

# Star People American Indian Apocalypticism

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# ian Prophecy

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by

Dr. Ardy Sixkiller Clarke

Recently we have seen a growing trend toward marrying ideas found in UFO research, Native American prophecies, star knowledge, New Age spirituality, and Judeo-Christian fundamentalism by postulating that there is a unifying theme among them. According to many, humankind is on the verge of either destruction or an evolutionary advance, and these visionaries support their position by pointing to various ecological, environmental, social, and political problems confronting the world.

The purpose of this article is to show how these issues became intertwined and to bring a different voice to the discussion of this subject. I would like to begin by stating that I grew up listening to stories about the Star People. I not only believe that those stories are true, but over the years they have served as an integral part of my personhood and have helped to explain my role in the universe.

However, this does not mean that I am going to accept blindly any newly revealed "ancient knowledge" from self-appointed Native prophets without examining and questioning the context of its release and the authenticity of the revelations.

I believe there is substantial evidence to support further study of Native Star-People stories which may, in fact, hold the key to human existence. However, to entangle Star-People stories with Christian or alien rapture and apocalyptic predictions is, I think, a misrepresentation of American Indian star knowledge. This article will examine those issues.

Please note that in most cases I have used the term *American Indian* instead of *Native American*. A few years ago, a group of Native researchers came together and agreed upon the use of *American Indian* rather than *Native American* in our published works.

I was a part of that group. A small but vocal group of non-Natives who claimed that they, too, were Native American since they were born in America had viciously attacked the term *Native American*. They said that the indigenous people of America had no ex-

clusive right to claim they were Native American. In response, we decided as a group to use the term *American Indian* in our publications. Hence, I have chosen this term in my work to describe the native people of America, and when we reference ourselves, we use the name of our specific tribe.<sup>1</sup>

## Origins of the Merge

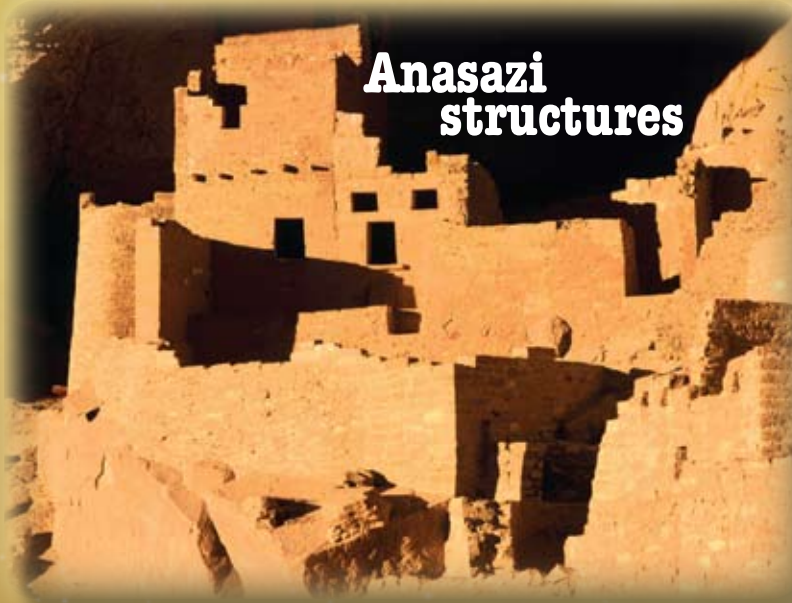
The 1970s witnessed an era in which American Indians were linked with extraterrestrials. These views, which originated with reputable scientists, altered attitudes about Native history and sacred sites and gained popularity through various disciplines.

Almost overnight, indigenous holy places were centers of mysterious spiritual forces connected to alien ancestors and American Indian spirituality became rooted in the science of superior ancient civilizations founded by star travelers.

Interest in ancient knowledge originated with the study of European sites like Stonehenge. Scholars noted that the arrangements of the stones followed astronomical alignments with the rising and setting of the sun and the celebration of the solstice. American archaeologists reported similar alignments in Central and South American as well as the United States.

Sites such as the Big Horn Medicine Wheel in Wyoming, Cahokia in Illinois, and Chaco Canyon in New Mexico recorded sophisticated astronomical knowledge.

