

# Strange Times...

## LEGACY OF KÁSSKARA: HOPI HISTORY, SPIRITUALITY AND SYMBOLISM

by Shawn Hamilton  
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Hopi elder Oswald "White Bear" Fredericks (1905–1996) was the main consultant for Frank Waters' *Book of the Hopi*. As a member of the dominant Bear Clan, White Bear possessed a comprehensive knowledge of his tribe's history—a lineage that he traced back many thousands of years.

### From Third to Fourth Worlds

**H**opi elder White Bear's account of Kásskara, the original Hopi motherland in the Pacific, may force a change in our perceptions of Atlantis and ancient history generally.

Archaeological convention has insisted for years that it was the thawing of the northern ice sheet that presumably allowed the first people to cross the Beringia land bridge and venture into North America. While this may be partly true, White Bear insisted that this influx of humanity happened many thousands of years *later* than the Hopi ancestors' arrival. When the ancestors reached North America, the ice sheet was near what is today's Canada–USA border. Further confounding conventional anthropologists, the Hopi maintain that their ancestors came not from the north but from the south!

To recap some details covered in previous articles in this series [see 23/02, 23/05, 24/02], Atlantis, which

the Hopi call Talawaitichqua or Land of the Morning (or Eastern) Sun, declared war on Kásskara. Clearly the aggressors, the Atlanteans employed some very sophisticated technologies, including spacecraft, which they had not invented but had taken from the "otherworldly" beings known as Kachinas.

White Bear said that in ancient times when the Third World was created, the people of Atlantis associated with Kachinas, but the Kachinas left the Atlanteans after they'd become malicious.

The Atlanteans' plans for conquest were dramatically thwarted, however, when a series of powerful earthquakes suddenly wiped out their lands as part of a major global upheaval.

Kásskara was also sinking, but more slowly, allowing some of the groups a chance to survive. White Bear explained that while the Hopi progenitors shared a common relationship through Kásskara, not all Kásskarans would become Hopi. This is an important distinction.

White Bear revealed that as Kásskara was sinking into the Pacific Ocean, the Hopi ancestors migrated to South America via a series of islands, Easter Island being the only one on their route that's still above water. The Kachinas guided and protected these immigrants, each group having a Kachina assigned to it, helping the people locate islands on their journey to the west coast, mainly to what we today know as Bolivia, Peru and Ecuador.

The Kachinas were spiritual *and* physical entities. White Bear stressed their physicality, noting that the Kachinas flew in "flying shields"

(spacecraft), which would indicate that they had physical form.

The Kachinas brought refugees to Táotoóma, known as Tiwanaku in today's Bolivia, which at that time was closer to sea level. Táotoóma was the first city built in the Fourth World (Toowakachi), White Bear pointed out. It was constructed by the Kachinas, whose scientific knowledge vastly exceeded that of the Earth people. The new Fourth World location had been developed over many years, and the migrations took place in three stages.

Later, the Hopi ancestors began to travel into Central America after Táotoóma was destroyed in a massive earthquake. [See more details in part three in 24/02.]

### Mysteries School at Palatquapi

When the Hopi ancestor clans were still migrating through South America into Central America, long before the Clan of the Bear settled



Kachina doll (Photo: Daderot)

in Oraibi in today's Arizona, USA, many of the clans expressed a wish to reunite. White Bear recounted that they'd remembered the destruction of their first city, Táotoóma, and wanted to live again in harmony with the great mind, Taiowa. They had disobeyed their Creator, lost their way spiritually and scattered in all directions. The Kachinas, however, persuaded them to return to the right path.

clans 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 Nature that surrounds us, through both theoretical and practical teaching: how flowers grow, where insects come from, and how the birds, reptiles, mammals and sea creatures develop. Here, pupils were urged

prayer so that they understood and acknowledged that what they took was a gift. This way, they did not upset Nature's balance. They accepted the gifts, and the life that surrounded them remained such as it was. Still today, each spiritually educated Hopi will 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 throughout their lives.

