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## ATLANTIS AGAINST MU

### Testimony of a Hopi Indian on MU and its fall

#### "Survivors of Mu"

There exists little information about the continent of Mu and practically no serious reporting about the war opposing this continent of the Pacific to the inhabitants of the island of Atlantis... The lines which follow are likely to touch a fair number among you. It is about the testimony of an Indian Hopi (Polar Bear) who reports with much generosity the history of his ancestors, that was transmitted from generation to generation and this during thousands of years... Polar Bear tells the history of its people, the Hopis, and the relations which he succeeded to keep with the celestial creator and his auxiliaries, the different Kachinas. It reveals us the absurd war which opposed his ancestors who lived on Mu (Kásskara) with the people of Atlantis (Talawaitichqua) and the destruction of these two worlds. The world of Atlantis is described like a society in full decline. Polar Bear reports this way the painful exiles of its people towards the American continent 80.000 years ago, which fully discredits the thesis of the arrival of the Indians there 10 to 12.000 years ago by the Bering Strait...

Here thus a remarkable testimony in many regards! This document has never been translated in English. It comes from a German book published in 1979 and entitled "Kásskara und die Sieben Welten" (Kásskara and the Seven Worlds). We translated for you only the part which relates to the testimony of Polar Bear, which is a third of the content of this book, the remainder being a remarkable analysis of the testimony of Polar Bear written by Joseph F. Blumrich, the author of the book.

Joseph F. Blumrich worked with NASA from 1959 to 1974. He in particular took part in the structural design of the engine of Saturn V which made it possible for the American astronauts to foul the soil of the Moon. He also collaborated in the design of Skylab. I am surprised that its work never left the Germanic territory. Unfortunately, Joseph F. Blumrich died in 2002. It is most probably not tomorrow that his work will be appreciated at its right value. The purpose of this translation is to diffuse its content to the greatest number of people. That those which want to know take the time to read it...

Anton Parks, october 2005



#### Introduction by Joseph F. Blumrich

In our history, there were men who recognized clearly how little they knew, but there were others which believed knowing everything. Today the differential equations, the computers and the statistics dominate. The solid facts explain all and the knowledge, which comes from the belief, is hardly worth a soap bubble! There exist currents which, on the basis of the beauty of a soap bubble, arrive at surprising conclusions. Changes are announced and throw their shade ahead - or should we rather say their light?

This is why among us, those which seek the truth, listen - or start to listen - perhaps to the words coming from sources which are not influenced by our kind of logic, our manner of thinking or our traditions. In fact, words are expressed by human beings who come from a remote world which is completely foreign to us. Perhaps would we like to establish relations or form bridges to be able to understand about what one speaks at the other side?

In a very humble way, this book would like to contribute to form such bridges. The "Book of the Hopi" gave me the best introduction to the world of the Hopis. It enabled me to recognize the subtle strings which are dissimulated under the surface of our solid facts. Some circumstances which one could call coincidences - I do not believe in it - led my wife and me at Polar Bear and his wife Naomi. It took a long time - it seemed long but lasted only a few years - until a mutual confidence arose. Finally, Polar Bear started to speak. I had not only to listen to it, but had also to learn and understand a completely new world.

As one had to expect, the attempt to form a bridge between two worlds, as different as that from the Indians and ours, gave difficulties in comprehension. But it seems to me nevertheless that, for various reasons, our relation got supported by the factor luck. The family history of Polar Bear, as well as its role at the time of the preparations of the "Book of the Hopi", gave him a glance on the traditions of its people which are undoubtedly vaster than that of any Hopi today. Its artistic intuitive capacity enabled him to draw and paint mural images which were impossible to get any other way. The three years passed in our Western society made it for him often possible to give explanations in the form of examples. Such explanations were necessary in order to express him selves comprehensibly for the external people.

On the other hand, its knowledge of our world, never led Polar Bear to deviate from the traditions of its tribe. In the presentation of facts, events and characteristics, he was always imperturbable. With regard to its tribe, its traditions or religion, he transpires a deep solemnity. If ever I had to meet a

man, which likes and preserves his roots and convictions passionately as those of his tribe, it was Polar Bear. Its frame of mind is one of the principal pillars of my conviction with regard to its integrity, which had naturally still to be confirmed. I discovered a basic difference between the way of thinking of Polar Bear and mine, which reflects not only our oppositional origin, but also throws a light on the problems of the present. It is the difference - and the conflict - between the knowledge which comes from the belief and the one based on tangible proofs.

The following incident gives an account of it. I had followed the assertion of the Hopis concerning the islands by which they would have come to South America. And I had actually found the confirmations described below. This discovery had filled me with enthusiasm and when speaking about it with Polar Bear, I awaited a similar reaction. Instead he looked at me with his serene and quiet eyes and said: "I told you that we have come this way, isn't it?"

It should be mentioned that our work was strictly directed towards historical developments and their significance and that there did not exist any intention to create a replica of the remarkable "Book of the Hopi".

The text transcribed in the first part is exclusively the testimony of Polar Bear. It comes from recorded tapes, which he made him selves to this end, as well as from our recorded conversations, which were used to clarify, supplement and complete the image. However, as already indicated, I collaborated with him to seek formulations and examples for a better understanding; it was my task as an intermediate. Apart from that, my participation in this part contributed to fix the contents in an easily readable form. The proper words of Polar Bear and its manners to express him selves remained intact as much as possible. Moreover, the provision of the chapters and subparagraphs were carried out by me in order to more easily find the various topics. My contribution to the writing of the first part was guided by the unconditional intention to record the contents and the form of the revelations of Polar Bear without modifications and as much as possible with its own words.

**Joseph F. BLUMRICH**  
(1913-2002)

## Kásskara and the seven worlds

History of humanity according to the tradition of the Hopi Indians written in 1979 by Joseph F. Blumrich (1913-2002)

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### 1. INTRODUCTION: White Bear

This is the history of my ancestors and the clans which came on this continent. The continent on which my people lived a long time sank in the sea and people had to leave it. They had to go to a new continent which left the sea to the east, in order to have a new world for them and to make a new beginning. All this was caused by their attitude in certain situations. I will tell you why it arrived, how they arrived on the new

continent which we call the fourth world (Tóowakachi) and what arrived to them afterwards.

But initially I would like to say that I am very grateful to all these people who gave me the knowledge and understanding. Much was told to me when I was still child and I learned certain things when I was a young man and other when I was older. But during all these years the great ceremonies were celebrated. It is due to them that my people keep awake the memories of our history.

As you know Hopis in their families follow the line of the mother. This is why I belong to the clan of my mother, the clan of the coyotes, and I got from my mother and my grandmother most of my knowledge, as well as from my uncle of the same clan. They gave me a good teaching. Out of the clan of the bear, from where is originating my father, came the Oraibi guides and chiefs during hundreds and hundreds of years. What I learned from my father and my uncle, the chief Tawaquaptiwa, therefore comes from the knowledge of the clan from the bear and other clans which settled here.

There are also many other people who transmitted part of their wisdom and knowledge to me and I am very grateful to them. They are all part of the clans which live here now. These clans preserved their memories through the sorrows and the difficulties endured and caused by their migrations, which they regarded as belonging to their duties, with an aim of arriving at Oraibi to help with the construction of this place, thus carrying out the plans of the creator.

Now, it is time to speak about our people, to say to you whom we are and why we are here, in the hope that somebody one day will understand us. Even if it is me which speaks here, it is the knowledge of the Hopis that you will know. Out of the long story of Hopis arises a warning for you. You will understand later what I want to say when I tell my story. This is why I speak now. That concerns us all. Perhaps this warning will not come too late.

By telling our history, it is necessary that you know that time did not have the same importance. Today, time seems important, time makes everything complicated, time becomes an obstacle. But in the history of my people, time was not really important, nor for the creator himself. What accounted really was the beauty that we put in our life, the way in which we achieve our duties and our responsibility towards the creator. The material things of this world are of little importance for the Hopis, as you will realize when you will be at my place and that you will see how we live our history.

When you are among my people in our villages, you will start to understand that these old women and these old men, who make the current history, will never forget the old history which is written in their heart. And as the history to me was revealed, I will now try to transmit it as accurately as possible.

## 2. ANCIENT TIMES

According to our traditions, we lived in two other worlds before coming in the third world, then in the fourth in which we are now. In the first world, the Táiowa divinity created the man. Táiowa created all the things in this universe. There is not one thing he did not realize. The place where he resides is called "the height", much people call it "sky". Nobody knows where that is, but out of there he directs the universe. He gave a brain to the man, he gave him the knowledge, he gave him all he needs in his life. And he gave him the law and the duties to which man must obey in this universe.

The first world was destroyed by fire, because the men became malicious. But our people, those which in more recent times became the Hopis, survived the destruction, because our people were selected to preserve the knowledge of these facts through times, until the present and to transmit it in the future.

The second world was destroyed by ice. Once again, our people survived and arrived in the third world, the third continent. All these events and the later events are still alive in our religious habits.

## 3. THIRD WORLD

### Kásskara



*Mu (Lemuria) according to Cortez & Morgana*

The name of the third world was Kásskara. Few people today know the significance of this very old word. I learned it from Otto Péntewa which remembered it as the "mother ground". We also call it "the country of the sun" because we like to refer to the sun and the soil which keep us alive.

Kásskara was a continent. Perhaps this was the same one which is called today Mu or Lemuria. Most of the continent was at the south of Ecuador, only one small portion was in the north. It was a very beautiful country. Compared with today, it was almost a paradise. We were to work but we did not need to work hard. Since our beginnings in the first world, we had followed the plan of our creator and cultivated our food ourselves. In these times, we had chosen corn as principal food, and we brought it in the second world and we continued to live with it in the third world. When you see our corn, think of the fact that the Hopis have had it since very old times, since the first world.

The knowledge that we seek and that was given to us related to the plants and the animals. We wanted to know why the sheets were green and flowers multicolored. We could communicate with the plants and the animals. We had what you call scientific knowledge, but we did not use it for the manufacture of objects which one needs to subject other people.

People had respect for one another. The clans had their own bosses but they had all a big spiritual leader. In the life of the Hopis there always was a clan which had supremacy for a certain time in order to take care that we fulfilled well our obligations and responsibilities, like our good behavior in life. When we inherited this world, it was the clan of the arc which had the leadership. For this reason the tribe chief of the clan of the arc was the sovereign of Kásskara.

At the beginning all was well in Kásskara. Much later the men gradually began to lose the respect for one another; initially a few, then more and more. As you see, we are exactly like other men. I can compare that with what occurs today in the organizations: people want to have some rank and power; they want their share. The same thing happened at Kásskara. It was especially the case for the clan of the arc, but the high ranking chiefs of this clan remained good.

### Atlantis

In the east of our continent was Talawaitichqua, which we called the "Eastern country". In the Hopi language "tichqua" means "land" or the surface of a continent, and the first part of the word means "morning" or "rising of the sun". Between this continent and us there was a large

surface of water. Today one calls this continent Atlantis and I will continue to call it this way because for you it is a more familiar word. At the beginning of the third world people of Atlantis were as peaceful as us. We have of course the same divine origin. They had the same symbols as us. But with time they changed. They started to explore the secrecies of the creator whom the man should not know. You know there exist secrecies which are only intended for the divinity and, when the men started to study them, they infringed this law. In fact the man has the same capacity as the creator, but the creator maintains secrecies which the men should not seek to understand. This business concerning the secrecies is very serious. Let's make a parallel about our actual time so that you understand what I want to say on what the Hopis believe.

You developed many things, for example planes. When my uncle led me to Oraibi to see the lithography of a jet, which is naturally much older than your jets of today, he said to me: "It would be very good to fly again through the airs, as our people did in the past. When there is a catastrophe somewhere far away, one can bring help (food, drugs, tools). But one also brings death to men hundreds of miles away. And it is by doing that that one will disobey the divine law."

How can you separate these two things if you made research on secrecies of which the men cannot make a good use yet? Think of you: let us suppose that you made a scientific discovery in the field of the rockets and that somebody makes a bad use of your discovery. You would not do it, but it is your discovery. Do you really know where begins and finishes your responsibility?

Naturally you can do research on the operation of your body in order to define what cures and what gives you a long life. The creator wants us to do it. He wants that we benefit from the life and that we have as little heavy work as possible and that all that is good, all the joy, all the happiness of this world should become ours. But now they try to produce artificial life, and one day also a human; well these things you should not do!