Emerging archeoastronomy coincided with ongoing UFO research during the 1960s and 1970s. It was at this time that star visitors were associated with ancient archeological ruins. Through the work of Erich Von Daniken, who proposed that evidence of UFOs existed in the cultures of the Mayas and Incas, an interest in ancient aliens and Star People surfaced. Vine Deloria, Jr., a Lakota scholar, further popularized this notion by suggesting that traditional American Indian stories were perhaps not just creation stories but collective memories through which the Native people understood the universe.



## American Indians and the Star People

Many Native people throughout North and South America have safeguarded the customs and ceremonies that incorporate the Star People, and many American Indian tribal groups maintain those traditions as part of their religion. Other tribes believe their creation is tied to ancestors from the stars and report regular communication and collaboration with the Star People. With new interpretations of the ancient sites throughout the world as well as America, Native connections with the stars have surfaced among several tribes.

Among the most well-known is the Hopi emergence myth, which details destruction of three earlier worlds when wars were fought with “flying shields” propelled by some unidentified power. It was not until 1955 that apocalyptic themes proliferated among the Hopi.

Prime movers in these prophetic proclamations were a group of traditionalists who became famous not only in the Hopi world but in non-Hopi cultures as well and included Yukiwma, Dan Katchongva, David Monongye, Carolyn Tawangyama, Andrew Hermequaftewa, and Thomas Banyacya.

The traditionalists, who have been characterized in Armin Geertz's work as “deluded fools,” “trouble-makers,” and “hypocrites” have helped to link people such as hippies, environmentalists, and New Agers into one disparate group with a single goal in mind: destruction of the present world and the establishment of a new world free of corruption, poverty, pain, and war. In other words, what we are seeing is that the prophecies have changed to accommodate or appeal to those outside the Hopi culture.

Hopi prophets in the late 1960s–1980s appealed to New Age groups interested in UFOs, star travel, and interstellar channeling. When the Eagle landed on the moon in 1969, a Hopi told Robert Clemmer, a well-known researcher who has studied the Hopi prophecy, that “Hopis have been there before. If they look around up there, they will find our rock writings.” Jose Lucero, a Tewa elder from the Santa Clara Pueblo told author Nancy Red Star, “They say they get *abducted*. We get *visited*.”

In 1970 Chief Dan Katchongva,<sup>2</sup> a Hopi elder, announced a UFO connection to Hopi religion. The elder Hopi told of a future when space travelers from other planets would lift the tribe's faithful on the Day of Purification and take them to safer worlds in the universe. According to Katchongva, an ancient rock carving near Mishongnovi, Arizona depicting a dome-shaped saucer object and a Hopi female was the core of their religious beliefs. While not attempting to discount the Katchongva proclamations, it must be remembered that the Hopi prophecy or emergence myth is owned by the clan; however, it does not mean that prophets will not prophesies or lend their personal interpretations.

As a result, contemporary traditionalists prophets within the Hopi society have contributed immensely to the development of an alternative world-view religion which incorporates Christian rapture, apocalypse, UFOs, ecological, political, and social issues. This pseudoreligious prophecy has a wide appeal among individuals disillusioned with the present-day world. Obviously then, prophecy is one thing, but to prophesies is another.

In other words, prophecy remains the same. The Hopi own it. However, anyone can prophesies and that is what has happened. In doing so, many of the ancient and original stories of other tribal groups who have maintained their fidelity through

the generations, without the contemporary interpretations, have been ignored.

Perhaps this is the real connection with Star People, UFOs, and American Indians. In the rush to judgment to speed the end of the world, many of these star stories which tell the history of indigenous people worldwide are overlooked. Many stories of tribal relationships with Star People surfaced in the '80s and early '90s. While these stories lack the contemporary interpretation found in the Hopi myths, they do stand as an example of an ancient knowledge and involvement with Star People.

For example, Cherokee stories told of the Star People who created *Elohi* (earth) for the Cherokee people. The Iroquois and Cherokee believed in the supernatural powers of the “Thunderers.”



They told the story of a young man who had been thrown into a ravine and deserted by his friends after he broke his leg. He awoke to find four men dressed in cloud-like robes. When he asked them who they were, they said they were the Thunderers, and they were there to protect him. Other tribes had similar stories. The Algonquin story of a great willow basket that descended from the sky with twelve beautiful women was equated to modern-day UFOs.

