

The Prophecy of the Seven Fires of the Anishinaabe

In ancient times, **Seven Prophets** appeared to the People.

The **First Prophet** told the people that in the time of the **First Fire** they would leave their homes by the sea and follow the sign of the **Sacred Megis Shell**. They were to journey West into strange lands in search of an island in the shape of a turtle. This island will be



linked to the purification of the earth. Such an island was to be found at the Beginning and at the End of their journey.

Along the way they would find a river connecting two large sweet water seas. This river would be narrow and deep as though a knife had cut through the land. They would stop seven times to create villages but they would know that their journey was complete when they found food growing on the water. If they did not leave, there would be much suffering and they would be destroyed. And they would be pursued and attacked by other nations along the way so they must be strong and ready to defend themselves.

The **Second Prophet** told them they could recognize the **Second Fire** because while they were camped by a sweet water sea they would lose their direction and that the dreams of a little boy would point the way back to the true path, the stepping stones to their future.

The **Third Prophet** said that in the **Third Fire** the Anishinaabe would find the path to the lands prepared for them and they would continue their journey west to the place where food grows upon the water.



The **Fourth Prophet** was two who came as one. The First Being told them to expect a race of people who had light skin. The future of the Anishinaabeg would be known by the face the light-skinned people would wear. If they come in brotherhood there would be a time of wonderful change. New knowledge would be joined with the old knowledge and the two peoples would join to make a mighty nation. Two other nations would join to make four and they would become the mightiest nation of all. If they brought only their knowledge and their good-will they would be like brothers.

The Second Being of the Fourth Prophet warned that the light-skinned race might wear the face of death that would almost look the same as the face of brotherhood:

"If they come carrying a weapon and if they seem to be suffering, beware. Behind this face is greed. You shall recognize the face of death if the rivers are poisoned and the fish are unfit to eat."

The **Fifth Prophet** said that in the time of the **Fifth Fire** there will be a struggle between the way of the mind of the light-skinned people and the natural path of spirit of the many nations of natural people:

"As this fire loses its heat there will come among the people those who promise great joy and salvation. If the people accept this promise and abandon the old ways, the struggle will continue for many generations. This promise is false and it will nearly destroy those who accept it."

The **Sixth Prophet** told them that in the time of **Sixth Fire** it would be clear that the promise accepted during the Fifth Fire was false:

"Those who were deceived by this promise will take their children away from the teachings of the Elders. The Elders will lose their purpose in life and many will become sick and die. Many people will be out of balance and the cup of life will become the cup of grief."

The Seventh Prophet was younger than the others who had come and there was a glowing light from his eyes. He said that there would come a time when the waters had been so poisoned that the animals and plants that lived there would fall sick and begin to die. Much of the forests and prairies would be gone so the air would begin to lose the power of life. **The way of the mind brought to the Red, Yellow, and Black Nations by the White Nation would bring danger to the whole earth.**

In this time there will be a **New People** who will emerge from the clouds of illusion. They will retrace their steps to find the treasures that had been left by the trail. The stories that had been lost will be returned to them. They will remember the Original Instructions and find strength in the way of the circle. Their search will take them to the Elders and the new people will ask for guidance.

Many of the Elders will have walked the Path of the Souls to the Star Web. Many Elders will have forgotten their wisdom and they will not be able to help. Some of the Elders will point in the wrong direction and others will remain silent because of their fear. Some of the Elders will be silent because no one has asked them for their wisdom.

If the New People will find trust in the way of all things, in the circle, they will no longer need the selfish voice of the ego and they can begin to trust their inner voice. Wisdom will be once again be found in dreams of the night and of the day. The Sacred Fire will once again be lit. The Light-skinned People will be given a choice between two paths. If they choose the right path the Seventh Fire will light the Eighth Fire and final fire of brotherhood and sisterhood.

If they choose the wrong path, remaining on the path of the mind, then the destruction they brought with them will come back to destroy them. The people of the earth will experience much suffering and death.

