
AYAHTKUHYAHT NEMENHAH

EXCERPTS

THE BOOK OF TIAHNIHCUHMSEHT
THE BOOK OF MIPAHNEHT
THE BOOK OF THE GENERATIONS OF MIHNIHSAHOHRIT





Ancient Nemenhah Hexadecimal Cuneiform:
Revealed upon the Way in 2002 to Ahyahpahlehksihluhm
Hayhmehnayoht Tohoaylohahkehkt (Dr. Phillip "Cloudpiler" Landis)

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THE BOOK OF MIPAHNEHT
THE BOOK OF THE GENERATIONS OF MIHNIHSAHOHRIT

(Texts accidentally omitted from the *Ayahtkuhyah Nemenhah – Complete Text, 1st Revised Edition* published in 2022)

Excerpts from:

AYAHTKUHYAHT NEMENHAH

COMPLETE TEXT

Second Edition

The Sacred Records of the Ancient Nemenhah

By:

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(Ahyahpahlehksihluhm Hehmehnayoht Tohohyaylohahkehkt)

Talking Feather of the Nemenhah Translation Council

Dedicated to Our Esteemed Pehli, the Translators of this Sacred Record:

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Published by:

The Landis-Ahkehkt Family

Descendants of Hahgohtl through the Ahkehkt Clan of the Ancient Nemenhah

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THE BOOK OF TIAHNIHCUHMSEHT

The Son of Mohmeht Ahkehkt

CHAPTER ONE

1) Behold, I am Tiahnihcuhmseht Ahkehkt, the son of Mohmeht Ahkehkt and Tiahmeht Pah, and I am Nemenhah of Mihnihsahohrit. The people have called upon me to fill the seat of Tehk Tiwehkthihmpt in the stead of my father, for he does take his journey into the west and cannot fill the stewardship.

2) And I am a potter and an artificer of vessels of clay and of stone. Behold, it is my pleasure to work with my hands and to be among those who fashion the usable things of life and of ceremony. And my wife is Pahoh Nahohuhits, even the daughter of Pahnah Hehvneht and Hayohtiehntsi, and she is a weaver of cloth.

3) Yea, Pahoh Nahohuhits does take of the fibers of a stout plant that has been brought into our country from far away in the Waynahstitspah, yea, even it was brought with the Tuhihlhah when they escaped from slavery in the Waynahstitspah. And she does take of the full stem of the plant, after that the medicine has been extracted from it by the Healers, and she does lay it out and bleach it in the sun. And then she does take the laid out stems and pound them to soften them. And when they are softened, she does separate the fibers and from these she does fashion the linen which we wear upon our bodies and which we use for many useful purposes. And we call this plant Hohohyaylfayits.¹

4) Now, the extracted medicine of the Hohohyaylfayits is powerful to take away the pain of injury or disease. And it is used in the ceremony of the Sacred Breath by all our Healers. For behold, it does give a sense of well-being even in the midst of great suffering. Yea, the body of the sufferer is washed twice over with the draught of this medicine and they also do drink of it. Then the Healer does proceed with the ceremony of Sacred Breath.

5) And in frank pain it is very useful and dulls the suffering. Yea, and when it is necessary for the Healers to open the body to take out of it that which might offend the members, or when the bone is set, this medicine does dull the pain and makes such intervention possible.

6) And it is also used in the secret Pahtsi ceremony of healing,² wherein healing comes only out of the conquest of contrariness through the measured

application of contrary energies. And this does often cause much suffering in the midst of the medicine, wherefore, Hohohyaylfayits finds application in this secret healing. And behold, only the Pahtsi Healers know it, wherefore is it called a specific Pahtsi ceremony.

7) Now, the Healers have many such medicines and they do require vessels for their preparation and storage. And these they ask of me and my fellows, for we are potters and know the way of sealed vessels. Yea, this is my craft and my stewardship.

¹ Probably the Kahnaysihh, or "Sweet Cane," referred to previously.

² Evidently a separate complex of healing ceremonies, distinct from those relevant only to the male reproductive system. We are not given further information about this system of healing.

CHAPTER TWO

1. The Nemenhah of Mihnihsahohrit have spread out in their settlements and we have become a nation in the forests. Yea, and we do enjoy peace with our neighbors in the north and the west, for they are also Nemenhah. But to the south of us dwell a people who are filled with strife. Yea, and they do also traffic in flesh, wherefore, they do come up into our country from time to time in search of people whom they may capture and take back down into their own country to be sold as slaves.

2. And it is vexatious to us to have such neighbors, for we must defend ourselves from them. It is for this cause that our young men, when they come of the age of a man, even of sixteen years, they are called upon to go down and gather with the other young men upon the southern borders and in the southern villages and cities in order that they might be available to fight back the intruders who come into the land to take children and women back into their own country. And behold, they do each offer up two to three years in service of this kind.

3. And when this service has been completed, behold, they do travel again into whatever part of the land they desire and they are highly honored. For the people know that they have given off every personal desire for the sake and safety of all the Nemenhah in Mihnihsahohrit. Wherefore, they are greatly honored by the people.

4. Nevertheless, this service is not required and no young man is constrained to do that which is against his will. Nevertheless, those that choose this service, and they are rare who do not, are highly honored by the Nemenhah and favored of all people.

5. But behold, the young men do go down and provide a strong bulwark against our neighbors who would take away all our children and our women if they could, for they do great traffic in slaves which they do transport far away down into the Waynahstitspah. But they do not have use of strong, young men, for they fetch no great price. And behold, the young men are vigorous in the defense of our country, wherefore, it is increasingly costly to continue to raid our country for slaves.

6. Yea, and behold, our young men have even been successful in relieving much of the forests to the south and the east of Mihnihsahohrit of these people, for they have driven them out of the forests out onto the plains.

Yea, and it is said that all the way to the boundaries of the mountainous forests, these evil people have been rooted out and driven away to the west onto the plains, and they make their way now by hunting and foraging.

7. But in the country to the south and west of Mihnihsahohrit, the people are more numerous and we must keep a constant vigilance for the sake of the safety of our little ones. And it is only now and then that our enemies do come up into our country, and they come without warning. Wherefore, it is only when we make no preparation that we are caught unawares and our people suffer. Notwithstanding the proximity and the strength of our enemy, and indeed we know the dangers they constitute to our people, nevertheless, we do not maintain an army in Mihnihsahohrit. For, we remember our history.

8. Behold, we do ask the young men to take up a stewardship of protection and of sacrifice for the sake of the people. And while they are engaged in this stewardship, they are trained in the other practical stewardships of their choosing so that they are not idle and without occupation, and so that, when they return again out of this service, they might take up useful stewardships in their own settlements as men and fathers.³

9. Now, when my son Pehleh Hinseht had finished his mission to the southern settlements, behold he did not return again into the city of Mihnihsahohrit, but remained in the southern settlements. For behold, while serving the settlements of Layinah and Tsehneht, and they are new settlements, he was put to good employ building the Tuhhuhnsumtsipi and the Pianmkinuhas. And while he was thus employed, Gehtlah Pahneht, the daughter of Tsehpehgeht, even the Twiehkthihmpt of that settlement, was greatly taken with him. And they were married while yet he sojourned among her people.

10. And behold, Gehtlah Pahneht was older than my son by a generation, and she had sons and daughters, for she had been married to Pohrohnayhah, even the same who was a fashioner of arrows. Yea, he was great in the fletching of arrows of all kinds, wherefore, his stewardship was important for the security of the settlement.

11. But behold, he was killed by our enemies when they came into the land to take our children and our women, and his family was taken back into the southern country with the enemy.

³ The young men serve to protect the borders while simultaneously learning useful trades. They sustain and support themselves by working in the stewardships as apprentices while they are in service missions.

12. And Pehlehinseht took a small group of young men even out of the Land of Mihnihsahohrit and ventured down among our neighbors with the intention of liberating all the captured that he could find. And behold, he took with him twenty and two of the young men and also Pohrin, even the brother of Pohrohnayhah, and they pursued the enemy, and behold, they were but a day behind them in their pursuit.

13. And behold, they did overtake them on the third day of their pursuit. And they put themselves on a rise above the place where the enemy made their encampment. And each youth took aim at one of the evil men, and on a predetermined signal, they each let fly their arrows. Behold, in one moment, all of the enemy was slain and we recovered our people.

14. And Pehlehinseht went down into the camp and released the women and children from their bonds, and behold, they were in a pitiable state. For the enemy had taken their way with them as they saw fit, both large and small, and they had been handled in great wickedness. Yea, and many would not have lived long enough to be sold, so horribly had they been abused. Behold, this is the abomination that my son witnessed when he went down into the camp.

15. And they did care for the suffering two days before they took up the return even unto their own settlement, and while they made their return, Pehlehinseht had occasion to converse with Gehtlah Pahnet and she did relate to him all that had transpired, and how that her husband had been taken with them and how the enemy did torture him and murder him before their eyes.

16. Now, when they were returned unto their own settlement, there were many women and children who were left without men in their households. Yea, most of them took up their journeys and returned unto their own families in other settlements and cities of Mihnihsahohrit. But Gehtlah Pahnet did not leave, but preferred to remain in the settlement she had helped to build.

17. And behold, she took in Pehlehinseht to her lodge and he sojourned with her people and found much favor with them. Wherefore, when the time came for him to complete his stewardship with them and return unto his own place, behold, he did remain with Gehtlah Pahnet and they were married.

18. Yea, and the people did choose Gehtlah Pahnet to be their Tiwehkhthimpt and Pehlehinseht to be

Feather of the Council⁴. Wherefore, my son did become a leader of his people, a people that he made his own while rendering service unto them. And this is the way of the Nemenhah of Mihnihsahohrit. We do offer our service to our fellow Nemenhah and in so doing we become grafted into families and clans.

⁴ This is interesting because it describes how the work of the church leadership and that of the settlement could be divided. She was the Tiwehkhthimpt and he was the Talking Feather. This is usually a synonymous calling, but in this case, the calling was divided between them.

CHAPTER THREE

1. Because of the work of the young men, we began to have peace in the land. For behold, instead of a purely defensive posture, they did go out and begin to root out the mobs from out of the forests. Yea, and even we did send emissaries down into the countries toward the gulf and advertise our determination to root out the slavers from out of our borders. And behold, the rulers of the cities in that region were not angry with our young men, for they, too, saw the need but had no means whereby they could accomplish it.

2. And thus we see that, even though many people may do wickedly, it is not to be assumed that the entire people are wicked. Yea, for many years we assumed that because the raiders had arisen out of our neighbor nations, that all the nation was the same, and made up of the same character. In this we did err. For the rulers of the cities admonished our emissaries to return again with tidings of peace, and even they did escort them through their lands so that they might not be set upon as enemies by the people.

3. And when we had cleared the forests of the raiders, behold, they were not accepted back into their own country, but were forced to move even up into the plains to join the people we had driven out of the regions to the south and east of Mihnihsahohrit.⁵

4. And they formed a people of their own in the plains and they subsisted upon the cattle that roamed there. But they did not come again into the forests to rob us of our people, and the traffic in human lives ceased among our neighbors to the south.

5. Now, we believe that this was because of some disruption of the traffic of slaves into the Waynahstitspah. Yea, we believe that some happening in the Waynahstitspah affected the change in our neighbors. For the raiders could no longer sell their captives, but were forced to keep them instead. And this brought them no gain at all. Wherefore, when we began to work to root them out of the forests, there was not reward enough for them in their abominations and they took themselves into safer climes.

6. But behold, this placed an enemy on the road between Mihnihsahohrit and the Nemenhah of the far

western regions, yea, and the road became dangerous. The people of the plains pushed hard upon those who already followed the great herds and made war on them. Yea, and so great was the conflict that all the Nemenhah who did follow the herds as their occupation ceased to do so. Yea, they made their way off of the plains and left the herds to the savage nation that had arisen among them. They made their way to the settlements of the Nemenhah and of the Tuhihlah and took up stewardships with them, for the plains was no longer a place of peace for them.⁶

7. And the Nemenhah of Mihnihsahohrit know that they are responsible for the driving of these viscous men onto the plains, but what else could we do? Behold, the atrocities made by the raiders had taken away our peace and we were constrained to drive them out of the forests if we wished to restore it.

8. Behold, how evil feeds evil. For, although we had no more war in the forests, and this was good, for the plains were too far from Mihnihsahohrit to warrant any raiding from that quarter, behold, we had still created a barrier between us and our relations in the west. And we did not know but what we might have created a bitter enemy for our children that might return again to assail our descendants.

9. Nevertheless, we do once again enjoy peace in the Land of Mihnihsahohrit, and also we have established cordial relations with our neighbors to the south. Behold, they are not Nemenhah and their ways are not our ways. Notwithstanding these differences however, we are not in a state of continual war with them and we do have cordial exchanges with them from time to time.