The Blackfeet Indians told how a young woman fell in love with the Morning Sun, who then took her to live in the sky. The Skidi band of Pawnee designed their lodges and villages in alignment with the stars and planets. Part of their creation story reported that Mars, the red morning-star warrior, married Venus, the female evening star, and together they produced the first humans.

The Cree claimed they came from the stars in spirit form and then became flesh and blood. The Seminole told of traveling upward to the sky to visit the Great Spirit.

The Snoqualmie people told a story of two sisters who wished that two stars in the night sky would become their husbands, and when they woke they were in the sky world and the stars were men. The older sister had an infant called Star Child and when she took him home to the earth, they called him the Transformer. On earth, Star Child used his heavenly powers to transform or change the world.

The Tula Indians of Tanico were the Keepers of Manataka,<sup>3</sup> a spiritual mountain located in Arkansas and regarded as the place where the Star People visited. This mountain was a sacred site for the Ca do, Quapaw, Osage, Tunica, and Pawnee.

The Tula told that inside the Manataka Mountain were seven crystal caves. The center cave featured a magnificent shining crystal encoded with messages from the Star People. Blanca Massif, situated in the San Luis Valley and regarded as the sacred mountain of the east by most Southwestern tribes, is an area where Navajos say Star People arrive in flying seedpods.<sup>4</sup>

The Pawnee tell a story about a person called Pahokatawa who came to earth as a meteor. When killed by an enemy, the gods came from the sky and brought him back to life. Pahokatawa taught the Pawnee that when meteors fell in great numbers, it was not a sign the world would end.

## Star People and Little People

Many tribes have stories of small races of people who lived on the land or who came from the stars and abducted women and children. The Cherokees, who moved to the Southeastern part of what is now the United States, found their new homeland occupied by a race of small people who lived in houses and were quite civilized. Reportedly, they had very large eyes which were extremely sensitive to light. Some stories say that they had blue skin, and the Cherokees called them the *Moon People*. The small blue people the Cherokee people met are not to be confused with the *Yunwi Tsunsi*, the little people who live in the forest and are a central part of traditional Cherokee stories.

Jacques Vallee describes how the little people abducted pregnant women and young mothers. He also talks of how the little people seized young children, sometimes leaving one of their own children in the kidnapped child's place. The tribal people called these replaced children *changelings*.

Other tribes tell stories of how the gods descended from the heavens and impregnated women in remote villages, allowing the women to raise the Star Children until the age of six, when the gods would return and claim their children. Many tribes told how these little people had a fondness for abducting women and children.

A Blackfeet friend of mine related a personal story of a time when he followed the tracks of the little people in the snow in Glacier National Park. The tiny tracks led to a burned-out circle on the ground where the footprints ended. As he stood in the barren circle, he

caught sight of a spacecraft lifting upward to the sky. A tribal elder, who warned that the little people from the stars abducted children, accompanied him on his adventure and witnessed the event.

## An End-of-Times Prophecy Evolves

People in general are interested in the future, as the popularity of Edgar Cayce, Nostradamus, and television evangelists corroborates. The significance of the end of the Mayan Calendar on December 21, 2012 is a focus of soothsayers who forecast the end of the world or at least an epochal transformation on that date.

Closely connected to this belief is the idea that the



**Janet McCloud**

ancient Mayas not only had sophisticated astronomical knowledge, they also had a direct connection with the star beings. The consensus is that the 2012 date must be significant because it could have stemmed from information gained from a superior civilization on another planet. Closer to home, the Cherokee people added legitimacy to this claim; they also possess an ancient calendar that ends in 2012.<sup>5</sup>

New Agers have embraced the *Book of Hopi* in which Frank Waters, in association with Oswald White Bear Fredericks, depicted a prophecy about world purification. The book is presented as the collective voice of thirty Hopi elders and tells of an end-of-times when only the faithful will be rescued.

In a decade when the hippie movement and the anti-Vietnam war groups glamorized living off the land and living free of the establishment and their abuses and injustices, the Hopi culture was appealing. After all, the Hopi lived communally in harmony with the natural world.