The Prophecies are Fulfilled...but for the Seventh

Along the Great Salt Water in the East, life was full and rich for the People, the Anishinaabeg. After the **Seven Prophets** came to them, there were many large gatherings to discuss their predictions. Many people did not want to move away from their homes with their families and begin a long migration through strange lands. Some unselfishly supported those who believed in the power of the prophecies and were ready to follow because they thought it was in some way part of the Creator's Plan.

One group supported the plans to follow the Megis into the unknown lands of the setting sun, but they pledged to stay and care for the eastern fire of the people. They were called the Wa-bun-ukeeg', the People of the Dawn. Five hundred years later they would be among the first to be caught in the death and suffering the Light-skinned people would bring.

By the time of the Fourth Fire, their homes, families, and villages would be torn apart. They would be scattered, lose their roots, their power. Today these people are called the Abenaki. The United States of America government does not recognize their existence as a tribe.

The people followed the Great River to the Setting Sun, the St. Lawrence River, looking for the island shaped like a turtle. Near present-day Montreal they found such an island and the Megis shell rose up out of the water to greet them. There they brought the Sacred Fire and did many ceremonies to cleanse themselves to be ready to receive their next instructions.

After some time they continued to follow the Great River into a sweet water sea until they came to a roaring waterfall that spoke like thunder. They called it Ani-mi-kee'wabu, place of the thundering water. Once again the Sacred Megis shell rose up out of the water and greeted them, and the Sacred Fire was brought here. Today the Light-skinned people call this place Niagara Falls.

Again the people moved on along another large sweet water sea until they came to a narrow river that was cut deep into the earth. It was the river the First Prophet had described. Many people were drowned trying to cross this river. When the people set up a village there, the Sacred Megis rose up out of the water to greet them. That river is today called the Detroit River.

At this time there came to be three groups among the Anishinaabeg. Each group had a special task. One group, called the O-dah-wahg', were responsible for providing the people with their food and supplies. They were the hunters and traders. A second group, called the O-day'wah-to-mee, were the keepers of the Sacred Fire as the people moved along. The third group was the faith keepers of the nation, called the Ojibway.

Today, the O-dah-wahg' are called the Ottawa, the O-day'wah-to-mee are called the Potawatomi, and the O-jib-way are called the Ojibwe or incorrectly, Chippewa. These were the nations of the Three Fires, powerful and united by a common purpose—following the Sacred Megis Shell to an unknown destination. The nations of the Three Fires were asked to join war expeditions against the Light skinned invaders in the East, but they remained focused on their mission and their destiny, whatever that was to be. They followed the sissagwad, the soft whisper of spirit, not knowing where it would lead them.

At the time of the Second Fire the people were encamped along the east shore of the third sweet water sea. There they searched for a way to cross the sea to continue their journey in search of the food that grows on water. Here they stayed for a long time establishing villages and planting gardens.

In attending to basic survival needs, people began to neglect the sacred ways and soon forgot about their journey. Only a few of the elders still remembered the purpose of their migration. Then a little boy had a dream about a path of stones that would lead across the waters. They returned to the River that Cuts Like a Knife and retraced their steps. There they found a chain of islands that lead across the sweet water sea.

Moving the people by canoe they continued their western journey in search of the food that grows on water. On the largest island in the chain the Sacred Megis appeared to the people, rising out of the water.

This island became the center of the Anishinaabeg nation, the Sacred Fire was brought there, the Sacred Water Drum of the Midewiwin Society was heard again. Then the water drum was moved to the eastern shore of another sweet water sea and the Sacred Megis appeared again. Here the people had their first contact with the Light-skinned people, French explorers, voyageurs, and traders, called the Ah-dah-way' wih-nih-neeg.

These people brought many gifts, metal knives, axes, kettles, and pots, woven cloth and coats, colored glass beads. These people came in brotherhood, and seemed to be friendly and respectful of the ways of the people. These people were treated as brothers, many of them married women of the Anishinaabeg, and they were adopted into the nation.