10. Now, I deem all of this to be of some worth in latter days. For behold, my father had the gifts of the Seer and he did see afar off, both with the eyes of his body and with the eyes of his spirit. Yea, he carried stones with him always which he was moved upon by the Haymehnay to fashion with his hands, and these stones helped him to focus his sight and to refine it. Behold, he was directed of the Peacemaker in how to construct Uhrihm and Tsahmihm and these did assist him much. For, when he looked into the stones, all else that might distract was done away and he saw what is and what is not.⁷

⁵ This is consistent with the history of many of the Plains Peoples. They were driven out of the forests by stronger neighbors and adapted to subsistence by following the great herds of buffalo on the vast plains.

⁶ The rise of the warlike, Plains Peoples.

⁷ The Seer Stones. The biblical Urim and Thumim, were stones that were believed to become white when a thing was right and black when a thing was wrong. The Seer Stones referred to here were used not as truth detectors, but to clear all distraction from the mind. Still, the name

11. And it is not uncommon for the Healers to carry stones with them, for we know that they do give strength and are useful in healing the ailments of the mind and of the spirit.⁸ Wherefore, none thought it unusual that my father was a stone carrier. But behold, he combined the healing stones of the sacred directions with the seer stones of Uhrihm and Tsahmihm. And behold, these he made part of his daily ceremony and practice, so much so that he walked in a continual state of vision.

12. And this is the cause for which he was moved upon to take a journey into the West to visit our family there. For he could see clearly that things were not as good for them as they were for us. Yea, he saw and reported to us that, although the Nemenhah of the Mountains had already experienced great drought and the effects of disaster, these were nothing to what was about to come upon them.

13. Yea, the drought that they had felt, the same that caused Mayntinah to be burned to the ground, was as a spring day compared to the generations of drought that lay ahead, And this so troubled my father that he felt constrained to take up his bundle and travel back to the place of our fathers.

14. Now, it is true that he also saw drought in our country. But the drought, though it would be severe, would not be as destructive in the forests as it would be in the mountainous and desert places.

15. Behold, the forest and its plants and denizens are many and diverse, while those of the deserts and the mountains are much fewer. All living things have their own economy of living and my father saw that the way of the forest would be so much better for man than that of the mountains and the deserts, that the inhabitants of those places would be hard pressed to admit of drought in the forests at all. Yea, they in their thirst and their hunger shall look upon the forests and see no drought at all by comparison.⁹

16. And I remember my father telling me of the Prophet of the Foreign Strangers who will bring again many things out of obscurity and begin to build up a People in this land. Yea, I remember my father telling me of this Prophet, that he would begin to teach Tsiahn again to his people and that would be the commencement of great good in this land. Yea, and he

told me that this Prophet had also somewhat of the gift of the seer and that he would bring to light some of the works and writings of the Nayfihah up unto the time of their great destruction.

17. Yea, and this is not all my father told me of this Prophet. He also, shall have a sees-far gift and, when he looks upon the vistas of time, he shall also see how this land does ebb and flow with drought because of changes in the hearts of men and women all over the world. And he shall see that the country in which we have built up the Nemenhah of Mihnihsahohrit shall not be affected as much by drought as in other places, yea, and the Peacemaker shall call the gathering which He shall gather because of His Prophet into this same land wherein we now reside.

18. And some few of the people shall follow this Prophet and go down even into this land, which they shall call the Borders of the Lahmahnah. But behold, not all shall remove, and even that same Prophet will not take his bundle and remove thereto, but he will send an emissary instead, to act in his name. And this emissary shall circumvent the will and economy of the Peacemaker and bend the program to suit his own thinking.

19. Behold, that people shall be driven far into the west, even unto the country round about Mayntinah, yea, they shall be driven into the waste places of the desert because they would not hear the voice of the Peacemaker. And they shall work with their might to build up a nation and a kingdom, but it shall be a nation and a kingdom unto themselves, for they shall remain under the condemnation of the Peacemaker until the day they turn again from the policy and economy of the Foreign Strangers and take up that which the Peacemaker did attempt to restore in their midst through His Prophet.

20. And behold, my father told me that he saw that they did go even into the mountains and the deserts and they did build up the beginnings of a Place of Peace in the waste places. And behold, the desert did blossom as the rose and the people did prosper. This my father saw in his Seer Stones.

21. But he did also see that the rose shall shrivel in the sun and parch. And ere four generations passes, the great blossoming desert shall be covered with the works

used for them by the Nemenhah of the Mihnihsahohrit is of especial interest because it tends to connote trade and interaction them with Peoples of other lands.

⁸ Stones and Crystals used in healing.

⁹ Even today, the Lower Midwest residents speak of the "drought months" – late July through early September, and the "drought" which happens there every year. And yet, the average rainfall in the worst of years is still around thirty inches. By contrast, the Central Colorado Basin can average around ten inches in the best of years, and in drought years less than four inches.

of their hands and shall blossom no more. Then shall the desert return and the land shall reject them utterly.

22. For behold, the land is made by the hand of its Creator to carry just so much as its creation will allow. But the Foreign Strangers know no Creator but themselves. And they shall build up a sanctuary and a temple in the desert, and in this they will think that they do satisfy God. But they will utterly fail to heed the warnings of the earth and of creation, and they shall cover her up with the works of their hands. Their houses shall fill the earth and their great highways shall smother her. Where once they caused the desert to put forth abundantly for their support, behold, they shall have only bricks and mortar.

23. There shall continue no seer among them and they shall not be taught discernment. They shall be determined to build up their nation and become mighty before men, and because of this lust in their hearts, they shall utterly misjudge the earth and her ability to bear them.

24. Behold, they shall have their city, but they shall become the slaves of their neighbors, relying upon them for their very bread.¹⁰

25. Then shall some few remember that their Peacemaker did command them to go even unto a place of safety. And they shall examine their own history and realize that this was by the gift of that seer that they shall have revered with their mouths but whose counsel their fathers would not follow. And they will realize that the Peacemaker did foretell unto them through him the ebb and flow of the seasons and the changes in them that would come.

26. But their fathers listened not to this foretelling and they mistrusted their Prophet when he told them where to go to find peace and prosperity. Wherefore, the Peacemaker darkened the vision of their Prophets unto the sixth generation. The same did my father see and he did speak the words of his vision unto me.

27. Wherefore, I deem it good to write in this record how that even in the midst of great drought which does befall the western countries and the plains, yet are we cared for by the Earth most abundantly. And how, even though we too have less rain than in years past, yet have we enough to sustain us.

28. Behold, it is my belief that the Peacemaker shall attempt to teach this unto that Prophet whom He shall raise up among the Foreign Strangers that come into this land to take possession of it. Yea, He shall attempt to

bring a knowledge of the workings of this land into the heart and the mind of His Prophet. And this same Prophet shall try to convey the will of the Peacemaker unto the people.

29. But behold, he shall be torn by the people and he shall not follow the Peacemaker's dictates himself. Yea, he shall not take up his own habitation and remove to that place himself, wherefore, it is not difficult to understand why the people whom the Peacemaker had gathered in to His Prophet also refused to listen to the revelations concerning this land. Yea, they preferred to follow the dictates of their own hearts and lean upon their own understanding, for behold, this is the ensample their own Prophet lived, and they followed him.

30. Does this seem harsh, that one out of the past should utter such concerning the workings of a Prophet who would not live in the land for many generations? It may well seem so, but my father saw these things clearly. And behold, the Haymehnay has confirmed them unto me and I do believe the things that my father saw.

31. Wherefore, you who read this record, know that this land will work for your good or for your evil in accordance with that decree that was set upon it. If you do good, behold, the land shall work for your good and you will prosper in it. If you do evil, then the land shall withhold her good and you shall suffer and this suffering shall be of a form that shall lead generations into servile bondage.¹¹

32. Yea, your nation shall be esteemed by all its neighbors as a thing of great wealth and prosperity, but in your members you shall suffer. Yea, in the midst of prosperity shall there be great suffering and great bondage.

33. But you must know also that this land is not all that lay upon the Earth. Yea, the Earth is more and greater than this land and she does work toward balance just as all else in the Universe does strive also for balance. And when the people of the world seek not the good of the Earth, she does languish for a season.

34. But she is a mighty Healer, and behold, distrust it not, she will arise from her sickbed. And when she does arise from her sickbed, you may believe it, she will go diligently to laboring toward the retrieval of that balance that was lost. This land, though there be a blessing and a curse upon it, cannot escape change when the Earth must bring again balance. Wherefore, the

¹⁰ This is an accurate description of every city Americans have built in the desert regions, and frankly, all regions of North America.

¹¹ The Blessing and Cure that lies upon the American Continents.

Peacemaker does give revelation as to when such changes shall take place in her and how men might best weather the storm.

35. It is my belief that the Peacemaker shall attempt to warn his Prophet and to gather a people in to this part of the country because of coming drought and hardship. But the people will hardly be warned, nor will many of them be instructed, and believing in their hearts that the whole world is theirs to exploit, they run headlong into hardship.

36. Let they who have eyes that see and ears that hear take notice. For a voice of warning has come up out of the dust unto them. Yea, take heed unto my words and the visions of my father. For, do we not know of what we speak? Have we not seen the same calamity in our own people that shall surely come to pass among the Foreign Strangers who shall come into this land? And is there much difference, except perhaps in scale, for surely the Foreign Strangers shall cover the whole face of the land with suffering?

37. Behold, the Creator knows His creation and, if He shall gather you into places of refuge, shall you turn your back on Him the way your fathers have? I say unto you, if you do the same in your seventh generation as your father did in the generation of their foundation, you shall suffer under the condemnation which burdened them, even down to your sixth generation again. And it may well be that the Peacemaker shall bring again Tsiahn in your midst, but without you.

38. Yea, look you to your own history, you who derive from that same church built up by that Foreign Stranger Prophet whom the Peacemaker shall raise up in your midst. Behold, His purposes are His own and He excuses not Himself. But why would He gather in the church and establish them, and give them commandments that they should bring again Tsiahn, and yet hold them under condemnation to the fifth and sixth generation?

39. It is not for man to understand all His ways, for we have not all things before us. Nevertheless, is it unreasonable to expect goodness and mercy from our Peacemaker? Wherefore, for what cause languish you in the fulfilling of the promises made unto you by the Peacemaker?

40. Of a surety I do see your day, for that gift, which my father has, is not altogether absent in me, also. Behold, my father felt it to be not of his business to chasten you in your day, but the Peacemaker has shown me how that we in our day shall be drawn even unto

yours because of our records. Wherefore, I do pose the question. How is it that you may think to be guided and directed by a benevolent God and yet you fail to proceed to do that which He did ask of your forefathers? It is because you fail to see the cause of the condemnation under which you languish.

41. Behold, did the Peacemaker not command you in the manner in which you ought to live? Did he not instruct you in the manner in which you might avoid the pitfalls of Pahbaylohn?

42. Has He not revealed unto you how you might cast off the natural man and live a spiritual life? And can you live this life while you consume the earth and all living as the locust do consume all that lies before them?

43. Can you live as the Peacemaker commands so long as you use up the earth and your fellow man, digging a pit for him and building your own house on the mound you cast up from the pit?

44. Behold, if you build your house out of the cinders of your neighbor's, can you expect to be relieved of the condemnation of the Father of Hosts?

45. Behold, did He not warn you of coming calamity, and did you heed His warning? Did He not tell you of a place that flowed with milk and honey, even in the midst of blight and drought, and did you flee unto that place?

46. Of a surety, men shall seek to take the good of the Earth from you, but did you stand and defend the Peacemaker? Behold, few indeed did. Yea, so few that you were driven out of the land ere you could become established.

47. Behold, if you insist that the Peacemaker drive you into a wilderness, He shall surely do it. But if you would lift His condemnation and live according to the commandments of the Peacemaker, give heed to His words and cease to ignore the warnings of the Peacemaker.

48. When He tells you to go to a certain place to make your abode there, by all means go even to that place. Behold, He shall lead you into places where you will prosper even in the midst of universal suffering. Do not distrust it, for surely He shall do it.

49. I write these things unto you because I have seen what shall surely befall you and you cannot escape it. For you have used up the good of the Earth and she has laid in her sickbed long enough, the generation in which the Peacemaker shall bring these writings out of the dust shall be the seventh generation from the time He shall have raised up a Prophet unto the Foreign Strangers in this land.¹²

¹² The Prophet seems to reveal the times in which this record would be brought into the light.

50. Yea, when these words shall come forth again unto your ears, behold, the condemnation of the Peacemaker shall be lifted from upon those Foreign Strangers who will turn again to His instruction. But unto those Foreign Strangers who turn again from His counsel, He shall not lift His condemnation, but it shall be unto them till the end of their days.

51. And the seasons shall change and there shall be great suffering in all the land, but the Peacemaker shall lead and guide all them that believe on Him and He shall be unto them a Savior once again. Yea, He shall guide them into places where they may weather the storm, if they will but heed His warnings.

THE BOOK OF MIPAHNEHT

The Daughter of Tiahnihcuhmseht

MAIN RECORD

1. Behold, I am Mipahneht, the daughter of Tiahnihcuhmseht and Pahoh Nahohuhits and I am Nemenhah of Mihnihsahohrit, and behold, we do carry on the tradition of the Ahkehkt family.

