: 'Don't be afraid, we are here to help you, You already know what we're here for.' " ,

As Begay stood near the men, she said, she was stricken by "a power of some sort" that prevented her from asking any questions or looking directly at the pair. They told her they were sent to warn the Navajos that if they lost their traditional ways, they would be in grave danger. She remembers one saying, "We're not receiving prayers." ,

A few seconds later the two men vanished, leaving behind footprints and a circle of corn pollen. Corn pollen is sacred to the Navajo way of thinking and is used in prayers and blessings. ,

PILGRIMAGE: ,

Begay, 61, told family members and friends about the incident, and word quickly spread across the nation's largest reservation. During the next two weeks, cars and pickups from all over the reservation traveled to Sarah Begay's house, located about 75 miles north of Flagstaff. At times her dirt road has had a mile of traffic congestion, caused by more than 6,000 people who have come here. ,

"They brought their medicine bundles and ceremonial paraphernalia and began praying at the site where the two men left footprints," said Katherine Joe, Begay's younger sister. ,

Others came to be healed. A blind man said Wednesday that he was there with the hope "that what happened to Sarah's mother will happen to me." The encounter also grabbed the attention of medicine men and women -- known as singers -- and tribal officials, including the Navajo Tribal President Albert Hale. ,

Hale issued a memorandum Thursday allowing tribal government workers a four-hour leave to visit Rocky Ridge and to make prayers and offerings. In tribal governments, there is no mandatory separation of church and state. "By now, everyone has heard of the Rocky Ridge appearance of the Deities," Hale said in the statement. "This is a significant event to Navajo people everywhere." ,

Begay said she was not sure what she saw May 4. Later, a group of medicine men told her the two visitors were the holy people Talking God and White Body. Sam Begay, a 66-year-old traditional adviser and a member of the tribe's Government Development Commission, said what happened at Rocky Ridge is the fulfillment of a prophecy warning that Navajos would forget their ways. ,

"We were told long ago that the gods would return when we began fighting amongst ourselves, stopped talking to one another and bad things were happening... we've done this to ourselves," he said. "Most of us [Navajos] are too lazy to have cornfields. The only thing that has been happening is wind and dust blowing in our face every day" ,

TURF BATTLE: ,

Navajo medicine men will begin performing a purifying ceremony for Sarah Begay as soon as helpers complete a structure. Some leaders, including Hale, have suggested a permanent shrine. This complicates the situation because the Begay's home is on land awarded to the Hopis under the 1974 partition of lands disputed by the Navajo and Hopi tribes. ,

"I asked President Hale when he came here to defend me if the Hopis come in and try tearing this structure down," said Begay. The Hopi tribe did not return telephone calls Thursday. Despite the number of people visiting Begay's home, and the interest from across the reservation, there remain messages that this is a Navajo-

only event. A sign near the home- stead makes that clear: Please be respectful. No Cameras. No non-Din'e' [Navajos] ,

EDITORIAL COMMENTS ON THE SALT LAKE TRIBUNE ARTICLE ,

Editor's Note -- in the wake of this event, Hopi (B.I.A.) Indian police road-blocked the Rocky Ridge area during the annual Sundance in Mid-July hosted by Leonard Crow Dog, which was been going on for many years. It seems the Begay's home is on land, which the Hopi claim is theirs, and the Feds are backing them up. How sad! A personal friend of mine, David Wilson/Red Eagle, a mixed blood of Lenape descent, drove down to the Sun Dance and was turned back by Hopi Ranger tribal police. He walked ten miles back and forth several times, since he was camped nearby and had no host to rely on for water. Turns out the Hopi council had set up a fence, but it only extended as far as the eye could see near the road, and Red Eagle was able to get through. Red Eagle said that Crow Dog was very upset, and vowed to call media attention on the situation. Red Eagle commented that would be turning one "arm-of-flesh" against another and would accomplish nothing. He suggested going to the Creator with it. Please understand that these particular Hopi were "B.I.A. types", and don't represent the traditional Hopi beliefs. Red Eagle attended the Sun Dance at Crow Dog's Paradise the following summer, and it took 6 men to tear him away from the Sundance tree. Ouch! ,



INTERVIEW WITH THE SPEAKER OF THE NAVAJO COUNCIL REGARDING the ROCKY RIDGE DEITY VISITATION,

The following article appeared in the Navajo Times on May 23, 1996. By RAY B. LOUIS -- Special to the Navajo Times ,

EDITOR'S NOTE: The following is a question and answer interview conducted with the speaker of the Navajo Nation Council, Kelsey Begaye. ,

1. What knowledge do you have of the visitation of the Navajo deities that happened at Rocky Ridge? ,

I have not yet been approached by anyone, group, or delegation regarding the visitation at Rocky Ridge. I first heard about it through a conversation at Kaibeto Market on May 11, 1996 between two individuals, but didn't inquire about it at the time. By that next week, various stories were circulating about the visitation, but again, no solid information was being given. On May 16, 1996, I got a copy of a memorandum from President Hale regarding his declaration of Navajo Spiritual Unity Week. I have not made any plans yet to make a visit to Rocky Ridge. As of

today, I only know by what I hear from different individuals and an article from the Salt Lake Tribune, Dated May 17, 1996. ,

2. What do you think about the visitation? From what I've heard so far, I have respect for Mrs. Sara Begay, and her 96-year-old mother in their claim to the story of the visitation. I think that this is truly a significant event to the Navajo people everywhere, and I may say, of every religion, then we ought to treat it as such. The visitation may have happened so that we can unite as a people, as a Nation, but not to divide us anymore than we already are. ,

3. As the speaker of the Navaho Nation Council, what are some of the concerns brought to your attention regarding the visitation? ,

Some concerns given to my office since May 13, 1996 are as follows: ,

A. Since President Hale's declaration, too many people are at the site on a daily basis. ,

B. The expense of hosting so many people is getting expensive. ,

C. Water for livestock and the household have become scarce. ,

D. Lack of funds to provide for daily visitors. ,

E. The declaration is causing many concerns among other religious groups as to the suggested time off for only a certain group. ,

F. Procedures used to declare time off for employees and there are other concerns, but there is no documentation to support them. ,

4. How do you personally think this situation should have been handled? ,

First, let me say that I am making my own personal comments on the subject. I come from a family of medicine people who at one time or another gave me advice and guidance prior to taking on the Christian faith. As a Christian, and as a Navajo, I have and show respect for other religions across Navajo land. ,

Perhaps, upon the visitation, consultation with a family spokesperson should have taken place. Then a family decision could have been made as to how to handle the situation. Perhaps some confirmation should have taken place such as obtaining a Hand Trembler and a Star Gazer, once confirmed, the local Council Delegate and many other leaders could have been alerted of the situation. Upon that consultation, a decision could have been made as to whom next to approach. One thing that might have been good was to embrace the visitation site so that nothing would be shared until an appropriate ceremony was conducted for the family. Once that was done, with the concurrence of the family and other spiritual leaders, the Navajo Nation

Government would have been alerted through the Three Branch Chiefs. Another consultation would have taken place at that level and then a plan would have been formulated to handle the situation. ,

5. How do you interpret the message given to the Navajo people? ,

First of all, everyone that I've talked with so far has told me that a message was given with four passages: ,

A. The Navajo people have neglected their prayers and offerings. One could say that we as Navajo don't pray as often as we should. The Bible does say that we are to pray without ceasing. This is most likely true in other religions. One could also say that the traditional Navajos don't go to the mountains to make their offerings like they should anymore; the Native American Church members don't offer Cedar as an offering like they should anymore; and perhaps, the Christians don't pay their tithes and make offerings as they should. I feel that as God's people, we are all precious jewels in God's sight and we are also the precious offering that is being neglectful. We should each do a self-soul searching and begin to find our place on this Earth and once again truly be a precious jewel in the eyes of our higher power as we understand him. Furthermore, we each have the responsibility of carrying forth our spiritual responsibilities. ,

b. Neglect of Kè ' and clanship: The Navajo people are well known for the Kè' and clan system. It is sad but true that we no longer value it as we should. This is quite evident with all the problems we have, especially with our youth population. Our youth are exposed to gang violence, family violence, teenage pregnancy, and the list goes on. I have often pondered the subject, trying to pinpoint the cause and the contributing factors to the problems only to trace my findings back to the families and to our homes. Family unity is needed once again. Fathers need to take up the given responsibilities in raising their children; mothers have to take up the supportive roles and the children have to become teachable and be open-minded to the past, the present, and the future. Navajo family values once included happiness, well-being, peace, harmony, respect, responsibility, enlightenment, objectivity, subjectivity, and love to name a few. Of the few mentioned, LOVE, RESPECT, RESPONSIBILITY, AND PEACE stand out as areas we the Navajo people must address immediately. ,

C. Neglect of culture and language: We as Navajos should always treasure our culture and our language. I can only agree wholeheartedly with this passage. We are Navajos with a culture and a language that make us who we are. Of course, with the help of the higher power. ,

D. Neglect of Nature: This is quite evident by all the empty cornfields, litter along the high- ways, and our responsibility within our own communities in areas of land and respect for Mother Earth. Despite lack of rain, we must plant seeds with faith and once again resort to our prayers. ,

6. Do you feel that the Navajo people need to pray more often? ,

Definitely. We need not only pray more, but we need to unify in prayer a lot more as Navajo people. The notion that one group is better, or above the other, must stop. We must unify in prayer and together begin to address issues that face our Nation. Someday, we can truly say that we are the great Unified Navajo Nation. ,

7. What would you like to see happen in uniting the Navajo Nation through prayer?

,

We should have a Navajo National Prayer Day in which the entire Navajo Nation could come together in prayer. Due to time, I cannot go into how to do this, but I welcome any individual, group, or delegation to help me put this together. If you are interested, call my office at (520) 871-7160. ,

8. What do you think about the four passages in the message? ,

We need to remember who we are, children of the Holy people. We need to remember our relationship with one another and respect that system. We need to hold on to our cultural and traditional values to strengthen our homes, communities and the Navajo Nation. And we need to get back in harmony with nature and show respect and love to Mother Earth. ,

9. Is it necessary to travel to Rocky Ridge or should people concentrate on praying at home and offering gemstones at the sacred mountains where their power bases are located? ,

Since the concerns of the families involved, out of courtesy and respect, perhaps we should begin to slow down visitation to the site. What is important is that we continue to offer prayers in our homes, offices, communities, wherever we are. The Four Sacred Mountains are very meaningful to the Navaho people and for those who cling to the traditional belief should promote the practice of such doings. Maybe journeys to the Sacred Mountains should be made instead of to that site. Prophets and Holy Men of the Biblical times also went to the mountaintops to pray and make offerings. ,

In closing I'd like to say that my comments do not reflect the opinions and beliefs of the Navajo Nation Council, Legislative Branch Staff or Offices and other religious groups. ,



,

NAVAJO VISITATION REPORT,

[From an article by Malcolm Brenner in The Independent.] ,

GALLUP - A May 16, 1996 memorandum from Navajo Nation President Albert Hale substantiates widespread stories that an elderly Navajo woman living in Arizona received a visitation from two Navajo deities. ,

The visitation reportedly occurred on May 5 at Rocky Ridge, near Third Mesa, on the eastern edge of the Hopi Reservation. President Hale declared the week of May 17-24 Spiritual Unity Week to commemorate the event. ,

"By now, everyone has heard of the Rocky Ridge appearance of the deities," Hale said. "This is a significant event to Navajo people everywhere." Hale granted all Navajo Nation employees four hours of administrative leave during the week to visit the site for prayers and offerings. "I call upon the people of this great Navajo Nation to devote this week to prayers and prayer services," Hale said. "We must give thanks for the many blessings that we have, and to pray for our land, for abundance of rain, for our future and for our children." ,

While it has gone unreported by local news media, rumors of the visitation have spread rapidly across the Navajo Nation, which is currently experiencing one of its worst droughts this century. Hale's memorandum was the first official confirmation that something had actually happened at Rocky Ridge. But traditional Navajos, who guard the secret doctrines of their religion carefully, are refusing to reveal any details of the visitation to the Anglo press. Even the tribally owned and operated Navajo Times, a weekly, neglected to mention the event in its May 16 issue. ,

"I can't talk about it," is the response given over and over by Navajos when asked about the event. "It's too sacred to talk about," said Ray Baldwin Louis, spokesman for the Office of the Speaker of the Navajo Tribal Council. Louis expressed fears that the non-Navajo press would treat the event in a sacrilegious manner. ,

The site where the visitation occurred was reportedly the scene of a major Navajo ceremony on the weekend of May 18-19. Only Navajos and their linguistic relatives, the Apaches, are being allowed to visit the site, but they are reportedly visiting by the hundreds to pray and leave offerings. ,

The visitation is being discussed by almost every Navajo — from police officers and physicists to shepherders. Versions of the event collected from different sources bear a striking similarity, suggesting a common origin, but the name of the woman who received the visitation remains unknown. ,

The Independent has compiled a composite version of the story from widely circulated rumors. The version may or may not reflect the actual events that happened at Rocky Ridge, but it is what Navajos are passing on by word of mouth. ,

The visitation was witnessed by an elderly Navajo woman living with her adult daughter in a remote area near Rocky Ridge. The woman had not spoken for several years, reportedly because she had been struck by lightning. ,

On the night of May 5, the woman began to speak in Navajo, asking "Have they come yet?" and "Where are they?" Although there was no sound of a vehicle, the family heard footsteps around their dwelling, and the old woman went outside. ,

The woman saw a light come down from the sky and found she could not move. She found herself facing two of the Navajo Holy People, or Gods. One version of the story identifies the visitors as Haashch'eelti'i (Talking God) and Haashch'eoghan (Growling God). Another version identifies them as the Hero Twins Monster Slayer and Born-for-Water, who figure as demigods in the Navajo creation story. ,

One figure was dressed in white; one, in blue. The beings addressed the old woman, saying that the reason the Navajo Nation is suffering from the drought is because the Navajo people are not honoring their traditional religious practices. They are not conducting their corn-pollen prayers in the mornings and are not using the Navajo language as they did in the past. ,