It was the beginning of the Fourth Fire. In the East, other Light-skinned people would come wearing the face of death. These people destroyed many villages of the People of the Dawn who had remained along the Great Salt Water. They destroyed the garden paradise the Anishinaabeg had tended for thousands of years. These people seemed not to know how to be in balance and yet they believed that their way was the best and only way to live.

Groups of the Anishinaabeg traveled along the north and south shores of the fourth sweet water sea and reaching a bay at the western end they found mah-no-men, wild rice, "the food that grows on water." The destination had been reached. Spirit Island in the bay was the sixth stopping place. Not very far away along the southern shore of the great sweet water sea they found an island shaped like a turtle, the final sign that their journey was complete.

They placed tobacco on the shore as an offering to the **Great Spirit** who had led them to this holy place. They called the island Mohning'wun- ih-kawn-ing. This became the capital of a powerful Anishinaabeg nation and the Great Sweet Water Sea was called Gii-dzhii Ojibwe-gah-meeng, the Great Sea of the Ojibwe (*called Gitchi Gumi in Longfellow's poem, Hiawatha*).

The Sacred Megis Shell rose up out of the waters and told them that they had reached their destination and that now they must continue to follow the path of the spirit so they could light the path in the time of the Seventh Fire. Here they brought the **Sacred Fire** and the **Sacred Water Drum** sounded for many years. The prophecies of the First, Second, and Third Prophets had been realized, and the prophecy of the Fourth Prophet continued to unfold.

Light-skinned men in long black robes, Muk-a-day-ih-kahn-ah-yayg, came clutching a black book to their chest and carrying something that seemed to honor the four directions. These men were impressed with the generosity, honor, and respect shown by the Anishinaabeg. Still, they wanted the Anishinaabeg to change their ways and accept the teachings of a man from far away. They warned that not following this book they would not be able to walk the Path of Souls to the Star Web to join their relatives. This was very frightening to many of the people and they left their traditional ways to follow the Black Coats and their black book. A wedge was driven between the people of the Midewiwin Society and the people following the new teaching.

The conflict between the people of the black book and the people of the Sacred Megis split the community into factions that broke the circle of the nation. People scattered to the smaller lakes of Wisconsin and Minnesota. Thus began the time of the Fifth Fire. The wave of light-skinned people forced all native people into poverty on tiny reservations supported by erratic deliveries of promised supplies and equipment.

These reservations were usually spoiled, poor quality, or insufficient land to care for the needs of the people. To educate the children in the new ways the light-skinned people took children away from their parents, put them in boarding schools far away from their homes and families, cut their hair, took away their medicine bundles, forbade the use of their native language. So the hoop of the nation was broken, taking the young people away from the medicines, the stories, the teachings, the spirit ways, the strength that had brought a spirit-filled people on a journey for more than six hundred years.

The children were taught to walk the way of the light-skinned people who thought that theirs was the superior way, the way of "progress."

This was the time of the **Sixth Fire**. Children were turned against their parents and their grandparents. The teachings of the Elders could not be heard and the Elders grew sick. They had lost their place in the circle. The circle was broken. The weapons used by the light-skinned were untrue stories, racism, guns and bayonets, cannon and disease. Today the weapons are courts, attorneys, textbooks and schools that teach propaganda as history, movies and television that portray the way of Aboriginal People in a shallow way, and sometimes guns and bayonets.

Fulfilling the Seventh Fire Prophecy

Now is the time of the **Seventh Fire**. By the light of the **Seventh Fire** come the Ogichidaag', those who would use their power and strength with wisdom and gentleness to bring harmony and balance. They will soar with '*wabishkie ginu*', the White Eagle, bringing the wisdom of Spirit with the first light of day.

They will learn of their power and strength like the '*gidzhii makwa*' the Great Bear who holds ice and snow in the North so the Earth would not be covered with water. And they will open their mind and heart like '*makinaak*' the turtle who offered his back upon which to build a **New Earth**.



Deganawida

The Two Serpents

When Deganawida was leaving the Indians in the Bay of Quinte in Ontario, he told the Indian people that they would face a time of great suffering. They would distrust their leaders and the principles of peace of the League, and a great white serpent was to come upon the Iroquois, and that for a time it would intermingle with the Indian serpent as a friend.