It did not matter that the Waters-Fredericks book created great controversy among Hopis, who disagreed strongly among themselves about the interpretations of the prophecy. According to the Waters-Fredericks account, an imminent purification of the earth would occur, followed by restoring an Eden-like existence in the fifth world similar to that known before the white man came to this country. It was told that Hopis and other believers, including Indian nations from Central and South America, would gather in the Four Corners area and wait for the UFOs to arrive to take them to other planets while the purification occurred.

In the interest of accuracy, it should be noted that Frank Hamilton Cushing recorded one of the earliest versions of the Hopi prophecy or emergence story in 1882. Armim Geertz reprinted Cushing's text as well as ten other previously published records of the prophecy. In addition, Geertz recognized some other versions that he did not include in his work. Another researcher, Richard Clemmer, noted several texts on the prophecy, and both he and Geertz rejected several more texts as fictitious reworkings of the myth. Clemmer called the Waters-Fredericks prophecy account "concocted."

However, this was the account, although considered fictitious by researchers and many Hopi, that caught the attention of the New Age believers. As the proph-

ecy gained in popularity, others, including Christian apocalyptics, UFO enthusiasts, and environmentalists relied heavily on Internet sites for information about the impending apocalypse, and many of these sites reported fictional accounts rejected by researchers and Hopi elders.

Most versions of the Hopi emergence prophecy relate that Maasaw told the Hopi people that he was leaving them and that they were to follow the simple life he had proscribed for them. However, he said that he would eventually return when many of them had fallen prey to immorality, as their ancestors in the three previous worlds had done.

He provided two brothers, one Hopi and one Elder or White Brother (Pahaana) with sacred tablets whose symbols foretold the events that would occur before Maasaw returned. According to some versions, Pahaana would return, the tablets would be understood, and he would separate from the Hopi and go east toward the sun. When this occurred, Maasaw would return, purify the world, end the fourth cycle, and initiate the beginning of the fifth world cycle. Before these events, the prophecy foretold the migrations of the Hopi clans through the Four Corners region and their eventual arrival in the Hopi homeland.

Many Hopis, as well as other Indian tribes and some non-Indian Americans—especially New Age believers—have not waited for Pahaana to return to identify signs of the end of the world.

Nancy Red Star, in her book *Star Ancestors: Indian Wisdomkeepers Share the Teachings of the Extraterrestrials* (Destiny Books, 2000) interviewed American Indian spiritual leaders who obviously broke centuries-old silence and revealed the continuous contact that has existed between their tribes and extraterrestrials. The spiritual leaders she questioned agreed that the world was witnessing signs of ancient prophecies coming true. They inferred that the earth's "environmental and social crises was a part of a larger cosmic plan for the planet's transition into an enlightened age."

The emergence of these apocalyptic messages has worldwide appeal. For example, in 1987 Janet McCloud, A Tulalip Indian, toured Austria speaking about the end of the earth cycle. Reportedly, she said, "We are living in a very dangerous time. You should do whatever you can to protect yourselves, your people and your country. ... This is the age in which the Hopi



Nancy  
Red  
Star

prophecies about the day of purification ... are coming true."

She encouraged the participants to stockpile food and predicted the purification would happen in mid-August 1987 to coincide with Jose Arguelles' harmonic convergence, which he had predicted based on his interpretation of the Mayan calendar.

In 1988 Jamie Sams published the *Midnight Song*, (Bear & Co.) an autobiographical account of her spiritual journey which began in 1973 when she met a Mexican shaman who taught her how to be a medicine woman. Sometime later, she began hearing a voice which detailed the history of the Star People. In her book, she describes an interstellar war that took place 15,000 years ago in the Four Corners area employing "nuclear laser bombs."

The individual most generally credited with keeping interest in the Hopi prophecy alive is Thomas E. Mails, an ordained minister who pastored a church in Pomona, California. Mails combined his pastoral duties with writing.

One of his works, *The Vultures Gather, The Fig Tree Blooms* (Hayfield Publishing Company, 1972) is subtitled *A Study Concerning the Fulfillment of Prophecy in our Time*, and it has a particular relevance to the Hopi prophecy. Within the document, he named the signs of the second coming of Christ as environmental and ecological problems, overpopulation, establishment of the state of Israel, and the founding of the European Common Market.