Unless the Navajo people return to their traditional practices, the beings warned, the drought and other misfortunes would continue to befall them. Some versions state that the beings gave a time limit of four years before some type of major disaster occurs. Having delivered their message, the Holy People disappeared, and the woman found she could move again. Looking down, she found a circle of corn pollen on the ground with two footprints inside of it, one made by each of the Holy People. ,

While the appearance of the Holy People has particular significance for the Navajos and related tribes, the general outlines of the event -- the remote location, nocturnal timing, the isolated status of the visionary, the lights, and the issuance of a prophecy or warning by the beings -- are characteristic of religious visions in general. ,



,

,

DEITIES APPEAR TO NATIVE AMERICANS (1996) ,

_____ ,

"A spiritual renewal swept through Navajo country after deities reportedly appeared in May to two respected tribal women," according to a Dallas Morning News article. Thousands of Navajos have visited Rocky Ridge, Arizona, in recent months to pray and leave offerings at the site where Sarah Begay and her 96-year-old mother, Irene Yazzie, had the experience. ,

The article continues: "According to tribal members who visited the site, the Navajo women were inside their home when a thunderous noise came from nowhere and drew them to the door to investigate. What they saw standing before them, they said, were two ancient male Navajo spirits. ,

"The daughter [Ms Begay] was kind of in shock, and she couldn't move," said Karen Abe, a Navajo woman who visited the site and spoke with Ms Begay's family. "The deities said the Navajos haven't been saying their prayers.'" ,

"She said the spirits warned that the Navajo people are headed for perilous times if they lose their traditional ways. Just as quickly as they appeared, the deities were said to have vanished. Ms Begay said they left behind footprints and sprinklings of corn pollen, which Navajos traditionally place on the ground during special prayers. A shrine has been placed there, but no traces of the footprints or powder remain, said Mrs Abe." ,

The article also quotes a Native American pastor, the Reverend Abe Jackson, as saying: "I believe that there are things that happen that not only encourage us as native people, but continue the hope for us that our heritage and culture are not being lost." Source: Dallas Morning News, USA; reported in Share International, September 1996 ,

O ,

,



OKANOGANPROPHECIES,

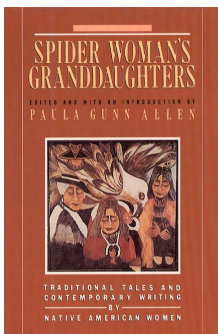
,

EARTH WILL FLOAT AWAY

—

2

[Spider Woman's Granddaughters](#)



The Okanogan belief, recorded by [Paula Gunn Allen](#) in her book [Spider Woman's Granddaughters](#), that, in the time to come, the lakes will eventually melt the foundation of the world, and the rivers will cut it loose. Then Earth will float away, and that will be the end of the world. ,

,



ONEIDA PROPHECIES

ROD SHENANDOAH "ELK CHIEF" -- BLACKFOOT-ONEIDA MEDICINE MAN ,

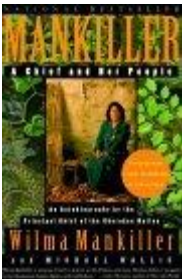
—

Rod Shenandoah, a Blackfoot-Oneida medicine man, in a side lecture during the Sun Dance ceremonies, talked about the visitations from the Star People which he, Wallace Black Elk, and many other medicine persons, chiefs, and other Native Americans have experienced. He pointed out that "Indians consider themselves privileged" when such Star Nation contacts occur. They consider such visits to be sacred events. Wallace Black Elk had a visit by extraterrestrials while he was in isolation on a spiritual "hanblechia" (fast and Vision Quest). Source: REPORT ON THE STAR KNOWLEDGE CONFERENCE by Richard Boylan, Ph.D. ,



PROPHECY OF THE "TIME OF THE BUTTERFLY",

—



I her book, Mankiller, by Wilma Pearl Mankiller, describes a prophecy given her by an Oneida man, who claimed this is the "time of the butterfly" when women take on more important positions in society, heralded by her administration. Her fervent desire is this prophecy becomes true, that more women will emerge in leadership positions both in her tribe and society in general. She is keenly aware of the responsibility she has as the first woman chief and intends to continue being a role-model for young women in society. ,



OSAGE PROPHECIES,

,
THE NEW LAND,

—

The tribe began a period of treaty-making with the United States in 1809. This period lasted until 1870 and resulted in the minimization of the Osage homeland. The Osage gave up over 100 million acres of land during this period. They moved to the new reservation in 1872 and settled in three main areas that corresponded to the ancient divisions of the tribe. The main settlement areas were at Pawhuska, Hominy and Gray Horse. The capitol of the nation was established at Pawhuska and remains there today. This movement to a new reservation fulfilled an ancient prophecy that included the prediction that the new land would provide immense wealth. This prophecy came true and the Osage prospered throughout the twentieth century.,

,

P ,



PASSAMAQUODDY PROPHECIES WORLD ALL GONE ,



A Passamaquoddy account concerning their culture hero Glooskap. According to the myth, he resides in a great lodge and spends all his time making arrows: "When it is all quite full, he will come forth and make war... he will make war on all, kill all; there will be no more world--world all gone."

Excerpt of The Algonquin Legends of New England, by Charles Leland ,

"Is Glooskap living yet?" "Yes, far away; no one knows where. Some say he sailed away in his stone canoe beyond the sea, to the east, but he will return in it one day; others, that he went to the west. One story tells that while he was alive those who went to him and found him could have their wishes given to them. But there is a story that if one travels long, and is not afraid, he may still find the great sagamore (*sogmo*). Yes. He lives in a very great, a very long wigwam. He always making arrows. One side of the lodge is full of arrows now. They so thick as that. When it is all quite full, he will come forth and make war. He never allows any one to enter the wigwam while he is making these arrows."

"And on whom will he make war?" "He will make war on all, kill all; there will be no more world, -- world all gone. Dunno how quick, -- mebbe long time; all be dead then, mebbe, -- guess it will be long time."

"Are any to be saved by any one?" "Dunno. *Me hear* how some say world all burn up some day, water all boil all fire; some good ones be taken up in good heavens, but me dunno, -- me just *hear* that. Only hear so." ,

,

,



PAWNEE PROPHECY,

,

FOR THE STARS ALL FALL TO EARTH,

²

For the Pawnee the end comes when the South Star catches the North Star. ,

The lord of all things, Tirawa Atius, decided everything that will happen. In the beginning of things, he set a great bull buffalo in the north-western sky, and each year the bull loses one hair. Each time a hair falls, there is a meteor shower, and as time passes, the sun and moon grow dim. When all the buffalo's hair has fallen out, the world will end. ,

Also, in the beginning, Tirawa Atius told the North Star and the South Star to look after fate. The North Star talked directly to the Pawnee people, telling them that each year the South Star gets a little closer, moving northward. When it catches up with the North Star, the world will end. ,

The final destruction of the world is in the hands of the gods of the four directions. The West will issue the command, and the East will obey it. The stars will all fall to earth and become a new race of people, and the people left in the world at this time will fly up into the sky and become stars. ([Bierlein](#) 248) ,



,

,



PAIUTE PROPHECIES ,

WOVOKA ("JACK WILSON") PAIUTE PROPHET, "THE INDIAN MESSIAH",



When you get home you must make a dance to continue five days. Dance four successive nights, and the last night keep up the dance until the morning of the fifth day, when all must bathe in the river and then disperse to their homes. You must all do in the same way. ,

I, Jack Wilson, love you all, and my heart is full of gladness for the gifts you have brought me. When you get home I shall give you a good cloud (rain?), which will make you feel good. I give you a good spirit and give you all good paint. ,

,

,

I want you to come again in three months, some from each tribe there [the Indian Territory]. (Jesus Speaking through Wovoka now) There will be a good deal of snow this year and some rain. In the fall there will be such a rain as I have never given you before. Grandfather (a universal title of reverence among Indians and here meaning the messiah) says, when your friends die you must not cry. You must not hurt anybody or do harm to anyone. You must not fight. Do right always. It will give you satisfaction in life. ,

This young man has a good father and mother. [Possibly this refers to Casper Edson, the young Arapaho who wrote down this message of Wovoka for the delegation] Do not tell the white people about this. ,

Jesus is now upon the earth. He appears like a cloud. The dead are still alive again. I do not know when they will be here; maybe this fall or in the spring. When the time comes there will be no more sickness and everyone will be young again. Do not refuse to work for the whites and do not make any trouble with them until you leave them. When the earth shakes (at the coming of the new world) do not be afraid. It will not hurt you. I want you to dance every six weeks. Make a feast at the dance and have food that everybody may eat. Then bathe in the water. That is all. You will receive good words again from me some time. Do not tell lies. o/s Wovoka

James Mooney, The Ghost-Dance Religion and the Sioux Outbreak of 1890,
Fourteenth Annual Report, part 7., Bureau of American Ethnology (Washington, D.C., 1896), pp.641-1110; quotation from PP. 777-87 ,



,

CAPTAIN DICK, PAIUTE, CORROBORATING PAIUTE BELIEFS BEFORE WOVOKA'S TIME,

As delivered one day in a conversational way and apparently without reserve, after nearly all the Indians had left the room: ,

“'Long time, twenty years ago, Indian medicine man in Mason's valley at Walker lake talk same way, same as you hear now. In one year, maybe, after he begin talk he die. Three years, ago another medicine man begin same talk. Heap talk all time. Indians hear about it everywhere. Indians come from long way off to hear him. They come from the east; they make signs. Two years ago me go to Winnemucca and Pyramid Lake, me see Indian Sam, a headman, and Johnson Sides. Sam he tell me he just been to see Indian medicine man to hear him talk. Sam say medicine man talk this way:’ "'All Indians must dance, everywhere, keep on dancing. Pretty soon in next spring Big Man [Great Spirit] come. He bring back all game of every kind. The game be thick everywhere. All dead Indians come back and live again. They all be strong just like young man, be young again. Old blind Indian see again and get young and have fine time. When Old Man [God] comes this way, then all the Indians go to mountains, high up away from whites. Whites can't hurt Indians then. Then while Indians way up high, big flood comes like water and all white people die, get drowned. After that water go way and then nobody but Indians everywhere and game all kinds thick. Then medicine man tell Indians to send word to all Indians to keep up dancing and the good time will come. Indians who don't dance, who don't believe in this word, will grow little, just about a foot high, and stay that way. Some of them will be turned into wood and be burned in fire." That's the way Sam tell me the medicine-man talk.' ,

Lieutenant N. P. Phister, who gathered a part of the material embodied in Captain Lee's report, confirms this general statement and gives a few additional particulars. The flood is to consist of mingled mud and water, and when the faithful go up into the mountains, the skeptics will be left behind and will be turned to stone. The prophet claims to receive these revelations directly from God and the spirits of the dead Indians during his trances. ,



,

FACTS ON FAMOUS INDIANS OF NEVADA,

—



Wovoka, the son of a Paiute prophet, is thought to have been born in 1858. He is better known in Nevada history as Jack Wilson because he took the name of the white family who had befriended him. His father, who had trained him in the ways of a medicine man or Shaman, died when the boy was 14 years of age. The orphaned boy lived and worked on the David Wilson land on the Walker River near Yerington. ,

Jack, a handsome Paiute, was a good worker. He became a fast friend and "blood brother" to the oldest Wilson son, Bill. Thus, Jack was welcomed at meals and family prayers. He became very interested with the Christian religion and tried to use its teachings in a new religion which he hoped would offer hope to the Indian people. ,

Wovoka wanted to give his people a feeling of faith in themselves. He urged them to follow the ways of peace. One of the ways he worked for this was by the Ghost Dance. Saying that the dance had come to him in his dream, he taught it to his people in the Nevada region. From there, it spread to other parts of North America. ,

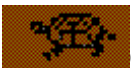
The Federal Government, alarmed at the popularity of his Ghost Dance, stamped out this new faith. ,

As he grew older, Wovoka withdrew from both whites and his Indian friends. He felt his mission failed, and he became disillusioned. ,

At the time of his death, the newspapers failed to mention it. Thus departed a great Indian leader of North America. Source: Dunn, Helen. Indians of Nevada. Published by the Nevada Department of Education, 1973. ,

Q ,

,



QUETZALCOATLPROPHECIES ,

,

QUETZALCOATL,

—

²
[see also Zapotec Prophecies](#)



A wise and powerful prophet, told the Toltecs of the coming of the men from across the seas. He spoke of the day when his people would once again regain the wisdom and the spirit of their ancestors, in a time when pride would return to their sacred traditions. ,

,
,
QUETZALCOATL'S PROMISE,



Through the legends of the native peoples of North and South America, there runs a recurring thread — the tale of a Great White Teacher who came in ancient times to free the people from slavery, war, and human sacrifice. He showed them instead, a way of peace, dignity and brotherhood. He brought prosperity to the poor tribes by introducing agricultural methods and ways of self sufficiency. He renovated their patterns of worship, and taught them a special reverence for Venus, the Morning Star, the object of His daily meditations. ,

,
,
From Alaska to the tip of South America His story can be found. His names were many: Tah-co-pah, the Healer; Ee-me-shee, the Wind God; Chee-zoos, God of the dawn light. Today He is best remembered as Quetzalcoatl, the feathered serpent, or Kukulcan. His image graces the resurrected pyramids and temples throughout these lands. The Prophet was bearded, with long hair, and wore white flowing robes. Wherever He went, He trained 12 disciples to carry on His work after His departure. ,

Before He departed He gave a prophecy — that the cultures He had inspired would eventually fall to the tragedy of greed and war. The temples would be burned, the

populations decimated. He warned His people to protect their sacred writings, and promised that He would Himself return to restore order and balance and to open again the pages of the ancient wisdom books. When He left, He traveled East, and it is from the East He promised to return. Source: [He Walked the Americas, Hansen, L. Taylor](#),