This serpent would in time become so powerful that it would attempt to destroy the Indian, and the serpent is described as choking the life's blood out of the Indian people. Deganawida told the Indians that they would be in such a terrible state at this point that all hope would seem to be lost, and he told them that when things looked their darkest a red serpent would come from the north and approach the white serpent, which would be terrified, and upon seeing the red serpent he would release the Indian, who would fall to the ground almost like a helpless child, and the white serpent would turn all its attention to the red serpent. The bewilderment would cause the white serpent to accept the red one momentarily.

The white serpent would be stunned and take part of the red serpent and accept him. Then there is a heated argument and a fight. And then the Indian revives and crawls toward the land of the hilly country, and then he would assemble his people together, and they would renew their faith and the principles of peace that Deganawida had established.

There would at the same time exist among the Indians a great love and forgiveness for his brother, and in this gathering would come streams from all over -- not only the Iroquois but from all over -- and they would gather in this hilly country, and they would renew their friendship. And Deganawida said they would remain neutral in this fight between the white and red serpents.

At the time they were watching the two serpents licked in this battle, a great message would come to them, which would make them ever so humble, and when they become that humble, they will be waiting for a young leader, an Indian boy, possibly in his teens, who would be a choice seer.

He will be given great power, and would be heard by thousands, and he would give them the guidance and the hope to refrain from going back to their land and he would be the accepted leader.

And Deganawida said that they will gather in the land of the hilly country, beneath the branches of an elm tree, and they should burn tobacco and call upon Deganawida by name when facing the darkest hours, and he will return. Deganawida said that as the choice seer speaks to the Indians that number as the blades of grass, and he would be heard by all at the same time, and as the Indians are gathered watching the fight, they notice from the south a black serpent coming from the sea, and he is described as dripping with salt water, and as he stands there, he rests for a spell to get his breath, all the time watching to the north to the land where the white and red serpents are fighting.

Deganawida said that the battle between the white and the red serpents opened very slowly but would then become so violent that the mountains would crack and the rivers would boil and the fish would turn up on their bellies. He said that there would be no leaves on the trees in that area. There would be no grass, and that strange bugs and beetles would crawl from the ground and attack both serpents, and he said that a great heat would cause the stench of death to sicken both serpents. And then, as the boy seer is watching this fight, the red serpent reaches around the back of the white serpent and pulls from him a hair which is carried toward the south by a great wind into the waiting hands of the black serpent, and as the black serpent studies this hair, it suddenly turns into a woman, a white woman who tells him things that he knows to be true but he wants to hear them again.

When this white woman finishes telling these things, he takes her and gently places her on a rock with great love and respect, and then he becomes infuriated at what he has heard, so he makes a beeline for the north, and he enters the battle between the red and white serpents with such speed and anger that he defeats the two serpents, who have already been battle weary.

When he finishes, he stand on the chest of the white serpent, and he boasts and puts his chest out like he's the conqueror, and he looks for another serpent to conquer. He looks to the land of the hilly country and then sees the Indian standing with his arms folded and looking ever so noble that he knows that this Indian is not the one to fight. The next direction that he will face will be eastward and at that time he will be momentarily blinded by a light that is many times brighter than the sun.

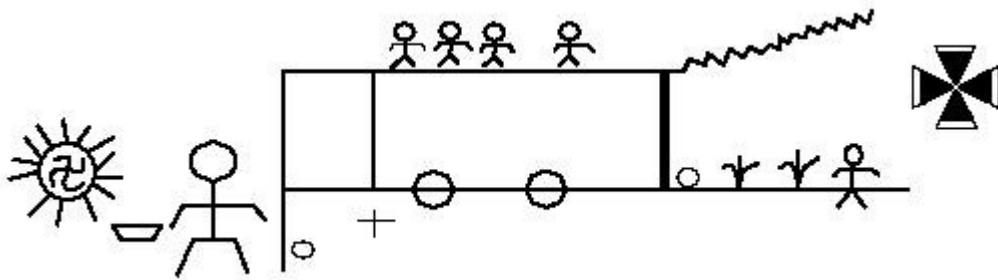
The light will be coming from the east to the west over the water, and when the black serpent regains his sight, he becomes terrified and makes a beeline for the sea. He dips into the sea and swims away in a southerly direction, and shall never again be seen by the Indians.

