



EARTH CATAclysms AND THE HOPI KACHINAS, SAVIOURS FROM SPACE

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In my first article "Kásskara, Sunken Land of the Hopi Ancestors" (NEXUS 23/02), Hopi elder Oswald "White Bear" Fredericks (1905–1996) described the Hopis' epic migration story as it unfolded through aeons and on several continents, a couple of them now on the ocean floor. Their mythology, which I explained more fully in the first article, essentially envisions a series of "worlds" through which the human being, personally and collectively, must pass—these worlds corresponding generally to vast periods of time and changing configurations of global geology.

White Bear described a succession of cycles through which human societies develop then self-destruct because they have fallen out of harmony with the intelligent universal force from which all life springs.

According to Hopi mythology, the First World, Tokpela, was destroyed by fire. The Second World, Tokpa, was destroyed by ice. Both

conditions may have come about through disturbances in the Earth's orbit and polar shifts. In the previous article I mentioned that Plato, recounting in *Critias* his uncle's Egyptian sojourn, said that a temple priest at Sais had told Solon that "a great conflagration of things upon the earth, which recurs after long

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intervals...", caused the sinking of Atlantis, a notion consonant with the Hopi world view. Kásskara (Lemuria) was coeval with Talawaitichqua (Atlantis) and was destroyed by water, White Bear said, in the following manner:

"The Kickmongwuity, or Queen of Atlantis, had been threatening Kásskara with destruction from weapons that could be fired from space. Our people had knowledge

comparable with those [people] of Atlantis, but we used it only for good and useful ends. As I already mentioned, we studied the secrets of nature, the power of the Creator in the living things," White Bear said, explaining that his ancestors did not seek revenge and avoided killing even to defend themselves. The Hopi culturally embody Jesus' admonition not to resist evil: "Turn the other cheek."

The Shield of Protection

"My people did not defend themselves when [Kásskara] was attacked. And it was right! If that seems strange to you, look at what the Hopi do today. The government of the United States gave us a reservation. Can you imagine? And then they kept coming to cut pieces out of it. They reduced our country more and more. Each time the government does that we say, 'It is not right', as we were instructed [to do] by the Creator," White Bear said, noting that even if their ancestors had not defended themselves actively, they still had their "shield of protection". He said he could not scientifically explain what this shield was and how it worked, but he described it this way:

"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 when I was still a child, she took a basin and turned it over, saying: 'Now you are under the basin.' If something falls on it, it will not hurt you.' Perhaps I should tell you that she wanted me to repeat all the stories that she told me," White Bear said. "When I made a mistake she stopped me, and I had to start all over again. It's why I know by heart all of what my grandmother told me."

We might, in our modern sophistication, feel tempted to disregard or trivialise White Bear's grandmother as a credible source of information, but consider that the matrilineal Hopi respect the wisdom and knowledge passed down by their elders. His grandmother would not intentionally lie to him, and her insistence that he repeat minor details he hadn't easily recalled suggests that she took seriously the transmission of this knowledge to her grandson. This transmission is the

basis of all oral traditions. The Hopi in their cycles of ceremonies re-enact these stories because they consider them too important to be forgotten.

"All the bombs, or whatever they were, exploded far above our heads, and the shield protected all people who were to be saved and had been

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gathered in a certain area. Only we were saved. Cities were attacked and many people perished. And then—as my grandmother said—somebody pressed on the 'bad' button and the two continents sank," White Bear explained. "However, the destruction was not universal; the entire Earth was not destroyed, and not all men were killed. But Atlantis disappeared very quickly into the ocean and our Third World, Kásskara, disappeared very slowly."

The Laws of the Creator

One of the interesting features of the Hopi religious mindset is its similarity to that of certain Eastern religions. The Hopi embrace the idea of reincarnation. They acknowledge "Kundalini energy" and the vortices of psychic vitality called "chakras", and they also recognise the universal law of karma, the spiritual equivalent of Newton's third law of motion, "For every action, there is an equal and opposite reaction". The law of karma is expressed eloquently in the biblical admonition, "As you sow, so shall you reap". White Bear explained the Hopi view of karma:

"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 that kills, the accomplice does it in thought. But he is not as guilty as me," White Bear said. "It is the reason for the fast destruction of Atlantis: they attacked. We, or some of our people, were only collaborators at the time Atlantis attacked Kásskara. This is why the fault on our side was minor and our group had a new chance. If we had been as guilty as the people from Atlantis, we also would have been quickly destroyed," he added.