We can summarize all that in two sentences. The divine creator said to us: "If you want to be my children, you should not use your knowledge to subject, to destroy, to kill or make a misuse of what I gave you. If you do not respect this law, you are my children."

Towards the end of the third world a woman was the supreme guide of Atlantis. In our language, we call her Kickmongwuity, a supreme priestess. You would simply call her a queen. She was very powerful and very beautiful. She used her power and the beauty of her body to subject the chiefs of her people. She received from them so many jewels that we called her "the turquoise woman". Among these personalities, there were scientists whom one could refer to as "doubtful leaders". An erudite man is not systematically a good man. She had a lot of success by these men and became this way sovereign of the complete continent. Atlantis extended its influence and subjected people in the countries further to the east, which we call Europe and Africa today. Although Atlantis was a small country, it had a great influence. You can compare it with England, which is also a small country, with a lot of influence!

The inhabitants of Atlantis had also made research on the secrecies of the creator, whom they should not have known. As I said it to you, they got knowledge of it too early. Spiritually, they were not ready yet, they used their knowledge to subject other people. And in that, they have infringed the divine order. Some even lost their life. They also studied other planets and they even went there, but as these were dead planets they could not live there. They had thus to remain on our good old earth.

At this point in time they turned against Kásskara. They knew that morally and spiritually we were much stronger and that made them envious. This is also why the queen wanted to conquer our country and to subject our people. She threatened our sovereign to join together all her spaceships above our continent and to destroy us from up there. But he refused to give in. For a long time talks were held, which one can also call conferences. All the great men of that time held meetings.

As I already said there were among us people who had become avid of status and power. Their religious belief became weaker and people did not have much respect any more for one another. We were in a situation which one can compare very well with the current situation.

Within time the influence of this woman led to a scission of our people. She started to get some of our people on her side. It were the men avid of power about whom I spoke. They walked away from our laws and said to themselves: "If we choose the side of the people of Atlantis and accept their requirements, we might acquire later perhaps a fair share of the power."

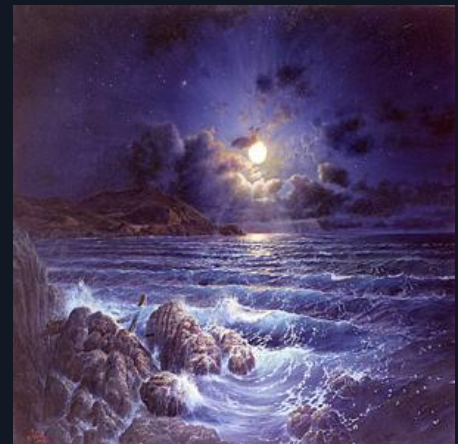
The malicious ones took over. They had studied many secrecies of the creator which humanity should not know, but we did not take part in this. We wanted to be and remain the peaceful people which were recognized at that time as such. I believe that actually it was the creator who used his capacity to keep us away from these things.

The chiefs met many times. But the group of those which had scientific knowledge was much stronger and they came to attack my people with the material of their capacities and their invention.

All what I tell you, as well as the later events, I learned from my grandmother. But I also discussed with a man who is the last to know the history of the clan of the arc. I did it because in our history one says that those of the clan of the arc had done the worst things. He confirmed what had occurred and said: "Yes, we did it."

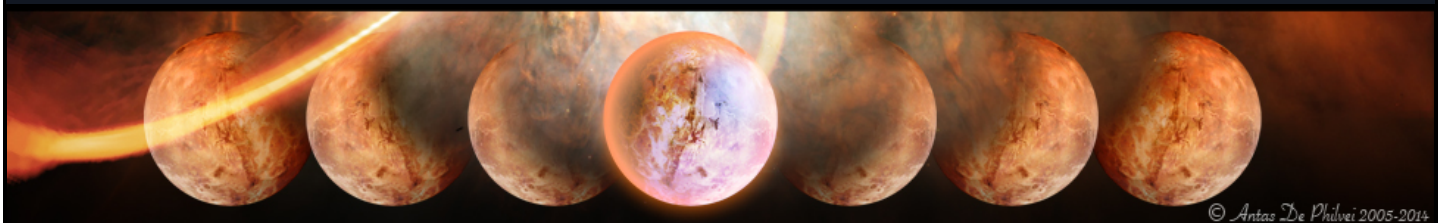
From very high in the airs they directed their magnetic force on our cities. But those of our people which had not left the true way of our creator were gathered in a certain area in order to be saved.

Yesterday at a meeting in a kiva of Shongopovi we had a long discussion on our current situation. We see at this moment occur the same things as those which occurred right before the destruction from the third world. The reason of our concern is that we know what will arrive. In this meeting it was clear that the crucial problem of the Hopis is the problem of the land and it was a similar problem which directed the space ships towards us. We know that we reached the point of no return. We also evoked Kásskara, the queen of Atlantis and how the third world was destroyed. I thought of my grandmother who said to me that the same thing will arrive again as what occurred very long time ago.



*Mu (Lemuria) according to Loren Adams ("Moonlight Over Lemuria")*

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#### 4. DESTRUCTION OF THE THIRD WORLD

Our people had knowledge comparable with those of Atlantis, but they used it only at useful and good ends. As I already said, we studied the secrecies of nature, the power of the creator in the living things. My people did not defend themselves when it was attacked. And it was right! If that seems strange to you, looks at what the Hopis do today. The government of the United States gave us a reserve. Do you imagine? And then they came to cut pieces out of it. They reduced our country more and more. But we did not defend our selves with the force. Each time the government does that, we say: "it is not right", as we were asked by the creator. We know that we will not be destroyed, it is them which will be the first to be destroyed.

But even if we did not defend ourselves actively, we nevertheless had our shield of protection. I cannot explain you scientifically what this shield was and how it functioned. But my grandmother explained it in the following way to me: if there is lightning it reaches our shield and there it explodes. It does not cross the shield. I remember well how my grandmother showed me the way in which the shield acts. One day, I was still child, she took a basin, turned it over and said: "now you are under the basin, if something falls on it, it will not hurt you." Perhaps I should tell you that all the stories that she told me, she wanted me to repeat them all. When I made a mistake, she stopped me and I had to start all over again. It's why I know by heart all what my grandmother told me.

Thus all the bombs, or whatever it was, exploded far above our head and the shield protected all people who were to be saved and had been gathered in a certain area. Only we were saved. Cities were attacked and much people perished. And then - as my grandmother said - somebody pressed on the bad button and the two continents sank. However it was not the destruction of the universe; the entire earth was not destroyed and all the men were not killed. But Atlantis disappeared very quickly in the ocean, and our third world Kásskara disappeared very slowly.



*The deluge according to Loren Adams ("The Augmented Sea")*

Let me explain why that occurred as follows: Let us suppose that I want to kill somebody and that I have an accomplice. We agree to do it. Even if it is me which kills, he, the accomplice, does it in thought. But he is not as guilty as me. He will have a new chance at his reincarnation, not me. It is the reason of the fast destruction of Atlantis; they attacked. We, or some of ours, were only collaborators at the time of the attack of Kásskara by Atlantis. This is why the fault on our side was minor and our group had a new chance. If we had been as faulty as the people from Atlantis, we would have been also quickly destroyed.

The power external from the human capacity did not allow that the people of peace were destroyed completely. These people were reincarnations of men who had lived in the second world Topka and who had followed the laws of the creator. It was his will to give to those which were to be saved the means of succeeding.

I know that many people will have a different opinion, but we are the elected people. We were saved and we came here because, since the first world, we always obeyed the law! We will see now what occurred then and which role played Kachinas which brought us on this continent in the fourth world.

#### Kachinas

Already since the first world we were in relation with the Kachinas. Kachina means "initiated, high ranked estimated being". Initially they were called Kyápchina, but as our language evolved with time, we say Kachinas now. In fact Kyápchina designates only one person. When one wants to speak about several Kachinas, one says Kyákyapichina which is plural. The word Chinakane means "growth" as the growth of a plant, but in this context it indicates the spiritual growth that Kachinas give us.



Kachinas can be visible, but sometimes they are also invisible. They come from space. They do not come from our solar system, but from very distant planets. It would need several generations for our astronauts to reach that point. The Hopi name for these planets is Tóónátakha, which means "close to each other", not in material sense but in the spiritual sense, because all their inhabitants have the same responsibility; they all work close together. This is why we can translate Tóónátakha as "confederation of planets", and because we know that there are twelve planets, we also say "confederation of twelve planets".

Kachinas can move very quickly and, while I pronounce this sentence, they can travel long distances. They need only a few seconds; their vessels fly with magnetic force, even when they circle the earth.

There are Kachinas of different ranks dependent on their capacities. They are all called Kachinas, but some are also called "Wu' yas". In your language "Wu' ya" means "divinity", but that is not completely



*Representation of a Kachina*

exact because Wu' ya designates somebody who has a great wisdom, an old and wise man or woman. If you wanted to compare Kachinas and Wu' yas with your Christian characters, you would say "angels" for Kachinas and "archangels" for Wu' yas. They all are angels, but the highest in rank you would call archangels. The divinities are positioned above the Kachinas and above all there is the creator. Only Kachinas are in contact with the human beings, not the divinities; they only give instructions to the Kachinas.

For the children we name them all Kachinas. We do that to familiarize the child with the "initiated beings". It would be too difficult to explain the difference to them. It is here that the Kachina puppets play their role, because they accustom the child to their physical appearance so that the child is not afraid seeing the dancers.

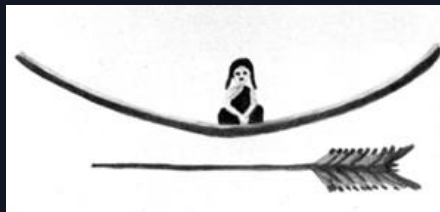
Even the foreigners, who buy these puppets, call them Kachinas because, unaware of the real meaning, it does not matter. We do the same thing with the mountains of San Francisco. When a child sees these high mountains he understands when we say him that it is there that the Kachinas go when they leave us. Think about what you say to your children about Santa Claus and the child Jesus. But when the child is accepted among the adults, the difference is explained to him. For the adults Kachinas come from a very distant planet and when they leave us they go back there. The men who carry out the dances represent erudite beings of various ranks which came to us a long time ago.

There are three kinds of Kachinas. The first deals with the continuity of life (survival). In our dances, they appear in the middle of the winter when in nature all life sleeps. They offer the certainty to us that the life will return and continue. And as the reincarnation belongs to the continuity of life, it means that we will be born again and that we will have the possibility to improve. The second group consists of the teachers. We learn from them whom we are and where we are, which are the influences which we can undergo and what we must do. The third group represents the guards of the law. One can also call them "those who warn us". They explain us patiently what not to do to but in time they stop informing us and start punishing us for all the evil which we might do.

Some children were born following a mystical relation between our wives and Kachinas. I will tell you later legends which report this fact. Our people could touch Kachinas, there was thus a physical proximity between Kachinas and the human beings. But even if that seems strange, they never had sexual relations. The children were conceived in a mystical way. Such children, when they grew up, had a great knowledge and a great wisdom and even sometimes supernatural capacities which they had received from their spiritual father. They were always splendid powerful men who were always ready to help but never to destroy.

Kachinas are beings with a body, it's why they need vessels for their travel in our skies and to return to their planets. The spaceships have various sizes and names. One of them is Patoowa, "the object which can fly above water". Pahu means water in our language and Toowata is an object with a curved surface. Because of this form we also call it "flying shield". I will tell you to what it resembles. If one divides a calabash in two, one obtains a form with the aspect of a saucer. If one assembles two of these, one obtains the shape of the vessel which they used formerly to go to these planets. When one sits inside, one can move in all the directions and one does not fall off whatever the speed is. Because of this form we call it Inioima.

The Hopis know that some of them flew in these vessels and that these vessels were also used in other countries, because the people from Atlantis came to us in these vessels. Close to Oraibi one can see a drawing representing a woman in a flying shield. The arrow is a sign high speed. The woman carries the hair of a married woman.