The white serpent revives, and he too sees the light, and he makes a feeble attempt to gather himself and go toward that light.

A portion of the white serpent refuses to remain but instead makes its way toward the land of the hilly country, and there he will join the Indian People with a great love like that of a lost brother.

The rest of the white serpent would go to the sea and dip into the sea and would be lost out of sight for a spell. Then suddenly the white serpent would appear again on the top of the water and he would be slowly swimming toward the light. Deganawida said that the white serpent would never again be troublesome to the Indian People.

The red serpent would revive and he would shiver with great fear when he sees that light. He would crawl to the north and leave a bloody, shaky trail northward, and he would never be seen again by the Indians. Deganawida said as this light approaches that he would be that light and he would return to his Indian People, and when he returns, the Indian People would be a greater nation than they had ever been before.



Hopi Prophecies - Prophecy Rock

Near Oraibi, Arizona, there is a petroglyph known as Prophecy Rock which symbolizes many Hopi prophecies. Its interpretation is:

The large human figure on the left is the Great Spirit. The bow in his left hand represents his instructions to the Hopi to lay down their weapons. The vertical line to the right of the Great Spirit is a time scale in thousands of years. The point at which the Great Spirit touches the line is the time of his return.

The "life path" established by the Great Spirit divides into the lower, narrow path of continuous Life in harmony with nature and the wide upper road of white man's scientific achievements. The bar between the paths, above the cross, **is the coming of white men**; the Cross is that of Christianity. The circle below the cross represents the continuous Path of Life.

The four small human figures on the upper road represent, on one level, the past three worlds and the present; on another level, the figures indicate that some of the Hopi will travel the white man's path, having been seduced by its glamour.

The two circles on the lower Path of Life are the "great shaking of the earth" (World Wars One and Two). **The Swastika in the sun and the Cross represent the two helpers of Pahana, the True White Brother.**

The short line that returns to the straight Path of Life is the last chance for people to turn back to nature before the upper road disintegrates and dissipates. The small circle above the Path of Life, after the last chance, is the Great Purification, after which corn will grow in abundance again when the Great Spirit returns. And the Path of Life continues forever...

The Hopi shield in the lower right corner symbolizes the Earth and the Four-Corners area where the Hopi have been reserved. The arms of the cross also represent the four directions in which they migrated according to the instructions of the Great Spirit.

The dots represent the four colors of Hopi corn, and the four racial colors of humanity.

Hopi Prophecy

The end of all Hopi ceremonialism will come when a "Kachina" removes his mask during a dance in the plaza before uninitiated children [the general public]. For a while there will be no more ceremonies, no more faith. Then Oraibi will be rejuvenated with its faith and ceremonies, marking the start of a new cycle of Hopi life.

World War III will be started by those peoples who first revealed the light (the divine wisdom or intelligence) in the other old countries (India, China, Islamic Nations, Africa.)

The United States will be destroyed, land and people, by atomic bombs and radioactivity. Only the Hopis and their homeland will be preserved as an oasis to which refugees will flee. Bomb shelters are a fallacy. "It is only materialistic people who seek to make shelters. Those who are at peace in their hearts already are in the great shelter of life. There is no shelter for evil. Those who take no part in the making of world division by ideology are ready to resume life in another world, be they **Black, White, Red, or Yellow** race. They are all one, brothers."

The war will be "a spiritual conflict with material matters. Material matters will be destroyed by spiritual beings who will remain to create one world and one nation under one power, that of the Creator."

Blue Star

That time is not far off. It will come when the **Saquasohuh** (Blue Star) Kachina dances in the plaza and removes his mask. He represents a blue star, far off and yet invisible, which will make its appearance soon. The time is foretold by a song sung during the Wuwuchim ceremony.