R ,

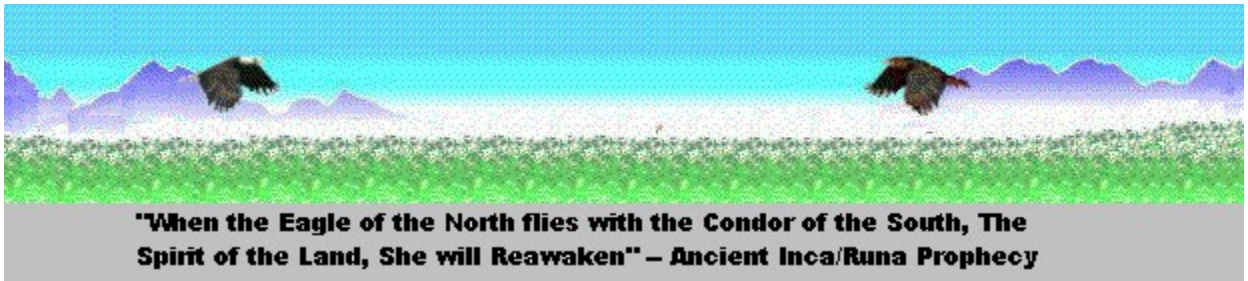
,



RUNA PROPHECIES ,

THE EAGLE AND THE CONDOR,

—



,

Robert Allen Warrior of the Osage Nation, a nation from among the people of the Eagle whose homeland is recently called North America, attended "the first ever intercontinental encuentro of American Indians. ,

The intercontinental encuentro was held in that part of the land of the people of the Condor called "Quito, Ecuador" during the summer of 1990. Warrior writes: ,

" This summer, I was one of approximately 350 Indian people--including Yanomanis, Mapuches, Kunas, Quechuas, Caribs, Navajos, Hopis, Lummis, Lumbees, Osages, Inuits, Crees, and Seminoles--from North, South, and Central America and the Caribbean who met in Ecuador for the first ever intercontinental encuentro of American Indians. The theme was "500 Years of Indigenous Resistance." ,

Warrior reports the theme for this gathering was "500 Years of Indigenous Resistance." ,

DESCRIPTIONS ,

"500 Years of Indigenous Resistance" is a Native American description of indigenous tribal peoples' relations to modernity. ,

In the lands of the peoples of the Eagle and Condor, modernity starts in 1492. It starts with the so-called "discovery" by Christopher Columbus of land that was not India, and the immediate capture and kidnap of natives not indigenous to India or islands just west of India. ,

[Contrary to the thinking of the so-called "discoverers," the land they came to was not India, nor was it from among islands just west of India (hence the inappropriateness of the modern name--"West Indies"), nor were the native peoples indigenous to India (hence the inappropriateness of the modern name--"Indian").] ,

Since then, for approximately 500 years, indigenous tribal peoples have been resisting slavery, "attempted genocide," "cultural imperialism," (SWEETGRASS, p. 22) and various other oppressions and exploitations perpetuated against them by modern non-tribal-wrongly-tribal-even-anti-tribal-hybrid and hyphenated-American peoples. ,

Adopting this description was intended as explicit protest and witness against celebrations of 1492 in 1992. ,

RELIGION PRESCRIBING PREDICTIONS AND VISIONS ,

Rather than simply predicting a probable future by projecting a continuation of past and present modern trends, Native American religions prescribe ,

that Native Americans envision and expect a more favorable alternative future, ,

and ,

that Native Americans contribute to creating this more favorable alternative future. ,

Furthermore, given Native American convictions that their being-doing differently will make significant differences, they are better able to envision and predict alternatives to continuing with present modern trends. ,

PROPHETIC VISIONS OF A MORE FAVORABLE ALTERNATIVE FUTURE ,

Warrior accounts for the predictive significance of the intercontinental encuentro by reference to the prophecies of the Runa people. The Runa people are a Native American people home to that part of the land of the Eagle presently called "Mexico." ,

According to Runa people, many many generations ago Native American peoples where one people. ,

And this one people was divided into two groups: ,

"people of the Eagle (those from the North) and ,

people of the Condor (those from the South)" ,

The northern group, the people of the Eagle, are now many peoples, tribes, and nations, and they continue to belong to a land which is recently called North America. ,

The southern group, the people of the Condor, are now many peoples, tribes, and nations, and they continue to belong to a land which is recently called South America. ,

Warrior reports that according to ancient Runa prophecy, "When the Eagle and the Condor rejoin their tears, ... a new era of life and spirit will begin for American Indian people" ,

According to Warrior, the 1990 intercontinental encuentro was the rejoining of Eagle and Condor peoples foretold in Runa prophecy. ,

According to Runa prophecy, this is the start of a new and more favorable future for indigenous Native American peoples, including the peoples, tribes, and nations comprising the northern people of the Eagle and the southern people of the Condor. ,

CEREMONIALLY GIVEN PRESCRIPTIONS ,

Warrior describes the prescriptive significance of this event in terms of the traditional ceremonial burning of sage and sweetgrass. ,

Sage burns brightly and quickly, ,

and Warrior understood the quick-bright-burn-of-sage to represent an immediate social ethical prescription: that the peoples of the Eagle and Condor should join in solidarity to protest the then quickly approaching 1992 celebrations of the 500th anniversary of Christopher Columbus's 1492 deeds. ,

Sweetgrass burns slowly, ,

and Warrior understands the slow burning sweetgrass to represent long-term social ethical prescriptions: that the peoples of the Eagle and Condor should join in solidarity to plan and mobilize for "long-range, constructive political action"

focused mainly on land recovery and national sovereignty, and also on "religious freedom, protection of sacred sites, and economent development." ,

:o: land recovery ,

:o: national sovereignty ,

:o: religious freedom ,

:o: protection of sacred sites ,

:o: economic development ,

According to Warrior, the "sweetgrass meaning of solidarity" also includes a prescription for Native American efforts to enter into solidarity with other peoples, including African-American peoples. Warrior writes: ,

"The year 1992 can be a time for all of us to begin learning how to be in solidarity with each other, mutually empowering our struggles for justice and peace. If we can stand together in defiance of the self-congratulatory celebrations, perhaps we will see the way toward standing together in constructive praxis, respect, and hope for all humanity. ,

... Many of us are also committed to finding ways to be inclusive of others--especially African Americans, whose middle-passage story of slavery and resistance began not long after ours. As one person at the Minneapolis meeting said, "No one owns 1992." ,

At the closing session of the Quito encuentro, Rose Auger spoke for the North American delegation, saying, "I am glad that we came together, North and South. It is in our prophecies. We are a strong people. We are going to continue coming together in a strong way. People need to learn how to live again and help each other so we won't die at the hands of what hs been oppressing us for 500 years. I plead with you that all of us learn to live in a harmonious way. I bless all of you who are here in a sacred manner. All my relations!" ,

Instead of continuing with present and past modern habits of thought and deed, all peoples are called to come together in solidarity for the purpose of contributing to a more favorable alternative future. ,

THE FUTURE (1992) HAS CHANGED ,

As a result of the 1990 rejoining of the peoples of the Eagle and Condor, and as a result of Native American social ethical resolve to contribute to the sage-like meanings of solidarity, the world has already witnessed the quick-bright-sage-like protests of 1992. ,

ALTERNATIVE PREDICTION ,

And Native American social ethical resolve to contribute to the sweetgrass meanings of solidarity provides additional reason to expect new long-term-cross-generational efforts at Native American solidarity. ,

Source "The Sweetgrass Meaning of Solidarity: 500 Years of Resistance" in SOJOURNERS (Vol. 20, No. 1, January 1991) by Robert Allen Warrior.,



,

,

THE ENCOUNTER OF THE CONDOR OF URIN AND THE EAGLE OF HANAN,

—



This Prophecy was related during the First Encuentro of Indigenous Peoples in Quito, Ecuador in 1990. ,

In the unfolding of the life of the Indian Nations, every five centuries produces transformations of both foundations and forms. With these changes, life does not lose its essence.

,

,

,

It becomes covered with new skin. The old is rejuvenated. It is nourished with pure energy. This energy Is transmitted by the great spirits of Allpa Mama and Pacha Mama, that Is, of nature and of the Universe, in general. ,

Thousands of years ago, when life Initiated its vital cycle, Pachakamak (God of Time) created Intl (the sun) and Quilla (the moon) out of the union of it's tears and, thus, gave birth to the Runas, to the people, of this continent Appl-Yala and In this birth emerged the Condor and the Eagle, the Kuntur of Urin and the Anga de Hanan, their spirits continually enriching the veins of the Runas of this continent. ,

Their strength motivated the north and south to unite. The union of the people of the North with the South also signifies the union of the Condor and the Eagle. The Condor and the Eagle join their tears from Jahanpacha (the sky) to Ucupacha (the underground.) Out of this union sprang Central America. In this piece of earth was concentrated the wisdom of Hana and Urin. New nations developed, whose

inhabitants had the capacity to sow the earth In the middle of a great ocean and convert it into what is today Central America. ,

These peoples, oriented by the laws of Allpa Mana and Pacha Mama, had to pass through difficult situations, one of which was the splitting of its nations into four parts. After this tragedy, the Willak Umus (prophets) instructed their Amautas, Curacas, Arawikus or wise men to create prophecies that would orient and guide our peoples. These prophecies would teach the Indian nations to maintain themselves solid, united and, above all, to search for the most appropriate paths for their liberation. ,

The beginning of the liberation of the Indian people would be symbolized by different prophecies, one of which Is the union of the tears of the Condor of Urin and the Eagle of Hanan. The union of these tears would cauterize our wounds and fortify our spirit, body and thought. The great spirit would open furrows and in each furrow would water its seed, and In each step would spring battalions of men who would bare their chests to fend off the daggers of the enemy. They would reach out with their hands to erase oppression, exploitation and Injustice, and they would write on the huge page of the sky the sacred word of liberty. ,

The union of the Condor and Eagle, according to the prophecy, should occur in this time. The ensuing time period will be born with a new spirit. This new spirit will unite once again the red nations of North, Central and South parts of the hemisphere. ,

It is important to understand the interpretation of the prophecy in order to understand the purpose and scope of the Peace and Dignity Journeys mandate which the intercontinental run is a part. ,

There are many steps that will and are being taken by our peoples in this time. The Peace and Dignity runs are some of these steps. All steps are part of the Vision, Dreams and Prayer that we are making to carry out the instructions of our ancestors and to fulfill the prophecy by active participation in these steps. ,

This is the prayer of Peace and Dignity that the Eagle and Condor Confederation be reestablished again. ,

S ,

,

,



SANTIAM KALAPUYA PROPHECIES ,

THE RETURN OF THE BLACK EARTH,

_____ ,

A Kalapuya Prophecy In the old time, by the forks of the Santiam, a Kalapuya man lay down in an alder-grove and dreamed his farthest dream. When he woke in the night he told the people, "This earth beneath us was all black, all black in my dream!" No man could say what it meant, that dream of our greening earth. We forgot. But then the White men came, those iron farmers, and we saw them plow up the ground, the camas meadow, the little prairies by the Santiam, and we knew we would enter their dream of the earth plowed black forever. ,

John B. Hudson, Santiam Kalapuya ,

There is an incredible image of rebirth within this prophecy. The image of the return of the "black earth" is as if the Kalapuya had lived through a similar experience in their ancient past. This prophecy speaks to me of cycles, as if time repeats itself. Perhaps prophecies such as this are only accessible if one is an integral part of the environment, able to "hear" dreams that are a part of the landscape. The image of the Kalapuya joining the White men's dream is like a death. He blackness of death is clear, but there seems to be hope here also. If it has been black before and we have survived then it can happen again. Forever many not be an eternity. The cost of forgetting the lessons of the past is to lose sight of the future. ,

I feel as if this prophecy is of hope, that our cycle will come around again and we will reinhabit a green earth. The various strands of this essay combine in the ideas of Native identity and resistance. The continuous sandpapering of Oregon Natives had the effect of killing most of them. They lost their cultures and languages and much of their connection with their ancestors. However, this is a recent occurrence, and even though some have died, taking their cultures into the grave, there are many efforts today to revive a remnant of the culture. Most of these efforts are being spearheaded by those who survive the longest, the women of Grand Ronde. The women are teaching language classes, and basketry classes at Grand Ronde. ,

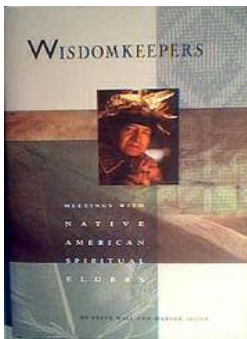
The women are the most active at the tribe gathering historical documents and advocating for more educational benefits for the youth. Without these women working as they do, this cultural revival would not be happening. This project has been extremely difficult for me because I am uncovering pieces of family history which no one talks about, or even knows much about. I wanted to find a way to trick time and present this research outside of a Western essay style. As I read the poems and stories my family wrote or narrated, I began to see more connections between the historical pieces than I had previously. ,

I began to see how boarding schools and settlement in Oregon effected my family. This essay is based on these connections and the presentation which I attempted to give earlier in class, but failed to focus correctly. It is difficult to tell who you are in 5 minutes when you are continually rediscovering pieces of your family. The essay is not finished, it may never be. It will take an enormous effort to gather up what has been scattered to the winds for over 150 years. Until then I intend to continue learning what I need to in this never-ending growth process. ,

Source: A Working Paper on: A History of the Formation of Oregon Native Identity;
1800-Present by David Lewis



SEMINOLE PROPHECIES,



"The Creator made it so that Florida was shaped like the nose of a deer. One of these days soon the Creator will break the nose off the deer. Florida will break off and fall into the sea. Yes, you watch, it will happen. The time is just about here. Nothing can stop it." And what will happen to the people of Florida? He smiled darkly, rocking in his chair. "All dead," he says. "All be dead." Source :Wall, Steve and Arden, Harvey: [The Wisdomkeepers](#) (08/01/1991) Beyond Words Publishing ,