"The power external to the human capacity did not allow that the people of peace be destroyed completely. These people were reincarnations of men who had lived in the Second World, Tokpa, and who had followed the laws of the Creator. It was His will to give to those who were to be saved the means of succeeding.

"We were saved and we came here because since the First World, Tokpela, we have always obeyed the divine laws! We will see now what occurred then and what role the Kachinas played in bringing us to this continent in the Fourth World," White Bear said.

Kachinas: Emissaries from Space

Since their emergence in the First World, the Hopi and their ancestors have been in a close relationship with Kachinas, whom White Bear defined as "initiated, highly ranked, esteemed beings". They were originally called Kyákyapichina, the plural form of Kyápchina, the term also incorporating the word *chinakane*, which means "growth", as in the growth of a plant, although in this context the word also indicates the spiritual growth that the Kachinas inspire. The language evolved over time, and now these entities are simply called Kachinas.

Kachinas can manifest visibly or they can remain invisible, but White



Pahlíkmana, Hopi kachina doll, c. late 19th century, held in the Brooklyn Museum. (Source: "Kachina", Wikipedia)

Bear made it clear that these beings come to Earth from locations vastly distant from Earth.

"The Kachinas come from space. They do not come from our solar system but from very distant planets. It would require several generations for our astronauts to get there," White Bear said. "The Hopi name for these planets is Tóónátakha, which means 'close to each other', in a spiritual sense rather than a material one, because all their inhabitants share the same responsibilities and work closely together. For this reason the Hopi translate Tóónátakha as 'Confederation of Planets'; and because we know there are twelve such worlds, we also refer to the Confederation of Twelve Planets," he explained, adding: "Kachinas can move very quickly. While I pronounce this sentence, they can traverse vast distances. Their vessels fly with magnetic force, even when they circle the Earth."

In 1978, White Bear accompanied my anthropology teacher, Henry Denny, and me to Inscription Canyon near Prescott, Arizona, an area noted for its ancient petroglyphs. He pointed out an equilateral cross on a rock slab, its deeply etched outline suggesting an amniotic enclosure. The glyph pre-dates the birth of Christ, he told us, saying that it anticipated this future divine incarnation. White Bear also showed us a glyph of the aforementioned Confederation of Planets, indicating those inhabited worlds that communicate with each other.

In ancient times it was known among certain people that intelligent beings had come from space and helped cultivate mankind out of its primitive state, but this knowledge was nearly lost when the Earth suffered global and semi-global cataclysms. Some of this knowledge survived in the mythologies of aboriginal people, and even in the West some of this information



Etched equilateral cross petroglyph seen at Inscription Canyon near Prescott, Arizona. (Source: <http://theswillbucket.com/?p=5448>)

remained concealed by various powerful institutions, often with contradictory interests, such as Freemasonry and the Roman Catholic Church.

White Bear explained that Kachinas have varying ranks depending upon their capacities. While they're all called Kachinas, some are also called Wuyas, which means "divinity" and describes an exceptionally wise person.

"Comparing Kachinas and Wuyas with Christian entities, we might say Angels for Kachinas and Archangels for Wuyas. They are all Angels, but the highest in rank you would call Archangels. The divinities are positioned above the Kachinas, and above all there is the Creator," White Bear said. "Only Kachinas are in contact with the human beings, not the divinities who only give instructions to the Kachinas."

The Hopi refer only to Kachinas when familiarising children with the initiated beings. "It would be too difficult to explain the difference to them, and this is where the Kachina puppets serve their role: they accustom children to these beings' physical appearance so they do not fear seeing the dancers," White Bear explained, adding that even tourists who buy these puppets call them Kachinas but it doesn't really matter if they are unaware of the deeper meanings.

"We do the same thing with the San Francisco mountains [a sacred range southwest of Hopiland]. When children see those high peaks, they understand when we tell them that this is where the Kachinas go when they leave us," White Bear said, saying that it's easier for children to understand a high mountain than a distant planet. "Think about what

you tell your children about Santa Claus and the child Jesus. But when the children are accepted among the adults, the difference is explained. The Kachinas come from a very distant planet, and when they leave us they return there. The men who carry out the dances represent these learned beings who came to us a long time ago," he said.

White Bear described three kinds of Kachinas.

The first involves survival and the continuity of life. In the Hopi dances, these Kachinas appear in mid-winter when in nature all life sleeps.

"They offer the certainty to us that life will return and continue; and as reincarnation belongs to the continuity of life, it means that we will take birth again and have the possibility to improve," White Bear said.