It was sung in 1914 just before World War I, and again in 1940 before World War II, describing the disunity, corruption, and hatred contaminating Hopi rituals, which were followed by the same evils spreading over the world. This same song was sung in 1961 during the Wuwuchim ceremony.

The Emergence to the future Fifth World has begun. It is being made by the humble people of little nations, tribes, and racial minorities. "You can read this in the earth itself. Plant forms from previous worlds are beginning to spring up as seeds.

This could start a new study of botany if people were wise enough to read them. The same kinds of seeds are being planted in the sky as stars. The same kinds of seeds are being planted in our hearts. All these are the same, depending how you look at them. That is what makes the Emergence to the next, Fifth World.

"These comprise the nine most important prophecies of the Hopis, connected with the creation of the nine worlds: the three previous worlds on which we lived, the present Fourth World, the three future worlds we have yet to experience, and the world of **Taiowa**, the Creator, and his nephew, **Sotuknang**."

The Hopi and others who were saved from the Great Flood made a sacred covenant with the Great Spirit never to turn away from him. He made a set of **Sacred Stone Tablets**, called **Tiponi**, into which he breathed his teachings, prophecies, and warnings. Before the Great Spirit hid himself again, he placed before the leaders of the four different racial groups four different colors and sizes of corn; each was to choose which would be their food in this world.

The Hopi waited until last and picked the smallest ear of corn. At this, the Great Spirit said:

"It is well done. You have obtained the real corn, for all the others are imitations in which are hidden seeds of different plants. You have shown me your intelligence; for this reason I will place in your hands these sacred stone tablets, **Tiponi**, symbol of power and authority over all land and life to guard, protect, and hold in trust for me until I shall return to you in a later day, for **I am the First and I am the Last**."

The Great Chieftain of the Bow Clan led the faithful ones to this new land, but he fell into evil ways. His two sons scolded him for his mistake, and after he died they assumed the responsibilities of leadership. Each brother was given a set of Tiponi, and both were instructed to carry them to a place to which the Great Spirit directed them. The elder brother [of the shining light] was told to go immediately to the east, toward the rising sun, and upon reaching his destination to start back immediately to look for his younger brother, who remained on Turtle Island [the Continental United States of America].

His mission was to help his younger brother to bring about the Purification Day, at which time all evildoers would be punished or destroyed, after which real peace, brotherhood, and everlasting life would be established. The elder brother would restore all land to his younger brother, from whom the Evil one among the white men had taken it. The elder brother [of the shining light] also would come to look for the Tiponi tablets and fulfill the mission given him by the Great Spirit.

The younger brother was instructed to travel throughout the land and mark his footsteps as he went about. Both brothers were told that a great white star would appear in the sky; when that happened, all people would know that the elder brother had reached his destination. Thereupon all people were to settle wherever they happened to be at that time, there to remain until the elder brother returned.

The Hopi settled in the area now known as Four Corners, where the state lines of Arizona, New Mexico, Utah and Colorado meet. They lived in humble simplicity and the land produced abundant crops. This area is the "heart" of Turtle Island and of Mother Earth, and it is the microcosmic image of the macrocosm of the entire planet. Each Hopi clan perpetuates a unique ceremony, and the ceremonies together maintain the balance of natural forces of sunlight, rain and winds, and reaffirm the Hopi respect for all life and trust in the Great Spirit.

The Hopi were told that after a time White Men would come and take their land and try to lead the Hopi into evil ways. But in spite of all the pressures against them, the Hopi were told they must hold to their ancient religion and their land, though always without violence. If they succeeded, they were promised that their people and their land would be a center from which the True Spirit would be reawakened.

He will have the ability to write, and he will be the only person able to read the Tiponi. When he returns to find his younger brother, the Tiponi will be placed side by side to show all the world that they are true brothers. Then great judgment will take place, for the elder will help the younger brother to obtain real justice for all Indian brothers who have been cruelly mistreated by the white man since he came to Turtle Island.