2. My father did stand in his place and in his stewardship until he reached the age of a tree and he did give up the ghost. And behold, he did wait patiently for the return of his father, even that Mohmeht who went away again into the west. But Mohmeht preferred to remain in the Land of Nehspehlhem and returned not. Wherefore, Tiahnihcuhmseht never again saw the face of his father, for he went not out of Mihnihsahohrit in all his days.

3. And Mihnihsahohrit and all her settlements continued in the ways of the Peacemaker and the Nemenhah were prospered greatly. Yea, so much were they prospered that they were united with the Tuhihlhah and they became absorbed by Mihnihsahohrit. One could say that a great nation did rise up out of the dust of their forefathers. Yea, they were driven out of their home and into a new habitation, but they followed the ways of their fathers and built up a nation.

4. Now, I am a simple woman and small in words and deeds. Nevertheless, I do continue in the tradition of my fathers. And behold, I have taught the ways of my fathers unto my children and they follow the path laid before them by the Peacemaker. Yea, I am well satisfied with what my children have chosen and this does give my heart peace.

5. For the joy of the mother is in the choices of her children. If they chose to do good, then is she magnified. If they chose to do evil, then is she diminished. Behold, my children have magnified their mother greatly.

6. Wherefore, this generation has passed in peace, which I deem is the will of the Peacemaker. And behold, if we do the will of the Peacemaker, there is peace. This has been the blessing with which the Peacemaker has blessed me and my family. So let it be unto my posterity forever.

THE BOOK OF THE GENERATIONS OF MIHNIHSAHOHRIT

THE RECORD OF TSEHSEHRIT

1) I am Tsehsehrit, the son of Mipahneht of the Nemenhah of Mihnihsahohrit and Gahnitseht of the Tuhihlhah. Behold, I take up this record to write somewhat of the history of our family in my generation. And I am like unto my mother in that I am not mighty in words or in writing. Nevertheless, I do make my mark upon this record, that my generation may also be remembered.

2) For there was no war in my generation and the Nemenhah of Mihnihsahohrit enjoyed great peace. Behold, there was some rumor of disquiet in the countries to the south and west of us, but these discomforts did not involve our people. We remained in our quiet ways among the great forests and bothered no one. Yea, we sought no strife, but preferred to live peaceably in our own place. Behold, I do leave the stake unto my son and I make an end of my writing.

THE RECORD OF TLAYSIAHNCUM

- 1) Behold, I am Tlaysiahncum, and I make a record of my generations. I am the son of Pehnsohrit the fisher.
- 2) Now Pehnsohrit was the husband of Pohrhah the pipemaker. And Pehnsohrit was the son of Piahnsihit, the husband of Hiehnpahneht. And Piahnsihit was the son of Hehinsit, the husband of Pah Nehiwaht who served as Tehk Tiwehkthihmpt of Mihnihsahohrit for twelve years. And Pah Nehiwaht was the daughter of Tsuhlehwiht, the hunter and his wife Pahkpahkweht. And Tsuhlehwiht was the son of Tsuhhuhlsit who was also a fisher and Nahnseht, his wife. And Tsoohoolsit was the son of Tsehsehrit the son of Mipahneht.
- 3) And this is the long count of my family since the days of Tsehsehrit. Behold, thirteen generations have passed since Maymihts Ahkehkt dwelt in Mayntinah. And we have sent our records back to that sacred place so that our generations might be remembered in the latter days.
- 4) Now, I have but little to relate in the way of great happenings or history, for we are a peaceful people and we leave not great works of men behind us. But our faith is great and we do follow the ways of our Grandfathers.
- 5) Indeed, if all the Nemenhah ceased to live in this land and went away again into another, I doubt that there would be anything left to suggest that we ever lived here after the first generation, other than the mounds upon which we build our Tuhhuhlnuhmtsipi and our Pianmkinuhahs.
- 6) And behold, we do not go up to war against our neighbors to despoil them of their goods, as our neighbors to the south do. We do not covet the stuff and things that our neighbor might possess, for there is no want in our villages and our cities.
- 7) Yea, all people have their stewardships, according to their own choice and wants, and we do abide the councils and keep peace. Wherefore, we do not lust in our hearts after great riches.
- 8) For surely, for what greater riches might we hope than to be happy and live in peace? And we see that there is great suffering in other parts of the land. But for what greater peace can we hope than to be able to send our surplus to those in need of it?
- 9) And behold, in my generation, this is the story of the Nemenhah of Mihnihsahohrit. We love peace. We live in peace, and I make an end of my writing.

THE RECORD OF TLEHSIUHM

CHAPTER ONE

1) Behold, I am Tlehsium, even the son of Tlaysiahncum, and Mehnimohni was my mother. And the people of Mihnihsahohrit called me up to the seat of the Tehk Tiwehkthihmpt in our city, wherefore, I make a record of the doings of my family and also my city.

2) Now, it came to pass in the time of my stewardship that there came into the land of the Tuhihlhah, who are numbered among the Nemenhah of Mihnihsahohrit, even away further north than I have ever traveled and close even unto the sea, strange men. Yea, there came strange men of war and of severe visage. And they came from far across the East Sea, even from the rising of the sun.

3) And behold, we must believe that they came from a warrior people or from a country much acquainted with war. For they were attired in the clothes of war, even armor and helm, and their weapons they held ready – the sword and the shield and spear.

4) And when they discovered that the Nemenhah of Tuhihlhah were not dangerous, behold, they were exceeding glad, for they were miserable. Yea, the Tuhihlhah, who discovered them, found them sick from eating poisonous plants, and they nursed them.

5) Wherefore, they were glad of heart, for they had encountered other people far in the north that were not kindly and they were driven. Now, these must be the people who live in the rough and wild places close to the East Sea even on the eastern borders of the Nemenhah of Kohrayahntohn, and they are a wild people indeed, and jealous of their own.

6) And behold, the Tuhihlhah did heal them, and when they were ready, they set sail in their ships back into the East Sea and were not seen again. And this is not an unusual thing. For surely there are many who travel upon the deep and across many countries, yea, and we are not unfamiliar with strangers.

7) But behold, shortly after these strange wanderers left the shores of the Tuhihlhah, their men began to fall ill. Yea, and the sickness only seemed to affect the men and young men of the villages and it caused them to sicken and die in great numbers and quickly.

8) And before the Healers could check the progress of the sickness and before they could find which plants to use to cure it, behold, two out of every three men among the Tuhihlhah died of it. Surely in that year, the year of the Wasting Sickness, the Tuhihlhah buried two

of every three of their fathers and of their young husbands and brothers.

9) Yea, and many of the Tuhihlhah women picked up the bundle and fled the face of their heartbreak and came down into the lands of Mihnihsahohrit to sojourn. Behold, they were pitiable. For they were so many women with their little children and no men among them but very young boys.

10) Oh, how piteous was the sight of the Tuhihlhah women and their children when they came in among the villages of Mihnihsahohrit.

11) And when they came in unto our villages, surely they did bring the sickness with them and even our men and young men began to succumb. But the Healers knew somewhat more about the disease than the Tuhihlhah did when it devastated their villages at once, and we did not lose so many as they did. Nevertheless, every death was felt and the villages did suffer.

12) Now, we were not forgetful of the circumstances that led even to the destruction of Mayntinah of our Grandfathers. Surely we could not allow the same to happen to our fair cities and villages. For this cause did the people come even up to the Tuhuhlnuhmtsipi and beg of me that I might consult with the Peacemaker Himself concerning the matter. And I did as the people requested and I went upon the Way with my entreaty. And these are the words of my entreaty unto the Peacemaker upon the Way:

13) Oh Peacemaker! Will you not hear my entreaty? I come from your children, even the Nemenhah of Mihnihsahohrit and they have called me to be their Tehk Tiwehkthihmpt and to watch over and care for the Tuhuhlnuhmtsipi. Wherefore, they have some confidence in me and have called upon me to importune in their behalf. Hear us, oh Peacemaker!

14) And when I had spoken these words, surely the Peacemaker did come nigh unto me and He did sit Himself next to me in my safe place. And the Peacemaker said unto me:

15) Fear not, my servant, for I shall listen unto thy entreaty. What is it that the Nemenhah require of the Peacemaker that they cannot ask of themselves?

16) And I did speak unto the Peacemaker of our plight, and these are the words I did speak unto Him:

17) Surely the Peacemaker knows of the sickness that has come in upon the Nemenhah and that it has taken the lives of many men, even two thirds of the men and three quarters of the young men of the Tuhihlhah. Yea, and surely the Peacemaker knows that the women and children are found in a pitiable state and that there

is much suffering. Yea, and even many have died because of want.

18) And when I had spoken these words to Him, the Peacemaker did answer me, saying:

19) Behold, I have heard the prayers of the Healers and I have revealed unto them what they ought to do to cure the sickness. And I have seen that they did obey the word of wisdom that I did give unto them and the sickness abated. What else doth the Nemenhah wish of me that they could not have asked themselves, that they send thee unto me?

20) And I was afraid to answer the Peacemaker, but He did comfort me and I continued with the entreaty of the Nemenhah, saying:

21) Surely the Peacemaker sees the suffering of the women of the Nemenhah and that they are many thousands with their little ones. And surely the Peacemaker can see the seeds of that same destruction that befell our Grandfathers in Mayntinah. What shall we do that the refugees cause not the collapse of our cities just as the same circumstances did cause the collapse of Mayntinah?

22) And the Peacemaker answered me, saying:

23) What asketh the Nemenhah of me?

24) And I answered Him, saying:

25) Behold, we do not wish to break the rule of one hundred and fifty, for we believe that it has been revealed of the Peacemaker for our good. Yea, and it has been beneficial in all the years that there have been cities in the forests of Mihnihsahohrit. Therefore, if the Peacemaker will justify it, that it be not counted to us for abomination and condemnation, let the families of the Nemenhah take in the wives and children of them that have died of this sickness.

26) Surely, they shall be as our own family and they shall not be found in desolation or in despair. Let them take up every good stewardship, according to all that is already established in the families, and in this way nothing shall be disrupted among the Nemenhah of Mihnihsahohrit.

27) And the Peacemaker said unto me:

28) Blessed are the Nemenhah, for ere they thought to take the matter into their own hands, behold, they did take counsel with me. Now, this is the counsel of my mouth and I excuse not myself. Wherefore, let all the houses of the Nemenhah hear my words and follow my counsel.

29) Each family that taketh into its harbor any of those who seek refuge among the Nemenhah of Mihnihsahohrit, and they shall not be required to do this, but as many as do, shall all be blessed. Behold, the woman shall be joined with the family with a ceremony of adoption.

30) But behold, let them build yet a separate house for their new families, for the man and the woman shall not be man and wife in the way of the world. Yea, they shall be joined in a type of adoption and they shall be numbered among the Nemenhah in families, but they shall not be as First Man and First Woman.

31) Fear not to take unto thee the widow and the fatherless, for this is true religion. But remember, I shall justify charity and love, yea, and the caring for the sick and the needy. But if the man and the woman lay themselves down together and they become as husband and wife in the way of the world and all things living, behold, I do not justify it.¹³

32) Behold, this is a marriage of necessity and of charity, but the union cannot be sealed by the Holy Spirit of Promise. Let them who have ears to hear listen to the words of my mouth, saith the Peacemaker. The love and the charity seaeth unto the man and the women, but the man and the woman seaeth not, for I will it not.

33) Behold, I the Peacemaker may command men and women to be joined together in the manner in which I see right, for I have all things before me and can judge between them. Thou hast not all things before thee, and because thou knowest not the beginning from the end, thou dost err, and often.

34) Wherefore, it is not expedient in me that thou takest unto thyself more than the spouse I have given thee, that thou together mightest bear children unto me. Behold, I have commanded in times past that many women take the hand of one man, but only I may command it, and behold, I shall only do it in that generation which I shall require to build up a nation.¹⁴

35) But behold, you need no such thing, for your nation is strong and buildeth up itself. Wherefore, fear not to take unto thine own families the widows and the fatherless, for this charity is the pure love of Sahnhehmpeht. But more than this shall be counted unto you for unrighteousness.

36) Behold, my servant, I know thy heart. Thou readest that which is found in the scriptures concerning

¹³ The Peacemaker did not justify polygamy, even out of the extremity of the situation.

¹⁴ The Peacemaker declares that He may utilize polygamy to build up a nation, but that men and women may not make the decision without a direct and individual commandment.

one time and people, and thou wonderest why I do command one thing for them and another for thee.

37) Forebear in this judgment for thy sake. Thou knowest only the ways and customs of thine own time and canst not but speculate upon that which doth apply to the ancients. And thou hast read how in the days of Ayahkohb and of Itsahk and the Patriarchs that I did give unto them wives and concubines to fill mine own purposes in them. And this doth seem a changeable thing to thee.