In early 1990, Mails met Dan Evehema,<sup>6</sup> a traditional Hopi who lived in Hotevilla. They coauthored *Hotevilla: Hopi Shrine of the Covenant, Microcosm of the World*, which was published by Katherine Cheshire's Touch the Earth Foundation,<sup>7</sup> a California-based non-profit organization. This organization, founded to preserve American Indian wisdoms and traditions, solicited funds for the Hopi Elderly Elders to preserve their traditional way of life. In 1992, Thomas Banyacya, a

Hopi elder, spoke before the United Nations and carried both a message of peace and a warning to the world about the prophecy of the Hopi.

In January and February 1997 the Hotevilla Priesthood Assembly issued several press releases. The news releases took issue with the "new-age interpretation and appropriation of Hopi religious practices" and announced restrictions to their religious ceremonies.

From now on, according to the new guidelines, only Hopis would participate. One of the releases noted that all shrines placed on Hopi land by non-Hopis would be disassembled.

Hopis were defined as those "whose mother is a Hopi" and who received full religious instructions. They further noted that the only non-Hopis allowed to attend ceremonies were those initiated into Katsina societies and who were in-laws of Hopis.

Their news releases went on to explain the reasons these controls had been announced. They noted that non-Hopis had come to Hotevilla and imitated Hopi religious and ceremonial activities and Hopi artifacts which had high religious significance had been stolen. The releases identified several individuals responsible for encouraging non-Hopi involvement, including Dan Evehema, one of two "self-appointed chiefs" and two non-Hopis: Katherine

## Vine Deloria



Cheshire and Thomas Mails.<sup>8</sup>

Other Indian tribes have not avoided distortions or exploitation of the culture. By the 1980s, ancient Indian civilizations had become a variant of the lost continent of Atlantis.

For example, the "disappearance" of the Anasazi, an idea that is hotly disputed by the Pueblo people, who claim they are the descendants of the Anasazi, has led to many speculations. One proposition declares, "The Anasazi had been lifted off in space ships,<sup>9</sup> they had discovered portals into other dimensions of space and

time, or they had mastered nodal energy centers that are scattered around the whole region.”

## Pop Culture Adds Another Dimension

There are some signs that popular culture has fueled these ideas. In a 1995 episode of *The X-Files* called “Anasazi,” FBI agent Fox Mulder discovers an ancient computer disk with information about government UFO cover-ups. The disk, however, is encoded in Navajo.

Mulder’s translator explains to him that *anasazi* is the Navajo word for *ancient aliens*, whose sudden disappearance points to a mass alien abduction. The last episode of the 9-year series ends with Fox Mulder discovering that on December 21, 2012, an alien colonization of earth will begin and humanity will be destroyed.

These ideas have reached a wide audience and are offered as truths on various websites. Part of this development is a result of the secrecy involved in protecting the traditional knowledge and the curiosity of people to repeat or reproduce information they believe to be true or which at least accommodates their mind-set. Over the past 10 years, I have interviewed hundreds of Navajos and spent several weeks each year on the reservation among the Navajo people. Without exception, Navajos tell me the word *anasazi* translates to *ancient ones*.

A countless number of individuals calling themselves Cherokee medicine women and *shamans*, a term *never* used by Cherokee people, have multiplied on the Internet. Many of the sites speak of prophecies related to the end of time and the Star People of the Cherokees.

Trisha Jacobs, a Cherokee, has set up a website known as *Go-hi-yu-hi* (Respect) exposing fraudulent shamans in response to the growing number of bogus Cherokees selling prophecies, telephone consultations, healings, and knowledge of the Star People.

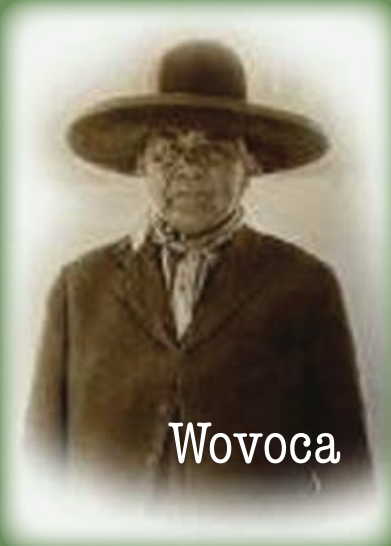
On her website, she notes: “The realities of Indian belief and existence have become so misunderstood and distorted ... when a real Indian stands up and speaks the truth ... he or she is not only unlikely to be believed, but will probably be contradicted and corrected by the citation of some non-Indian and totally inaccurate expert.”