,

,

BUFFALO JIM, SEMINOLE ELDER, SPEAKS ON THE "END OF THE WORLD",



"The earth is like an animal. When an animal's sick, it wiggles and twitches. And just before it dies it shakes even harder, it shakes all over. That's what we call the earthquake and the volcano and the hurricane. Yes, it's already starting to happen. And it'll get worse - you'll see! The world is wiggling and twitching and shaking just before it dies! ,

He continued: "The Creator told us there will be three signs just before the world ends. The first sign, he said, is that we would lose our language. And already our young people can't speak the old language anymore. ,

,

,

They don't know how to pray. And the second sign, he told us, is that we'd lose our way of dressing, our original beautiful costume of many colors that the Creator gave us. And, you see; now we were cowboy hats and boots and white man's clothes. Only a few of us wear the old costume anymore. We still weave some of the old colors and

patterns into our clothes -- like my many-colored vest here -- but for most Seminole people today the color has gone out of our lives. And the third sign, the last sign the creator told is about -- is that we'd forget how to make our sacred fire. And, see, we've forgotten. No one really knows how to do it anymore. They may try, but they don't really know if they're doing the right way. I can barely remember myself how the Old Ones did it. I was just a boy then in the 1890s. Here let me show you." ,

He took some dead fibrous material, the inner bark of the cypress tree -- the traditional sacred kindling used in Seminole ceremonies -- and held up in the air with be little fingers of his left hand. With his left thumb and index finger he held a small rock he had picked up off the ground. With his right hand he then grabbed an aluminum fork from the table and, with a grunt, sharply struck the aluminum fork against the rock. Again and again he struck the two together as if somehow expecting a spark to shoot out from the meeting of soft metal and soft stone. "That's how we did it in those days", Buffalo said apologetically. "That's how we used the Flint and the steel to make a spark to light the sacred fire. It... It doesn't work anymore... " His voice seemed infinitely sad. Source: from "[Travels in a Stone Canoe: The Return to the Wisdomkeepers](#) " by Harvey Arden and Steve Wall ,



SENECA PROPHECIES ,

MOSES SHONGO, SENECA,

The Seneca Grandfather Moses Shongo (died ca. 1925) foresaw a 25-year period of purification, lasting until the year 2012 or so, during which the Earth will purge itself. ,

"I will tell you a prophecy given to me by a Grandmother of the Seneca people. She told me we must work with the women to help heal their pain. In these times that are coming, she told me, we must learn to help women regain their power. If the women do not reclaim their power, it is told, the world will be lost. Because the men no longer act like men. They are not noble or proud, and they do not hold the words of the Creator close to their hearts. ,

"Men have become sick with ego, sick with greed, lost in confusion. They are no longer leaders, so their children do not learn, and the children wander aimlessly through life, without spirit. A human without spirit is like a ship without a sail. All you can do is float around, hoping to find a harbor. ,

"The Grandmother told me that in these times it will be the women who come to listen to these ways. It is the women who will remember who they are. Because women have lived for many thousands of years now, knowing who they were but never being able to speak the truth through their mouths. When the people left the

Good Red Road and began to walk the black ribbon of road, the women were suppressed because the women kept warning the men that they were wandering from the ways... ,

“Heal the women. Then the women can heal the men, and together they can heal the earth. ,

"I will speak to you now of another prophecy. In the next decade, the Star People that you call meteorites will come to this earth in answer to the Mother's call for help. You see: we are all relations. So the Star People are beings, and they are the planets and the other bodies in the heavens as well. ,

"The Sacred Mother is screaming for life and the meteorites will hear her cries and answer her call for help. They will hit the earth from the heavens with such force that many internal things will happen as well as external. The earth will move as a result of the impact. This will cause the sacred fire that is the source of all life to the Mother to move through her body. She is like a Great Bird within the egg, trying to crack out... ,

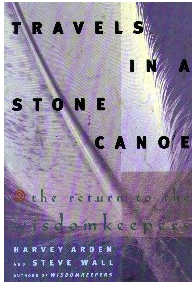
“The rains will change their fall and the winds will alter their course and what has existed for 300 years will no longer exist. And where there is summer, there will be fall. And where there is fall, there will be winter. And where there is winter, there will be spring. ,

“The animals and plants will become confused. The animals will think it is spring in the winter, and the cherries will come to blossom, and die in the frost. And in the summer, the winds will come from the North and the blanket of purity will fall and the fruit will die. And the animals that you raise will not be able to graze... These are the changes the Mother will warn us with. ,

“There will be great plagues that you do not understand. Many of these plagues are born from your scientists whose intentions have gone awry. Your scientists have let these monsters loose upon the land. These plagues will spread through your waters and through your blood and through your food because you have disrupted the natural chain through which your Mother cleanses herself. ,

“Only those who have learned to live on the land where the waters run pure... will find sanctuary. Go to where the eagles fly, to where the wolf roams, to where the bear lives. Here you will find life because they will always go to where the water is pure and the air can be breathed. Live where the trees, the lungs of this earth, purify the air. Go to where the trees give, from their breath to you, the cleansing and the purity, to where they protect you from the plagues... Snow is the great purifier. Go to where the blanket of snow heals. Learn to live in these places. You will live through the changes... There is a time coming, beyond the weather. The veil between the physical and the spiritual world is thinning; it is coming back to life... ”
Source: Grandmother Twylah Hurd Nitsch ,

CORBETT SUNDOWN, SENECA CHIEF, SPEAKS ON THE "END OF THE WORLD",



"Our prophecies say there will be three signs of the end of the world: we won't be able to drink the water, the trees will die from the tops down, and babies will be killed like dogs. And now it's all happening! Only you white people call at water pollution, acid rain, and 'legal' abortion." Corbett Sundown, Seneca chief. Source: from "[Travels in a Stone Canoe: The Return to the Wisdomkeepers](#)" by Harvey Arden and Steve Wall ,

,

,



,

PROPHECY CONCERNING DRAGONFLY'S SON ,

This is the story of an Indian prophecy made before the birth of the son of Seneca Dragon Fly. The tribe's old prophet said, "Your Son, yet unborn, is marked for greatness. He will have bravery, wisdom and knowlege. He will be honored by the whites and becomes a leader of his people." Ely S. Parker was adopted and educated by a white man. Ely S. Parker's feats led him to a Generalship in the Union Army on the staff of Ulysses. S Grant -- a friendship that would never be dissolved. His father was Dragon Fly (Seneca Chief) and his grandfather was the prophet HANDSOME LAKE. ,

,



SHAWNEE PROPHECIES ,

LAULEWASIKA, (later named TENSKWATAWA) THE SHAWNEE PROPHET,



The brother of the famous Indian leader Tecumseh had a vision which led him to preach a return to purity and the traditional ways. He, too, spoke of unification for his people. ,

WORDS OF TENSKWATAWA ,

After falling sick from too much self abuse of drunkenness, Tenskwatawa awoke with a vision and a message for his people; ,

,

,

"My brothers! My sisters! I have been given a great power. I have been told by Our Creator to use this power to save you. ,

My name is Tenskwatawa (He-Who-Opens-The-Door). I have been shown how to open the door that has shut us out from happiness. ,

I died and went to the World Above, and saw it. I had done every sin against my people and myself. You knew me! I was a sinner, I was a drunkard! I had another name then. That name is so smeared with the filth of my old sins that my mouth will not utter it, for my mouth is now pure! Tenskwatawa has never spoken a lie or an obscenity, and never will. I have come back cleansed. I am as we were in the Beginning! In me is a shining power! ,

In the Beginning, we were full of this shining power, strong because we were pure. We moved silently through the woods. With a silent arrow we killed the animals and ate pure meat. In silence the fish swam in pure rivers, and we caught them in silence and ate them. In silence our corn and beans and squashes grew from the earth, and those we ate. We drank only clear water, after the milk of our mother's breast. ,

I have heard that lost silence. You have not heard it because you have not been dead. Up under the roof of the sky, there is that pure silence! ,

In the beginning, our people broke that beautiful silence only to pray to the Great Good Spirit, or to speak wisely in council, or to say kind words to our children and our elders, or to give the war cry when we avenged wrongs. ,

Our Creator put us on this wide, rich land, and told us we were free to go where the game was, where the soil was good for planting. That was our state of true happiness. We did not have to beg for anything. Our Creator had taught us how to find and make everything we needed, from trees and plants and animals and stone. We lived in bark, and we wore only the skins of animals. Our Creator taught us how

to use fire, in living, and in sacred ceremonies. She taught us how to heal with barks and roots, and how to make sweet foods with berries and fruits, with papaws and the water of the maple tree. Our Creator gave us tobacco, and said; Send your prayers up to me on its fragrant smoke. Our Creator taught us how to enjoy loving our mates, and gave us laws to live by, so that we would not bother each other, but help each other. Our Creator sang to us in the wind and the running water, in the bird songs, in children's laughter, and taught us music. And we listened, and our stomachs were never dirty and never troubled us. ,

Thus were we created. Thus we lived for a long time, proud and happy. We had never eaten pig meat, nor tasted the poison called whiskey, nor worn wool from sheep, nor struck fire or dug earth with steel, nor cooked in iron, nor hunted and fought with loud guns, nor ever had diseases which soured our blood or rotted our organs. We were pure, so we were strong and happy. ,

But, beyond the Great Sunrise Water, there lived a people who had iron, and those dirty and unnatural things, who seethed with diseases, who fought to death over the names of their gods! They had so crowded and befouled their own island that they fled from it, because excrement and carrion were up to their knees. They came to our island. Our Singers had warned us that a pale people would come across the Great Water and try to destroy us, but we forgot. We did not know they were evil, so we welcomed them and fed them. We taught them much of what Our Grandmother had taught us, how to hunt, grow corn and tobacco, and find good things in the forest. They saw how much room we had, and wanted it. They brought iron and pigs and wool and rum and disease. They came farther and drove us over the mountains. Then when they had filled up and dirtied our old lands by the sea, they looked over the mountains and saw this Middle Ground, and we are old enough to remember when they started rushing into it. We remember our villages on fire every year and the crops slashed every fall and the children hungry every winter. All this you know. ,

For many years we traded furs to the English or the French, for wool blankets and guns and iron things, for steel awls and needles and axes, for mirrors, for pretty things made of beads and silver. And for liquor. This was foolish, but we did not know it. We shut our ears to the Great Good Spirit. We did not want to hear that we were being foolish. ,

But now those things of the white men have corrupted us, and made us weak and needful. Our men forgot how to hunt without noisy guns. Our women don't want to make fire without steel, or cook without iron, or sew without metal awls and needles, or fish without steel hooks. Some look in those mirrors all the time, and no longer teach their daughters to make leather or render bear oil. We learned to need the white men's goods, and so now a People who never had to beg for anything must beg for everything! ,

Some of our women married white men, and made half-breeds. Many of us now crave liquor. He whose filthy name I will not speak, he who was I before, was one of the worst of those drunkards. There are drunkards in almost every family. You know how bad this is. ,

And so you see what has happened to us. We were fools to take all these things that weakened us. We did not need them then, but we believe we need them now. We turned our backs on the old ways. Instead of thanking Weshemoneto for all we used to have, we turned to the white men and asked them for more. So now we depend upon the very people who destroy us! This is our weakness! Our corruption! Our Creator scolded me, 'If you had lived the way I taught you, the white men could never have got you under their foot!' ,

And that is why Our Creator purified me and sent me down to you full of the shining power, to make you what you were before! As you sit before me I will tell you the many rules Our Creator gave me for you. I will tell you how I went to the World Above. When I tell you of the punishments I saw, they will terrify you! But listen, those punishments will be upon you unless you follow me through the door that I am opening for you! ,

No red man must ever drink liquor, or he will go and have the hot lead poured in his mouth! You know I have been a slave to liquor since first I tasted it. But never again will I take any! If ever you saw me taste it again, you would know that what I tell you is false! ,

This also Our Creator told me: No red man shall take more than one wife in the future. No red man shall run after women. If he is single, let him take a wife, and lie only with her. ,

If any wife behaves badly, her husband may whip her. But then they shall look each other in the face and laugh together, and have no more ill will. ,

Any red woman who is living with a white man must return to her people, and must leave her children with the husband, so that all nations will be pure in their blood. ,

Our Creator told me there are too many doing witchcraft, and using their medicine bags for false beliefs. All the People must gather together to destroy their personal medicine bags, in the presence of all, for all our medicine now is in the shining power I have been given! ,

I tell you what I was told! We cannot save ourselves from corruption by doing only little, easy things! Listen! And when you destroy your medicine bags you will make an open confession of all the bad deeds you have done, and beg forgiveness. You heard me confess all my sins, which were much worse than yours, and I did so because it is required by the Great Good Spirit! Only light will cure moldiness; only light will purify your spirits. Soon I will call us all together for this cleansing, and

anyone who wants to follow me through the open door to goodness will have to do this, or else be doomed! ,

Now hear what I was told about dealing with white men! These things we must do, to cleanse ourselves of their corruption! ,

Our foods are sacred. Our Grandmother taught us how to hunt and raise these foods, to select seeds and continue the best strains. These foods are for us only. Never sell any of our food to a white person. If a white man comes to you hungry, give him a little, only to give him strength to go away! ,

Do not eat any food that is raised or cooked by a white person. It is not good for us. Eat not their bread made of wheat, for Our Creator gave us corn for our bread. Eat not the meat of their filthy swine, nor of their chicken fowls, nor the beef of their cattle, which are tame and thus have no spirit in them. Their foods will seem to fill your empty belly, but this deceives you for food without spirit does not nourish you.