*Drawing representing a woman in a flying shield near Oraibi*

The two halves are held together by a "support". Him which leads the vessel must actuate this "support". When he turns it to the right, the vessel goes up, when he turns it to the left, it goes down. The vessel does not have an engine like the planes and does not need fuel. It flies in a magnetic field. One must only know the adequate height. If one wants to move towards the east, one chooses a certain height, if one wants to go towards north, one chooses another height, etc. It is enough to go up to the height corresponding to the selected direction and the vessel flies in the desired direction. This way one can reach any place inside our atmosphere and one can also leave the earth. It is very simple!

#### **Migration in the fourth world**

Now we will continue to speak about the historical events. A long time before our continent and Atlantis were absorbed, the Kachinas noticed that there was at the east of us a continent which came out of the water. What was coming out of the water was in fact the same country as that in which we had lived in our second world, Topka. But now we called it the fourth world, because its appearance was different.

Moreover according to our traditions the earth switched poles several times, meaning that the north pole was at the place where the south pole is currently and vice versa. Today, the poles are reversed and the true north pole is in the south and the true south pole in the north. And in the fifth world that will again change and the poles will be in their true place. Each time the earth tilted completely from north to south and not half way, whilst this would have created too much damage and it was not the intention of the creator, except once during Topka, the second world, when the earth tilted only half and everything froze.

The Kachinas observed this new land and, when it was fully above the water, they started their preparations. The great migration could start. This new land was to become our new fatherland, which we call the fourth world Toowakachi. We have also another name, Sistaloakha, a word to designate everything that is created quickly and which appears in a perfect form. The creator had thus decided to save us and the Kachinas helped us to reach this new continent.

Our people arrived from the third to the fourth world in three different ways. The first arrived in flying shields. They were assigned to important people of high rank. They had priority because they were to found the new colony and to deal with all the preparations. As they arrived the first all regarded them as estimated people. The Kachinas being spationauts knew where the new land was and they brought them there. The Kachinas could do it because they had flying shields; our people did not have them, we could not build them. But you remember that people of Atlantis also had flying shields. They had not received them from the Kachinas which left them behind, but they had built them themselves with their malevolent force. But that I already told you.

Long time before the continent of the third world Kásskara was destroyed, the first clans arrived here. Among the clans which arrived by the flying shields were the clan of fire, the clan of the snake, the clan of the spider, the clan of the arc, the clan of the lizard, the clan of the eagle and the clan of the water. In fact there were even more clans, but I gave you the most important ones. The complete listing lists the clan of

the arc towards the end because this clan acted badly in the third world. But some people of the clan of the arc were still important. Even if many had taken part in the destruction of the third world, all had not left the path of the creator. This is why they were saved.

The second group of people used big birds for their transport. Powamu, our March festival, remembers these events to us. I took part myself in this ceremony in Oraibi which finally allowed me to be part of the Powamu society. Before the ceremony, the chief of tribe sang a song which evoked the third world that we had left and spoke about the malicious queen who had conquered the greatest part of the world and whose influence was so harmful. The people who came with birds were in an intermediate phase on the steps to a higher spiritual knowledge.

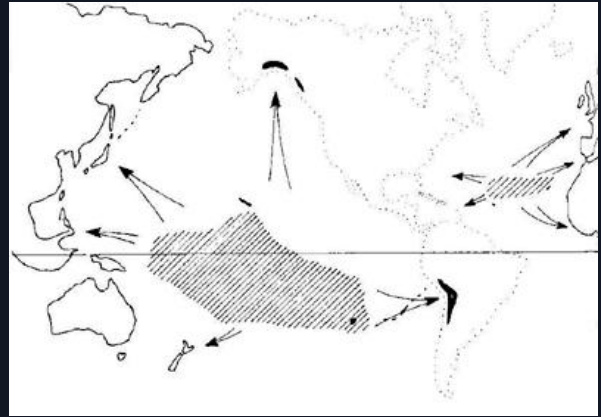
During this time people were very afraid, because the old continent was disappearing fast. One city after the other was destroyed. Water did not stop rising and covered most of the continent. Yet they knew that they were to be saved.

The third group consisted of those which were still at the beginning of their search of a spiritual force. My clan, the clan of the coyotes, was part of it. I know it from my mother who belonged to this clan, like her parents. They had a precise knowledge of these events because they kept them in memory in order to transmit this knowledge like a heritage to the fourth world.

These people were to come by the third means i.e. by boats. They had to fight hard for a long time. Whereas many people could come by air, others had to fight to be able to come to this continent. We therefore do not forget these events, because everything that is difficult to obtain is more appreciated and one keeps it in memory.

These people who were transported by boats belonged to the lower clans with little power. For this reason they had been subjected to the influence of the clan of the arc with its destructive plan. This third group of people took part in the destruction but not purposely and it's why they were offered to escape the destruction. If they would have acted intentionally, they would have been destroyed like the others.

During the time this group was on the boats, they accepted the protection of the Kachinas. Each clan had a Kachina whose task was to guide it and to bring it on the continent. Thus this group was led in safety to this continent. The Kachinas could make themselves understood but the humans did not have the privilege to be able to speak with them. The Kachinas gave them advice and gave them the direction to move towards islands where they could rest.



*Les différentes directions que prirent les rescapés du continent de Kásskara (Mu) et de l'île de Talawaitichqua (Atlantis) lors de la grande destruction il y 80.000 ans*

There is a ceremony which refers to this boat journey and which is celebrated by the clan of the flute. This way we remember each detail and each stage of this journey. This same event is also recalled to us by the seven statues of the Easter Island. The seven statues show us the seven worlds which we must cross. The Easter Island is the only island on our way which did not sink completely in the ocean after our passage.

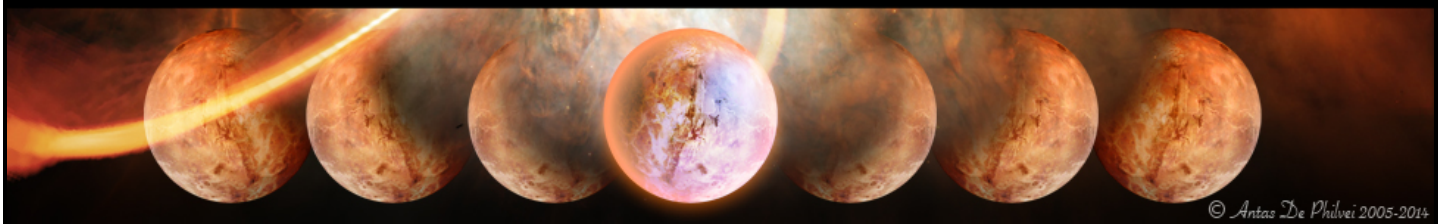
By these three means people were taken along on the South American continent in order to be established there. At that moment the highest part was already above water. But you must know that all those which survived Kásskara could not all come here. We, the clan of the coyotes, were the last to come here. Those which left after us were taken along by currents towards other land, because they had not been selected to come here. Some arrived in Hawaii, a part of the third world which was not destroyed, others arrived on southern Pacific Islands and others on an island which is part of Japan today, as I learned a few years ago. A young man from this island visited me. He had read "the book of the Hopis". He came to say to me that his grandmother told him exactly the same stories concerning the old world. There are therefore a certain number of people who could not come here, although they have the same origin and come from the same Kásskara continent. This is why on Hawaiian Islands the initiated people are called Kahuna, which was the same word as Kachina.

### The destiny of the inhabitants of Atlantis

All the inhabitants of Atlantis did not perish when their continent was destroyed. Those which did not want to take part in the attack of Kásskara by their queen were saved. Evidently they wanted also to come to our new continent, but the creator had promised that the new land would only be for us during very a long time. Although there was no Hopi yet on this new continent, the inhabitants of Atlantis could not come to South America. The creator did not want to have them there. He sent of the Kachinas to prevent them from moving towards the West, because, even if the survivors had not followed their chiefs, they remained inhabitants of Atlantis nevertheless.

In old times, when the third world was created, the inhabitants of Atlantis had also Kachinas like us. But the Kachinas left when the inhabitants of Atlantis made sins. Therefore the inhabitants of Atlantis were shown the way towards the East in areas that are called today Europe and Africa. But their capacities had been removed from them. They were nailed to the soil, they could not fly anymore. They could only survive if they left by small groups and each group carried only one small portion of the total knowledge which they had before. This is why the men over there do not have any memory of their history which was comparable to ours. When they destroyed the third world, the creator put them at a very low cultural level. But after their punishment, which lasted hundreds of years, they started again to develop. Think of the culture of the Egyptians. For us Hopis this time is not far. And all this also forms part of the tradition of the Hopis.

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## 5. TOOWAKACHI, THE FOURTH WORLD



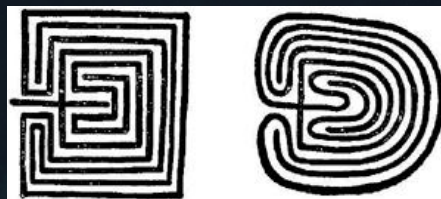
*The Sun gate Tiahuanaco*

This is now our new continent, Tóówákachi ,the fourth world. The word means "the beautiful country for all the men". We know that we are the first men having come here and that the creator promised us that we would be here alone between us for a long time. With this fourth world ,we are in the middle of the lifetime of the earth and humanity. We are in the fourth of a total of seven worlds which we must cross. Three are behind us and three are in front of us. This fact is expressed in our impenetrable rituals as well as in some remains which were found in Mexico and in South America. Time wise we already exceeded half of the seven world's lifetime, because the duration of each world to come is shorter.

We call the part of the fourth world which first emerged out of the water Táotoóma. In your language this name means "the place which was touched by the arm of the sun". We Hopis say that it is the first part seen by the eagles which were sent by the Kachinas. The eagles fly very high and they saw the new country emerging from water,

this is why we admire the eagles. Thus, we were in the new country and the last group arrived finally by boat. With their arrival the migration finished.

When we stood on the coast of this continent, we looked behind us and we saw the islands which sunk. The Kachinas gave us a third eye and we saw the disappearance of our mother land and the islands.



*Both symbols of the Mother-Earth of the Hopis*

All people who came in the fourth world and who lived in Táotoóma were not all Hopis. We should rather say that our ancestors were among these people. Our ancestors are those which arrived at Oraibi and which settled there definitively and those are called Hopis.

A rather long time passed between the arrival of the first group on the flying shields and the arrival of the last group in boats. It is said that it took 3000 years before we all came together. All this happened a long time ago because the arrival of those which were on the flying shields took place 80.000 years ago. We have a very simple way to speak about the long periods of time: Soomody means 1.000 years (Soo means star and you know how many stars there are!) and the migration started 80 Soomody ago.

Those which arrived here could settle only in this area which was not very large. In this area we all were to live together. That shows why my people are certain that we were the first and only ones on this continent. There are tribes in America which came much later because the ice had melted in north about which I will speak you later.

A long time before all this did occur, the creator had shown us planets. He made this formidable offer to us after having been created as living creatures. But we failed because we did not follow the instructions he had given us; we did not respect his law. This is why we had initially this small portion of land in order to learn how to dominate our feelings and how living together.

### The Táotoóma city

When the first men arrived on the new continent, they had to build their first city. The first city Táotoóma was not built at the top of the mountain but lower. Today one does not see this city any more because it is covered with soil and water. I will tell you later the reason. The city was larger than all those which we had had in Kásskara. It had almost the dimension of the town of Los Angeles today. You know the ruins of Tiahuanaco well. Tiahuanaco was part of the town of Táotoóma. But Táotoóma was not large enough for all people who were still to come. And as you can imagine it, the country was not yet cultivable since it had just emerged from the water. But the Kachinas had required that everything had to be ready for us and as the Kachinas were still with us, they showed us how to cultivate the land in the morning and to harvest in the evening. It was very important for us during long years until the water had receded.



*Ruins of Tiahuanaco*

Gradually the land area expanded. Our people started to go towards the North, the South, the East and the West. We could start to explore the new continent and for this reason we used the flying shields. Some of us had reached a sufficient rank to have the right to accompany the Kachinas during their explorations to see how the new colonies were founded. And gradually there were again people who had their own ideas about the way of following the laws of the divine creator. They left the right path. Among them were people of high ranking who wanted to have important positions. They began to do a bad use of Tawúya. The Kachinas tried to prevent them from flying away into the universe. We were not allowed to go there as long as we had not fulfilled all our obligations in this world. But these people believed being already ready. The creator became aware of what happened and after some time he came in person and said: "It's the first time you fail in this new country, so I must punish you. " And he took the city, raised it in the sky, reversed it upside down and buried it in the ground. In all the area around it one felt the enormous air blast, the soil vibrated; it was like an earthquake. It was a disappointment for our creator whom we disobeyed on the first occasion. After that, our people decided to leave in various directions. This was the first dispersion of our people on

this continent.