38) Be not troubled in thy heart, for there is no changeability in this thing. Behold, I did give unto them wives and concubines that they might build a nation quickly in a place where the nation could have easily ceased to be. Yea, to save the nation, I will call upon men and women to sacrifice even their own happiness.

39) But behold, what had that to do with the Man and the Woman of which the scriptures speak? Behold, I say unto thee, they are not the same.

40) Behold, when Ayahkohb took unto him a wife and the custom of the time cheated him of the wife of his bosom, behold, I had mercy on him because of that which I had decreed would arise out of his posterity. And when he did desire to take unto his bosom even the wife of his love, behold, I did justify it for the sake of my servant. And he did love his wife and they were made one in me, for the Haymehnay did seal up their covenant and bond unto me.

41) Now take thou heed to all my words and all my counsel. For, the other women of Ayahkohb's household were not sealed in this manner, but he succored them for the sake of the nation.

42) And I did command Itsahk to take unto himself the handmaid of his wife, that the things which I had decreed concerning the nation which should arise out of him might come to pass. But he had only one wife and the Haymehnay sealed up only that covenant unto me. The rest were concubines after the manner of the people at the time.

43) Yea, even in times when I shall command such things of the children of men, behold, it shall be for worldly purposes and I shall command it only of my chosen servants and not of all men generally.

44) Yea, and even in such times, the spiritual marriage, or that marriage and bond which the Haymehnay maketh eternal shall arise only out of that which one couple determineth together in their hearts.

45) The work of the Haymehnay dependeth upon the intention of the heart, and in this case, the sealing of First Man and First Woman cometh only because that they being united in their desire to become so bound, the

man and the woman labored with the Haymehnay to make their union eternal. Then, because of this united effort, behold, their covenant one with another is laid together with all other bonds and associations which the Holy Spirit of Promise sealet up unto me. Yea, and they become mine, saith the Peacemaker.

46) Now, this thing shall be a stumbling block for many among you, yea, and in the latter days many shall question the Peacemaker in this thing. Behold, they shall ponder the things they shall read in holy books and in the commandments and they shall apply them according to their understanding.

47) Yea, and even the elect of the Peacemaker, whom I shall call to my own work, shall be confused in their hearts concerning this matter. And in the last days, when I shall bring again thy records, many shall be offended by thy writing because they shall have already interpreted that which they have read in other places to have meanings and understandings that they should not have. And many will be led astray by their own understandings, for they seek not my face nor my counsel.

48) Wherefore, blessed art thou, my servant. For thou didst not approach me with fear in thine heart, but thou didst ask of me that I might give counsel in this matter. Yea, and though the people ought to have come unto me individually to ascertain what they ought to do, behold, they are blessed none the less because that they did ask of you to inquire of me.

49) For behold, I know that all have pondered how they might avoid the catastrophe that befell thy fathers in Mayntinah. And behold, I know that they did consider taking up that which they read in the holy books, that they see that I did justify and command in times past.

50) Yea, blessed are they that they sought not their own counsel in this matter and that they followed not their own understanding. For had they, I shall not have justified them. Yea, even I know the hearts of some among you who have taken their own counsel. Behold, I shall not justify them.

51) Wherefore, return thou again unto my people Nemenhah and instruct thou them that their Peacemaker is very clear in His teaching upon marriage. Teach thou them that the couple may be united in a

marriage that remaineth durable and that standeth forever, though heaven and earth passeth away.¹⁵

52) Notwithstanding, teach them, also, that the charity that they feel in their hearts, yea, and the desire to care for my children, is also praiseworthy and that in taking into their families with a marriage ceremony of adoption the widow and the fatherless, it pleaseth me to justify them.

53) But teach thou, also, that there shall be a right manner of exercising this charity and that when a man corrupteth this right way, behold, I shall not justify him, neither think he that he shall gain anything in eternity.

54) Now, as touching on how thou mightest justly deal with the family, when a widow and her children are brought into a family, let the wife bring the widow unto her husband. This shall do much to preserve the peace of the family.

55) Yea, let not the husband be the judge in this matter, but let the wife bring the widow into the family according to the Law of Tsarah.

56) Anything more than this cometh of evil, and I shall not justify it. Yea, it shall be done by the woman or not at all, and this is my will and my law concerning this thing. Only in this is peace preserved and I am the Peacemaker.

57) And behold, I also know that the widows of the Tuhihlah will find no happiness until they are once again joined together with a husband, for it is a custom among them that the house is not complete without both husband and wife in it. Wherefore, when thou joinest the widow and her family to thine house, thou shalt also make every effort to bring thy brethren into the house that perchance the widow might yet find favor with some one of them and become joined with him in marriage.

58) Now behold, I do see the hearts of men and into their secret places. Yea, their flesh is made naked before me and I see them as they really are. And I do perceive that some of the men of the Nemenhah have looked upon the widow and the fatherless that have been created because of this calamity, to make of them wives as many as pleaseth them. And they justify themselves in this because of the custom of the Tuhihlah, that a woman is not without shame unless she is married and can lay

claim to her husband. Behold, this is abomination,¹⁶ for they do it to satisfy their own lusts.

59) This is my will concerning them: If there is found any man who taketh unto himself women among you and justify the taking of many wives, as was done of old and is still done among the children of unrighteousness, it is a perversion and shall be deemed an injury upon the women, the children and upon the foundation.

60) Wherefore, let them stand before the Council as all who make injury upon another and defend their own case. And if the Council findeth them guilty, they must repent or let them be cast out from among the people. Let them live as seemeth them good, for they make a law unto themselves, but they shall not pollute my Tsiahn.

61) And any man who teacheth such things in the Tsiaphm shall be cast out. And any man who teacheth such things in the streets or in the shops shall be cast out. Yea, and thou shalt also cast out any woman who teacheth such things.

62) For, verily, shall a man leave his father's house and his mother's bosom and cleave unto his spouse, and they twain shall be one flesh. Yea, and the woman shall leave the care of her mother and her father's hearth and cleave unto her spouse, and they twain shall be one flesh. Thus saith the Peacemaker.¹⁷

63) And behold, many other things did the Peacemaker teach me that cannot be written here, for He forbade me. And I did return unto the Council of Mihnihsahohrit to report that word of wisdom which He commanded me to deliver unto them. And after I had read the record of the word of wisdom that I had received of the Peacemaker, these are the words which I did preach unto them in the Council:

64) Behold, the Peacemaker has seen our doing and knows our hearts. And even He has called us blessed because we did consult with Him before acting upon the pressing matters that have arisen in our Council. Yea, and He did commend unto me the Healers who did receive of Him revelation pertinent to the curing of the illness that has taken so many lives and left so many empty stewardships.

65) And concerning the matter of the care of the widows and the fatherless, these are His counsels. It is

¹⁵ Formerly "the man and the woman," to conform with popular Christianity. But the construction used by the Prophet in reporting to us the words of the Peacemaker is not the masculine or feminine, but rather, it is what linguists refer to as the "neuter" form. In other words, the only English word that can be used is "couple," being without specific gender reference.

¹⁶ Not the custom, but the lust of the men that is abomination.

¹⁷ This verse is peculiar, in that although it speaks of men and women in the masculine and feminine construction of the words, nevertheless the terms used for "husband" or "wife" are not used. The same "spouse" used previously in this discussion with the Peacemaker is utilized here.

good that the Nemenhah take it in their hearts to succor the widow and the fatherless, but the Peacemaker is clear that this should be done in accordance with His own strict policy.

66) Wherefore, He has decreed that the women shall consult one with another, and when the Haymehnay directs them, behold, the wife shall take the hand of the widow and place it in the hand of her spouse. And the families shall be joined with a ceremony, and behold, they are as one family and one relation.

67) But behold, the man and the widow are not husband and wife in the way of children, but are rather as foster father and foster daughter. Nay, the husband shall not lay with the widow in the way of this world. But the widow who becomes part of his household, let her be a Lehbirhah¹⁸ wife unto him and let him be a Lehbirhah husband unto her, until she may marry again, for they are joined because of charity and love. This is good in the sight of the Peacemaker and anything else than this is repugnant unto Him.

68) Further, the Peacemaker instructed me that if a man does take unto himself many wives with the purpose of being husband unto them in the way of procreation, that he is to be considered the malefactor, for he has done injury upon the woman, the children and the foundation.

69) Yea, and he is to be cast out from among the people if he so much as teaches such things, and behold, the same applies even to the woman who teaches such injury. Wherefore, it appears to me that the Peacemaker will sanction the Lehbirhah marriage,¹⁹ for it is a type of adoption, but nothing else.

70) And behold, there was one in the Council who stood forth and his name was Wehtinseht. And when the feather was passed unto him and he was recognized by the Council, he opened his mouth, saying:

71) Behold, I am Wehtinseht and I am Nemenhah, even of the city of Nahtahaywahn. I have somewhat to speak against Tlehsium, for I believe that he does speak his own mind and not the Peacemaker's. Yea, it appears

to me that Tlehsium disregards that we all have the scriptures and the holy books before us and can read the words of the Peacemaker concerning this matter of ourselves.

72) And do not the holy books of our forefathers, even they who came from the Land of Ayahtsahlehm, speak of the remedy touching which we did ask him to inquire of the Peacemaker? Clearly, Itsahk and Ayahkohb, yea, and probably all of the ancient fathers did take many wives and this was justified in the Peacemaker because of their extremity.

73) Are we not at such extremes ourselves? Would the Peacemaker not look upon our extremity just as He did theirs? Tlehsium suggests that our Peacemaker is not the same today as He was in the past.

74) Behold, did we not have in mind the remedy before we sent Tlehsium upon this task? And had we not already studied the matter? I say unto you, we did. And look, many have already acted upon this prior study and are happily married. We see that Tlehsium went unto the Peacemaker with His mind already made up as well, and it is obvious to me that his answer was not from the Peacemaker, for it contradicts the Peacemaker's commandment to our forefathers.

75) And when Wehtinseht had made an end of speaking, behold, I did stand upon my feet and take the feather. And I addressed the Council, saying:

76) Behold, I was sent by this Council unto the Peacemaker upon the Way to ask Him His will concerning our difficulty. I went with no other purpose. But Wehtinseht is correct that I went with my own point of view and that my report is colored with my own thinking.

77) For behold, all that is seen and heard upon the Way must be translated into the manner in which we speak in this place. Wherefore, how could my report not be in my own words and fashioned after my own manners? The same applies to all men and women who walk upon the Way.²⁰

¹⁸ Lehb + ir - hah is a strictly phonetic transposition of the original term. "Lehb" is a proper noun and corresponds to the biblical "Levi." "ir" is a binding agent between two figures, and "hah" is a suffix signifying connection to or product of something or someone. Therefore, "a thing that is of, or comes out of, Levi." Evidently, there were rules and laws that were thus applied to the Order of Lehb, and possibly other Orders and Societies. It is difficult not to draw a connection to the question posited to the biblical Jesus about the woman whose husband died without begetting children. The Levite Law dictated that she was to be married to the man's brother. Any children born to them would be counted to the first husband. This is the same kind of law, seemingly.

¹⁹ This is an economic type of marriage. When a man has a brother who dies, leaving his family destitute, he was allowed to take his sister-in-law into his own home, and they were considered one family until and if she chose another spouse. If she chose no other spouse, she remained in the family, but she did not "marry" her brother-in-law in order to bear his children, but only to have hearth and home, and to raise those she already had.

²⁰ Here is a verity that must be duly considered by all those in our day also who seek to walk upon the Way. We have but one language in which we may "translate" what we see, hear, and do upon the Way. Sometimes it proves difficult to do a very good job in this translation.

78) Behold, we must work to make any sense of the things wherein we are instructed in that place. And this is why it has always been the wisdom of the Nemenhah to seek a confirmation of the matter by the Haymehnay. I do not expect any to accept my words because I spoke them. I do report as I see things and to the best of my ability, I have repeated the spirit of the Peacemaker's teaching unto me. The more sure instruction, yea, even the witness of it must come to each as they take the matter up with the Holy Spirit of Promise.

79) But what is this that you say, Wehtinseht? Wherein have men and women sent me, the Tehk Tiwehkthihmp, up to the Peacemaker for instruction, if you have made up your minds already? If you have received your revelation already, I wonder that you should send anybody at all to speak with the Peacemaker concerning the matter.

80) Behold, if this is the will of this Council, then I will consider the counsel I received to be of purely personal in nature and I will speak no more, seeing that the Council is all done with the matter.

81) And when I had said these things, behold the members of the Council did raise up a cry and a tumult between them, for Wehtinseht had spoken for himself and not the Council. And the Council did call upon me to speak once again, for now there was a clear division in the members, some agreeing with Wehtinseht and others of no clearly formed opinion as yet. And I did arise again and take the feather.

82) Behold, the matter before us is a difficult one. Whereas, when I was called upon to importune the Peacemaker on behalf of this Council, it was only to ascertain the will of the Peacemaker in it and none invested themselves in any action, now we see that there are some within our community who have made up their minds and have acted on their convictions. This Council must either confirm that I have spoken the will of the Peacemaker, or that I have spoken my own thinking. The only way that this may be done is to subject the matter to the confirmation of the Haymehnay.