"On the third floor of the building were the young people who had passed the first two stages of education. They were between 12 and 20 years old. Before reaching the third stage, they had the possibility to know various people, 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 divine origin. Initially they dealt with the head. The Creator gave us a marvellous instrument: the brain. There, all the thoughts coordinate with the physical aspect of the human being.

"The pupils also studied the structure of the spirit and how the Creator acts on humanity and all that exists in the universe. He who knows everything perfectly no longer experiences any language barriers. 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: to harmonise this marvellous spirit with that of God, as you say, or with our Creator, as our people say."

Hopi spirituality has a different perspective on sound and speech, as White Bear commented.

"The sound waves that we produce affect not only those who listen to us but the entire universe, and for this reason speech must be harmonious. In that way, we praise the Creator. This is why the Hopi in their ceremonies use song to praise



The palace complex at Palenque, Chiapas, Mexico (Photo: Daniel Armesto)

Those of the chiefs who could still make use of their third eye (the brow chakra, associated with the pineal gland and spiritual insight) gathered the clans in order to create an educational centre to promote advanced spiritual knowledge. White Bear said that this centre had been set up in a great city established by the Hopi ancestors. Called Palatquapi, it was built at what we know as Palenque in southern Mexico. This institution taught the basics of life on Earth, such as how the divine spirit manifests into form. The students were grounded in awareness that the physical state is a glorious, yet usually imperfect, reflection of the original divine essence.

White Bear described the mystical school's unique structure.

"On the ground floor, young people learned the history of their

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 that come from the Earth. If we do not obey the laws and we mistreat the Earth, we suffer not only psychologically but physically. The diseases that strike the human body are caused by the fault of people themselves.

"Apart from studying, the pupils also grew food for the community. The food of the spirit was complemented with food for the body. This way, young people had great esteem for all that surrounded them. They learned that, according to the order established by the Creator, they could use the plants and the animals for their food and to build their houses. They had permission to use them, but they were to request them through

Nature and the elements that surround them. All that we say is continuously recorded, but everything that a human being says during his life does not take more room than a pinhead.

"Everything that was said during the Third World is kept in a cave somewhere in South America. My grandmother spoke to me about it one day, but she also said that nobody knows the location of this cave any more."

### Relations between the Clans

White Bear added to his previous statements about the clans of the Hopi ancestors.

"The clans that started from Palatquapi built many cities. Some ruins of these cities were later found, and more will be discovered in the future. This way, there will be more evidence of our traditions.

"The capital of the Clan of the Bow was the great capital centre at Tikal [in today's Guatemala].

"There was found a sculpture of a stone head with a snake in its mouth. It portrays the Saaviki divinity. Yucatán [in southeastern Mexico] was populated by the very powerful Clan of the Snake. There, too, many cities were built. Chichén Itzá was its capital. On many rocks, a serpent with feathers is visible.

"The chiefs of these clans had left Palatquapi because they wanted to reign, and soon they felt themselves as strong as the leader of Palatquapi. So eventually there was dissension and another war.

"The Clan of the Snake and the Clan of the Bow—the parts of these clans that had left Palatquapi—fought each other. Finally, as a consequence of the wars, the cities were destroyed.

"The continual attacks against the divine laws had caused such a perversion of the social order that people no longer wanted to live there in this degraded atmosphere, as nobody could correctly fulfil their religious obligations. They could only leave again in migration.

"Some of these clans settled here in Shongopovi, then in Oraibi, and finally in Hotevilla-Bacavi [all in Navajo County, Arizona]," White Bear said. "This is why still today in Hotevilla-Bacavi we celebrate the feathered serpent."

### Hopi Ancestor Symbolism

White Bear felt compelled to convey important information about the symbolism of the Hopi and their ancestors.

"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 understand the figures and lines. We know what they mean and can express ourselves through these symbols," White Bear explained.

"We left our symbols everywhere we lived or migrated to. One can find the evidence of our knowledge in all of South America up through North America: in drawings, ceramics, buildings, and so on. 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 are not yet destroyed.