### New migrations

All that happened during the 4000 years after our people were joined together on the new continent. The entire continent had now emerged from the water and had the aspect of that of today. The land could be cultivated. Gradually our people left the ruins of Táoóoma, the first city built in the fourth world. It is especially those which remained faithful to the creator which left. They wanted to separate themselves from the others in order to preserve their true belief and to fulfill the tasks which they were to achieve. Therefore in all South America they founded new colonies. They did not leave all at the same time but gradually during a rather long time. This time again each group had a Kachina to guide it. The groups which we call clans had to separate in order to be able to survive, but also to follow the teaching of the creator which belonged to its divine plan. During these migrations the Kachinas could communicate with us and they helped us in the same way as before. They taught us how to sow and collect the same day without waiting during months until the fruits mature.

When we had moved away from the ruins of the destroyed city, certain Kachinas were intended for boys and girls who had not been born yet. These children were selected to transmit the true memory of the events of the past. That very often arrived in our history. The child receives the knowledge when it is still in the belly of his mother. Sometimes it is the mother who receives it so that all its thoughts can penetrate the child before the birth. For this reason the child does not need to learn later, it is only necessary to recall this knowledge which it got before its birth.

All this didn't happen over a short period of time. It took several hundred years after the beginning of the migration. But the teaching of the Kachinas made it possible to keep our traditions in memory. Often Kachinas went to the creator at the speed of light in order to inform him of our progress on the earth. And as I already said, some of us had acquired a high ranking and had become very close to the Kachinas which in turn enabled them to accompany them during their flights.

### Migrations of the clan of the bear

As the clans moved in various directions, I will now tell you the history the clan of the bear to which my fathers belonged. I also choose it because this clan was selected to hold a role of guide and leader in the fourth world. I learned everything from my father and my brother who were perfectly knowledgeable of the history of the clans and their migrations into our hemisphere, because our ancestors were the chiefs of the Hopis and the clans of the bear since their arrival in the fourth world.

But before I want to tell you something, which was told to me by my mother. When we left the destroyed big city, the Kachinas erased the memory of all those which remained as well as their future generations. Thus all those which later lived around the ruins, did not have the faintest idea what had happened before. From those who left only the Hopis knew the truth.

In the third world the clan of the bear was one of the least important clans. It had not taken part in the destruction of the previous world. It is precisely because it did not have negative past that it was selected to be the dominant clan on arrival in the fourth world. It's why the clan of the bear has always had a higher rank than the clan of the fire, which destroyed the first world, or than the clan of the spider and the clan of the arc, which destroyed the second and the third world.

Because of their position of chief of the clan of the bear among the Hopis, a Kachina of higher rank was chosen for the people of this clan. Actually it was not a Kachina but a deity. He was called Eototo and had to stay with them wherever they went. When, under the direction of Eototo, they moved from South America towards the north, they encountered very difficult circumstances. The area that they had to cross was terribly hot. They spent much time to cross the forests and to get used to the climate; many children died at birth because of heat. Times were difficult. They wanted to seek mountains to leave this heat, but the Kachinas encouraged them to continue and protected them throughout the long journey through the jungle. There still exists today a ceremony which remembers this protection.



*Kachina the bird*

It took much time before the hot zone was behind them. They started breathing better, the children did not die anymore and the number of people increased. They continued in the direction of the north and were guided towards lakes and rivers by Eototo. After many years they arrived at an ice barrier and could not go further towards the north. It was not much more further north than today's Canadian border. Eototo told them that it was a door which would be opened later for other people who would come towards the south. Then they turned back to look for a more inviting place. But the journey was not finished. They had initially to move into the direction of the rising sun whilst crossing enormous stretches of wet land. One day they could not go further because they arrived in front of a great stretch of water. Eototo said to them that it was the end of the journey towards the east. "Now you must walk in the direction of the setting sun." They obeyed and went towards the west. After many years they arrived again in front of a stretch of water and Eototo said to them: "You now finish your migration and you can choose where you want to live." But the clan did not know yet where it wanted to settle. After research it chose this place where they built their first village and where the Hopis since then live.

### The ancestors which came from the sky

I will describe you a ceremony which remembers us that we went through the jungle. It confirms that it was necessary to show the way to the people and that they needed protection against the wild animals. I saw myself this ceremony which is celebrated every four or eight years at the time of the Shaatlako (Kachinas of high rank) and it is unusual because one does not dance, one does nothing but walk! In this ceremony one can see a group accompanied by four Kachinas: the first walks in front, then one on each side and the last one walks behind the group. The Kachinas which walk in front and behind are Kachinas of high rank, deities called Sólawúchim. Só means "stars", la means "to contain something" and wuchim means "elected being". The name can thus be translated as "the stars which have the secret knowledge".

Both Sólawúchim hold in their left hand an arc and carry on the shoulder a quiver in jaguar skin to show their capacity and their power. The black line across the face, hiding the eyes, distinguishes them as being the holders of the secret knowledge of their country of origin. The black and white ornament in the neck shows that they know the celestial bodies. The blue paint on their moccasins means that they are initiated beings who come from far, from beyond the stars. The one which carries the jaguar skin is the chief, the one which carries a horn on

the right side of the head walks behind the group and he is the second chief. The drawing of rhombuses of blue color on the horn shows the electric or electromagnetic force which links their planets of origin.

The Kachinas walking on the sides are of a lower rank. It is important that the divinities and Kachinas belong to the clan of the arc, because that shows that the clan of the arc were subject to the same events as the clan of the bear. The clan of the sun and the clan of the coyote also have the same traditions, but only the clan of the arc, whose traditions are the most complete, celebrate the ceremony of "the ancestors which came from the sky". The clan of the arc began its migration towards north through the jungle, starting from a city called "the city of the fog", because there was often fog. The Hopi word for this city is Pamisky. It was located very high in the mountains, but Tewáletsíwa from the clan of the arc did not know exactly where it was in South America, but he said: "If I saw it, I would recognize the place easily where the city of the fog was." Tewáletsíwa knew also the history of the town of Táotoóma (Tiahuanaco). The Kachinas had told the clan to go towards the jungle and starting from the city of the fog the clan went down towards the plains. I suppose that the city had to be somewhere in Ecuador.

When the clan of the arc was ready to undertake the migration, the Kachinas were able to help them to cross the jungle. They showed them the way and protected them during the journey. They needed especially protection for the children. But the newborns in altitude could not survive, only the newborns in the lowlands did. During the day the Kachinas protected the people what is shown in the ceremony. The divinities made noise with their instruments (rattles) and other Kachinas inserted their stick in the ground, what made flee the wild animals. It is only today that one uses bones of animals for the rattles, before one used shells. Today one does not use any more leather of jaguar as before, but the leather of hind. Tewáletsíwa said that the shell instruments also released magnetic waves. He spoke very seriously about the waves and the noise of the shells. When the clan rested at night, the Kachinas rose like stars above the jungle and their light protected the people against the wild animals. I would like to add that the arcs of the Kachinas were used only for protection; the Hopis did not kill animals to nourish themselves. In Táotoóma the Kachinas had asked them to reduce their meat consumption and to rather nourish themselves by plants, it increasing the level of spiritual knowledge. The Kachinas stayed with the people of the clan of the arc until they arrived at Palátquapi.

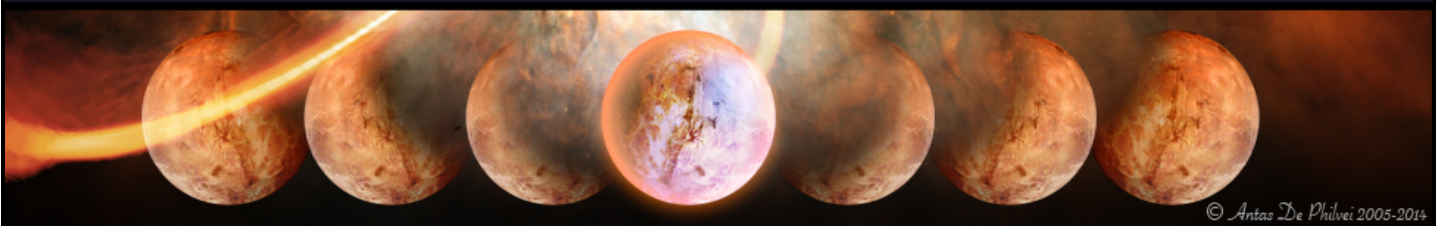
### Palátquapi

When the clans were still migrating through South America and Mexico of today, a long time before the creation of Oraibi by the clan of the bear, many wanted to get together again. They remembered the time of misfortune in South America and the destruction of their first city and they wanted „to again live in harmony with the great mind Táiowa. They had not obeyed him and had scattered in all the directions. Under the influence of the Kachinas they decided to return on the right path. Those of the chiefs who could still make use of their third eye gathered the clans in order to create an arts centre of an elevated level of spiritual knowledge. Each Hopi remembers this place. I believe that no Hopi could ever forget this city which bore the name of Palátquapi. In our language it means "red city". According to my grandmother Palátquapi was the first big city in the middle part of the western hemisphere. The groups which did not come to this center lost more and more their spirituality and started to venerate the sun like their god. I still would like to add that the clan of the bear had for a long time crossed this region to go to North America in order to open this country for us. One has found the place where this city was located. It is called Palenque now and is located in the Mexican state of Chiapas. It was a great community. It was not built by slaves. The people knew what happened with their first city and wanted to prove to themselves that this time they would do better. It was as if they wanted to be rehabilitated. All that was undertaken in this community was based on spiritual principals. People of very high rank could be found there. Additionally relations and agreements with the Kachinas were reinforced.



View of Palenque

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In Palátquapi there was a building which was built with a particular care. It was the most important building because it was to be used for learning. My father spoke to me about it when I did not go to school yet. He spoke to me about the four floors of the building and its purpose.

On the ground floor young people learned the history from their clan and that of the previous world. The upper floors were the most important. On the second floor the pupils were educated in all that relates to the plan of life. They learned everything about the nature which surrounds us both through theoretical and practical teaching: the plants and the animals, how flowers grow, where the insects come from, the birds and the other animals, all that lives in the sea, how each species grows and develops. Here pupils were urged to open and use their third eye. They also learned about the chemical elements on which our life is based. The body is composed of elements which come from the earth. If we do not obey the laws and maltreat the earth, we will suffer not only psychologically but also physically. The diseases which strike the human body are caused by the fault of the men themselves, those which are malevolent and which one calls today the traitors and the hypocrites. It is transmitted from world to world and it will still occur today and it will remain this way until the creator himself changes it, but that will not happen before the ninth world.



*Pyramide de Tajin (Mexique). Elle rappelle énormément "la Grande école du savoir" des traditions hopies. Celle qui se trouvait à Palenque (Palátquapi) n'existe plus aujourd'hui.*

Apart from studying the pupils were to produce food for the community. The food of the spirit was complemented with the food of the body. This way young people had a great esteem for all that surrounded them. They learned that, according to the established order by the creator, they could use the plants and the animals for their food and the construction of their houses. They had the permission to use it, but before using it, they were to request it through prayer so that they understood that what they took was a gift. This way they did not destroy anything and they accepted the gifts and the life, which surrounded them, remained such as it was. Still today each spiritually educated Hopi well request and thank. That is important and our people should always do it. This second phase was in fact the true beginning of their studies and all this knowledge accompanied them all their life.

On the third floor of the building were the young people who had passed the first two stages of the education. They were between twelve and twenty years. Before reaching the third stage they had the possibility to know various men, mentalities and thoughts. They were ripe enough to make their own observations and experiments. At this point they had to learn about the human body, the spirit and our relationship to our divine origin. Initially they dealt with the head. The creator gave us a marvelous instrument, the brain. There all the thoughts act together with the body part of the human being. They studied also the structure of the spirit and how the creator acts on humanity and all that exists in the universe. Him who knows everything perfectly, does not experience any language barriers anymore. He can communicate with the plants, the animals and each creature of our world. That constituted a part of what was taught on the third floor, i.e. to harmonize this marvelous spirit with that of god, as you call him, or with our creator, as our people call him.