83) If the Haymehnay confirms not my saying, then I shall withdraw because of my bias. And behold, the Council shall be free to either send up another to counsel with the Peacemaker or to each counsel with Him individually, or whatever you will. In any case, the Haymehnay will have confirmed me unfit to speak on the matter and I am satisfied.²¹

84) However, if the Haymehnay does confirm my saying, then I submit that there are some who have broken the word and will of the Peacemaker and they must make amends and repent. If they will not, and we are determined to follow the counsels of the Peacemaker, then they must be brought before the Council.

85) And behold, the Council did adjourn itself for a space of time so that each member could take the matter before the Haymehnay. And we did reconvene the next day. And when the members were all present and their villages recognized, for this was a Great Council, inasmuch as the matter touched upon all our cities and settlements together,²² behold, I was the Talking Feather of the Council and I did call Wehtinseht to speak once again. And these were the words of his mouth when he stood before the Council:

86) Behold, I perceive that Tlehsium would force the matter his own way. For he knows that this Council does greatly esteem him and he believes that anything that he declares is so will be accepted by this people. But I say that he has spoken his own words and seeks to impose his own will upon this people.

87) I have studied again the holy books and I have found that the Peacemaker has already condoned and even commanded the practice that will prove our salvation. Indeed, with all that has been spoken from the mouths of the Prophets from the foundation of the world concerning the matter, I am only surprised that it has not been taught as a principle and a precept.

88) Behold, did not the Peacemaker give Tsohlohmoyn his wives? And what of Itsahk and Ayahkohb? Is it to be believed that, if the Peacemaker Himself disapproves of the practice, that He Himself could ever arise out of it? Yea, think on it! The Peacemaker was a son of Ayehsuhway and, if we are to believe the scriptures, His parentage sprang out of the loins of men who had many wives. Are we to believe that the Peacemaker is the product of adultery? I cannot believe it, and Tlehsium ought to hang his head in shame for having implied such a thing as that.

89) If the Peacemaker does command it of one man then He commands it of all men. Wherefore, this illness has been sent by the Peacemaker to cause us to reconsider our ways and our customs. It has been sent to us that we might repent and return to that manner of marriage that is respected by the Peacemaker. This

²¹ The Tehk Tiwehkthihmpt was not a dictator. He was willing to admit his own bias and to act according to the custom and policy of the time, and the will of the Council.

²² When a matter involves or impacts all Nemenhah at once, it must be decided by a Council representing all the people.

illness is a sign and a wonder unto us and they would sin who do not take heed of this revelation.

90) And when Wehtinseht had said these things, he sat himself and surrendered up the feather.

91) And I did stand up with the feather to speak, saying:

92) Behold, Wehtinseht speaks words of truth. I have spoken with my own words and according to my own understanding, for this is the manner of all they who walk upon the Way. What other manner of communication may I employ? I speak with my voice and with the words that my mother taught me. Every word that proceeds from out of my mouth I shall own, for they are surely mine alone. Wherefore, Wehtinseht speaks truth before this Council.

93) Now, whether the Peacemaker agrees with the manner in which I did convey His meaning into my own words is the reason that this Council adjourned. But now we are re-met. What is the word of this Council? What has the Haymehnay revealed concerning my words?

94) And when I had said these things, I did render up again the feather.

95) And the Kohhaht of Council called for a report from each of the members convened concerning what the Haymehnay had testified unto them. And behold, the Council did all cast the same vote, except that Wehtinseht did not vote, and that was that the Haymehnay did testify of the word of wisdom I had delivered unto them from the Peacemaker.

96) And behold, with this vote was the will of the Peacemaker made into the law of the Nemenhah and added. And I asked Wehtinseht to stand forth again and I examined him, saying:

97) Behold, Wehtinseht, all the Council has sought the confirmation of the Haymehnay and they have received the will of the Peacemaker concerning this thing. But you cast not any vote before the Council. May this Council ask you to explain yourself?

98) And Wehtinseht rose up from his seat and took the feather and spoke these words:

99) Behold, I do not hold with cumbering the Spirit with that which has already been established by written word. Behold, this Council has made a thing law, and it is the prerogative of this Council to do so, but I do not believe in the authority of this Council in dictating my religion.

100) Behold, who and how many women I marry and join to myself is a matter of my religion. As doctrine and as precept, I am satisfied that the Peacemaker spoke

adequately to our ancestors, yea, and I believe that what He speaks to one He speaks to all.

101) Wherefore, what shall be done with me and with them that follow my example and have taken unto themselves the widows of the Tuhihlah? For they are my wives and I have lain with them in the manner of husband and wife. Howbeit, if they should have conceived, shall the children born of our union be given to another? Shall I not have claim upon the fruit of my own loins? Behold, am I not the head of my house? How then can you make division of my household?

102) Now, I am not alone in this question. Behold, many have done as I have done and taken in the widows and the children of our brethren who have died. And we have made them our wives and our children. And if the Peacemaker wanted us to keep ourselves from them, why then did He teach us differently in the holy books?

103) Behold, I do not believe that He did. I believe that He saw our day and our necessity and provided doctrine for us. Yea, He taught that the righteous should build up his posterity in righteousness, just as He built up nations in righteousness. I stand as representative of all those who have done as I have because of their understanding of the teachings of the Peacemaker to our ancestors. Behold, you may not take our religion from us by making a new law.

104) And when Wehtinseht had said these words, behold, I did answer him, saying:

105) Behold, you know that the Council has voted on the matter and the law is added. Now the law will be given to the people to ratify. And you, also, know that, if the people do accept this new law, you and those who followed your example and took the widows of the Tuhihlah unto yourselves as wives in the manner of men must find a way to abide by the law.

106) But behold, that which you have done was accomplished prior to the receiving the word of wisdom from the Peacemaker concerning the matter. Should the people ratify the new law, we can only ask you to set aside the wives of your bed and become for them the Lehbirhah husband. If you will do this, then there is no disturbance.

107) What say you, Wehtinseht? For, you know well that the people will hardly vote against the counsel of the Great Council of Mihnihsahohrit.

108) And Wehtinseht answered me, saying:

109) Behold, the number of widows and children that have come into our villages has yet to be counted, they are so great. Yea, the catastrophe was so great among the Tuhihlah as to cause that nation to completely collapse in their economy and their villages. And the

number of the refugees is great, even in the tens of thousands. Now, I see that the Peacemaker has provided one way of dealing with the situation, but I do not believe the words which you have taught this Council, words which were your own, but you put them in the mouth of God.

110) And I say unto you that the Tuhihlah widows ought to be consulted in this thing. Many of them have accepted that to be wed to one man and share him with many women is not so bad as to be alone. What shall you say to them? Shall you call them malefactor and cast them out? And I ask again, what is to become of the children conceived already in such unions as have already taken place? Shall they not know their fathers?

111) It is a hard thing that you put upon us. Yea, it is hard that you should seek to dictate our religion and our most personal and private lives. Behold, I can only say that, if the Nemenhah of Mihnihsahohrit ratify this new law, I shall take my family and all the families that follow me, and I shall move with them into some new country. And we shall build up a new nation after the dictates of our own heart and conscience.

112) And when Wehtinseht had made an end of speaking, the Council sent word out to all the villages of the Mihnihsahohrit concerning the words of the Peacemaker asking them to vote on the matter. And three weeks passed while the matter was taken up by the Councils. And a vote was taken, and behold, the Communities did ratify the new law, with the understanding that those who disagreed and wished to leave Mihnihsahohrit and its cities to make a nation unto themselves should be provisioned and assisted in their relocation and that no bad feeling should be allowed to grow in the hearts of the people. And this was found to be agreeable to all. Yea, and the will of the Peacemaker became the Law of the Land.

113) Now, all the men who had taken many wives of the Tuhihlah widows were numbered and the widows were consulted, as also their children. And all those who wished to separate from their new husbands were allowed to do so, and homes were made for them. And the remainder removed themselves out of the Land of Mihnihsahohrit and out of our villages and settlements, and they traveled back up into the coastal places that had been the Land of Tuhihlah before their cities utterly collapsed because of the sickness. And they pledged to remain friends of the Nemenhah because of the just way in which they had been treated.

114) But behold, after the time of separation, whenever a man or a woman taught the doctrine of

Wehtinseht unto the Nemenhah, they were judged and cast out from among the people.

115) Now, we do not doubt that the Peacemaker may command as He will. Yea, and even He may command a man to take up more than one wife and it is justified in Him. But in our day, we are married, the man and the woman, and we strive to make our unions eternal.

116) And behold, although we are perfectly capable of reading the holy books and of gaining an understanding of their contents, we do follow the will of the Peacemaker in our own day. Yea, and in our day, the Peacemaker has commanded differently than in the days of our ancestors.

117) Behold, though we may not understand the will of the Peacemaker in those long ago times and those faraway lands, nevertheless, we do understand His will for us in our day and in the land which He has given us.

118) Yea, and I have not placed my feet on the Land of Ayahtsahlehm, nor have I spoken with any man from that land in all the days of my life. Yet, I do believe that the holy books do speak of that place, wherefore, I have no doubt that the place actually existed in the day that the Prophet wrote of it.

119) And behold, they spoke a different language, I am sure, than we do in Mihnihsahohrit today, and had other customs than those by which we govern our lives. Therefore, I do not doubt that the Peacemaker may treat differently with diverse peoples.

120) And we are children of the Peacemaker, wherefore, we do His will and work toward the fulfilling of His purposes. Yea, and if He commanded us to take unto ourselves wives and many wives, behold, we would do it, and he would justify us.

121) But behold, He has given us other commandments and other ways and customs. And we do not doubt Him nor judge Him in this thing. And behold, we know that if we do other than He has commanded us, then we are not justified in Him and cannot be called His. Wherefore, can the Holy Spirit of Promise seal us His? Behold, I say unto you, Nay.

CHAPTER TWO

1) Now, when the Tuhihlah widows and their children were taken into the families of the Nemenhah of Mihnihsahohrit, it was done with a Lehbirhah Marriage of Adoption. And this is the manner of ceremony with which they were married into the families of the Nemenhah of Mihnihsahohrit.

2) Behold, the wife and mother of the family does take counsel with the widow and they do come to know each the other. And when they are satisfied with the spirit and intention each of the other, behold, the wife does take the hand of the widow and place it in the hand of her husband. Yea, and she does ask her husband to adopt the widow and her children in the name of their family.

3) Behold, the Pehli, and it has become the custom of the Nemenhah of Mihnihsahohrit for every parent to seek the commission of the Peacemaker, places the person to be adopted in the center of the Lodge and asks who it is that brings the estranged into the Tsipi. And the man and the woman who represent the adopting family do stand forth and they declare themselves and their intention.

4) Then the Pehli raises Sacred Smoke in the directions, as has been described in the records of the Nemenhah and a ceremony is made giving thanks in every way. Yea, the Pehli sings a thanksgiving song before the congregation. And when this thanksgiving song is finished, the Pehli asks what name must be used and the recipient speaks the name. And the Pehli pronounces the name clearly for all to hear and declares that the recipient shall be known by that name and shall be considered a member of the family unto which the name belongs.

5) And the congregation repeats the name and each person stands forward to make a kinship offering unto the new member of their family. Thereafter, the recipient is no longer a lonely person in the village, but rather, a new member of the family has been created.

6) Then the Pehli takes up the Sacred Prayer Pipe and makes a ceremony and passes the Pipe to all in the Lodge, and the making of the new relation is complete. And the Pehli places the robe of the family upon the recipient and all the people clap their hands and express their agreement.

7) Now, when a person is thus adopted into a family, they take up the stewardship of that family and their place in the community is assured. In this way, the widows and fatherless of the Tuhihlah are no longer

refugees, foreigners or strangers, but fellow citizens with the Nemenhah, and we are all relations.

CHAPTER THREE

1) Now, I, Tlehsium, have gained favor in the sight of Pahhohrihm, even the daughter of Pohrhihmohr, the potter and she did consent to be joined to me. And she learned the art of her father and was also filled with the wisdom of her mother. Yea, and I am an artificer in stone and in metal.

2) And Pahhohrihm was a wise woman indeed. And she taught often of the Peacemaker and, also, she did sing songs of the Peacemaker while she was occupied in her stewardship. And the songs she sang while plying her stewardship did become popular among the Nemenhah of Mihnihsahohrit, so much so that one can scarcely walk down any street in any of the villages and settlements of our country without hearing somebody singing one of them. And this is one of the songs which she sang:

Be ye blessed, the Peacemaker said this. If we are not filled with pride, we are His stewards.

And let them that mourn lift up their hearts, for He shall comfort them.

And the whole earth is theirs that are humble and seek Him.

They shall eat the bread of life and drink water that never fails. They who hunger and thirst shall be satisfied.

And mercy shall be rewarded with mercy.

We shall walk in His ways and we are His people.

And the children of the Aylohhihm shall all be called Peacemakers.

And heaven shall be theirs who do make peace in the face of persecution.