There are two kinds of white men. There are the Americans, and there are the others. You may give your hand in friendship to the French, or the Spaniards, or the British. But the Americans are not like those. The Americans come from the slime of the sea, with mud and weeds in their claws, and they are a kind of crayfish serpent whose claws grab in our earth and take it from us. ,

Wear only clothing that you have made from skins and sewn with sinew. I see here wool garments and hats made by white men. Give those back to the first white person you see. ,

In our towns there are dogs of the white men's kind, those whose ears hang down. I saw such a dog watching me from behind a tree with white men's eyes, and I knew: these are prowling our towns with the white man's spirit in them. And there are cats that you got from the white men. These are bad animals. Often a witch takes the shape of a cat. You must kill these cats and dogs, or else take them to a white man's town and leave them there. ,

Yes! I told you! Some of these steps to purification will be hard! ,

The fire struck by white man's steel is not sacred fire. You must put out such fire in your lodges and kindle a new fire using the old way, and this will be a sacred fire. You must never let this sacred fire go out, for it is your reborn spirit, beginning now, and if it goes out, so will your life go out. When you move from place to place you must bear sacred coals with you, as we did in the ancient times, and rekindle the fire when you arrive. ,

And now listen: The Great Good Spirit wants our men to hunt and kill game as in the ancient days, with the silent arrow and the lance and the snare, and no longer with guns. ,

If we hunt in the old ways, we will not have to depend upon white men, for new guns and powder and lead, or go to them to have broken guns repaired. Remember it is the wish of the Great Good Spirit that we have no more commerce with white men!

It will take us a while to become such hunters again. We may keep our guns, and if we need to defend ourselves against American white men, the guns will kill them because they are a white man's weapon. But arrows will kill American intruders, too! You must go to the grandfathers and have them teach you to make good bows and shape arrowheads, and you must recover the old hunting skills. That is what the Creator instructed me to tell you. ,

And now listen, for here is the most important message I bring you: The Great Good Spirit will call me from time to time and teach me more to help you. Our Creator told me that all red men who refuse to obey these laws are bad people, or witches, and must be put to death. Anyone who does not wish to live in a way that pleases Weshemoneto must want instead to please Matchemoneto, and such a person must be a witch. Witches should be killed, for they divide the People and weaken their spirit. ,

Hear me, my People. All red men will soon know these messages I have brought. They are hungry for guidance from heaven. I will tell the people I see, and you will tell those you see. But I warn you: Our Creator thundered and said that anyone who reveals these laws to any white men will die at once, and never be shown the right road! ,

The Great Good Spirit will appoint a place to be our holy town, and at that place I will call all red men to come and share this shining power. For the People in all tribes are corrupt and miserable! In that holy town we will pray every morning and every night for the earth to be fruitful, and the game and fish to be plentiful again. We will no longer do the frolic dances that excite lust and make us silly. Instead, the Great Good Spirit will teach me the old dances we did before the corruption, and from these dances we will receive strength and happiness! ,

Now I, Tenskwatawa, He-Opens-the-Door, will go and be alone for a while, to learn more of what we must do. I have told you everything I know, but soon I will know more. You will go and tell what you have learned here, but tell it to no white man, or to anyone who would tell it to a white man. Get rid of cats and long-eared dogs! Make good bows! Put out your fires made with steel, and kindle an everlasting fire by wood on wood. Turn your backs on the whiskey sellers and the traders, and do not listen to the Jesus missionaries! Look among yourselves for witches, and note who they are, and they will be judged soon. How will you know witches? I will tell

you: They will be doing commerce with Americans, and going to their treaty councils, against the warnings of Our Creator. ,

And they will start whispering to you that Open Door is not a true holy man or prophet! THAT is how you will know witches. ,



,

,

THE SHAWNEE PROPHET'S ARMAGEDDON,

At first they took it for a great bird, but soon found it to be a monstrous canoe filled with the very people who had got the knowledge, which belonged to the Shawnees. After these white people had landed, they were not content with having the knowledge, which belonged to the Shawnee's, but they usurped their land also. They pretended, indeed, to have purchased these lands but the very goods they gave them were more the property of the Indians than of the white people, because the knowledge which enabled them to manufacture these goods actually belonged to the Shawnee's. But these things will soon end. The Master of life is about to restore to the Shawnee's their knowledge and their rights and he will trample the Long Knives under his feet. Source: R. David Edmunds, [The Shawnee Prophet](#), p. 38 Lewis, J.R. (2000). [Doomsday Prophecies](#). Amherst, New York: Prometheus Books ,



,



SIOUX PROPHECIES ,

BLACK ELK,



The Ogallala Sioux medicine man, Black Elk, had a supernatural vision that the sacred hoop of the nation would be broken and scattered but eventually the hoops of all nations would be made whole and joined as one again. ,

,

,



,
,
WALLACE BLACK ELK -- Speaks of the Prophecy of the Seven Whistles,



This is what Wallace Black Elk of the Lakota Tribe has to say about the 7 whistles: ,

"So we know from prophecy handed down nineteen generations ago what is going to happen to those spirits. They have to wait for the seven whistles. The powers of the Four Winds take them to the West where there is a spiritual camp. They will stay there until the seventh whistle sounds. "So far, four whistles have sounded. We are in the fourth whistle now. Now those [last three] whistles will follow one right after the other. ,

Before the fifth whistle, the Earth will shake, and tall buildings will tumble down. Countless people will vanish. So if the West Coast of this Turtle Island caves in, what is going to happen to all those nuclear power plants? On the sixth whistle the fire will come, and all life will cease. Then the seventh whistle. When that whistle sounds, Tunkashila will appear, and Grandmother, she's going to awaken. The whole Earth will vibrate. Thunder and lightning will echo throughout the solar system. All the star-nation people will come, and there will be countless people coming from the sky. So all the dead will resurrect, and they will be here. And Grandmother, she will appear in our midst. And Grandfather will appear. It will be the first time that we are going to see the face of Tunkashila. Those who see his face will live forever. So that is why I am here. So that is the definition of the Earth People. That is why I am here." Source: [Black Elk: The Sacred Ways of a Lakota](#) written by Wallace Black Elk and William S. Lyon Chapter 9, page 145. ,



,
BRAVE BUFFALO'S BLUE SIOUX PROPHECY,

²
["According to the Sacred Hoop and the prophecies, it is time to share this ancient wisdom."](#),

"It is time for the Great Purification. We are at a point of no return. The two-legged are about to bring destruction to life on Earth. It's happened before and it's about to happen again. The Sacred Hoop shows how all things go in a circle. The old becomes new, the new becomes old. ,

"Everything repeats. White people have no true culture. Culture is having roots in the Earth. ,

"People without culture don't exist very long, because Nature is God. Without a connection to Nature, the people drift, grow negative, and destroy themselves. ,

"In the beginning we had one mind, and it was positive, a thing of beauty, seeing beauty everywhere. ,

"The Earth People (indigenous natives) never wrote anything down, had no written language. They knew that if they wrote anything down it would be disastrous. ,

If you write something down you don't have to remember it--and if you don't remember it, you don't live it." Source: Brave Buffalo, Brule Sioux Nation (1985) ,

,

OGLALA SIOUX PROPHECY,

At the beginning of Time, a buffalo was placed in the West to stem the flooding waters. Every year this buffalo loses a hair, and during every age, a leg. When he is without hair and legs the waters will flood in, and a world cycle will come to its end. It is said that the buffalo now stands on one leg and is almost bald. Source: Jochmans, J.R.: [Rolling Thunder: The Coming Earth Changes](#); 1980, Sun Books. NM and Kahn, Annie, et al.: Four Remarkable Indian prophecies; 1963, Naturegraph Co., CA ,

PROPHECY OF CRAZY HORSE, TETON SIOUX,



This was passed on by Chief Joe Chasing Horse, a relative of Crazy Horse. He translated it from the words of a grandmother who was present when the words were spoken. ,

This is a statement of Crazy Horse as he sat smoking the sacred pipe at Paha Sapa with Sitting Bull for the last time, 4 days before he was assassinated. Many of these words are often repeated. There is one line often left out, that of the "young white ones." ,

,

,

"Upon suffering beyond suffering; the Red Nation shall rise again and it shall be a blessing for a sick world. A world filled with broken promises, selfishness and separations. A world longing for light again. I see a time of seven generations when

all the colors of mankind will gather under the sacred Tree of Life and the whole Earth will become one circle again. In that day there will be those among the Lakota who will carry knowledge and understanding of unity among all living things, and the young white ones will come to those of my people and ask for this wisdom. I salute the light within your eyes where the whole universe dwells. For when you are at that center within you and I am that place within me, we shall be as one." -- Crazy Horse ,



,

CRAZY HORSE'S PROPHECY,



"He saw his people being driven into spiritual darkness and poverty while the white people prospered in a material way all around them. But even in the darkest times, he saw that the eyes of a few of his people kept the light of dawn and the wisdom of the earth, which they passed on to some of their grandchildren. ,

,

,

"He saw the coming of automobiles and airplanes, and twice he saw the great darkness and heard the screams and explosions when millions of people died in two great world wars. ,

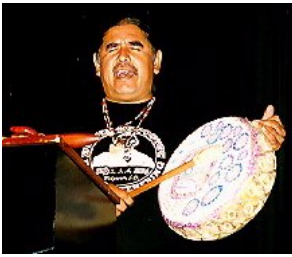
"But he saw, after the second great war passed, a time come when his people began to awaken, not all at once, but a few here and there, and then more and more, and he saw that they were dancing in a beautiful light of the Spirit World under the Sacred Tree even while still on Earth. Then he was amazed to see that dancing under the tree were representatives of all races who had become brothers, and he realized that the world would be made new again and in peace and harmony not just by his people, but by members of all races of mankind" Source Brown, Vinson: [Voices of Earth and Sky](#); 1974, Harrisburg, PA ,



,

FLOYD HANDS'S PROPHECY,

²
"Start putting in a garden, put away food; it's going to be hard"



In June 1996, the Star Knowledge Conference and Sun Dance was held on the Yankton Indian Reservation in South Dakota. The gathering was convoked in response to a vision received by Standing Elk, a spiritual leader of the Lakota Sioux. According to the vision (and in fulfillment of Sioux and Hopi prophecies), Native Americans were to share their knowledge about extra-terrestrial Star Nations. ,

Shamans and spokespersons from a dozen tribes came because they too had seen signs, which indicated that they were to reveal their secret oral traditions about their tribal origins among the stars, and the return of the Star nations. ,

In his address, Ogallala Sioux holy man Floyd Hand said:



“Each Native American tribe has its extra-terrestrial race (ancestors). The Star People will return in the latter part of the 1990s. Changes will happen as their time draws near. The first sign is floods, fire, and earthquakes. There will be a world Great Drought in 1997 – 1999. Many will starve. There will be destruction of electrical and sewer lines, loss of cities and many lives. In 1998 White Buffalo Calf Woman is coming back to Turtle Island (North America). There are four omens. ,

The First Omen was the recent birth of a white buffalo calf on a white ranch, whose hide eventually turned the other colors of the Four Nations (yellow, red and black). ,

The Second Omen was the birth of another white buffalo calf to a Sioux rancher, but it died... The Third Omen was a third white calf, but no one is listening despite human suffering and death. The Fourth Omen will be the Star People coming and visiting in Santa Fe, New Mexico.” Source: 1996 Star Knowledge Conference ,



MATHEW KING, "NOBLE RED MAN," LAKOTA,



I prophesy things that come to pass. God is going to put a judgment on the world. ,

He's mad. I'm sorry it's going to happen. He's not going to destroy the whole world. ,

,

,

But every living thing will perish, and it'll be maybe another million years before a new life begins again. Grandmother Earth will be alone. She's going to rest. All because of White Man's wickedness. ,

You're going to fall and fall hard. You're going to be crying and wailing. You'll realize you can't get away with destroying God's world. Don't think you can get away with it. God's going to wipe the wickedness from the earth. You can see his signs. ,

Out in the West, Mount St. Helens volcano - that's a sign. There's going to be earthquakes. ,

Maybe half of California and half of Washington and Oregon will go into the water.

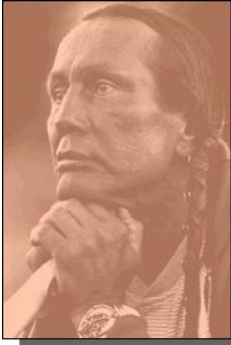
,

The same in the East and in the South. You're going to have volcanoes and earthquakes and hurricanes. ,

,

Source: Wisdomkeepers, By Steve Wall and Harvey Arden ,

RUSSELL MEAN'S PROPHECY ,



Here is an illuminating quotation from Russell Means' famous speech at the Black Hills International Survival Gathering in 1980: ,

"The natural order will win out, and the offenders will die out, the way deer die when they offend the harmony by over-populating a given region. It's only a matter of time until what Europeans call "a major catastrophe of global proportions" will occur. It is the role of American Indian peoples, the role of all natural beings, to survive. ,

A part of our survival is to resist. We resist not to overthrow a government or to take political power, but because it is natural to resist extermination, to survive. We don't want power over white institutions; we want white institutions to disappear. That's revolution." ,

LAME DEER'S VISION,



Listen... I saw this in my mind not long ago: in my vision the electric light will stop sometime. It is used too much for TV and going to the moon. The day is coming when nature will stop the electricity. Police without flashlights, beer getting hot in the refrigerators, planes dropping from the sky, even the President can't call up somebody on the phone. A young man will come, or men, who'll know how to shut off all electricity. It will be painful, like giving birth. Rapings in the dark, winos breaking into the liquor stores, a lot of destruction. People are being too smart, too clever; the machine stops and they are helpless, because they have forgotten how to make do without the machine. ,

There is a Light Man coming, bringing a new light. It will happen before this century is over. The man who has this power will do good things too -- stop all atomic power, stop wars, just by shutting the white electro-power off. I hope to see this, but then I'm also afraid. What will be will be. ,

I am trying to bring the ghost dance back, but interpret it in a new way. I think it

has been misunderstood, but after eighty years I believe that more and more people are sensing what we meant when we prayed for a new earth and that now, not only the Indians, but everybody has become an endangered species. So let the Indians help you bring on a new earth without pollution or war. Let's roll up the world. It needs it. Source: [Seeker of Visions](#) By John (Fire) Lane Deer, 1972 ,

,

,

ARVOL LOOKING HORSE, 19TH-GENERATION KEEPER OF THE SACRED WHITE BUFFALO CALF PIPE FOR THE LAKOTA-DAKOTA-NAKOTA NATION

_____ ,



Arvol Looking Horse, the 19th-Generation Keeper of the Sacred White Buffalo Calf Pipe for the Lakota-Dakota-Nakota Nation, had called for a World Peace and Prayer Day on June 21, the Summer Solstice. This was in response to prophecies shared by spiritual leaders and Elders at the United Nations, that it is time to begin global healing by working together towards world peace and harmony. ,

,

,

While Looking Horse, the other Sacred Bundle Keepers, and many others gathered at Grey Horn Butte (Devil's Tower National Monument), Standing Elk and those participating in the Sun Dance on the Yankton Sioux Reservation held an observance in solidarity with the World Peace and Prayer Day. As representatives of the Four Nations stood in the Four Directions doorways of the Sun Dance circle, and the gathered dancers and participants prayed, high above the central Sun Dance pole a thin hollow circle of cirrus cloud formed around and away from the Sun, refracting within itself a perfectly circular rainbow. Although the wind was up from the west and other scattered clouds blew by, the circular rainbow remained perfect and immobile for over an hour, as witnessed by all the participants who looked up.