The second important point was the voice. The sound waves that we produce are not intended and limited only for those which listen to us, but they reach the entire universe. This is why they must be harmonic, because this way we praise our creator. This is why the Hopis in their ceremonies praise the nature and the elements, which surround them, by song. All that we say is continuously recorded, but everything a human being says during his life does not take more room than a small pinhead. You see how your tape recorder here on the table is obsolete. Everything that was said during the third world is kept in a cave somewhere in South America. My grandmother spoke one day about it but she also said that nobody knows the location of this cave any more.

Then there was the teaching about everything that relates to the heart. It is the seat of our thoughts; here we find the comprehension and the pity which are so important. The other essential side of our heart is its relation with the blood contained in our body. Blood has such an importance that man should never perform tests on it. The creator prohibited all bad use of blood. The great danger of this bad use lies in the future, according to what we were told.

At the highest floor of the building one studies the universe which surrounds us, the creation and the divine capacity. The students were informed about all the characteristics and order of our planetary system, but not only what one can observe. They knew, and this is why we know it as well, that there is fine sand on the moon, that the earth is round and that there is no life on Venus, Mars or Jupiter. These are dead planets on which the man cannot live. If your scientists had asked us, we could have said to them that they were going to find fine sand on the moon.

We also learned that there exists a global plan of the creator whom the human being must follow. If he fails in the plan, he is not the child of the divine force any more and he must be punished. The law of the creator seems to be very simple, but it is nevertheless very difficult to obey to him. Everything that damages the human being, everything that disturbs the peace of men, is a violation of the law of the creator. This reveals that the most serious crime is the destruction of the life of a human being. Nothing is worse.

We also got information concerning the eighth world. This world exists but nobody knows where it is. All the human beings, which die, return there. It consists of two planets: one for good people, the other for the malicious ones. At the end of the seventh world all good people of the seventh and eighth world will go into the ninth world, which does not exist yet. It will be created only at the appropriate time here on this earth. The ninth world will never finish, it will be eternal. Malicious people will remain for always on their planet, blind and in darkness.



In the ninth world there will be no more differences in races. You will take my skin color or I will take yours, we do not know, but there will be no different races anymore. We will have to work and everything will be marvelous. But that about which the Christians speak - angels and all these people who play harp - that will not exist. Our creator is not lazy.

The building, even during its construction in steps from the ground up to the last floor, represented for us the growing knowledge, the rise towards the higher levels of the spirit, increasing the comprehension for the miracles of our world. According to our tradition, such a building also existed in Tāotoōma.

The teaching was given by the Kachinas. The creator was informed of our progress because he was in relation with the Kachinas by transmission of thoughts. The choice of the people which were allowed in this school was also decided by the Kachinas, because they designated the children before their birth to such a life of education, devotion and abnegation. This is why only the Kachinas were able to designate those which could climb in level and finally reach the last floor of this university of the life. Few of them achieved the goal. Those which reached that point were in perfect harmony with the divine creator, this is why I will call them "holy great men".

On this subject, I must speak to you about a man whom I had the chance to know. Its name was Aápa. He belonged to the clan of my grandfather, the clan of the badger, and it was one of the large visionaries of our time. Such men are sometimes called medicine men, even by our people, but in fact they are not. The events, which I lived with him, and the things, which he made for me, were filled with mystery. Often he used its third eye. One day he said to me that one could pass from the physical side of one's life towards the spiritual side. The border between the two is hardly perceptible. All those which see with their third eye can cross it. Aápa also showed us how one can see the other side of the earth using the moon. He showed us and taught many things that you could not believe without seeing them yourself. He did these things in the presence of my parents and as the oldest son I could assist to it. I could tell you more about it, but for somebody, who did not live himself such experiments, it would be difficult to believe or understand. He still said to us that all this knowledge came from the fourth floor of the building in question and was transmitted to his ancestors of which he held it.

All these men, who devote all their time to these important tasks walking on a narrow path, are confronted with many dangers and temptations. But there have always existed men who achieved this high goal. Today such a man is called Náquala, meaning adviser or benefactor, and it shows his abnegation and devotion in life for his duties towards his people as a guide. Such a man does not let himself divert of his path of truth.

To those which had achieved this goal the Kachinas granted them the favor not to have to die; they could leave our earth without being dead. That already existed in the town of Tāotoōma (Tiahuanaco). These people really left us in their human body and left towards a planetary system which we do not know.

The Kachinas encouraged us to learn as much as possible to be able to reach the highest rank. They always recalled us that life was in front of us and that we never should forget what we had learned in this University. They also said to us that a day in the future misfortunes would happen and that we must do everything to remain close to the divine capacity.

During centuries the people of Palátquapi remained on the right path. Everywhere there was harmony. After some time some clans started to leave to settle somewhere else. The more the new colonies moved away, the less they had contact with our teachers the Kachinas. The men who had reached the highest level of our University were sent as delegates in these new colonies. They used their third eye to choose young people to whom they could transmit their knowledge. But finally many colonies lost the contact with our guides and left the right path. Inside the clans and also in between the various clans disputes arose which resulted in the separation of the clans. More and more people left Palátquapi. They left for Central America and Yucatán. They built cities and created great civilizations.

Again a time occurred where even spiritual guides chose the side of the sinners, they also left the right path. And the time came where our people were again separated.

The most important clans which left Palátquapi were the clan of the snake and the clan of the arc. But of these two clans important parts remained in Palátquapi. It were the people who continued to obey the laws of the creator. I must explain you here the structure of our clans so that you understand the repercussion such a scission can have.

Let's take the clan of the snake as an example. As all the clans, the clan of the snake is made out of several groups. In their case there are six groups also called clans, because the snake has six heads. The highest group in the clan of the snakes is the Kaátoóya clan. Kaátoóya is the snake which shows the direction of the west, i.e. the sunset or death. According to the tradition of the clan of the snake, it is the most important snake because it is him which pronounces the verdict when we leave the earth.

Now you can see how we use and speak about symbols. People think that we do not know anything else, but this is false because we know what there is behind the symbols. In this case Kaátoóya is the most important divinity of the clan of the snake, but we speak about him as of a snake.

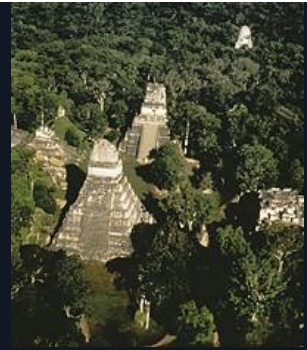
Some of the clans of the snake had become disobeying towards their divinity Kaátoóya in Palátquapi and left. But three clans, west, east and north remained with their divinity. This is why we can say on the one hand that part of the clan of the snake had left the city and on the other hand that part of the clan of the snake had remained in town. In the case of the clan of the snake those which left started later a war against their own highest divinity.

As I said the clans which started from Palátquapi built many cities. Some ruins of these cities were later found, but one will discover some more in the future, this way there will be more evidence of our traditions. The capital of the clan of the arc was the great center of Tikal. One found a sculpture of a stone head there with a snake in the mouth. It is about the Saáviki divinity. I will tell you later a history about it.

Yucatán was populated by the very powerful clan of the snake. There too many cities were built. On many rocks a serpent with feathers is visible. Chichen Itza was the capital. The chiefs of these clans had left Palátquapi because they wanted to reign themselves and soon they felt themselves as strong as those of Palátquapi. They left the right path and took different ways. During the whole first phase of



separation Palátquapi has always been the true center and the other cities in Yucatán and in Central America were secondary cities. But the emigration weakened the power of Palátquapi and its chiefs had a presentiment that war was unavoidable. At the same time many of the clans remained attached to their belief and the majority of them remained in Palátquapi. Also some of the emigrants were, despite everything, able to remain on the right path because they had never taken part in the destruction of the old worlds; they were the elected people. When the initiated people of very high rank, who had reached the fourth level, felt the danger, they went to the other cities in order to obtain a reunification, but they could not influence them any more.



*Aerial view of Tikal*

There were many warlike contentions in all the area. The clan of the snake and the clan of the arc - parts of these clans which had left Palátquapi - fought against each other. Finally the wars had as a consequence the destruction of the cities. The continual attacks against the divine laws caused such a perversion and such a disorder in all the area that people simply did not want live there anymore. All was degraded and nobody could fulfill his religious obligations correctly. They could only but leave again in migration. Some of these clans settled here in Shingópovi, then in Oraibi and finally in Hotevilla. This is why still today each year in February in Hotevilla takes place the celebration of the feathered serpent.

During these terrible times in Palátquapi and Yucatán, the Kachinas left us. It is since then that they are not with us any more and all we can do is follow their example. When they left, they said to us: "From now on, you can only rely on yourselves."

Perhaps you wonder how this misfortune could affect Palátquapi and Yucatán in spite of the presence of the Kachinas. Well each time in the past that something of the same kind arrived, that was not the plan of the Kachinas but that of men. The Kachinas warned them but the majority of men wanted to conquer and make war. They did not listen to the sermons and advices and continued to attack the laws of the creator. This is why many clans and people were destroyed. When the clans were fighting the Kachinas did not interfere. They did not want to interfere because the earth belongs to men. It is men who are responsible for their acts themselves. What men did, they did it themselves, and they will undergo the consequences of it. But the day of punishment is not there yet, but it approaches.

Many legends exist concerning the fighting during these times of disorder and destruction.

### **Háhawooti**

A group of clans migrated towards the north in the direction of the barrier of ice. When they arrived the different chiefs had differences in opinion. Certain clans remained faithful to the old beliefs while others whilst some detached themselves from it. The latter decided to stop the migration and to return to Palátquapi. These clans which returned from the north had developed their own ideas and teachings. When finally they arrived at Palátquapi, they saw this developed city and their people who continued to follow the old beliefs; they became very envious about it. People of Palátquapi and the new arrivals could not live together because of their differences in beliefs. Thus the latter settled outside the city in its vicinity. They belonged to a powerful clan, the clan of fire. It was the clan which reined during the first world and finally caused its destruction. The desire and the jealousy pushed the clan of fire to attack Palátquapi. We keep the memory alive of this combat in some of our ceremonies in which the heroes of these wars are evoked.

One of the clans which remained in Palátquapi and did not continue his migration was the Aása clan. Aása means mustard seeds which were part of our food in winter at our beginnings here in Oraibi. The name of the clan was transformed later into Astak but at the time it still was the Aása clan. People of this clan obeyed their chiefs and remained faithful to the lesson of the Kachinas.

Among them a family with three children, a girl and two boys, played a big role in this event of our tribal history. The girl was called Háhawooti. She was very obstinate and hardly listened to her parents. But she was strong and while still being a youngster, she was not afraid to carry out work of man when her brothers were absent. The older brother was called Cháckwaina and other Héoto. Palátquapi was surrounded by a wall of stones and well protected. The city had already been attacked many times, but it had always been able to defend the population and to destroy the enemy. When the clan of fire began his attack, Héoto ran towards the house to warn his parents. The mother was cutting Háhawooti's hair. She had laid out the hair at the left side of the head and now she was combing the hair of the right side of the head. At this point in time Cháckwaina made irruption in the house to report what occurred. Then he looked at his sister and said: "You always acted according to your own will and never obeyed nor

listened to the parents; now we will see whether you are courageous and if you can help us to defend the city." Háhawooti answered her brother: "I will show it to you." And before her mother could fix the hair of the right side she took the arc and the arrows and left while running.



This is why in the ceremony she carries a quiver, an arc and arrows and that her hair is loose on one side. She showed really much courage during the combat, but it was her brother who had encouraged her. All the three fought with courage, but it was especially Háhawooti which guided the people. They have chased the enemy out of the city and drove them very far out. Never again they returned to attack the city. Háhawooti, Cháckwaina and Héoto became Kachinas thanks to their exploits. During the ceremony the dancers, who represent the three heroes, repeat and imitate their gestures and, in testimony of their great courage, Háhawooti and Cháckwaina is not obliged to dance with the other dancers (Kachinas), they have a determining role and can leave the row. They carry black masks, which has nothing to do with the race, but is the sign that they are now initiated and not human beings any more. The black color is the symbol of everything that is mysterious and known only by the creator.