The whole world may revile, yet there shall be peace in our hearts.

3) And this song is sung most often by the people in their homes and in their shops and while they ply their stewardships because it is most like the words that the Peacemaker has spoken when He has come to visit His children.

4) Yea, we are told that He did speak thus unto His disciples in Ayahtsahlehm and also when He came to the

Temple in the Land Bountiful. Yea, and Tsimohtl has often repeated these words unto the Nemenhah. Wherefore, the song has become popular among us.

CHAPTER FOUR

1) Now, in the fifty and second year of my stewardship as Tehk Tiwehkthihmpt in Mihnihsahohrit, behold, we made a kind of peace with the People of Wehtinseht. And this gave some comfort to the families of those who had departed out of Mihnihsahohrit who did follow the doctrine of Wehtinseht.

2) For behold, when they departed out of Mihnihsahohrit, they did move west out onto the edge of the plains and they did join themselves with the robbers whom we had driven out of the forests.²³ And this did concern us greatly, for we did not desire to see our relations become our enemies and swell up our adversaries in the west.

3) But behold, the opposite of our fears transpired. For our relations, even the Wehtinsehtnah did convince the wild people of the plains to calm themselves and to allow concourse between our peoples. Wherefore, although the Wehtinsehtnah did continue to do that which the Peacemaker commanded they should not do, nevertheless, they were a help unto the Nemenhah, for they calmed the wild men of the prairie.

4) And the Wehtinsehtnah allowed our people to cross through their country when they made pilgrimage even into the Land of Maynihntah and the Land of Nehspehlhem. For we still desired that our records should be added to those kept in the Sacred Mountain.

5) And behold, even though there is no great population of Nemenhah in Maynihntah, save only a small settlement dedicated to the care and keeping of the libraries, yet we know that the records hidden up in the mountain would someday be brought into the light and revealed by the hand of the Peacemaker unto one from among our descendants, and that many would come to a knowledge of our doings because of our records. And the Wehtinsehtnah do allow us to cross through their lands in order to make our pilgrimages.

6) And behold, this would have been exceedingly difficult if they had continued to maintain a state of enmity, such as had been so among the wild men of the plains. Yea, we had been constrained to travel far into the north countries, even unto the lakes of the Land of Kohrayahntohn and then proceed into the west. And this did double the distance which needed to be traveled in order to cross the vast plains.

7) Wherefore, most pilgrims began the journey in the fall and wintered over with the Nemenhah of Kohrayahntohn and then proceeded again in the spring.

And by and by they did obtain the Valley of Maynihntah. Whereupon, they were constrained to remain there over winter and return again in the spring.

8) But behold, because of the Wehtinsehtnah, we may cross the great plains in the spring and return again ere the snows fall in the mountains, and this is a great boon unto those of us who seek a pilgrimage unto the Sacred Mountain.

9) Now, with this peace, we found ourselves surrounded by people who were peaceably disposed to us. Yea, to the south and to the west of our country were people who believed not like us, yea, whose customs and manner of living are very different from ours, and yet, they are peaceful neighbors and make no war upon us.

10) And in the East are our own small settlements, even up to the East Sea. And to the north and east are small settlements of Wehtinsehtnah that returned even into the country of the widows that they had taken to wife, and they were a peaceably disposed people.

11) And behold, to the north are the Nemenhah of Kohrayahntohn. Wherefore, we do find ourselves surrounded by peaceable people and we hope to see no return of war in our generation.

²³ Evidently, he did not go east with the rest, but took a faction and joined with the barbarous people upon the Plains.

THE RECORD OF PEHNITLEHNSIT

CHAPTER ONE

1) Behold, I am Pehnitlehnsit, even the son of Tlehsuhtm and of Pahhohrihm and I did learn the science of my father and my mother. And I did move with my family into the mountains that divide the Land of Mihnihsahohrit from the settlements upon the East Water.²⁴

2) Yea, I did go with my wife's parents and with her brothers and their families, and we did form a settlement on the west side of the hills and valleys of the mountains we call Ohahtsohrahk.

3) Now, it cannot be said that the Ohahtsohrahktsihm are high mountains like those in the Land of Mayntinah or of Nehspehlhem, nay, nor even on the coasts of the West Sea. Nevertheless, they are mountains to us. For the land is low and the forests are deep, wherefore, any rise in the lay of the land seems a mountain to us. Yea, there is a place where hills and mountains form a circle and entrap a beautiful valley and it is on the west side of this fence that we did form our settlement.

4) And behold, we have found places where some other people have thrown up the earth. Yea, we believe that there was in times past, whether distant or proximal we know not, a people who did inhabit this land and they threw up mounds and embankments. And it seemed good to us, and proper, that we ought to utilize these places and expand them, for behold, they did provide a good beginning for our own settlement.

5) Yea, upon one of these foundations we did cast up our own Tuhhuhlnuhmtsipi. Yea, we took of the Sacred Place of a people who passed before us and we did rededicate it to a sacred purpose. And we hold this to be proper.

6) For behold, this same thing we do when we come upon the writings of other peoples. Yea, when we find truth in the writings and customs of other peoples, behold, we do incorporate them into our own sacred walk.²⁵ Wherefore, the sacred places of other people are just as sacred to us and we restore them when we can.

7) And behold, in this place, even this same mound upon which we began to build the foundation for our own Tuhhuhlnuhmtsipi, we did find records of a people who lived and prospered here. And these records were translated by our seers and we have some of their doings before us.

8) And behold, we discovered that the mounded foundation which they threw up when they inhabited the same place, behold, they did throw it up for a place of ceremony and a place of prayer. Wherefore, we deem it a blessing to restore such a place, and save it from the forest, and in this we hope to feel of the good memory and spirit of the sacred way which we know was practiced here.

9) Yea, we did cast up an earthen work on the top of the mound and we did build a foundation wall of about the height of a man in the pattern of our fathers. And we did make use of the many kinds of trees that grow in these forests and we did build a beautiful lodge where the Peacemaker might dwell when we meet together to make our ceremonies and our sacrifices.

10) And these are the manner of ceremonies and sacrifices that we make to our Creator in our Tuhhuhlnuhmtsipi:

11) Behold, we have taken back the Tsahbaht of our forefathers, wherefore, one day in seven we do dedicate to our Peacemaker and we do all go up to the Tuhhuhlnuhmtsipi to make our oblation unto Him. And when the moon is fullest, behold, we do count seven days and upon that day we do make our Tsahbaht oblation. Then we count seven days again, and so forth. But when the moon is full again, we do begin again our counting. This is the manner of our calculation of the Tsahbahts, for in this way we do honor the Seven Cycles of Creation as Tsahbaht, and also the Lunar Tsahbaht.

12) And when we meet on the Tsahbaht, we do offer up a Sacrament after the manner of His Last Supper which He took with His disciples in the Land of Ayahtsahlehm, as He did instruct our ancestors.²⁶ And when we offer up the bread of His supper, we do offer up emblems of all the things that our Mother in Heaven has given us for our food, yea, in the season thereof we do offer it. Yea, and when we offer up the wine of His supper, we do offer up emblems of all the things which She has given us for our drink, and in the season thereof we do offer it. Yea, and only with that which is in season at the time, we do offer up a sacrifice to honor and remember His sacrifice for us. For surely, His sacrifice was timely.²⁷

13) And on the Tsahbaht we do also sing much when we come up even unto the Tiwehkthihmpt, as also we do pray at least thrice each time we go up to meeting. And behold, the Tiwehkt know who has received the commission of the Peacemaker, and they do ask of them to teach words of wisdom from time to time. Behold, in this manner are we all edified together.

²⁴ This was originally translated "Sea", but the description of the region convinces us that "Water" is more accurate. The Mihsihnsihp is on the east boundary of the Mihnihsahohrit, and that would place this new settlement on the west face of what is now called the Ozark Plateau.

²⁵ This custom prevails to this day.

²⁶ This is the origin of the Wahtsaht Meal.

²⁷ It is not a wafer and a sip of wine. The Wahtsaht Sacrament of the Peacemaker's Supper is a celebration of abundance.

14) And behold, when a little child is born, it is the custom of the people to take the child in the arms and bless it. Yea, and all the people celebrate this blessing together. And in this blessing is the child named before all the people, that all might know the name whereby the little one shall be known among the Nemenhah. And this is in accordance with that custom which has come to us from our forefathers and we esteem it greatly.

15) And aside from the Tsahbaht meetings, the Tiwehkthihmpt and the Tiwehkt do also much teaching in the Tuhhuhlnuhmtsipi on every day of the week. For the ordinances of the Tuhhuhl Nuhmehn have for their purpose to prepare the heart and mind of the natural man to become spiritual. Wherefore, they are always in the Tuhhuhlnuhmtsipi.

16) Yea, and the ordinances of the Tuhhuhl Nuhmehn are completed on any day, therefor they must be coordinated with the stewardships. Wherefore, the Tiwehkthihmpt does assign men and women to fill the seat of Tiwehkt in order that the Tiwehkthihmpt might be efficiently used at all times and that there should be no discord or complaint in the Tuhhuhlnuhmtsipi.

17) Now, on the mound of the Tuhhuhlnuhmtsipi, we did also prepare a place for the small Tsipi of the purification, which we call Tuhhuhltsipi. Yea, this is placed to the side of the Tuhhuhlnuhmtsipi, yet inside the enclosure but off a distance from the Tuhhuhlnuhmtsipi. And we do adhere to that which was recorded by Tsi Tuhgohhah in the record which he made of the customs and ceremonies of the Ahmohnayhah, our ancestors.

18) But in one thing do we differ from that which he recorded, and that is that whenever there is one who is new to the ceremony, we do treat that one as Tsi Tuhgohhah described for the groom in the wedding ceremony. Yea, we do beat that one with the stripes in remembrance of the Peacemaker. Yea, we do take of thin twigs and we dip them in the red color. And we do ceremonially beat the newcomer with this paint, that they may carry the stripes of beating into the Itsipi and represent the sacrifice of the Peacemaker there. Behold, this is not exactly like unto that which Tsi Tuhgohhah wrote, but we are satisfied that the Peacemaker would justify us in it.

19) And behold, all of our weddings are celebrations which we take together as a community. And we know that this custom may not maintain as the settlement grows, but we feel it a good custom while we are yet small. And when one of our children comes of the age of agency, wherein they may become mothers and fathers, behold, that ceremony we do also take together in the Pianmkinuhahs.

20) Now, it is certain that all of our ways and customs bear some resemblance to those of our forefathers in Mayntinah and Nehspehlhem. Yea, we are satisfied that they would recognize our sacred ways,

were they to look upon them today. Notwithstanding, we are also satisfied that many of the things we do and hold sacred may seem foreign to them.

21) Behold, this is good. Yea, we esteem this good, for we do not believe that any people in any time may know completely the will of the Peacemaker for all other people. Wherefore, if we differ, then it is good evidence that we do work to maintain our relationship with Him who is full of wisdom.

22) For behold, we hold that the Peacemaker does know the beginning from the end, which is a gift we have not in perfection. But, if we are disciples of the Peacemaker, then is that grace sufficient for us. Yea, and we deem ourselves blessed that we receive revelation pertinent to our own times and to our own place.

23) Wherefore, although we know that there are some Nemenhah who might wink at our doings, yet are we satisfied that the Peacemaker winks not, for we know of Him that we do rightly.

24) Behold, it is our belief that when any set of people feel themselves qualified to dictate the exact doings of all other people, behold, they are very ripe for destruction. Wherefore, we are happy that our ways are like unto the ways of our ancestors.

25) But behold, we are also happy that our ways differ somewhat from theirs because of what this means to us and our progression.

CHAPTER TWO

- 1) And we did build up our settlement, and in the days of my stewardship it did grow up to just over one hundred families.
- 2) And behold, I had received the commission of the Peacemaker from my youth and, when the people took counsel with the Peacemaker, behold, they did call upon me to be their Tiwehkthihmpt. And we called the city Ihmlahsahtitl and many settlements sprang up in our region. Wherefore, the Nemenhah of Mihnihsahohrit called us the Nemenhah of Ihmlahsahtitl and our region was called the Land of Ihmlahsahtitl.
- 3) And our region does encompass the whole of the circle of mountains that we call Ohahtsohrahktsihm,²⁸ yea, from the east, even at our own city, and following the circle which the mountains do make. Behold, all that region which the mountains encircle is called the Land of Ihmlahsahtitl and it is in the circle of mountains called Ohahtsohrahktsihm.
- 4) And behold, these are the names of our cities:
- 5) Ihmlahsahtitl does begin the ring in the North. In the south lies Pehglisihts, where my brother did also begin his settlement. And Pehglisihts possesses its settlements. And in the north and east of the circle lies Paynahtohsahgihtl and its settlements. And on the east of the circle lie Nehmohsahgihtl and Mehnohsahgihtl, as also their settlements. And on the south of the circle lies Pahrohsahgihtl and its settlements.
- 6) Now within the circle, even in the valley which the Ohahtsohrahktsihm form a mountainous boundary, lies three cities. The first of them is Mehnahtsiht and its settlements. Then comes Hihtlohsahsiht and its settlements. Finally, there lies Rehtsehdniseht and its settlements. Behold, these are the cities of Ihmlahsahtitl and their settlements. And we number more than forty-thousand souls.
- 7) Now, I am told that the place where our relations did resort when they also did leave the Valley of Maynihntah, has not prospered much. Yea, it has been reported unto me by those whom we have sent into the west to deposit our records and to bring back copies of those of other Nemenhah which have been deposited there also, that our relations in the mountains now number only forty families and they inhabit but one settlement in the place they originally settled.