The second group consists of the teachers. "We learn from them who we are and where we are, what transformations we can undergo and what we must do," he noted.

The third group represents the guardians of the law. "They are the ones who warn us. They explain to us patiently what not to do," White Bear said, "but in time they stop informing

us and start punishing us for any evil we do."

White Bear reported that children have been born following a "mystical relation" between Hopi women and Kachinas. "There was a physical proximity between our people and Kachinas. We could touch them. But even if that seems strange, they never had sexual relations. The children were conceived in a mystical way," he said, apparently referring to the

The Hopi know that some of their ancestors flew in these spaceships, which had also been used in other countries.

phenomenon called "virgin birth" in Christian doctrine. "Such children, when grown, possessed great knowledge and wisdom and sometimes even supernatural capacities, which they had received from their spiritual father," White Bear explained. "They were splendid, powerful men who were always ready to help but never to destroy."

Flying Shields and Magnetic Fields

White Bear made it clear that Kachinas have physical bodies. "That's why they need vessels to travel in our skies and return to their planets," he said, adding that the spaceships have various sizes and names. "One name 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 a 'flying shield'. I will tell you what it resembles: if you cut a calabash [gourd] in two, a form is obtained with the aspect of a saucer. You may assemble two of these and approximate the shape of the vessel which they used formerly to go to these planets. A pilot sitting inside can move the craft in all the directions and does not lose balance regardless of speed. Because of this form, we call it Inioima," he said.

I haven't been able to locate a definition for Inioima beyond White Bear's description that suggests the occupants were unaffected by the ship's velocity. It's also clear that White Bear believed that the spaceships flew by somehow utilising magnetism or magnetic fields.

The Hopi know that some of their ancestors flew in these spaceships, which had also been used in other countries. In India, for example, they were called Vimanas. "People from Atlantis came to us in these vessels. Near Oraibi there is a petroglyph representing a woman in a flying shield. The arrow signifies high speed," he said. "You can see she carries the hair of a married woman."

Describing these spaceships, White Bear said the two halves are held together by a "support" which the pilots must actuate. When they turn a lever to the right, the ship goes up. When they turn it to the left, it goes down.



The San Francisco Peaks, a volcanic mountain range in north-central Arizona, sacred to the Hopi. (Source: Wikipedia, <http://tinyurl.com/jvfp39d>)

Continued on page 81

Earth Cataclysms and the Hopi Kachinas, Saviours from Space

Continued from page 68

"The vessels do not have engines like aeroplanes and do not use fuel. They fly in a magnetic field. Pilots must only know the adequate height. If they want to move towards the east, they choose a certain height. If they want to go north, they choose another height. It is enough to go up to the height corresponding to the selected direction and the vessel flies in the desired direction. This way, they can reach any place inside our atmosphere and can also leave the Earth," White Bear said. "It is very simple!"

Message of the Hopi

It's clear that the Hopi embrace a world view which is more expansive, timeless and wondrous than our own. Members of our "modern culture" are slowly abandoning the anthropocentric view that humans are the pinnacle of Creation. Life

must exist elsewhere and permeate it. It took our clever culture of reason and science hundreds of years to apprehend the knowledge that the Hopis have embodied all along—awareness that malicious human activity, including large-scale warfare, environmental destruction and the pollution caused by those abominations, disturbs a delicate balance that directly harms the physical environment and all life on the planet. The Hopi know what's coming because it's happened before. ∞

About the Author:

Shawn Hamilton is a teacher and reporter in California. He began his teaching career in Taiwan in 1989 when large rallies were supporting the protesters at Tiananmen Square in Beijing, China. Hamilton moved to Sacramento where he taught classes part-time and covered the capitol as a reporter for Pacifica Radio's KPFA in

Berkeley, near San Francisco. He received a Project Censored award in 2011 and writes poetry for fun. His article "Kásskara, Sunken Land of the Hopi Ancestors" was published in NEXUS vol. 23, no. 2, Febr–March 2016.

As a teenager, Hamilton was introduced to Oswald "White Bear" Fredericks by his high school anthropology teacher, and he became intrigued by traditional Native American culture. The experience led to his travelling to Nevada to spend a few days at the camp of Shoshone healer John "Rolling Thunder" Pope. While attending Humboldt State University in California's Redwoods a few years later, Hamilton took classes in Native American Studies and began participating in ritual sweat lodge ceremonies on the Eel River. .

Shawn Hamilton lives in Sacramento with his spouse and son. He can be contacted at kasskaran@protonmail.ch. For more information and articles, visit his website <http://theswillbucket.com/>.