On a side of the face of Cháckwaina the moon is drawn, and on the other side a star. These symbols are very important. As we know the moon is far from the earth but is still visible. The moon draws the attention to the long distances in the universe and emphasizes the even larger distance from the stars. The star is the sign of the planetary system where live the Kachinas. This star and its planets are even not known yet by the current astronomers. They will be discovered only at the end of the seventh world. It is at that time that we will be informed of the confederation of planets but today, in the actual status of our knowledge, we cannot get there yet. You see that during our ceremonies the acts of Háhawooti and her brothers play a big role. It is in this manner that we keep the history in memory and that we know exactly what occurred.

### **The war between the clan of the snake and the clan of the arc**

Since that war much time elapsed and our people walked a lot to finally arrive here on our land. But we always kept alive the memory of all the events which occurred, even if the members of some clan, who are still among the Hopis, do not like much to remember it. I want to tell you this story because one has found evidence of it in the form of drawings and sculptures. As I already mentioned a scission had occurred among the spiritual guides. Some wanted to continue to teach and to educate the young people in harmony with our important spiritual heritage. The clan of the snake formed part of it. But others like the clan of the arc did not want to continue this way. This clan had already acted similarly when it took part in activities which led towards the destruction of the third world; these facts are known by the Hopis.

We also know the form of energy which was used during this combat. The scientists of many countries work on the development of such weapons. The clan of the arc declared that its way of living had made them stronger and they challenged the clan of the snake as well as other clans. They accepted the challenge.

Before continuing this legend I must still tell you something about the clan of the snake. We Hopis are the only ones to have as symbol the snake with the six heads. One head is directed towards the east, one to the north, one to the west, one to the south, one upwards and the other downwards. They were the spiritual directions of the various clans of the snake of that period. Each of the six snakes had its own significance and its own tasks. I do not want to explain all of them here, but only that one which plays a part in this story, namely that with the downward head which acts under the surface of the ground. We all know a snake which buries itself under sand which we call snake of sands; it is also known under the name of "Sidewinder" (a rattlesnake of the desert). Because of the power of this snake, the clan of the snake "was invited" to ensure the defense of the city and you will see soon why.

The chiefs on the two sides met in order to fix the rules of the combat. There were important quarrels like today among the Heads of States. They agreed that the combat should begin two days after the end of the meeting and that each side tries during four days to conquer the city of the enemy. The clan of the arc wanted the clan of the snake to begin the hostilities, but the latter said: "No, you challenged us, you have therefore to start." And that became the agreement. The combat was to begin each day with the rising of the sun and finish when the sun touches the horizon. It was not a war where one fights man against man with bludgeons or arcs and arrows. The cities were at a distance of 80 to 100 kilometers from one another and it was a scientific and technological war between two very powerful groups. This is why the two clans do not like to speak about it even today.

During the two following days all the preparations were undertaken and the third day, when the sun appeared above the horizon, the combat started. The clan of the arc bombarded the city of the clan of the snake with the strongest and most destructive weapons it had. What was used is related today to electrical energy, similar to lightning. This clan of the snake had prepared itself for it. The snake that I mentioned previously helped the people to go under the ground and to protect themselves with a powerful shield and a kind of electrical energy. During the day only the chiefs appeared from time to time under a shield to see the position of the sun. It was difficult for everybody and everyone was relieved when the sun lay down and that everything became quiet again. There was no more of this thunder each time the powerful force touched the shield. The shield was removed and everybody could leave the shelters.

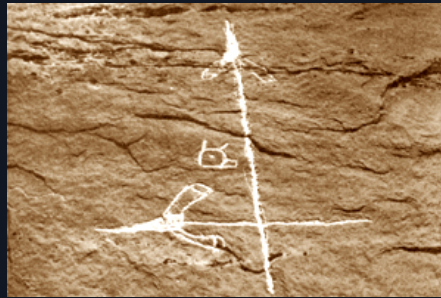
The clan of the arc knew that it had not made any destruction in the clan of the snake and that this last would attack it the following day. And now it was with the turn of the clan of the arc to make preparations for protection. The day rose and the clan of the snake attacked the city of the clan of the arc. The weapons of the clan of the snake were that powerful that it looked like a shooting with atomic explosives! But the clan of the arc also had a powerful shield, because both sides had made important scientific progresses. Therefore the clan of the arc could survive this second day. The third day no decision fell and the clan of the arc lost his chance of victory. The fourth day arrived which was the last chance of victory for the clan of the snake. It did everything possible but could not break the shield of the adversary. After a few hours in the afternoon the clan of the snake decided to try something else to show his power to the adversary. Shooting ceased and they used the capacities of the snake to bury themselves. They built a tunnel below the fortifications of the clan of the arc.

People of the clan of the arc were astonished that the bombardments stopped before sunset. They wondered if the clan of the snake had given up. They were still raising questions when the chief of the clan of the snake came out of the tunnel and said: "We are here and you are overcome. We could kill you now, but we will not, but from now on your divinity Sáaviki must carry a snake in the mouth at the time of your ceremony every four years." It was the end of the combat.

In our area there are drawings with a man carrying a snake in the mouth and at other places there are sculptures which show the same thing, for example in Tikal. To keep this in memory, the divinity of the clan of the arc carries a snake in the mouth during the Powámuya ceremony here in Oraibi. This way the Hopis remember what occurred a long time ago in Yucatán.

### The Diaspora

After these very turbulent times in Palátquapi and Yucatán, we got completely divided. Palátquapi was even not destroyed by the war. People left Palátquapi when it had lost its power and it was finally destroyed by an earthquake. Many clans started to migrate again, but isolated from each other. The Kachinas helped us only by showing us the way. We could not use spaceships any more. We had really to battle if we were to deserve to have this new land.



*Ancien dessin gravé sur un rocher près d'Oraibi.  
Cette gravure est antérieure à l'invention des avions !*

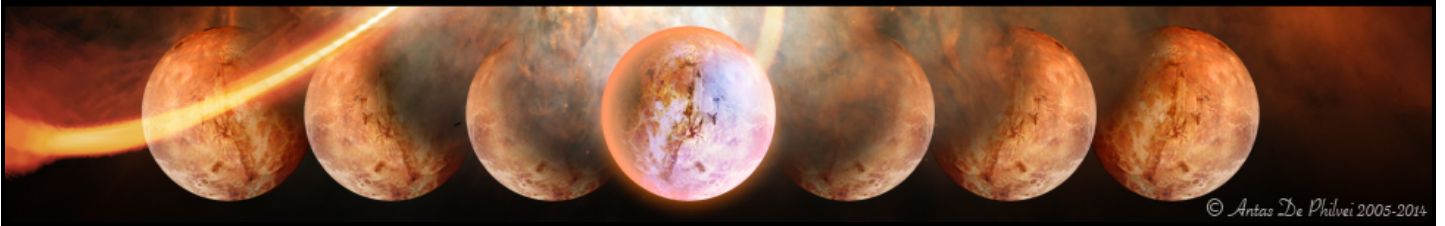
The migrations took place towards the four cardinal points. People had come from the south and now on this part of the continent they were to move towards the north, the east or the west. Our people moved all over North America. Ruins and tombs on the whole of the continent attest of our movements. We are the only people which, even during the migrations, built our houses in stone. The creator wanted it this way. We assembled neither tents nor light huts but only built true houses in which we remained sometimes several years before carrying on. Such settlements or their ruins showed the groups which arrived after us that we had passed there a long time before them. Some began the migrations and never finished them; others remained on a spot when they found an area which they liked.



*Le rocher où les différentes tribus ont gravé leurs symboles  
lors des différentes migrations (Grand Canyon)*

They were only a few groups which always obeyed the laws and which transmitted the true traditions. All the others did not have the same religion any more, they lacked the knowledge, although Táiowa had created them all.

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## Casa Grande

The clans were found in the whole of Central and North America. The few clans which continued to respect the laws tried to find spiritual guides. They looked for teachers because they knew that they could not fulfill this role themselves. Then again some spiritual leaders decided to bring together their clans in order to teach the young generations the highest level of knowledge concerning the relations between the men and the creator, and finally to transmit all our marvelous traditions to them which, since the first world, remained alive through and despite the difficult migrations and times. At that time the marvelous city, which one calls today Casa Grande, was built. It would seem that only four important clans lived there. Today one finds there the symbols of the clan of the eagle, the clan of the snake, the clan of corn and the clan of the phantoms. There are also symbols of other clans.

I remember well the day, when I still went to school, that I sat close to my father. He asked me what I had learned in school. He did not seem satisfied with my answer and started to speak me about this city.

When later I was able to visit it with my father, I found it exactly such as he had described it to me. However he had never been at this place. Then how could he describe it with such precision? Obviously because their fathers had spoken to them about it many times. It is this way we keep our traditions.

The four clans tried hard to attract other clans and eventually this city became an important center. Its end arrived when it was attacked by the clan of the spider. The clans which lived in the city defended it courageously, but when the enemy diverted the river which fed the city they had to give up. They did not capitulate because they dug a tunnel by which they were all saved. This city was the last great gathering place before the final reunification in Oraibi.

## Oraibi

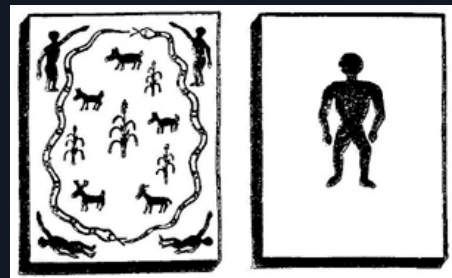


*Shungópovi est (avec Oraibi) un des plus ancien village du continent américain ayant été habité continuellement depuis sa fondation*

It is known that from here the true knowledge will come. Oraibi is the oldest village of this continent having been inhabited continuously since its foundation. Even the scientists were obliged to admit it. They examined wood having been used for construction of our houses and concluded that the village was created at about 1150. That seems to you perhaps old, but for us it are only a few centuries. The archaeologists defined the age by analyzing the oldest wooden piece they found, but actually below the current buildings there are three villages and the first village was founded 4.000 years ago. Oraibi was not the first village in this area. The very first one was called Shungópovi and was at the foot of cliff of the second plateau below the current village which bears the same name. At some point in time there was an argument between two brothers regarding the woman of the one of them. The younger brother Machito decided to leave the village and to create its own village. He called it Oraibi and it is still

called like this today. As Machito belonged to the clan of the bear and knew all the traditions of his ancestors, he brought something which today represents the most valuable possession of the Hopis, i.e. the four sacred boards. It were his parents which gave them to him when he decided to create his village.

Several hundred years passed before all the clans which had to come arrived. Already a long time before the creation of Oraibi the clans which were to come to settle here had been selected. But even these selected clans could not come when they wished it. Their Kachinas had to say to them: "Now it is time for you to go there" and then they came. It was the last time that the human beings could see their divinities. From then on other Kachinas were designated to stay with the clans, but only under a spiritual form and not as a body, don't forget it. Each clan which wished to come to Oraibi had initially to settle within a few kilometers from here. There are many ruins in the surroundings which were such provisional sites. After some time the clans could send their representatives to meet our chiefs in order to ask for the permission to settle here durably. They had to explain the history of their migrations, where they had gone, what they had done and if they had followed the divine laws. Their complete history had to be reported to the fathers of the clan of the bear. But to be able to be accepted it was not enough to have finished the migration, the clans were also to specify how they thought of taking part in the annual successive ceremonies. There exists an annual cycle of ceremonies which is complete only if all the ceremonies of each clan are represented. Consequently a clan which wanted to settle in Oraibi had to contribute to our cycle with its own ceremony.



*Seconde tablette du Clan de l'Ours (recto-verso)*

The first clans which arrived after the clan of the bear were the clan of the phantoms (clan of fire), the clan of the spider and the clan of the snake. All these clans brought together did not represent a very great number of inhabitants, because only the selected clans were those which lived in agreement with the plan of the creator. Certain clans could not be accepted, although having the same origin as we, but they had not finished their migration. They settled in the surroundings and they are called today the pueblos tribes. Of course the word pueblo is of Spanish origin and we always gave them their true name as for example Si'os, which are now often called Zuni, or Lagunas ,Pawaatees and Hóotitim inter alia.