- 8) Now, this is only touching on those of our relations who left Mayntinah. For we have many relations who were of the Land of Nehspehlhem and of Pohtahlehkt when Maymihts Ahkehkt yet dwelt in Mayntinah. But touching those of his family who left Maynihntah and went into the Land of Nehspehlhem to dwell, there are few who remain in their own city. The rest, I am told, have gone into other cities and become a different people.
- 9) And we have sent word unto the descendants of Maymihts inviting them to come even unto us, their relations, here in the forests to settle with us here. But behold, they are content to remain where they are and to make their way as best they can.
- 10) But they did assure us that they will send unto us some of their young people to sojourn with us for a time. And they did also beg us to send unto them of our youths. And we are all satisfied to do this thing, that we may learn of them and that they, too, may learn of our doing in this way. And we hope to make of this a custom among all our people. And this is according to an old custom among the Nemenhah of the Mountains which comes to us from the days of Mohrhohnahyah, but which has not been much followed in our days.
- 11) And behold, the first of these Traveling Pehli shall be my son and my daughter. And their names are Pehnitohsahgihs and Pah Hahnahsahtsis. And they are the first to take their journey into the west as the traveling Pehli of Ihmlahsahtitl.
- 12) Behold, they did both come unto me and ask to be called to this work and set apart. For, the Peacemaker did visit them upon the Way and did give unto them His commission to commence this work for the benefit of all people. Wherefore, they are called by the Peacemaker and commissioned of Him by that revelation that is promised all who have desire to serve Him and His purposes.
- 13) And behold, I also know my place. Wherefore, having declared the desire to do the Peacemaker's errand, they did seek His face and His commission, they did come even unto me and I did ordain them and set them apart for this work.²⁹
- 14) And behold, they shall travel even up to the settlement of Ehlahk Kohlahtaht in the Land of Nehspehlhem. And they shall travel across the plains and up into the mountains. And when they come even unto Maynihntah, even that valley where our relations

²⁸ The Ozark Plateau.

²⁹ This is the order of Ordination to the Tiwehkthihmptah – the applicant receives first the commission through personal revelation and then reports to the Pehli. Then the ordination takes place.

still maintain a small settlement at the base of the Sacred Mountain, behold, they shall tarry there for a time. For behold, some of the records which we have found in the old places here in our forests we have copied and we desire them to be laid up with the rest of the records of our people.

15) Wherefore, the errand upon which my children are sent is of some import to our people. In the first instance, we desire that our peoples should not become sundered from our relations in the west, and in the second, we desire that those who lived in this place before us might be remembered.

CHAPTER THREE

1) In the seventeenth year of my stewardship as Tiwehkthihmpt of the city of Ihmlohsahtsitl, behold, there came up out of the Waynahstitspah many ships filled with evil men, and they built a settlement down on the coasts of the great gulf. And they did move to and fro upon the face of the land seeking captives. Yea, they came into the land for no other reason than to take back with them into their own country as many captives as could be taken.

2) For behold, their religion had become so corrupt that they had resorted to the sacrificing of men and women to their gods. Yea, and a ruler could only be deemed worthy because of the number of sacrifices his Priests made each year. But behold, their way of life made enemies of all their neighbors and in order to obtain many sacrifices to their gods, they did travel far up the gulf into the Waykihtstitspah to obtain them.

3) And even they did venture up the Great River and some of our more southern settlements did see them. And our settlements upon the coasts to the east and south of Ihmlohsahtsitl did set out watches, that they might not be caught unaware of the danger.

4) And behold, many people from our smaller settlements upon the Great River and the coasts did move closer to those which were larger and more filled with people.

5) Yea, and in fine, to the end of that year, and even to the end of the following year, the people lived with threat of war, for, we would not that our children be taken into slavery. Yea, for this cause did our fathers drive out the robbers from our land. But this evil was even worse than slavery, for these enemies did not come into the land to obtain slaves, but rather to obtain sacrificial victims whose lives must be taken to satisfy the blood lust of their rulers and their Priests.

6) And behold, when they did venture up the river into Mihnihsahohrit, we did pursue them and destroy them from off the face of the earth. Yea, we did take up weapons of war and we did smite them, that they not be allowed to return again down into the gulf and tell of the lands into which they had ventured. Behold, we did not take up arms that we might conquer them, but rather, to defend ourselves, we did take up arms and weapons of war.

7) And behold, in the nineteenth year of my stewardship, there came up the Great River a mighty flotilla of ships, large and small. And the Nemenhah feared greatly. For behold, this was a mighty army and we had not wherewith to defend ourselves against them. And even we were minded to retreat before so great an army and leave the river to them, for they were mighty warriors upon the waters, but they could not find their way in the forests.

8) And when the people met in Great Council in Mihnihsahohrit, behold, they did call upon Tehninkuhi, the Tehk Tiwehkthihmpt, to pray unto the Peacemaker and to walk with Him upon the Way.

9) And behold, this he did, for he was a great seer. And he did report unto the Great Council that there was nothing about which to worry. For behold, the Peacemaker did indeed walk with him and talk with him, and he was shown how that the waters of the Great River would utterly consume the great fleet of ships with all its men.

10) And behold, this is exactly what transpired. For behold, when the spring came, the waters of the river rose up suddenly in the Land of Kohrayahntohn and many great trees were carried into the stream. And these trees did bind up the river well to the north of our country.

11) But the waters of the Mihsihnsihp are mighty and they cannot be withheld. Yea, and when they did break forth, the waters did carry with them a great wall of trees which did roll in and under the water to the destruction of all before it.

12) Yea, and the flood came of a sudden upon our enemies as they traveled up the Mihsihnsihp and they were taken by the torrent and every ship was broken up and sunk. And behold, none of the men of war and none of the armies of our enemies survived the flood. Or, if any did, we did quickly dispatch them upon the shore. And thus was the battle we feared that we must needs fight won by the waters of the Great River and by the Peacemaker.

13) Now, this same flood, although it did save us from our enemies, it did also much damage to all our settlements upon the Great River and in its plain. Yea, great was the hardship because of the deliverance of the Peacemaker. But we do give thanks continually for that deliverance.

14) For behold, we know of floods and of pestilence, for we do live upon the river and in the forests. Yea, these things we know and we have always been able to recover from the like. But we knew not that we could beat back our enemy without the loss of the half of our people, wherefore, great was the deliverance made for us by the Peacemaker.

CHAPTER FOUR

1) Behold, in the thirty and sixth year of my stewardship, I received a report from one of our young Traveling Pehli, whom the Tehk Tiwehkthihmpt of Mihnihsahohrit had sent to sojourn among the Nemenhah of Tuhihlhah upon the northern coasts of the East Sea, that there had come into the land strange men from across the sea. And they were men of military bearing, having great helms on them and carrying swords of great strength.

2) Now, these men came seeking new lands and new peoples. Wherefore, they were welcomed by the Nemenhah. But behold, they tarried not long at all with the Tuhihlhah, for it seems that they liked not at all a life of peace. Yea, they were men of war and liked not the domestic life. Wherefore, they returned again into the sea.

3) But behold, from time to time, we hear reports of others who come and go upon the waters and some few of them have left records with the Tuhihlhah and the Nemenhah of Kohrayahntohn.

4) Now, I would say somewhat about the people who have lived in this place before us. For behold, as I have already written, we did find in many places records left behind, usually in the great mounds which are left as evidence of the cities that must have been here in a long ago time.

5) Behold, we believe that there were at least two distinct peoples, and possibly more, that did inhabit the lands and forests which we do call our home. Behold, many of the mounds and earthen works do resemble the great temples and edifices of the people of the Waynahstitspah. Yea, many of them are flattened upon the top thereof, like unto the temple from which Father Hahgohtl did make his journey into the wilderness.

6) Yea, the Tuhhuhtsiphim of Mihnihsahohrit and Ihmlhsahtsitl are both built upon such mounds, as are many others. And the city of Mihnihsahohrit spreads out from the great mound in many directions. Yea, and Ihmlhsahtsitl is also built around the base of such a mound and our fences are cast up at the base thereof.

7) But behold, there are also earthen works that are built in such a way as they appear as a point upon the top and this, we are told, resembles those great burial places of the far away East. Yea, the Three have spoken of the many things that have transpired there and of the doings of the people. And even they have told of great burial places that are built up in pointed forms, and many of the mounds are thus also pointed at the top. And also it must be noted that in these kinds of earthen

works there are found no evidences of daily or ceremonial life, but rather, they are burial places, filled with bodies. Wherefore, we build not on them or near them, but hold them sacred for burial, and we do continue that sacred purpose.

8) And these earthen structures are found in great numbers. And also the very old articles of ceremony and worship are very different in nature. Wherefore, we are convinced that they could not have been built by the same people, but they were added upon as we do add upon that which we have found in the land.

9) But behold, we have found records written upon plates of stone and upon free stones. And also we have found records cast into clay. And much of the writing is not so unusual that our seers could not translate it. Yea, some of it was very familiar, especially those plates that appeared the newest. But behold, some of the older works are difficult to interpret indeed, being of very complex composition and having many meanings.

10) Now, I include somewhat concerning these things because I have received upon the Way some intelligence of the coming times and the disposition of such articles in the future. Yea, it has been communicated to me that in the days of the Foreign Strangers, yea, even in that day when the Foreign Strangers shall come and devour the land, behold, they shall have no courtesy and shall not esteem things made by the hands of other peoples of other times to be of any worth.

11) Yea, and behold, the greater portion of the earthen works of which I have written only a little, they shall dig up and plow under. They shall esteem them of no value at all and shall destroy the greater portion of them. Wherefore, I do mention them in this my record.

12) For, of a surety I know that there shall be brought into the Land of Mihnihsahohrit, when the Peacemaker shall raise up again His remnant among the children of men, people who shall call themselves once again Nemenhah. Yea, I know that His remnant shall come forth out of the Mountains and they shall again build up the waste places. Yea, and when they come into this portion of the land, and I know that they shall, for the Peacemaker has shown it, they shall build again in many of the places wherein we do dwell, just as we have done upon places once inhabited by others.

13) Yea, and even I have hidden up records here in this place, as have all the Tiwehkthihmptsihm of the cities done, also, in that hope that the Peacemaker shall guide the seers to find them and translate them.

14) And I deem it of some import to include in this record some idea of the extent of the Nemenhah people in this part of the land.

15) Behold, the Great River, even that river we call Mihsihnsihp, comes down out of the north country which we call the Land of Kohrayahntohn. And the Nemenhah of Kohrayahntohn build not with earthen works or mounds of any kind, but their structures are placed upon the ground where there is no water and upon stakes where the water prevents them from building upon the ground. And behold, they build with wood, wherefore, it is doubtful that any of their cities will be left in the last days.

16) And there are Nemenhah from the great bay, even far above the springs of the Mihsihnsihp, even down all the way to the two days journey above the Great Gulf which divides the Waykihktstitspah³⁰ from the Dahkuhpahtspah³¹ and the Waynahstitspah³².

17) And there are two great rivers that do drain the great mountains, which are called everlasting,³³ and there are Nemenhah cities and settlements to one day's journey up both. And there are two great rivers that drain the mountains which divide the land of Mihnihsahohrit and the Land of Tuhihlah and the coasts. Behold, there are numerous cities and settlements along them even to the springs which form them. As, also, from those same mountains down to the East Sea, there are Nemenhah.

18) Wherefore, the Nemenhah do form a great cross with cities and settlements extending from the far north even down to almost the Great Gulf. And the cities and settlements of the Nemenhah do follow the streams and rivers, for in this part of the country we do build upon earthen works which have been left by other people.

19) And we know that these are the people that Kohrayahntohn found in the land when he left his father's house and took his journey into the Waykihktstitspah. Yea, and they who built up the earthen works of which we have restored to a sacred purpose, are they who desired to make Kohrayahntohn king, and he built a nation. But, by and by, they did migrate into the north, and also later, when the great war did ravage the country, the Nemenhah of Kohrayahntohn did also move further into the north country to avoid detection.

20) Wherefore, we do build up our Tuhhuhlnuhmtsipi upon hallowed ground. Yea, the sacred places of our relations in times past do become once again sacred places for us. And we know that the same shall happen once again in this place, for the Peacemaker restores every good thing.

21) And behold, the good that we do here will be remembered of the earth and the land will remember the healing that has taken place here. Yea, and when the Peacemaker does bring again His people to possess the land, they shall surely find that which we have hidden up for them and because of that which we have written, surely the land will be made whole again. Yea, of a surety, the Nemenhah will restore the waste places.