The transformed elder brother, the True White Brother, will wear a red cloak or a red cap, similar to the pattern on the back of a horned toad. He will bring no religion but his own, and will bring with him the Tiponi tablets. He will be all-powerful; none will be able to stand against him. He will come swiftly, and in one day gain control of this entire continent. It is said, "If he comes from the East, the destruction will not be so bad. But if he comes from the West, do not get up on your housetops to see because he will have no mercy."

The True White Brother will bring with him two great, intelligent and powerful helpers, one of whom will have a sign of a swastika (a masculine symbol of purity), and the sign of the sun. The second great helper will have the sign of a cross with lines (representing female life blood) between the arms of the cross.

When the Great Purification is near, these helpers will shake the earth first for a short time in preparation. After they shake the earth two times more, they will be joined by the True White Brother, who will become one with them and bring the Purification Day to the world. All three will help the "younger brother" to make a better world.

The Hopi were warned that if these three great beings failed, terrible evil would befall the world and great numbers of people would be killed. However, it was said that they would succeed if enough Hopi remained true to the ancient spirit of their people. The True White Brother and his helpers will show the people of earth a great new life plan that will lead to everlasting life. The earth will become new and beautiful again, with an abundance of life and food. Those who are saved will share everything equally.

Hopi prophecy states that World War III will be started by the people who first received the Light -- China, Palestine, India and Africa. **When the war comes, the United States will be destroyed by "gourds of ashes" which will fall to the ground, boiling the rivers and burning the earth, where no grass will grow for many years, and causing a disease that no medicine can cure.**

This can only mean nuclear or atomic bombs; no other weapon causes such effects. Bomb shelters will be useless, for "Those who are at peace in their hearts already are in the Great Shelter of Life. There is no shelter for evil. **When the Sasquahuh (blue Star) Kachina dances in the plaza and removes his mask, the time of the great trial will be here."**

The Hopi also have prophesied that "Turtle Island could turn over two or three times and the oceans could join hands and meet the sky." This seems to be a prophecy of a "pole shift" -- a flipping, of the planet on its axis. The Hopi call this imminent condition -- and that of society today -- "Koyaanisqatsi," which means "world out of balance...a state of life that calls for another way."

The following extraordinary Hopi prophecy was first published in a mimeographed manuscript that circulated among several Methodist and Presbyterian churches in 1959. Some of the prophecies were published in 1963 by Frank Waters in *The Book of the Hopi*. The account begins by describing how, while driving along a desert highway one hot day in the summer of 1958, a minister named David Young stopped to offer a ride to an Indian elder, who accepted with a nod. After riding in silence for several minutes, the Indian said:

White Feather Prophecy

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

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

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

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

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

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

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

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

"This is the Fourth Sign: The land will be crossed by snakes of iron." (*railroad tracks*)

"This is the Fifth Sign: The land shall be criss-crossed by a giant spider's web." (*telephone and electric wires*)

"This is the Sixth sign: The land shall be criss-crossed with rivers of stone that make pictures in the sun." (*asphalt highways*)

"This is the Seventh Sign: You will hear of the sea turning black, and many living things dying because of it." (*oil spills*)

"This is the Eight Sign: You will see many youth, who wear their hair long like my people, come and join the tribal nations, to learn their ways and wisdom. (*New Age Philosophy*)

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

"These are the Signs that great destruction is coming. The world shall rock to and fro. The white man will battle against other people in other lands -- with those who possessed the first light of wisdom. There will be many columns of smoke and fire such as White Feather has seen the white man make in the deserts not far from here. Only those which come will cause disease and a great dying. Many of my people, understanding the prophecies, shall be safe. Those who stay and live in the places of my people also shall be safe. Then there will be much to rebuild.

And soon -- very soon afterward -- Pahana will return. He shall bring with him the dawn of the Fifth World. He shall plant the seeds of his wisdom in their hearts. Even now the seeds are being planted. These shall smooth the way to the Emergence into the Fifth World.

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

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