In the Bible, the rainbow is described as a sign of peaceful favor from the One the Indians know as the Great Spirit. Perhaps Tunkashila was indicating that we can approach the ending of the Fourth World and our emergence into the Fifth World with hope.



,



SUQUAMISH/SALISH PROPHECIES,

,

CHIEF SEATTLE'S PROPHECIES ,



Chief Seattle, chief of the Suquamish and other Salish tribes of the Pacific Northwest, expressed these ideas most eloquently in his 1854 address to President Franklin Pierce:.",

,

Will you teach your children what we have taught our children? That our earth is our mother? What befalls the earth befalls all of the sons of the earth. This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life; he is merely a strand in it. What ever he does to the web, he does to himself.” ,

,

,

This earth is precious to Him, and to harm the earth is to heap contempt on its Creator. The whites too shall pass; perhaps sooner than all other tribes. Contaminate your bed, and you will one night suffocate in your own waste... ” ,

“Every part of the earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every meadow, every humming insect. All are holy in the memory and experience of my people.” ,

“To harm the earth is to heap contempt on its creator.” ,

"When the Earth is sick, the animals will begin to disappear. When that happens, the Warriors of the Rainbow will come and save them."-- Chief Seattle”

,

T ,



TAINOPROPHECIES,

,

PROPHECY OF A GREAT THREE-COLORED RAINBOW - SACRED

RAINBOW OF JATIBONICU,



The flag of the Jatibonicu Taino Tribal Nation of Borikén (Tribal motto "Like A Mountain We Stand Alone") derives from the prophecy of a Great Three-Colored Rainbow and a later vision, which a Jatibonicu Tribal Elder had in the late 60's while he stood in the ceremonial center during a vision quest in Caguana (named after the Fertility Mother of the Taino tribes), in Puerto Rico. ,

The vision contained all the elements currently shown in the central charge of the flag, and it also contained a field of yellow. The green and red were added later, red standing for tribal blood spilled during the tragic years following European contact, as reflected by "maga", a red flower indigenous to the region. Green signifies Bibi Atabey or Mother Earth. Yellow is for Baba Guey (Father Sun) and indicates the reflection of the rays of the sun a symbol of great illumination and wisdom upon the wings of the Colibri, the hummingbird that is the totem of the Jatibonicu Taino tribe. Source: The Flag of The Jatibonicu Taino Tribal Nation of Borikén (Puerto Rico) by Cacike Pedro Guankeyu Torres, Principal Chief,

It was said by our Taino ancestors of Boriken that the Colibri, the Hummingbirds, at one time were little black flies that the Yaya-Yocahu, the Creator, had them transformed by Aguaybaba, the Sun Father, into little green birds. They were known in ancient times by another name "Guacariga" which means in the Taino language the "Rays of the Sun." The reflection of the Agueybaba's rays of brilliant sunlight upon the delicate wings of the Sacred Guacariga the Hummingbird. These brilliant colors are the main three colors that were seen in the sacred Rainbow of Jatibonicu in the ancient times of the First Generation of life. ,

A Common Sight or another Taino Prophecy? ,

In the month of November 1996 this same 3 colored Rainbow appeared and quickly disappeared. It was seen at the same time by three Tainos Native American over the central Region of the island of Boriken. This kind of disappearing Rainbow is surly an uncommon sight in the Caribbean. Most Rainbows commonly hang in the sky for a good time before they disappear. These Rainbows are very common sight that are seen on many of the Caribbean islands. Now to see a 3 colored Rainbow of Red, Yellow and Green is a very rare occurrence. This was noted by the Spiritual Elders as a sign of another Taino prophecy of a promise to the people. According to what was said by the Taino Spiritual Island Elders of Boriken. They said the meaning of this 3 colored Rainbow is as follows, the 3 colors; Red being the symbol of "The Blood of a Nitayno, the true heir of Cacike Orocobix who would be born in Boriken

and walk with gentle steps upon Atabey, the Earth mother, as a Peace Maker of the people"; Yellow being the symbol of "The New Dawn of the Illumination of the rising Sun father upon the people"; Green being "The Guacararoco Cacibajagua, the remembrance of the Cave Cacibajagua, of the people that emerged from Atabey, the Earth Mother, from the past 5 generations and that this would mark the dawn of the new re-emergence in the times of the New 6th Generation" ,

The Promise in the Dawn of the 6th Generation ,

This 3 colored Rainbow, the Spiritual Elders said, was a sign of an ancient promise made to the true descendant of Cacike Orocobix. The MounTAINOUS Kingdom known as Jatibonicu would be restored to its rightful heir in a promise by Yaya-Yocahu, The Creator, via the sign of a 3 colored Rainbow. This Nobleman would come to appear before the people, the heir to the ancient throne of his ancestor's past Jatibonicu Yucayeke, or Village, and his place would be restored to him by his Taino people. Those who would honor him and those who will know him tomorrow for his humbleness and what he would symbolize as a true Peace Maker of people. He would be dressed in cotton whites as did the Jibaro and would wear a golden Guanin upon his chest, he would be known as the true heir of his Grandfather's kingdom of Jatibonicu by his people. ,

The Meaning of the Colors of the Great Rainbow ,

The colors of the great sacred Rainbow of Jatibonicu would further represent the pollination or the Love that would be spread upon the flowers or the people by the Son of The Hummingbird over the present day mixed blood Taino people of the down of "New Rainbow Generation" with today's White Cloud people. The White Cloud people now make up part of the 4 colors of human kind of the 4 ancient Twins the Caracaracoels, the 4 Grandfathers of humanity. To be continued in the Chapter called "Visions of the Cohoba" part of the book called "Three Million Tears" by Elder Guankeyu. Source: Tribal Legend Keeper: Elder Guankeyu, Jatibonicu' Tribe, Copyright TITC Inc. (C) 1995-98,

,



TALATAWI PROPHECIES,

,

MONEY CANNOT BE EATEN,

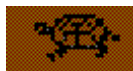
Only after the last tree has been cut down, only after the last river has been poisoned, only after the last fish has been caught, only then will you find that money cannot be eaten." – Chief White Cloud, Talatawi Tribe. ,

"Your Religious Calling Was Written On Plates Of Stone By The Flaming Finger Of An Angry God. Our Religion Was Established By The Traditions Of Our Ancestors, The Dreams Of Our Elders That Are Given To Us In The Silent Hours

Of The Night The Great Spirit, And The Premonitions of The Learned Beings. It Is Written In The Hearts Of Our People, Thus We Do Not Require Churches - Which Would Only Lead Us To Argue About God. We Do Not Wish This. ,

Earthly Things May Be Argued About With Men, But We Never Argue Over God. And The Thought That Men Should Rule Over Nature Was Never Understood By Us. Our Belief Is That The Great Spirit Has Created All Things, Not Just Mankind, But All Animals, All Plants, All Rocks... All on Earth and Amongst the Stars, With True Soul. For Us All Life Is Sacred. But You Do Not Understand Our Prayers When We Address The Sun, Moon And Winds. You Have Judged Us Without Understanding, Only Because Our Prayers Are Different. But We Are Able To Live In Harmony With All Nature. All Of Nature Is Within Us And We Are Part Of All Nature." – Chief White Cloud Talatawi Tribe.

,



TIKUNA PROPHECIES ,

,

THE ANNOUNCED CONTACT,



In the history of the Tikuna people, which lives on the Solimões River, on the border with Colombia, we have twin brothers, who are the founding heroes of this tradition, who were there in Antiquity, in the founding of the world, when the mountains, the rivers, the forest, which we still enjoy today, were being created... ,

,

,

When these two brothers of the Tikuna people tradition, who are called Hi-pí - the oldest, or the one who came out first - and Jo-í -, his partner of adventures in the creation of the Tikuna world, when they were wandering around and creating places they walked together, and when Jo-í had an idea and expressed it things were made, they appeared according to his will. ,

His brother kept an eye on him so that he would not have dangerous ideas, and when he noticed he was having some strange idea he would tell him not to pronounce it, not to tell what he was thinking because he had the power of making the things he thought and pronounced happen. So Jo-í climbed an açaí (a kind of palm) and stayed there at the top of the palm tree, very high, and he look far, as far

as he could see, and his brother saw that he was going to say something dangerous and then Jo-í said: "Look, there, very far, there's a people coming, they're the whites, they're coming here to finish with us." His brother was very scared because he had said that and said: "Look, you shouldn't have said that, now that you said it you just created the whites, now they're going to exist, it may take very long but they will come here to our beach.." And, now that he had already announced it, there was no way to undo this prophecy. So the old narratives, of more than 500 different speeches and languages only in this region of South America where Brazil, Peru, Bolivia, Ecuador, Venezuela are, remind us that our old ones already knew of this announced contact. Source: Ailton Krenak's narrative "O Eterno Retorno do Encontro" - The Eternal Return of the Encounter - was previously published in: Novaes, Adauto (org.), A Outra Margem do Ocidente. Minc-Funarte/Companhia Das Letras, 1999.



TOLTEC PROPHECIES ,
,
([ALSO SEE QUETZALCOATL PROPHECIES](#)),
,
,
PROPHECIES OF THE TOLTECS AND MAYAS ,
[A _____](#),

²
When Hernando Cortez came to Mexico he found a great civilization of Indians, the Aztecs. Although they constantly waged war to take captives for bloody sacrifices, Cortez was impressed that their way of life was as orderly and convenient, and their standard of living" was nearly the same as in Spain. They had received their culture from the Toltec Indians, whom they had conquered a few centuries before, and from the ancient prophet-ruler of the Toltecs, Quetzalcoatl (the Feathered Serpent, as he was called). Just as the Spaniards made a slaughter of the Indians in the name of Christ, whose Message was of love, so had the Aztecs fallen away from the similar teachings of Quetzalcoatl.

Quetzalcoatl's message of love and wisdom is reflected in the following advice of an Aztec noble to his sons:

"Take great pains to make yourselves friends of God who is in all parts, and is invisible and impalpable, and it is meet that you give Him all your heart and body, and look that you be not proud in your heart, nor yet despair, nor be cowardly of spirit; but that you be humble in your heart and have hope in God. Be at peace with all, shame yourselves before none and to none be disrespectful; respect all, esteem all, defy no one, for no reason affront any person."

Toltec Prophecy of Return of Quetzalcoatl ,

,
Quetzalcoatl was described as a white man, with a beard, who wore long robes, and who gave a message of love, forbidding the blood sacrifice, teaching of the One Supreme God, and giving the Toltecs many material things of their culture, such as the calendar. He left the Toltecs because of the enmity and persecution of powerful religious leaders, but promised one day to return, as he had left, from the East, over the ocean. This "return" as has been explained in "Warriors of the Rainbow"

([Warriors of the Rainbow](#), by William Willoya and Vinson Brown, Naturegraph Publishers), is by no means necessarily a return of the same physical Being, But can mean far more logically the return of the same Spiritual Message coming from another Great Prophet.,

Quetzalcoatl has been described by Dr. Herbert Joseph Spinden as "perhaps the most remarkable figure in ancient American history." He established not only a religion, but taught the people all manner of arts, sciences and useful social customs. Not all histories can agree on when Quetzalcoatl lived or even if he ever lived, though most tend to agree that he did exist. He has been called St. Thomas and even Jesus Christ himself. As to when he lived, there is not much agreement either, some saying he lived in the 12th century, others that he lived at the same time as Christ. Many historians, however, agree with Dr. H.J.Spinden, who states the Quetzalcoatl established the Toltec Era on August 6, 1168 A.D. and that most Mexican year counts begin with that date. A Toltec "era" was 52 years long, and calendar dates were based on cycles of 52 years. The Toltec and Aztec years were of the same length as our years, while those of the Mayas, as is explained later, were shorter than our years by 5 days. ,

A. Hyatt and Ruth Verrill, in their book on America's Ancient Civilizations, tell us that most myths agree that Quetzalcoatl not only said he would return from the East but that before he returned bearded white men would come who would conquer the Indians and enforce on them a different religion. However, he said that when he returned all the ancient glory of the Indians would return. ,

But what of the return of Quetzalcoatl? Various Writings say he spoke of a new religion coming in the 13th era. He would return, bringing a reign of peace, and the "advent of a new spiritual order". He would return as he had left, from the East, across the sea. He would be bearded, Caucasian and wear long robes. He said he would come in the year of his birth, but the only date we are given is the year of his spiritual birth, which is the birth of the Toltec Era, as described by H.J. Spinden, or 1168 A.D. The return in the 13th Toltec Era, as foretold in the prophecies, would not be earlier that 1844 A.D.