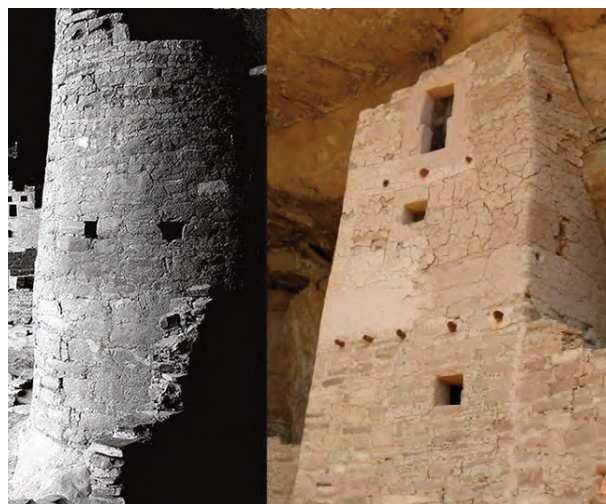
"We wrote our symbols on rock because it is not easy to destroy them over time. We decorated our ceramics with symbols, and we still



An example of a typical Hopi "keyhole" doorway, representing the nine worlds that humans must traverse to become united with the Creator.

use them today. Each time we left a provisional settlement during our migrations, our children broke all the ceramics in the village and left them as a legacy. Ceramics cannot be destroyed. One can break a ceramic item, 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," White Bear added.

"Then there are the buildings and the ruins. If one pays attention to some characteristic signs, one can find them everywhere from South America to 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 'keyhole' is very important. We have used it since the First World. This form is a symbol for the plan of the Creator.



White Bear said that the round tower is a female symbol and the square tower male. The photograph of the round tower (far left) was taken in 1941 by Ansel Adams. Note the "T-form" or "keyhole" doorway near the top of the square tower (left). Both towers are located at Cliff Palace, Mesa Verde, Colorado.

This is why the foundations of our kivas have this T-form.

"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 can understand why the kivas are so important to us.

"Naturally, there are the large buildings of the past. The references to the multiple worlds are evident. So much symbolism and knowledge are expressed through them, in the number of floors within the pyramids and the number of doors in the roofs of the buildings: the three worlds of the past, the Fourth and current world, the Fifth World, and in total the seven worlds which humanity must cross. Even the nine worlds are mentioned, these other two worlds belonging to the Creator.

"Consider the sculptures and the positions of the buildings. We could write a book about the significance of the discoveries in the Central and South American ruins. 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 realise that they initially will have to understand us before being able to explain the ruins," White Bear advised.

"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



Kachina dancers of the Hopi pueblo of Shongopovi, Arizona, photographed some time between 1870 and 1900.

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 that we sing during the ceremonies. Such a song comprises five stanzas, which means that we will go into the Fifth World. As you see, the Hopi know exactly where they are located in the plan of the worlds: between the Third, which was destroyed, and the Fifth, the next world that 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.

"All the symbolism used by the Hopi points out the truth to us that we learned a long time ago. But only we Hopi know and understand this symbolism; no other tribe can approximate our understanding, even if many of them use Hopi symbols now. They only see the outside and do not really understand them. If you see our symbols somewhere in South America, in Central America or here in North America, realise that we still know what they mean today.

"And do not forget that the knowledge of the Hopi is even

wider. Know that our voices, even without sound, are recorded in the atmosphere and are 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," White Bear assured.

"I spoke to you much about our history, the history of the Hopi people. I know that it may not correspond to your current beliefs. Naturally, the scientists will want to correct us as they always do. They do not understand us and therefore cannot understand our history and opinions. But we Hopi recognise 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 towards destruction. We 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 Hopi know it." ∞

#### About the Author:

Shawn Hamilton is a writer, teacher and reporter based in Sacramento, California. He covered the California State Capitol for Pacifica Radio's KPFA, received a Project Censored award in 2010 and writes poetry. As a teenager, he was introduced to Oswald "White Bear" Fredericks by his high school anthropology teacher Henry Denny and became intrigued by indigenous cultures.

Hamilton's previous articles, "The Mysterious Past of the Hopi: From Kásskara to the Americas", "Earth Cataclysms and the Hopi Kachinas, Saviours from Space" and "Kásskara, Sunken Land of the Hopi Ancestors", were published in NEXUS 24/02, 23/05 and 23/02 respectively.

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