More than 60 percent of Americans believe that extraterrestrial life exists. Capitalizing on these beliefs, it

became useful for forecasters who promoted apocalyptic warnings from Native prophecies to exploit the Star People connection of Native people.

In other words, if the Native people had those connections with the Star People and UFOs were frequently visiting this world, it appeared possible that American Indians were the harbingers of the truth about the future. To add fuel to the fire, “traditional medicine men,” or at least those claiming to be, were coming forth and bringing their own versions of the apocalypse to light.

These visions included accounts of UFOs, often to the dismay of tribal councilmen, elders, and tribal members who did not recall these accounts as being part of their traditional culture. Unfortunately, people caught up in these prophecies did not look for spiritual authenticity, or they might have realized that Native prophecies and ancient stories were often borrowed to support the social and political climate of the day. In other words, anyone can be a prophet, but it does not mean that their prophesying reflects true and ancient accounts.



## Do American Indian Prophecies Predict an Apocalypse in 2012?

The last 50 years have provided fertile ground for doomsday prophecies, emerging partly from the Christian fundamentalist tradition. The practice dates from age-old precedents that attempt to identify the signs foreshadowing the end of the world.

Pollution, overpopulation, destruction of the ozone layer, global warming, depletion of oil and gas, and declining water tables are all reasons cited for predicting the fated end of the world. In addition, AIDS, SARS, bird flu, mutant bacteria, and other illnesses further inflame the apocalyptic.

Thus, the Mayan and Cherokee calendars which end in 2012 and the Hopi prophecies popularized by a small group of Hopis and New Age believers make many people receptive to these ideas. Some individuals, including Mails, went so far as to assert that the 2012 calendar and the Hopi prophecy were connected. Waters intimated that the Hopis were descendants of the Mayans who immigrated from Mexico, despite the fact the Hopi version of their history did not support such assertions.<sup>10</sup>

In reaction to this misrepresentation of their prophecies and traditional stories, many tribes, including the Hopis, have decided to no longer share their sacred knowledge with the outside world. Other tribes have also sanctioned those tribal members who misrepresented their sacred knowledge. For example, it is one thing to tell a story about the Star People but it is another thing to add a contemporary social or political slant to that story to advance one's role as a spokesperson for tribal knowledge. It is even worse to use these stories as a basis for religious retreats, claiming opportunities to learn the Native mystery to life, origin, and destiny.

Unfortunately, in a world where people are so unsure of a future, the Hopi apocalypse, which offers a return to an Eden-like existence, holds much appeal to people disillusioned with the condition of the present world. The 2012 end date of the Cherokee and Mayan calendars speaks of a new beginning.

Because this prophecy has much more appeal than the Judeo-Christian apocalypse, it is not likely that mainstream society is going to lose its fascination with Native religions or star knowledge. Combining star knowledge, reincarnation, channeling, crystals, and tarot cards into an intertribal pseudo-spiritual package attracts people from many walks of life.

Although this has angered some tribal groups, non-Indians are not the only ones responsible. These interests have been fed by American Indian practitioners and writers who claim all sorts of abilities, including shape-shifting, channeling, time-travel, space-travel, alien guides, and past-lives regression, all under the guise of traditional knowledge and spirituality.

History tells us that an essential quality of primal religions, prophecies, and traditional stories is that they do not transfer successfully. When uprooted from their origins, such religions and stories often perish or the prophecies become distorted or misinterpreted.