Prophecy of the return of Quetzalquatl in the 13th Toltec Era (thirteenth 52 year cycle)

, 0 Toltec Era..... ,	1168 AD ,	,
, 1st Toltec Era..... ,	1220 AD ,	,
, 2nd Toltec Era..... ,	1272 AD ,	,
, 3rd Toltec Era..... ,	1324 AD ,	,

, 4th Toltec Era..... ,	1376 AD ,	,
, 5th Toltec Era..... ,	1428 AD ,	,
, 6th Toltec Era..... ,	1480 AD ,	,
, 7th Toltec Era..... ,	1532 AD ,	,
, 8th Toltec Era..... ,	1584 AD ,	,
, 9th Toltec Era..... ,	1636 AD ,	,
, 10th Toltec Era..... ,	1688 AD ,	,
, 11th Toltec Era..... ,	1740 AD ,	,
, 12th Toltec Era..... ,	1792 AD ,	,
, 13th Toltec Era..... ,	1844 to 1896 ,	,

It may be more than an amazing coincidence that 1844 was the year when millions of Christians all over the world were expecting the imminent return of Christ. The Millerites in American, for example, from whom are descended the present day 7th Day Adventists, were sure, because of the prophecies in Daniel 8:13-14 and in Matthew 24:15, that this event would happen in 1844. When nothing happened that year in the physically glorious form they imagined it would, they were much cast down and disappointed. ,

It is extraordinary that few or any people had the wisdom to look back into history and see that Jesus Christ had not come in the way the People of His time expected. The people in the Holy Land in 1 A.D. all expected a great Messiah, but they thought He would arrive with great glory. However, the Messiah came with spiritual glory to test them, not in the physical glory they expected. The First Century of the Christian Era was like the dawn when the first light reaches only the mountain top so that only a few see and recognize the Sun of Truth rising above the horizon. Let us look then carefully to the year 1844 and see if we cannot find that a great spiritual Being same to men in that year, but was not seen by most of them because He did not come with the Physical glory expected. If so, then He fulfilled both the Biblical prophecies and those of the Toltecs and Aztecs. ,

Prophecies of Chilam-Balam of the Itza-Maya,

That there may have been two, not one, appearances of Prophets near the 13th Toltec Era is shown by the prophecies of the Itza-Maya. The Mayan people, so far as records show, were the first civilized people of Central America. They built great cities and two great flowerings of their civilization appeared, the first, or Old Empire, around 200 to 850 A.D., the second, or New Empire, from around 1000 to 1350 A.D. The stimulus for the civilization of the New Empire was largely due to the coming of Nahuatl-speaking people from central Mexico called the Itzas, who were either related to or descended from the Toltecs and had with them the new religion of Quetzalcoatl (translated into Mayan as Kukulcan). ,

The Itza-Maya had fallen away from this religion to a considerable degree by the sixteenth century, which probably was the main cause of the breakup of their civilization at that time. But that the Maya recognized the "divine source" of the Itza religion, even though it was now little followed, can be seen from a quotation which refers to their holy things being derived from Kukulkan (or Quetzalcoatl). ,

The Mayas had a calendar with cycles of 260 years. Since their years were only 360 days long, one of their cycles is approximately equal to 256 of our years. They called a year a "tun" and 20 years made a "katun". A Katun was named after the last day in it, which would be a day "Ahau", preceded by a number. A particular katun, like "Katun 5 Ahau" would thus recur every 256 years. ,

Somewhere around the year 1500 A.D. there appeared among the Itza-Maya a famous seer or prophet by the name of Chilam Balam who foretold the coming of the white men and even gave details of the diseases and war they would bring and gave the dates of great disasters that actually came true according to his calculations on the Mayan calendar. It is the translations of his book of prophecies, called the "Book of the Jaguar Priest", made by Spanish-educated Mayan Indians into Latin script, but in the Maya Language, that we see today. The oldest and apparently most authentic of these translations is called the Book of Chilam Balam of Tizimin, and it has the extraordinary prophecies that we are going to quote here. It is quite evident that Chilam Balam was not only warning the Indians of the bad days they would suffer under white rule, but also giving them hope that one day their ancient glory would come back when a new religion would come that would bring all the world into harmony. ,

Thus we find Chilam Balam lamenting over the loss of the priests who keep the calendar:

"How can the generations of the sons of the Itza tell us the days of the prophecies and the days of the tun? How can we celebrate the rites of Lord 5 Ahau in the twelfth tun, when he comes in benign holiness. . . in Katun 5 Ahau, in the twelfth tun?" ,

This coming of a great Spiritual Being (probably thought of as the return of Kukulkan or Quetzalcoatl) was given great emphasis by Chilam Balam. The Katun 5 Ahau next arrived in 1594 according to the book on September 30. But the book speaks of the Indians being oppressed by the white people after 1594 so that the coming of a Great Prophet must be considered to occur at the next turn of the Katun Wheel, which would mean in another 256 years or late in 1850 A.D. The twelfth tun would appear in part of both 1862 and 1863, which would be the date of the coming of a Great Prophet "in benign holiness". To clinch this prophecy Chilam Balam gives another sign by which the coming of One or more who will unite the world shall be known. Thus he says:

"Would that he might return (to) the west, uniting with us in commiseration over our present unhappy plight! This is the fulfillment of the prophecies of Katun 5

Ahau: the pottery jars shall be shattered into dust, when Run 19 arrives! At that time there will be imprisonment among the lords, when the prophecies have come true. There will be vigils in the overburdened katun. So be it." ,

It is very interesting that imprisonment is spoken of here. Many Christians were imprisoned for their Faith, especially during the first two centuries A.D. The 19th tun of the 5th Katun began in December, 1868. It would thus seem evident that if we found a Prophet who proclaimed a world-uniting religion in 1862 or in 1863 and was imprisoned for this in 1868 or 1869, then this would be a proof that this prophecy literally came true. This would also agree in approximate time with the Toltec prophecy of the return of Quetzalcoatl in the 13th Toltec Era. But the implication is that there would be a coming of two great Prophets one right after the other! ,

The book also refers to two bearded ones from the East:

"One goes forth as ambassador. Another awakens Itzamna Kauil (God of the Heavens) in the west." ,

Also, on the same page, it says:

"The temple receives its guests, the bearded ones from the lands of the Sun (the east). They are bringers of a sign from our Father God: blessings in abundance!" ,

There will apparently be at least two important Lords who manifest themselves at this time, one as an ambassador, preparing the way, the other appearing as the one who gives the world-uniting Message. It speaks further of the sign, the blessings in abundance:



"Yes this sign is your assurance that they come from heaven. These sacramental objects of yours, O Itza, these holy things of yours, derive from Kukulcan. Find your holiness in truth and penitence. Find holiness with the people of God . . (obliterated). . in the world of Hunab Ku, The One Supreme God. He comes to you from heaven in the drops of rain. It is good, what I say unto you assembled here, O Itza. ,

,

,

Let the earth awaken when they tread upon it, and attend, in another katun later on. Sufficient unto themselves are my words, for I am Chilam Balam the Jaguar Priest. I repeat my words of divine truth:

"I say that the divisions of the earth shall all be one!" ,

,
The article about Mayan time prophecies excerpted from a booklet titled "Four Remarkable Indian Prophecies of the Navajos, Toltecs, Mayas and Indians of Idaho" published in 1963 by:NATUREGRAPH PUBLISHERS, INC.Post Office Box 1075, Happy Camp, California, 96039, USA,



TUSCARORA PROPHECIES ,

MAD BEAR ANDERSON'S VISION OF THE FUTURE FLOODING OF THE SALT LAKE VALLEY



A woman who lives near Salina, Utah, was asked to drive to New York state and bring Mad Bear Anderson to the Gathering of Nations at South Jordan, Utah... near Salt Lake City -- in 1972. Upon reaching the point in the mountains just east of Salt Lake City on Interstate 80 -- where a panoramic view of the Salt Lake Valley can be seen -- Mad Bear excitedly asked his driver to stop the car. He got out of the car, and looked at the valley for some time, and got back into the car. When the driver asked what was wrong, he told her that her "Its so sad... because it is so beautiful." ,

,
,
When the driver pressed him further, he responded "I once had a vision of a great valley that was flooded, but never actually saw the same scene in real life... but not yet flooded. I just did today and am kinda shook up right now!" ,

The driver later drove Mad Bear around Salt Lake City to see the usual tourist attractions, the Mormon Temple and the L.D.S. (Mormon) Church Office Building. Mad Bear told pointed to the golden statue of the Angel Moroni on top of the temple, and said, "The water will reach all the way to the base of that statue."

When he was driven by the L.D.S. (MORMON) Church Office Building, he said, "In my vision, I saw those giant maps of the world crash down to the ground because of an earthquake."



Mormon missionaries are routinely told that the panels representing the hemispheres of the earth on the LDS Church Office Building are actually designed to crash to the ground in the case of a large earthquake. A little [research](#) will reveal to you that the statue on top of the L.D.S. (Mormon) Temple (210 feet tall) is near the old water level (5100 feet) of Lake Bonneville, which once filled the Salt Lake Valley. ,

L.D.S. Science fiction writer Orson Scott Card in his 1989 book, Folk of the Fringe tells of a future in Utah, after the flooding of the Salt Lake Valley. He mentions in this book that the statue on top of the temple was just above water level and that scuba tours of the temple were being conducted! ,

During that pow-wow, Mad Bear gave the Mayor of West Jordan a pair of "prayer sticks," and he instructed the Mayor to hang them on his wall in an "X" pattern, and if he ever saw the sticks move closer together, it was time to leave the valley, because the destruction time was near. ,

1972 INDIAN POW WOW FOR THE MORMONS,

August 17th, 1972, there was an unusual Indian Pow Wow held at the city park in West Jordan. In a way, it seemed to fulfill Bishop Koyle's dream about "the little spot of blue in the dark clouds about the size of a man's hand." It appeared from the Dream Mine to be over the Jordan Narrows, and was the first sign of a break in favor of the Dream Mine, and would mark the near approach of it's vindication. This was the only Pow Wow that this caravan of Indians had held with the White Man. It was under the direction of Chief Mad Bear of the Tuscorora Six Nations Iroquois, and was held for the special benefit of the Mormons. He said that such a caravan could not be had next year because chaotic conditions would not permit it. Mad Bear was a prophet in his own right. ,

Among the many prophecies he made was one of great importance to the people living within a fifty mile radius of Salt Lake City, for he predicted a major earthquake of disastrous consequences that would do great damage to those living

in this area. This was only a part of the great judgment to be visited upon this people. ",

,
As a witness that what I have told you is true, the Great Spirit will send a gentle rain upon you the day after we leave here. They left on Aug. 18th, and on the afternoon Aug. 19th, the Great Spirit sent the gentle rain as promised. A very beautiful double rainbow came with it in the east. My daughter had presence of mind enough to take a picture of it with some color film that was in our camera. In a private conversation with Zula Brinkerhoff, who was the accepted principal contact with the Indians, Mad Bear declared that he had received a special visitation from Christ and the Prophet Joseph, and that he had been shown the gold plates and that it had been explained to him that there was a people here who would eventually be numbered with the righteous Indians and be preserved and spared from the destruction that had been decreed by the Almighty upon this land. That a harmonious relationship would be worked out between them, although the young warriors did not approve and wanted to see all white men destroyed, as called for in their legends. ,

,
Mad Bear also informed Zula that he would return to this valley soon in the company of Christ, the Prophet Joseph, and the Indian Seer, as well as a delegation of six special Indians. He said that Christ would drive the "money changers" out of the Temple as He had done before in Jerusalem during His ministry. He declared that all the general authorities of the Church would be evicted from their positions and that a new group would be called up under the direction of the Prophet Joseph. He said they would consist of six Indian Apostles and six White Men, and under the direction of the Indian Seer, they would commence a great work for both of their peoples. Source: The Dream Mine Story, 1972, by Norman C. Pierce

U ,

,



UWAPROPHECIES,

,
**ACCEPTANCE OF NATIVE TRADITIONAL KNOWLEDGE AND
PROPHECY IN SOME SCIENTIFIC CIRCLES ,**

,



Besides a higher level of organization and an ability to communicate their message to an international audience, there is also a greater acceptance of native traditional knowledge and prophecy in some scientific circles. Many native cultures share a belief in the idea of a delicate balance in the universe that must be maintained by reverence toward the natural world. Human actions that desecrate sacred lands or destroy entire ecosystems upset this balance. The U'wa believe that oil maintains the balance of the world and is "the blood of our mother."

Not so long ago the U'wa claims that oil maintains the balance of the world would have been dismissed out of hand by the scientific community. All this has changed with our new understanding of the causes of global warming. The world's top scientists agree that the carbon dioxide (CO₂) emissions from the burning of oil, gas, and coal are a major cause of global warming or climate change. Primary responsibility for this global threat lies with the advanced industrial societies which contributed 76% of the world's total carbon emissions since 1950. The single largest contributor was the United States, with 22% of the total. Source: Resource Rebels, By Al Gedicks

V



VISAYAN PROPHECIES,

AMERICA MUST WAKE UP

"America, as the Sioux medicine man Good Horse Nation says, must wake up. To do that, America will have to suffer a most difficult weaning – from what is false or destructive about the American Dream."

"Our minds are so polluted with garbage and fears that have been passed on from generation to generation that we have forgotten who we are. Our spiritual path is not complex, it is quite simple. It is not easy; it is not a romantic sacrifice to look at oneself, to be able to celebrate life. Yet with this comes a sense of joy, a sense of being, and a connection with the flow of the universe." Good Horse Nation (1985), Visayan Medicine Man Source: John Hogue

W,

,



WAILIKI, OR WINTU PROPHECIES,

,

WHITE RABBIT GOT LOTS OF EVERYTHING,

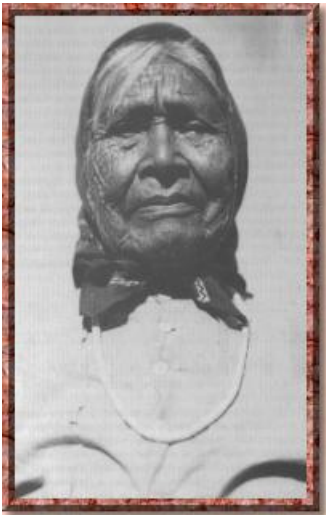


Photo attributed to: Amelia
Susman Schultz,

Lucy Young, Wintu of Northern California 1939
“....Although she was nearly blind from cataracts and over ninety years old at the time, her storytelling gifts remained sharp. The humorous, poignant events she recalls here probably took place in the 1840’s, just before gold was discovered in Humboldt and Mendocino counties. Later in her reminiscences Mrs. Young describes her family’s terrible experience during the gold rush itself. The gold rushers and homesteaders who flooded into California then were responsible for murdering over 50,000 Native Americans between 1848 and 1878 alone.” My grandpa, before white people came, had a dream. He was so old he was all doubled up. Knees to chin, and eyes like indigo. Grown son carry him in great basket on his back, every place.