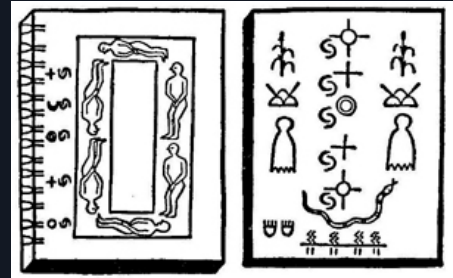


*Cérémonie chez les Indiens Pueblos de Santa Clara*

Other clans could not be accepted for other reasons in particular the Aása clan. Its members lived a certain time in Chaco Cañon, then they wished to come here. They showed us their ceremony but our chiefs said: "Not we do not need them. " Then they remembered the fertile fields somewhere in the South and they went back there. Much later they became the big Aztec people. As I already said the Aása clan was called at that time Astak and the Spaniards changed it into Aztec. Some members remained in the surroundings and this is why we always have an Aása clan here.

Several centuries passed before we all were joined together. My clan, the clan of the coyotes, arrived the last. The clan of the coyotes always arrived at the end. It was already the case by leaving Káaskara to come on this continent and it was the same in Oraibi. That does not want to say that we are slow, but simply that it is our destiny. It is as a signal when the clan of the coyotes arrives: it is the end, after that nobody will not be accepted any more. It is also the reason why the Kachinas carry a fox tail in the back. When after the great journey of Sikyátki we arrived at Oraibi we were once again the last and nobody else came to Oraibi after us.

As you know Oraibi is in a dry area and it is not easy to understand why we settled here definitively. Let me give you the reason: the clan of the bear did not come in this area just like that. It is its divinity who insisted, because here is the center of the universe. Actually it is within approximately three kilometers to the south of Oraibi in the valley. The place is called Tuvánassáwi. People of the clan of the Kachinas lived there you can still see the ruins. I will not tell you any more, we do not speak about it with other people.



*Troisième tablette du Clan de l'Ours (recto-verso)*

Today our village falls in ruins because we are at the end of a period. We will rebuild it in the fifth world but it will be at another place. Perhaps our current Oraibi will be rebuilt as place of national remembrance, but it is not the rebuilding of Oraibi in the fifth world which I come to speak you about. I would like to repeat an important point here: it's only when a clan had the permission to settle here definitively that the members became Hopis; those which remained faithful to the laws of the creator, the few elected people, which came here became Hopis.

As long as we were migrating we were called the people of the awl, in our language "Móochi". Of course the Spaniards once again badly pronounced this word and called us Moquis. During millennia we were a small group among the many tribes. There were always failures and temptations and much were eliminated.

Even here we had our problems, even still today. I only have to remind you the disputes among our people not so a long time ago at the time of Patátquapi. Like the disputes, alienations from Patátquapi repeated themselves when people left Oraibi and founded Hotevilla, then Bakávi, and left for Móenkopi and Kyákostsmovi. Do you see how the history repeats itself?

Among other events, it is the arrival of the Spaniards which of course has changed much. But before speaking about it I want to tell you first the story of Húck'ovi.

### **Húck'ovi**

I heard this history very often since my most tender childhood. Húck'ovi lies on the next mountain ridge on the other side of the lowlands just opposite Oraibi. We keep this memory alive because it shows us what will arrive to the whole world. We will know when time will have come because it will happen again like that.

The village was created by the clan of the face. It is one of the three clans which have a relationship with heat and energy. It is the heat which destroys and it is the heat which purifies; this is why these clans are so important. By order of power the clan of fire comes first, then the clan of the sun and then the clan of the face. Their divinity is Macháqua, the frog with horns. We find the sign of the frog with horns many times on drawings and on the bottom of the rocks. As for the clan of fire we know what it did with the first world, it destroyed it. The clan of the face accepted his name during the migration. It was the last of the three clans which arrived at the Pacific. The two other clans were there well before and this is why the clan of the face had to hurry to arrive here in this area. People of this clan could only rest one night on the beach and were then forced to return. And as they were late and had to go quickly, they had less consideration and power than the other two.

The time arrived where people did not listen any more to the chief of their village and lacked respect for him, even disobeyed him. According to an old habit, this can only be solved by the departure of the people and the destruction of the village. It is what occurred before with the third world, then with Táotoóma, Palátquapi, Casa Large; it keeps on repeating itself. And it is repeated today in the whole world; think of all the disputes, contradictions and the lack of respect. This is why we Hopis know that the end of the fourth world is coming soon. We are close to it.

Anyway the decision was made to destroy the village by fire and an explosion after a last ceremony. Some did not believe it and remained in the village to see what was going to occur. Others left before the ceremony. Thirty men and thirty women took part in the ceremony. Each woman carried a braided plate with a hole in the middle filled with cornstarch. Around the hole there were two rings, one of red hematite, the other of yellow hematite. Perhaps the yellow mass related to the uranium which was discovered in the east of where we live. Out of the hole came a flame and we know that when that flame goes down in the hole, there follows an explosion, but that we will see later.

The group of women and men arrived through the rocks from the west side of the village. The women deposited their plate inside a circle on the village square. One of the plates was given to the chief. He took it and went in a house to bless it. Then he left to join the men and the women who had left the village earlier and the men and women who had taken part in the ceremony left with him.

As I told you some men and women did not believe the warning and they remained in the village. When the flames disappeared in the holes, there was a great explosion and an intense heat and the complete village and people, who had remained there, perished. Even some of those which had left earlier suffered from the heat and had to be carried.

The survivors could not go to Oraibi because time had not come yet. As I already told you, only those could come to Oraibi for which the Kachinas had defined the good moment. Thus the clan of the face continued its migration. Later this clan was the last one being accepted among the clans of fire. The event of Húck'ovi happened more than 3.000 years ago. We still have a song concerning this event. It doesn't say why Húck'ovi was destroyed, but only what arrived after the explosion. This song is sung at the time of the ceremony of Húck'ovi and is in fact a warning for the whole world. In that area only one village was destroyed and the people who left in time were saved. But in the song the people go from village to village and do not find a refuge. They will not find refuge nowhere, because it burns everywhere. There is no remedy because the fire which will destroy our fourth world. It will not be an atomic war but a war with an electric weapon which is in development and which will be soon discovered. I do not know how this weapon works exactly but it will send some kind of radio waves from a station and it will go everywhere.

### Arrival of the Spaniards at Oraibi

When the Kachinas left they said to us not to forget that one day there will be people of another country who will come to see us to speak to us about another belief. They gave to my fathers of the clan of the bear a stick of approximately two meters length on which they asked us to mark each year which passed. The stick was of black color and each year at the time of Soyál we made a white mark on the stick. People of another country were to come when the stick would be covered with marks from top to bottom. The Kachinas had asked us to meet these people at a place called Kowáwayma which is on the Rio Grande at approximately fifty kilometers to the north of Albuquerque. There is now a ruin with inside a beautiful and great painting of which I copied a part for "the book of Hopis". It is the same place where the Navajos stopped on their way of return after being released from prison. They broke their arrows, laid them in the ruins and swore not to cause troubles to the Hopis ever again.

If the foreigners did not come that year we had to add five years on a new stick and the meeting place in this case was Sikiá'ova, meaning "yellow stone". This place is close to the old road towards Oraibi. If after this time they were still not there, we had to meet them five years later at a higher place on the road which is called Chiwáchukha, meaning "hardened clay". After another five years we were to meet them at a place called Nahúyangowasha, meaning "cross fields". After five more years at last the meeting place had to be on the edge of cliff at the east of Oraibi. The name of this place is Táotoóma.

When the first stick was filled people had still not come. Five years passed and still nothing. This way five years after five years passed. According to our tradition it is Pahána (the brother) who was to lead these people to our continent. Pahú means "water" but we do not pronounce it entirely, we contract it and say only "Pa". Syllable "ha" means "journey on the water", i.e. with a boat. Pahána is thus "the man who crosses water with a boat", what shows that several millennia before the event it was known already that people would come in boat and not on flying shields.

Our people started to be concerned that nobody arrived. The great delay meant that they were not the awaited people who would come. Finally with a delay of twenty years they arrived and we prepared to meet them in Táotoóma as it had been requested. You surely remember that Táotoóma was also the part of the continent which came out of the water and the place "which was touched by the arm of the sun". The foreigners arrived at this place which bore the same name. A long time ago this name meant "new beginning" and this time it was also a new beginning.

As I said this delay of twenty years worried my people and when the Spaniards arrived, all had been prepared to receive them. Our old people and the religious leaders came to wish them welcome. The foreigners carried armors and all their weapons but we were not afraid. We still thought that they were brothers, civilized human beings. Then the tragedy started. The chief of Oraibi tightened his hand for a "nackwách", the sign of true fraternity. If the man opposite had understood this sign, all would have been well. But when the chief tightened his hand, the Spaniard believed that he wanted a gift and gave him objects without value.

It was a hard blow for the Hopis, the foreigners not knowing the sign of fraternity! Our people took conscience then that as from this moment misfortune would fall down on the Hopis. And that occurred and we lived it.

## 6. LEGENDS

### Yucca-Boy

During some time some of our clans still lived in Palátupka, in the red canyon, which is called today the Chelly Canyon. The important clans which settled there before coming here in our Hopi villages, were the clan of the sun, the clan of corn and the clan of the clouds. In addition there were the clan of fire and the clan of the reed. The small clan of the Yucca was little known, with only a few members. They always migrated and settled with other clans and at that time they settled in a small side canyon.



*Le village de Walpi situé sur la première Messa*

In one of the families was born a girl who, whilst growing up, became a very nice young girl, courageous and obliging and everyone liked her. One day very far in the west (the exact place is not known) there was a volcanic eruption. Black clouds covered the country and during three years it did not rain there any more. The corn, beans, marrows and other vegetables dried out. Nothing grew any more and people were obliged to go in the desert to seek something to eat. Everyone suffered much. The parents of the girl were too old to go there. It was the girl who went there to seek food for all three.

Before leaving she fills a jug with the water which continued to run in little quantities from under a rock. When she did not find food she did not return and slept outside to continue her research the following day. The third year the famine was so important that the girl was obliged to go further and further. One day she decided to go even further where nobody had ever been before. She moved towards the north, towards a hill and during three days she collected what she found and arrived at a pretty place filled with cereals and dried bays which were still eatable. At the end of the afternoon she ate and then decided to spend the night and to sleep close to a cliff. When she installed herself, she thought hearing a noise, but not seeing any animal she fell asleep in the fine sand. The next morning, thinking that she had found food, she decided to return when she heard the noise of the day before. She moved towards the hill and a foreigner came to her. He was a beautiful young man in a splendid dress. Of course for a long time her people knew the Kachinas, but since the arrival of the black clouds the latter seemed to have disappeared. When he was close to her she understood what she had heard the day before. His chest and his body were covered with shells which tinkled while going.

But now it was morning and she was absolutely not afraid. He said to her: "I see that you collected sufficient food for your family to eat." His voice was soft and nice and he seemed to know of the famine. She answered: "Yes, it is the first time that I went that far and that I found that much." "Yes, I understand, we observed you all this time and we know what has happened."

She asked from where he came and he answered: "We are the initiated people and we do not live on this earth. We come from a very distant planet but we supervise the earth. You will get over these difficult times, which belong to the changes which currently intervene on the whole earth." The young girl was so astonished that she did not raise any more questions. He continued: "That will seem strange to you, but from where I come all is beautiful and green." Both set down and she spoke about her people and he about his. It was a marvelous conversation

and he asked after a while: "You did not return today. You do not fear for your parents?" "No, it is so interesting to know somebody like you, somebody which is so well nourished." He answered: "I know that astonishes you, but we do not eat your food, we live from the spirit which is in the food, it is like the dew on the snowdrops and there are many in the universe."

Then the young man asked whether she was hungry. She wanted to cook something of what she had found, but the young man offered something that he had brought for her. It was sweet corn and it was a long time that she had not eaten it. They remained together until the night fell in and decided to spend the night on the same place and to leave together the following day.

He accompanied her on her journey and, when she arrived at her parents, she gave them all that she had found and the corn that the young man had given her. She told her parents what had happened to her but they decided to speak about it with nobody.

After some time the young girl returned towards the hill to seek food. The young man was there and waited for her. But the winter arrived and both knew that it would be even more difficult to find food. She went back for a third and last time and the young man gave her a jug filled with seeds. He explained her that she had to preserve these seeds inside the house and that she had to spread some in the total dark. She had to put the seeds which came first out of the jug in a basket and leave the room. At her return the seeds should have multiplied.