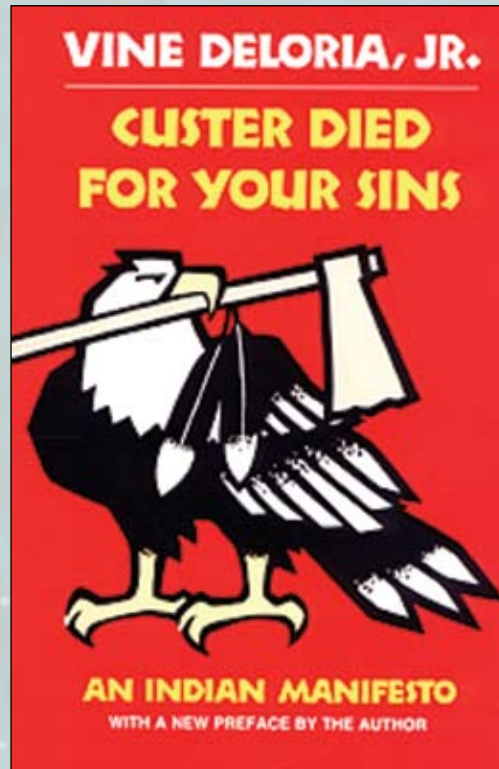
Historically, Native spiritual leaders and storytellers administered to a particular tribe. They passed the knowledge of the ancients onto each generation so they could understand their role and place in the universe. In contrast, modern spiritual leaders practice as sole practitioners engaging in activities for either personal gain or personal spiritual endeavors.

Some of these practitioners, who are not attached to any specific Native reservation, create their own tribes. Criticized for borrowing knowledge and traditions from various tribes, these "spiritual leaders" engage in a pan-Indianism repugnant to most traditional spiritual leaders and tribal members.

There is no question that most Native tribes today voice concern for the condition of the earth and the seemingly out-of-control technological advances. However, I have been unable to identify a single tribe that predicts or believes that on December 21, 2012 the earth will be destroyed.

Many tribal elders believe that a time is on the horizon when the red people, yellow people, white people, and black people will come together and use their combined knowledge to create a better world. This event will be based on need and respect, not apocalyptic visions.

Others speak of a day when the white people will come to the red people with great respect and ask for help in protecting Mother Earth. It is only when this occurs that the people of earth can change their course and direction. Unless this happens, the earth will become a dying planet. None of these beliefs, however, are tied to the year 2012, although many elders hold on to the hope that harmony will be restored to the earth and its people during the time of the seventh generation.



## Is There an American Indian/Star People Connection?

As for the Star People and their relationship with Native tribal people, the ancient stories as told by the people stand alone. Many American Indian people believe that they are descendants of the Star People, or at a minimum that the Star People have played a significant role in their creation or their survival.

I have interviewed tribal elders and tribal members in both North and South America who are regularly visited by Star People. Other tribal groups report ancient stories that show no direct connection with Star People, although they may have stories about the origins of the stars and other heavenly bodies. The entry of apocalyptic prophecies mingled with the traditional

stories of the Star People appears to be nothing more than a mirroring of the popular beliefs of the time. In fact, in my opinion, these apocalyptic tales have distracted from serious study of traditional stories about the Star People and their significance to our understanding of our place in the universe.

American Indian people and their star ancestors have spawned many web sites. As with the spiritual and prophecy web sites, caution and selectivity should be the order of the day. Many of the sites have taken information from *The X-Files* and other questionable sources and incorporated them into web sites as truths about Native people and the Star People.

The New Age synthesis that claims to be American Indian has poor credentials, in the sense of accurately reflecting the spiritual life of any federally recognized Native community, past or present. Frank Waters' Hopi universe reflected Frank Waters' beliefs more, than that of the Hopi.

## Summary

Over the course of the last century, Euro-American attitudes toward Star People narratives and Native prophecy have been reinvented to meet the needs of the time. Oral history has always been suspect in mainstream society, where the written word is supreme.

Paramount to accepting oral traditions as a valid part of the human experience is the assumption that American Indians have access to knowledge that other cultures do not have. If one accepts this assumption, then it gives American Indians power. Power is rewarded with a privileged status if your knowledge is viewed as genuine. The New Age movement has given American Indians special power by relegating them to the position of the guardians of the authentic spiritual knowledge. This power, however does not come without a price tag.

If we, as American Indians, expect our knowledge, culture, and religions to be accepted as authentic, legitimate, and traditional, they will likely be subjected to the sins of misinterpretation or appropriation. There will always be a danger in evaluating our American Indian stories, star knowledge, and prophecies according to European touchstones and the ills of modern-day society.