,

My grandpa say, “White Rabbit” – he mean white people – gonta devour our grass, our seed, our living. We won’t have nothing more, this world. Big elk with straight horn come when white man bring it.” I think he mean cattle. “ ‘Nother animal, bigger than deer, but round feet, got hair on this neck.” This one, horse, I guess.

,

My aunt say; “Oh Father, you out your head, don’t say that way.” He say; “Now, Daughter, I not crazy. You young people gonta see this.” People come long way, listen to him dream. He dream, then say this way, every morning.

They leave li’l children play by him. He watch good. Have big stick, wave round, scare snake away. He had good teeth. All old people had good teeth.

One time they travel, they come to big pile of brush. My grandpa stop, and look at it. He say; “This, good wood. When I die, burn my body to ashes on top of ground.

Here gonta be big canoe, run around, carry white people's things. Those White Rabbit got lotsa everything."

"How canoe gonta run round on dry ground all round here?" we askum. "Don't know," he say. "Just run that way." He mean wagon, I guess.

I never grow much. They call me "li'l Shorty," but I know pretty near everything that time. My grandpa put his head on my head, smooove my hair, and hold his hand there.

"Long time you gonta live, my child," he say. "You live long time in this world."

Well, I live long enough. I guess 'bout ninety-five next summer, if I living 'till then.

My grandpa never live to see white people, just dreaming every night 'bout them. People come long way, listen (to) him dream.

My grandpa move down by big spring. One day he couldn't get up. He say: "I gonta leave you today. I used to be good hunter, kill bear, elk, deer, feed my children. Can't feed my children no more. Like old root, just ready for growing now. Pretty soon dead. Speak no more."

All seem like dream to me. Long, long ago. Night-time, he die, and in morning, all tied up in deerskin with grass rope. Sit up knees to chin. They tie him up too soon. He roll over, and come back. Scare everybody. He ask for water, and ask for packstrap to basket always carry him in. He ask for li'l basket he always use for cup. He drink lots.

"I starve for water, and want my strap," he say. "That's why I come back."

Then he die. Our people dig big hole, put stick across. Put brush. Put body in. Put more brush. Burn all to ashes. The put basket and strap, too, with him, when he go where people go at last. Source: Excerpt from The Great Resistance, edited by George Yamada, The White Man's Coming Prophetied,



WHITE BUFFALO PROPHECIES ,

THE LEGEND OF THE WHITE BUFFALO,

September 24, 1994 - Houston Chronicle



One summer a long time ago, the seven sacred council fires of the Lakota Sioux came together and camped. The sun was strong and the people were starving for there was no game. ,

Two young men went out to hunt. Along the way, the two men met a beautiful young woman dressed in white who floated as she walked. One man had bad desires for the woman and tried to touch her, but was consumed by a cloud and turned into a pile of bones. ,

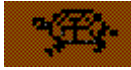
The woman spoke to the second young man and said, "Return to your people and tell them I am coming." This holy woman brought a wrapped bundle to the people. She unwrapped the bundle giving to the people a sacred pipe and teaching them how to use it to pray. "With this holy pipe, you will walk like a living prayer," she said. The holy woman told the Sioux about the value of the buffalo, the women and the children. "You are from Mother Earth," she told the women, "What you are doing is as great as the warriors do." ,

Before she left, she told the people she would return. As she walked away, she rolled over four times, turning into a white female buffalo calf. It is said after that day the Lakota honored their pipe, and buffalo were plentiful. (From John Lame Deer's telling in 1967). ,

Many believe that the buffalo calf, Miracle, born August 20, 1994 symbolizes the coming together of humanity into a oneness of heart, mind, and spirit. ,

Miracle has gradually changed color, from snowy white to yellow to reddish brown to the almost black of her mother. But even this was prophesied. The legends also tell us that when all races are unified and peace returns to the earth, Miracle will once again turn white. It is possible there is a significance to the colors, as each shade duplicates the color of one of Earth's races. ,

X ,



XICANO(CHICANO) PROPHECIES,

PROPHECY OF THE SIXTH SUN ,



Prophecies from different traditions have divergent theories on which era we are entering at this time. Native American's believe we are now entering the fifth WORLD. And the Mayans and Aztecs are counting SUN'S; from the solar perspective we are entering the sixth SUN. Since the North American natives are counting earth worlds we are now in the "fifth earth world," and the "sixth sun." According to prophecy, we fully entered the "fifth world" on July 11, 1991 during the great solar eclipse of Tezcatlipoca, known as the "smoking mirror."

Beginning on July 11, 1991, during the last total eclipse of the sun this Century, a group of UFO's appeared over Mexico City while hundreds of video camera's were pointing towards the sky. Thousands of people saw these craft and hundreds of videotapes recorded their arrival.

Brad & Sherry Steiger writing of this event in their explosive book The Rainbow Conspiracy (1994) said: "What might seem surprising to some though, is that the ancient scientists predicted 3,000 years ago of the eclipse in the Mayan calendar! Also predicted was that on the exact date of the eclipse a new Age of Enlightenment would begin. It is referred to as the "Prophecy of the Sixth Sun."

Arrival of the Sixth Sun

"Our harmony and power have not lessened in spite of this mode of darkness. It has increased, and no external force can overcome the beauty and intensity of our Ome. Even during these times that people mistakenly celebrate for the wrong reasons, we, the Mexika of the Sixth Sun accept and embrace with our true and pure hearts that Ome is the ancient spiritual Nahuatl master mind and harmonious alliance of two or more native minds. The Nahuatl method does not regard as important that which seems durable yet begins to die away, but rather that which may NOT seem

durable, though arising and developing, for the Nahuatl method considers invincible only that which is arising and developing. Therefore, I say that in this century that which matters to a Mexika of the Sixth Sun is arriving at the totality of one's self-realization. In Nahuatl thought, Tezcatlipoca and Quetzalcoatl equal a love supreme. Ome is like that. Che Guevara once said, "At the risk of seeming ridiculous, I would like to say that that a true revolutionary is guided by strong feelings of love. "Only the oppressor is hateful and lacks in human understanding.

The visions are clear. Mexika of the Sixth Sun are arising and developing. Announce to the world that we, as a nation, have risen! We, the Mexika of the 21st Century, celebrate the arrival and prophecy of the Sixth Sun. We celebrate the true meaning of human spirituality, love, Ome, vemmana, and the warmth of the heart that comes within the Rising of the Sixth Sun! Yes, we celebrate and rejoice with the world, with our brothers and sisters from the Holy Land (Mexico) that we have risen! Even in the darkest dungeons of this society, the world knows that I don't practice magic. I have been destined, however, to interpret the prophecy from signs, our ancient scriptures, symbols, writings, and dreams. Yes, through my dreams and visions speak the voices of the forgotten past. Now is the voice of our discovered future –

The Rising of the Sixth Sun. The Rising of the Sixth Sun must be allowed to take its rightful place in the universal balance. No one - not even this oppressor that has enslaved our people for 500 years can detain the coming of The Rising of the Sixth Sun. Anyone who tampers with it will severely trouble the balance within all the hearts and chance catastrophe for the planet and nation of Aztlan.

Rejoice, and share with all that the time has come. We have risen!"

Y



YAQUI PROPHECIES

EYE OF THE BEHOLDER,

Then Yomumuli (creator) returned and said: "You shouldn't be arguing about this—I will tell you about what the tree is saying." The people gathered and Yomumuli gave them the singing tree's advice for living. She said that they must not kill one another, and that they must be kind to each other, and the people were happy with this, but then she began to tell them what the tree had to say about the future. She told them that some day a strange people would come and steal their land and their culture from them, and take away their language. That these people

would be accompanied by a giant iron snake that would injure the land. Many of the people were not happy with this prophecy and told Yomumuli that they did not want to believe it. "You don't have to believe me," said Yomumuli, and she rolled up her favorite river and walked off into the rainbow. ,

Many people were so disturbed by Yomumuli's prophecy that they fled into the desert and become very small and crawled under the earth and became the ant people. Others fled to the sea and became fish and so on. ,

But some of the people stayed on the Yaqui land and retained human form. "My grandparents are descended from the people who were courageous enough to stay on the land and face the future," says Ms. Endrezze. Source: Rosebud Magazine, Eye of the Beholder: Past, Present, Future, by Roderick Clark ,



YELLOWKNIFE PROPHECIES ,

TIM SIKYEA, YELLOWKNIFE TRIBE,



Many of the dreams or visions don't necessarily mean the end; they could also indicate a change. Our people say that people who are not spiritually in tune can't adapt to this change. They won't have the necessary physical, mental and spiritual strength to change themselves. It is being said that humanity will become mad. ,

There will be an energy or something similar that will influence the atmosphere. As a consequence, the pressure in our brains will increase by 35 percent. But people who have become spiritually clear and accept these approaching energies of the cosmos will be able to be secure from this human cleansing process. ,

Seventy to 80 percent of humanity are not spiritually but materialistically oriented. That's why they won't be able to endure this transformation; they will go mad. They will kill themselves and destroy everything around them. It will be like a madhouse. Probably, somebody will then push the famous button because of this. ,



,



YUP'IK ESKIMO PROPHECIES ,

POLITICS OF PROTEST,

,



Prophecy: that when "Mother's head opens up," the peoples of the north and the peoples of the south will meet together to aid humanity through difficult times. He also reminds me of the headlines two days previous: a pool of ice-melt had been discovered on the North Pole. Source: The Prophets of Protest, Nicholas Tuff ,

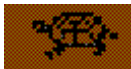
,

,

,

Z ,

,



ZAPOTEC PROPHECIES ,

RETURN OF QUETZALCOATL,

,

Zapotec prophecy, transmitted by Joseph Jochmans, also announced the recent return of Quetzalcoatl: ,

“One of the incarnations of Quetzalcoatl is buried beneath the roots of the sacred El Tule Tree near Oaxaca, and as the first rays of the dawning sun of the new heaven cycle [August 17, 1987] sink into the depths of the Earth, billions of tiny spirits will burst from the heart of Quetzalcoatl. They will slowly rise through the trunk, through the limbs and branches, appearing as sparkles of light, finally erupting from limbs and branches, to circle the globe, each spirit to implant itself within the heart of a human being, and plant a crystal of peace and love... ” ,



ZUNI PROPHECIES ,

THE END FOR US WILL COME,

[The Zuni: Self-Portrayals](#), published in 1972, contains a warning that humanity will bring its end upon itself. Examining White values, it is a cautionary prophecy about the evils of alcohol, urban decay, overpopulation, and environmental devastation.

Today, the Zuni tribal leaders are not only watching their young people self-destruct or leave the community, but, in keeping with an eerie and almost perfect fulfillment of a prophecy over 2,000 years old, feared for the survival of the tribe. A loose translation of the ancient prophecy held: "Cities will progress and then decay to the ways of the lowest beings. Drinkers of dark liquids will come upon the land, speaking nonsense and filth. This will signal the beginning of the end times. Population will increase until the land can hold no more. The tribes of men will mix until everyone has lost their identity. The dark liquids will cause the people to fight among themselves. Families will break up: father and mother against their children and children against one another. Maybe when the people have all outdone themselves, then maybe, the stars in the heaven will fall upon the land. Or, hot water will rain upon the earth. Our land might turn under and the tremors (earthquakes) will return. Then our possessions (technologies) will turn into beasts and devour us whole. Our domesticated animals and pets will turn on us. If not, there will be odor from gases, which will fill the air we breathe and the end for us shall come. But the people themselves will bring upon themselves what they receive. Time alone will tell what the future holds for us."

ZUNI PROPHECY,

Maybe when people have outdone themselves, then maybe, the stars will fall upon the land, or drops of hot water will rain upon the earth. Or the land will turn under. Or our father, the sun, will not rise to start the day. Then our possessions will turn into beasts and devour us whole. ,



**Thank you for your interest in the
PROPHECYKEEPERS Trilogy.**

You may order Book # 1 at <http://www.prophecykeepers.com/> ,

ANCIENT PROPHECY: Encyclopedia of Prophecies of Peoples of the Eastern Hemisphere ,

for \$15.95 (over 250 pages 8 1/2" x11") at <http://www.prophecykeepers.com/>,
Download a sneak peek of the first 60 pages at
<http://www.prophecykeepers.com/prophecionepeek.pdf> ,

OR order all four of our e-books ON CDROM with TEN BONUS e-books and hundreds of reference files on Homeland and Personal Security, Terrorist Attack/War Survival, food, water, energy, vital skills, etc -- about 700 megabytes in all, for only \$29.98 INCLUDING shipping at
<http://www.prophecykeepers.com/prophecy.html>

Simply click on the blue text link above (or cut and paste the address into your address bar on your browser, just like any other address, and press the enter key on your keyboard.

The eBook ordering information will then downloaded into your browser page. Simply save the page into your "My Documents" folder, or better yet, create a special folder for it.

After purchasing Book #2, I am sure you will want to purchase Book #1. It is the most comprehensive Ancient Prophecy collection on the planet... over 250 pages (8 1/2 x 11"). Download a sneak peek of the first 60 pages at
<http://www.prophecykeepers.com/prophecytwopeek.pdf>

Book #3 ALL THINGS COMMON: The Communal Way of Tribal Life that Jesus Taught" ,

is available FREE! It contains the tribal-like lifestyle secrets from the elders and ancient scriptural records of how to survive the upcoming Earth Changes. You will learn how to qualify for the promises of divine intervention. ,

ALL THINGS COMMON: The Communal Way of Tribal Life that Jesus Taught is NOW available for free download at
<http://www.prophecykeepers.com/prophecythree.pdf> ,