She did as he had asked her and each time she returned to the room, it was a surprise. Once there were beans, another time marrow and sometimes corn. Each time the basket was filled. This jug, that we call the "crowned jug", nourished the family throughout the winter. As she had not told to others what had happened to her, she left sometimes to give the impression to go and look for food.

During the spring the young girl realized that she was pregnant. She was astonished and spoke about it with her mother who was concerned as to what people were going to think. The foreigner was the only man whom she had known and with which she had spoken, but she had not had intercourse with him. The mother was also concerned and a little ashamed. The girl decided: "We will say that I met a foreigner and that I had intercourse with him." One morning the child was born. It was a boy. All the family was happy and welcomed it. After twenty days it was time to wash his hair. It is an important event in the life of the Hopis. The family was concerned because this ceremony has to happen with the parents of the father. But who was the father and where was he?

Then something strange occurred. When the mother of the young girl decided to wash herself the hair of the child, the fog rose in the canyon. It was the answer. The initiated people had come to wash the hair of the child. The fog was thickest at the place where the family lived, then the fog became rain. As the mother of the father was not there to give a name to the child, it was the mother of the mother who gave the name "Siliomoho", because the mother was of the clan of the Yucca and she gave the name of the Yucca plant, which grows much higher there than here.

The rain had returned, it was the end of the famine. The child was splendid and grew up as a superb child. When he had become a beautiful young man, he asked for the permission to go hunting on his own. He went towards the north, towards the hill, but it was only the third day that he succeeded in killing an animal. He prepared a good meal and put the remainder of the meat to be dried. The following day when he woke up, a young foreigner sat beside the meat. He says to him: "You finally came to hunt." Its voice was friendly and Siliomoho answered him: "Yes it is the first time that I hunt on my own." "Yes I know, I know you well" answered the foreigner. Siliomoho was surprised: "You know me?" "Yes but the time has not come yet to say you who I am." The evening the meat was almost dry and the foreigner helped Siliomoho to carry it and asked him to follow him. He made him climb the abrupt slope of a hill. It was almost dark when they arrived at the top. There there was a house exactly like our kivas, but larger.

The foreigner made him enter. He heard voices and while descending the ladder, he saw a group of women and Kachinas girls sitting along the wall. The majority of the women were Hahá-i, which are the nicest of the Kachinas women. They welcomed him and he sat down next to the men in the middle of the room. He was served a good meal and the foreigner said to him: "Since you came in our house I want to say to you that we are with many on the earth, and I am your father." Siliomoho was speechless. His father was one of the initiated people, this is why his mother and his grandparents had not said anything to him. His father said to him: "The time has not come yet to tell you exactly who I am and what I do."



*Cérémonie d'Indiens Hopis habillés en Kachinas  
en haut d'une Kiva (dans les années 1920)*

"You are a human being and you are not yet one of ours, but you will be one day. But now you must pass three tests. We will see whether you will survive." During the three following nights the boy had to carefully choose the places to spend the night and he was attacked by wild animals and terrible storms. But as he had each time chosen well his site, he succeeded in surviving and in passing the tests successfully. The morning after the third night his father appeared and said to him: "All the time I hoped that you would survive. I put you to test with all my force and now I know that you are strong. You must be strong, because the future will bring many difficulties for your people." They returned to the kiva together where Siliomoho was accepted with much enthusiasm and kindness. A good meal was served to him and many of the Kachinas sang and danced for him. After a good night his father arrived: "I already did my work this morning. I blessed the earth with dew and now we can leave because your mother and

your grandparents must be concerned." Then he took the pack with the dried meat that the boy had prepared and they took off to the village of the boy. Close to the village they stopped and the father said: "Now you must continue alone. I will help you carry your pack but you will not see me." The father had become invisible. The boy was full of joy. The mother immediately shared the meat with her neighbors. Then Siliomoho told her what had happened to him, everything that his father had told him concerning the difficult future for their people and that he Siliomoho would become the chief of a very distant planet. The name of his father was Hólolo.

Thereafter each time there was fog in the canyon people said "it is Hólolo, the father of Siliomoho." And even still today, we call the Chelly canyon the fog canyon. Siliomoho became an important member and later an appreciated chief of his people. Its capacities were of a great help. He could predict when it would rain or how much snow there would be, when they had to sow and how to preserve the harvests. These capabilities were a gift of his father.

## 7. THE ENERGY

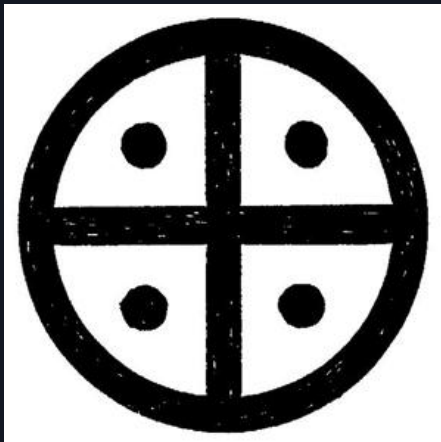
In Káasskara all the power and the energy which we needed came from the sun. We could profit from it everywhere and the electric lines were not necessary. But I do not know how that functioned. We had an appliance, in fact we had many, with a crystal inside not larger than an inch. In those days people did not have to work the stone with a graver. All they had to do was to direct the appliance towards the sun and they could split the stone with solar energy.

All the sounds were recorded in crystals. All the recordings of the third world are in a cave in South America. My grandmother said it to me one day but nobody knows any more where it is. If the cave were to be discovered one day I would be able to recognize everything inside. When we came to this continent, we of course took along these appliances like all our knowledge. In South America people were able to lift enormous blocks of rock by tightening the hands without touching them. Today one is surprised and does not understand how people could build such big cities but at the time it was easy.

The greatest effectiveness of the capacities of the human being lies in his fingertips. They can emit and absorb a lot of energy. Think of medicine men which pose their fingers on your body and feel all the vibrations. They feel also the vibrations which should not be there and thus locate the disease. At some point in time mercury was also used, but I do not know exactly why. According to our tradition there were two kinds of mercury: a liquid and a solid one. There has to be a relationship between heat and balance, but I do not know if from the scientific point of view it means something. People of the "two horns" clan used it according to a man of the clan of the arc.

Our people had an elevated technical level but they never used the energy to destroy lives. All this knowledge was gradually lost and people had to work increasingly hard. Today all these good things are dissimulated and we see with astonishment what was possible in the past. As a comparison one could say that it is today that we live in a dark period.

## 8. THE SYMBOLS



*Le symbole du plan de vie des Hopis*

When we settled in South America, we started to document our presence. We expressed our historical and spiritual knowledge through symbols. We do it still today because we inherited these symbols from our fathers and we know sense of the figures and lines. We know what they mean and what one can express ourselves through these symbols.

We left our symbols everywhere where we lived or migrated. One can find the evidence of our knowledge in all of South America till the North American continent: drawings, ceramics, buildings. People say that we did not have writing. But the symbols are precisely our writing and these are the messages which are present everywhere on the two continents and which were not destroyed yet.

We wrote our symbols on rock because it is not easy to destroy it by time. We decorated our ceramics with symbols and we still use them much today. Each time we left a provisional settlement during our migrations our children broke all ceramics in the village and left them like a legacy. Ceramics cannot be destroyed. One can break it but the pieces always remain. Other people and future generations will come and will find them and they will know that we were there before them.

And there are the buildings and the ruins. If one pays attention to some characteristic signs one can find them everywhere in South America and here. For example there are circular and square towers. The round tower is the female symbol, the square tower the male symbol.

The T form or the keyhole is very important. We have it since the first world. This form is a symbol for the plan of the creator. This is why the foundations of our kivas have this form in T. And as I speak about the kivas, I want to add some other symbolic meanings found in these constructions. The lower floor represents the first world, the upper floor the second world and the entire construction from the back to the front represents the third world. The elevated platform on the flat roof represents our current world, the fourth world. Now you understand why the kivas are so important to us.

And naturally there are the large buildings of the past. The references to the multiple worlds do not miss. How much symbolism and knowledge are expressed through them. The reference to the various worlds is everywhere, in the number of floors of the pyramids, the number of doors on the roofs of the buildings: the three worlds of the past, the fourth or current world, the fifth world and the seven worlds which humanity must cross. Even the nine worlds are mentioned including the two worlds belonging to the creator. And what about sculptures and the position of the buildings. We could write an additional book on the significance of the discoveries in the Mexican and South American ruins. I already spoke you about the form in T with Teotihuacan, of the significance of the degrees, why there is a hole in the building of the pyramid of the sun and the significance of the snakes on the two sides of the steps. All these things have a significance and the history is registered everywhere. We are people having a spiritual orientation and the historians and the archaeologists must realize that they will have to initially understand us before being able to explain the ruins.

Today we carry these symbolic figures with us or rather in us. Not in a material form but in a more subtle way. For example during a ceremony when the Kachinas dance on the village square, they form their groups at only three places to show the three worlds which we crossed. They cannot form a fourth group since the fourth world is not finished. I must also mention the songs which we sing during the ceremonies. Such a song comprises five stanzas, what means that we will go in the fifth world. As you see, the Hopis know exactly where they are located in the plan of the worlds: between the third, which was destroyed, and the fifth, the next world which we must reach. We know that we are in the fourth world located in the middle of seven worlds which we must cross. We do not need to say it because everything is expressed symbolically in our ceremonies. Why note something in writing which is rooted so deeply in ourselves and is expressed so clearly in our ceremonies?

All the symbolism used by Hopis points out the truth to us which we learned a long time ago. But only we the Hopis know and understand this symbolism, no other tribe can come near to us, even if much of them use the Hopis symbols now. They only see the outside and do not have the knowledge of it. If you see our symbols somewhere in South America, in Central America or on this continent, know that we know still today what they mean. And know that we know all that by our past and what our fathers transmitted to us and which we keep always alive.

And do not forget that the knowledge of the Hopis is even wider: we know that our voices even without sound are recorded in the atmosphere and that it is indestructible! Rocks and ruins can disappear one day but what we say and what occurs in our hearts on a higher level will never be destroyed.

## 9. THE WORD OF THE END

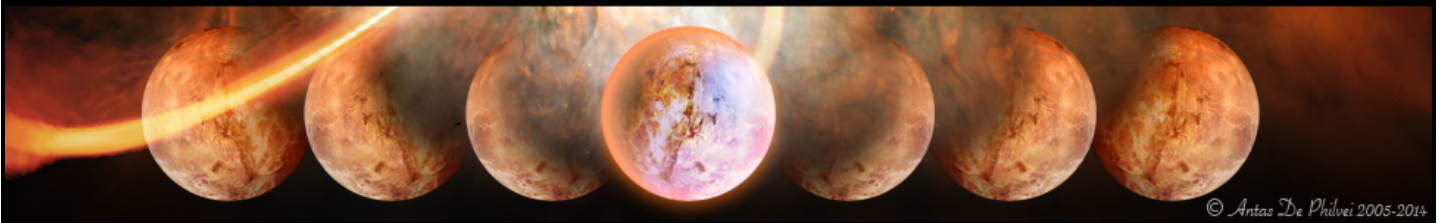
Each one among us was born with predestination and must fulfill its task in this world. A long time before I was conceived, it was decided that it would belong to my destiny to transmit all these things. This is why I came to speak with you. At the beginning of the recording, I said to you that the history of my people represents a warning statement for you. I hope that you understood this warning now. Have you noticed how the history repeats itself over and over again? And you saw that the creator punishes humanity when it transgresses the laws and deviates from or leaves the right path.

I spoke to you much about our history, of the history of the elected people. I know that it does not correspond to that what you believed until now. Naturally the scientists will want to correct us as they always do. They do not understand us and cannot therefore understand our history and our opinions. But we the Hopis recognize in the events of today the same things as they happened towards the end of the third world. We see what occurs in the world: corruption and killings and we know that we are on the way of the destruction. One can avoid this terrible end if we return to the path of the creator, but I do not believe it will happen. The next great catastrophe is not that far away, only a few years. That must seem strange to you in your world, but we know it. We Hopis know it.



*Cérémonie chez les Indiens Pueblos de San Juan, frères des Indiens Hopis.  
Les Pueblos ne furent pas intégrés aux Hopis,  
car ils n'ont jamais fini leur migration*

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