

**Subject:** The Ant People. Part 2.  
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This talks about the snake dancers.

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HOPI SNAKE PRIEST

The Navajo name for the Hopi is Anasazi which means "ancient enemies". The cliff painting of the Mesa Verde and other areas are said to be "guides" for their warriors and they claim that the "snake-shaped" mounds in the eastern U-ited States were built by their ancestors. The "Snake Dance" is performed even today. The dance takes about two weeks to prepare and the snakes are gathered and watched over by the children. The snakes are usually rattle snakes and are dangerous but no harm seems to befall the children. Before the dance begins the dancers take an emetic (probably a sedative herb or hallucinogenic) and then dance with the snakes in their mouths. There is usually an Antelope Priest in attendance who helps with the dance, sometimes stroking the snakes with a feather or supporting their weight. After the dance the snakes are released to carry the p-ayers of the dancers.

For more on Snake Click Here\_  
[http://www.bibliotecapleyades.net/vida\\_alien/alien\\_races06c.htm](http://www.bibliotecapleyades.net/vida_alien/alien_races06c.htm)

S-IRITUAL

Beside the trail that leads from the Hopi mesas to an ancient shrine where salt was gathered in the Grand Canyon, a large boulder bears the markings of clans which carved their emblems into the rock each time they passed on a pilgrimage. From various quarters, the Hopi have brought with them in their migration from other regions or have borrowed from other pueblo a mass of re-igious practices, and the result is a complex presenting many anomalies and obscurities. They recognize a very large number of deities, and of none can it be said that he is supreme. The explanation may be that that each was the principal deity of some one group that entered into the making of the present Hopi people. Numerous ceremonies are performed at proscribed times, which are determined by the position of the rising sun with reference to certain landmarks or by the moon.

Hopi/Anasazi

Many of the mysteries of the Anasazi have been solved in the last years. Archaeologists are fascinated by what they've been discovering about what has been the biggest puzzle of all: How did an entire civilization and culture just suddenly vanish from the face of the planet about 650 years ago? Before serious study was given to the disappearance of the Anasazi, this central mystery had fueled a whole raft of theories, especially among New A-e and UFO groups: The Anasazi had been lifted off in space ships; 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. (A few hundred miles away, in Sedona, Arizona, you can help the local economy by taking a Jeep tour to conveniently located nodal points just outside of town!) However, piece by careful piece, a more sobering explanation and history of the Anasazi has emerged over the years as follows, according to most experts: The ancestors of the Anasazi came to Angel Canyon at least 10,000 years ago. A thousand years ago, they had become a peaceful farming society that could turn its attention to studying the stars, building observatories, creating beautiful art, and spreading their culture across the Southwest. The Anasazi culture built its capital city at Chaco Canyon in New Mexico. Society soon became centralized as p-litical/r-ligious leaders asserted themselves and took control, building roads to outlying colonies and trade routes to other civilizations, in particular the Toltecs of Mexico. Then, about 800 years ago, the economy began to collapse. The land had been overworked and when a drought set in, the leaders at Chaco Canyon became more t-rannical. The small, still-peaceful communities like those

at Angel Canyon found themselves suddenly victims of the ruling classes. They moved their homes into caves high in the cliff walls and prepared to defend themselves.

To add to the woes of the Anasazi, there is evidence of bands of roaming Toltec outlaws invading their small communities, terrorizing the people, then murdering them and - one of the most shocking recent discoveries - eating them.

Rather than fighting back, the Anasazi people responded with a mass exodus. Over a period of just a few years, around 1350, they just walked away from the troubles that had beset them. They abandoned their ancestral lands and migrated south, eventually building a new culture and religion that we know as the Hopi.

(The Hopi reject the name Anasazi which is a Navajo word meaning "enemy of my ancestors," and prefer to call them the Hisatsinom, or Old Ones.)

From the Roof of the World to the Land of Enchantment

The Tibet-Pueblo Connection

Excerpt by Antonio Lopez

In the incongruous atmosphere of the Wilshire Hotel in Los Angeles, an extraordinary encounter took place in 1979. During the Dalai Lamas first visit to North America, he met with three Hopi elders. The spiritual leaders agreed to speak in only in their Native tongues. Through Hopi elder and interpreter Thomas Benyakya, delegation head Grandfather David's first words to the Dalai Lama were: "Welcome home."

The Dalai Lama laughed, noting the striking resemblance of the turquoise around Grandfather David's neck to that of his homeland. He replied: "And where did you get your turquoise?"

Since that initial meeting, the Dalai Lama has visited Santa Fe to meet with Pueblo leaders, Tibetan Lamas have engaged in numerous dialogues with Hopis and other Southwestern Indians, and now, through a special resettlement program to bring Tibetan refugees to the United States, New Mexico has become a central home for relocated Tibetan families. As exchanges become increasingly common between Native Americans and Tibetans, a sense of kinship and solidarity has developed between the cultures.

While displacement and invasion have forced Tibetans to reach out to the global community in search of allies, the Hopi and other Southwestern Native Americans have sought an audience for their message of world peace and harmony with the earth. In the context of these encounters are the activities of writers and activists who are trying to bridge the two cultures. A flurry of books and articles have been published, arguing that Tibetans and Native Americans may share a common ancestry.

The perception of similarity between Native Americans of the Southwest and the Tibetans is undeniably striking. Beyond a common physicality and turquoise jewelry, parallels include the abundant use of silver and coral, the colors and patterns of textiles and long braided hair, sometimes decorated, worn by both men and women.

When William Pacheco, a Pueblo student, visited a Tibetan refugee camp in India, people often spoke Tibetan to him, assuming that he was one of them.

"Tibetans and Native American Pueblo people share a fondness for chili (though Tibetans claim pueblo chili is too mild!)," says Pacheco, "and a fondness for turquoise, used by both cultures as ways to ward off evil spirits."

Also, the prophecy of Guru Rinpoche, when he said, when Tibetans are scattered throughout the world, and horses run on iron wheels and when iron birds fly, the dharma will come to the land of the red man.

Even before most westerners knew where Tibet was, much less what their situation was, and almost twenty years before the advent of the Tibetan Diaspora, cultural affinities between these two peoples were noted by Frank Waters in his landmark work, *Book of the Hopi* (1963). Waters analysis went below the surface, citing corresponding systems of chakras or energy spots within the body meridians that were used to cultivate cosmic awareness.

In *The Masked Gods*, a book about Pueblo and Navajo ceremonialism published in 1950, Waters observed that the Shalako dance symbolically mirrored the Tibetan journey of the dead.

"To understand [the Shalako dance's] meaning, we must bear in mind all that we have learned of Pueblo and Navaho [sic] eschatology and its parallels

found in the Bardo Thodol

[http://www.bibliotecapleyades.net/mistic/bardo\\_thodol.htm](http://www.bibliotecapleyades.net/mistic/bardo_thodol.htm)

, The Tibetan Book of the Dead, in The Secret of the Golden Flower, the Chinese Book of Life, and in the Egyptian Book of the Dead

[http://www.bibliotecapleyades.net/egipto/egypt\\_bookdead/bodead-index.htm](http://www.bibliotecapleyades.net/egipto/egypt_bookdead/bodead-index.htm)

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As is the case with most Earth-based cultures with a shamanic tradition, some Native ceremonies contain spiritual motifs similar to cultures from around the world (hence the broad comparison made by Waters). This could account for some of the similarities seen between Tibetan and Native American spiritual practices, such as Navajo sand painting, and cosmic

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themes found throughout traditional Pueblo dances.

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