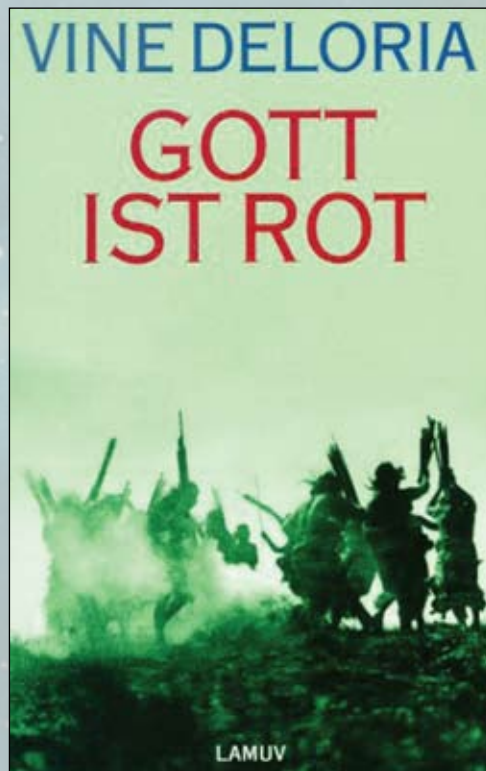
On the other hand, our knowledge warrants much wider recognition than it has received. In allowing this to happen, we, as Native people, might benefit as well. **UFO**

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**Dr. Ardy Sixkiller Clarke, a Cherokee, lives in Montana. About her name: That is a Cherokee name and one that people have asked. It is a Cherokee name and one that has nothing to do with killing. It is a poor English translation of the Tsalagi language.**

**Dr. Clarke is a professor at Montana State University and is currently writing a book entitled: *Touched: American Indian Encounters with Star People*, which tells the stories of contemporary American Indians and their encounters with UFOs and Star People.**

**A website, [www.startravelers.net](http://www.startravelers.net), to provide authentic ancient knowledge of American Indians and Star People, should be available soon. You may contact her at [sudalithi@earthlink.net](mailto:sudalithi@earthlink.net). Please reference this article in your correspondence or your email will be deleted. Attachments will not be opened.**



## Notes and Reading List

1. Not all American Indian researchers and scholars adhere to this decision. When we reference tribal groups in Latin America, we use the term *Native American* or *Native* or *indigenous*. For Natives of Canada, we use *First Nations People of Canada* or *First Nations*. For the South Pacific we use the term *indigenous*, *Maori*, or *Native Hawaiian* when appropriate. For the Native people of Alaska, we use *Alaska Native* and for the Native people of Australia, we use the term *aborigines*.

2. For more information on the prophecy rock and Chief Dan Katchongva: [www.wovoca.com/prophecy-hopi-sun-chief-dan-katchongva-explains-the-inscription-on-prophecy-rock.htm](http://www.wovoca.com/prophecy-hopi-sun-chief-dan-katchongva-explains-the-inscription-on-prophecy-rock.htm) or "The UFO Flap in Prescott, Arizona," Richard W. Kimball, *The Daily Courier*, Prescott, Arizona. Katchongva disappeared in 1972 at the age of 107. It was said that he walked into a valley where a UFO had been seen and never returned.

3. For more information on the Manataka story see [www.manataka.org/page352.html](http://www.manataka.org/page352.html)
4. For more information on flying seed pods see [www.cyberwest.com/cw06/v6alwst1.html](http://www.cyberwest.com/cw06/v6alwst1.html)
5. For a comparison of Cherokee and Mayan calendars see: [www.experiencefestival.com/a/Spiritual\\_Awakening/id/1935](http://www.experiencefestival.com/a/Spiritual_Awakening/id/1935)
6. Dan Evehema died in January 1999 at the age of 108.

7. The Touch the Earth Foundation website may be found at [www.thehopiway.com](http://www.thehopiway.com)
8. Thomas Mails and Katherine Cheshire, among others, are attacked by Hopi authorities in "Cultural Theft and Misrepresentation," at <http://users.telenet.be/gohiyuhi/articles/art00075.htm>.
9. More information at [www.bestfriends.org/gc/ac/handprints.htm](http://www.bestfriends.org/gc/ac/handprints.htm)
10. For Hopi prophecy, see "The Ninth and Last Sign About to Come True?" in the Hopi Prophecy Index of [www.wovoca.com](http://www.wovoca.com).

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