22) Yea, behold, I have seen them and I know their doing. They shall revere once again the land and cease to abuse it. And they shall learn to use the land with thanksgiving and make a sacred walk upon her. Every step upon the earth shall they call blessed and they shall walk upon her with a song of thanksgiving upon their lips and in their hearts. Surely, they shall restore all things carefully.³⁴

23) Behold, I do not say that they shall be so numerous as the Nemenhah in our day. Nay, there shall be many people in this land, but the Nemenhah shall not be many. They shall come in small groups and in families and build up their waste places. And they shall not come with great possessions or with riches, but with only that which they require to establish themselves once again in the land.

24) And none will be jealous of them, for they shall have little of that which the world desires. Yea, the world shall not consider them at all, for they will have none of that which the world esteems. But they shall be filled with the purposes of the Peacemaker and they shall have an Enduring Peace in their hearts. Is this not riches enough?

25) But behold, they shall build up the Tuhhuhlnuhmtsipi again and their settlements shall restore that which was once lost in this land.

26) And behold, many of them will be descended from a race of people whom the Peacemaker might have established in this land in prior generations, but they would not. But they unto whom the Peacemaker shall reveal these records, many of them shall descend from those same who were condemned of the Peacemaker

³⁰ North America.

³¹ The desert region of Central America.

³² The verdant region of Central America and South America.

³³ The Rocky Mountains/Sierra Madre/Andes form one continuous range from Alaska all the way to Tierra de Fuego.

³⁴ No person may call themselves Nemenhah if they have no regard for sustainable land use.

because they would not fulfill His purposes, but preferred to build up a nation unto themselves. Out of them shall spring up a remnant and they shall combine with the remnant of Layi left in the land. Together they shall build up and restore many things.

27) Yea, the purification of the Ahmohnayhah shall be restored by them.³⁵ And they shall, also, baptize often and celebrate the sacraments of the Peacemaker again in righteousness. Surely, the Sons and Daughters of Lehb and of Ahahrohn shall make a sacrifice again, one that shall be acceptable to the Peacemaker. And by and by, as they restore the ordinances of the Tuhhuhl Nuhmehn, the people shall begin again to understand things as they really are, and there shall be Tsiahn³⁶ again in the land.

28) Behold, they shall be cleansed from the iniquity and filth of the world and they shall be anointed with the oil of sacrifice.

29) They shall know their Peacemaker and they shall hear His voice.

30) There shall be fidelity and love in their settlements and they shall, line upon line, learn once again to have all things in common.

31) And behold, they shall call themselves blessed, for these are the things which do prepare men and women to walk upon the Way.

32) And the condemnation under which their forefathers labored for six generations shall be lifted in them and their ordinances and all that they do for the Peacemaker shall be acceptable once again before Him.

33) Yea, their condemnation shall be lifted, they who descend from out of that generation which did not what the Peacemaker commanded them. And also they among them who descend from out of our loins, who had become a hiss and a byword to all nations, shall raise up their heads and speak with mighty words. Yea, they shall sing again the song of the righteous because the days of their patience shall have been completed.

34) They shall not surely cover the face of the land, as we do. But behold, they shall begin again to heal the earth and to prepare her for the coming of the Peacemaker.³⁷ They shall be His disciples and His children. Yea, and through them shall He heal the hurts that have been done to the earth.

35) Behold, and this shall be a sign and a surety that the Peacemaker has again lifted up the hands that hang down. For they shall call themselves Nemenhah and they shall hurt no more the Earth, but all that they do therein shall be a healing thing.³⁸ Surely, the Earth shall bless them.

36) For the Foreign Strangers shall have hurt the Earth in everything that they did know by her. Yea, they cut down the tree and hew it. But this is not enough, for they waste most of it to make some few usable pieces with which to build.

37) And when they build, the structure is all sticks and air. Wherefore, they do create of the Earth that which can be attached to their houses of air. And they dig up the Earth and plate it, and this they attach to their houses to make them solid. But the walls of their houses are still but sticks and air, wherefore, they fill them with waste to keep out the cold.

38) And this shall be a sign of those times, that there shall scarcely be one thing that the men and women who shall inhabit this land shall use for houses, or for raiment, or for food, or to move about upon the land, that they do not buy from others. Yea, and if I were to visit them in their homes and in their shops, behold, there might not be one or two things in them that they shall have made with their own hands or even that was made by an artisan of their own village.

39) And in that day, a man shall labor in order that he might buy his living, but his labor shall not provide sufficiently. Yea, and in all that he does labor, he cannot be satisfied. For with what little of gold and silver that he does earn for his day's labor, he shall be only able to purchase the day's sustenance. And this shall be a kind of thralldom unto them, for all the people of the land shall thus wear out their lives in labor that does not satisfy.³⁹

40) But behold, the Peacemaker shall work upon the hearts of a few, that they shall turn away from this slavery. And they shall go into the wilderness and take up again the good earth. And they shall cast up their walls as we do, and their houses shall no longer be things of air, but they shall be solid as the ground upon which they shall stand. And they shall produce with their own hands again that which satisfies.⁴⁰

³⁵ The Itsipi Ceremony.

³⁶ An Enduring Peace.

³⁷ The People who will call themselves Nemenhah will be Healers of the Earth, not consumers of Her.

³⁸ The Restored Nemenhah will be Healers. The Fivefold Mission of the Nemenhah is to Heal the Individual, Family, Community, Society, and the Planet.

³⁹ The Consumer Society is a type of slavery.

⁴⁰ Beginning with a change in the way people build their homes, they will distance themselves from the Consumerism of Modern Society.

41) And among the little flock, behold, there shall be no more of aimless labor, for they shall have sufficient for their needs, but also a little surplus. And they shall not seek to buy up the things of the Earth, but they shall cherish her and take good care of her. Yea, and in this shall they receive but little acclaim and the world shall not esteem them, but the Earth shall bless them abundantly.

42) And behold, the Peacemaker shall surely instruct them in this thing, and it shall be a great ensample unto them.

43) For, many shall say unto them, when they go out to begin their enterprise, that such things cannot be. Yea, they shall scoff and refute, saying:

44) You must build the way all things are built, for it is the way of the world. Yea, and if you choose to build another way, it shall be to your hurt. Why think you to be different than all people? Come, build your homes properly. Work with your might and all will be well with you.

45) But behold, the manner of building in that day shall be so wasteful and costly that a man shall have to become a slave to the possession in order to provide shelter for his family. Yea, and the woman must also go out from the home to labor for the upkeep of her children. And this shall be because of the wastefulness of the manner in which they shall build all that they build. Yea, and there shall not be one thing built in that day that shall not be so costly as to require the breakup of the family.

46) But the Peacemaker shall teach a more excellent way, both in spirit and in body. For He is the Creator and the Peacemaker. Shall He desire man to use up the earth and to consume it all up? Behold, He shall not. Wherefore, He shall instruct His remnant even in all that they must do to restore the earth. And He shall begin this schooling in the manner in which they shall build their dwellings and their meeting places and even their Tuhhuhlnuhmtsipi.

47) Yea, where the world shall teach them that their Temple should be built of the most costly goods, in order that proper reverence shall be given unto the God of Heaven, behold, He shall teach them to build with humility.

48) Yea, their Tuhhuhlnuhmtsipi shall seem very low when esteemed by the eyes of the world. Behold, in this shall the Peacemaker teach His people to heal the Earth.

49) And when they go to adorn their Tuhhuhlsiphim, shall they fill them up with the costly things of the world? For this shall be the habit and the

custom of their times. Yea, when the world builds a temple, behold, it is filled with costly and fine furnishings.

50) But this shall not be so among the Peacemaker's remnant in the last days. For they shall sit them down with but a blanket between them and the earth from which they did cast up the bench. And when they build a chair, it shall be the work of their own hands, or of the hands of a neighbor. And the floors upon which they stand shall not be made of stone cut and crafted by unknown hands in unknown lands, but it shall be earth that is poured and cast, and when they walk upon it, it shall sustain them gently.

51) And this shall be an ensample unto them, that they do the will of the Peacemaker. For, the way of the world does use up the good thereof. But behold, the way of the Peacemaker does sustain and edify.

52) The way of the world does destroy the will of man to do good, for all his labor must go to the using up of the Earth. But the way of the Peacemaker does edify him, for his labor shall return unto him a blessing from the Earth.

53) But behold, this thing shall be hateful to the world, but in this there is wisdom, also, in the Peacemaker. For, if the world does hate a thing, the world does avoid it. Yea, and when the world shall judge this ensample of the Peacemaker, behold, the remnant shall be esteemed as a thing of poverty and want. Yea, who shall molest them? For they shall have nothing that the world might desire of them.

54) Who shall covet a house made of earth? Yea, when all the world esteems that retreat from useful labor into which men and women shall have fallen as virtuous, who shall covet the house built of such labor? Nay, the world shall think itself above such things.

55) But in the day in which the Peacemaker shall whisper again in the ears of them that hear, the remnant shall take up again the Earth without hurt. And they shall no more cut down the tree to waste the more part of it. But they shall learn providence again and they shall care for the Earth.

56) And behold, when they do this thing, the Earth shall give forth abundantly and they shall have sufficient for their needs, for they shall not have enslaved themselves to the costly thing.

57) And they shall learn from this ensample that the wisdom of their shepherds has been foolishness. Yea, they have been taught from their youths to labor with their might, that they might have security in their homes and in their families. But, because the shepherds teach

them to labor for the things of the world, they shall enslave all the people.

58) But when they do take up the Earth again, without hurt, but with an eye single to the service of their Creator, they shall cease to esteem the costly as security. Yea, they shall see once again that the Earth does provide abundantly for those whose hearts are not bent on destroying her and on using her up. And the Earth shall loosen the bonds of their captivity and she shall gently remove the shackles of their slavery.

59) Yea, and the scales shall fall from off their eyes and they shall see more clearly. And in all else that they do that does use up the Earth, they shall begin to curb themselves. Yea, they shall cease to buy with silver and gold that which does not edify, and the Earth shall give abundantly all that which cannot be bought with money.

60) Yea, their eyes shall be opened and they shall see as they have not seen before, the wonder and majesty and beauty of the Earth around them. And she shall hold them in her embrace and they shall feel again the love of the mother which gives them life.

61) These are the doings of the Peacemaker's remnant whom He shall bring once again into this land. And behold, they shall be in the midst of a great people, wherefore, do not marvel that I say that the Peacemaker shall bring them once again.

62) The Foreign Strangers shall cover all the face of the land, and yet, the land shall not claim them as her relations. Wherefore, the blessing and the curse that lies upon this land shall affect them, and they shall all be in bondage. But there shall be the seeds of liberty planted by their forefathers yet living in their breasts and this shall be enough to ensure that the Peacemaker's remnant shall have enough of liberty to establish Tsiahn.

63) For, it shall be for the sake of this liberty, which the Foreign Strangers shall cherish above all things, that some measure of freedom shall be granted unto they who turn from the getting of gain, even unto the establishing of Tsiahn in the land.

64) For behold, the manner of thralldom under which the Foreign Stranger nations shall place all the people, shall be in the love of gold and of silver. Wherefore, they shall build up their cities and their towers and they shall hurt the Earth. And it shall be the hurting of the Earth that shall form a foundation for the subjugating of the people.

65) For, when they hurt the Earth for the sake of gain, behold, their gain shall become slippery and hard to hold. And all their labor shall not be sufficient to hold onto the things they deem to be precious. Yea, their day's labor shall not be enough to buy their day's needs.

Wherefore, they shall wear out their lives for the sake of gain, but they shall be old and have gained nothing. Now, all this shall be because they do hurt the Earth to get their gain from it.

66) Now, the Peacemaker's remnant shall not seek after gold nor silver, but shall seek after that true abundance that can only be acquired by a people who nurture and care for the Earth. Yea, and they shall find true riches in the abundance which comes from her bosom, and their labor shall satisfy.

67) Wherefore, in the midst of slavery, wherein all men shall labor for the governors for their bread, the Nemenhah shall eat of the bread of life and be filled. And in the midst of bondage, wherein all men labor with their might to provide wine for the governor, the Nemenhah shall drink of the wellspring and they shall not thirst.

68) And behold, the governors shall not esteem them at all, because they shall have not gold nor silver nor any manner of gain. Wherefore, they shall be hidden amidst the host and shall not be discovered.

69) For behold, only they who have substance whereby the governors might gain shall warrant their attention. And how can a man who eats from the Earth that which he has planted and lives in a house made of that same earth wherein he does plant, have wherewithal to be taken from him even so much that the governors might pay even the cost of taking it from him?

70) So greatly blessed shall that man be, for he shall not be seen nor esteemed. Yea, in the midst of the thrall there shall be slaves enough, and he who has not shall not be desired. And the Earth shall be so despised that he who shall stretch forth his hand to embrace her and care for her, shall also have no merit and no beauty that shall be desired by the world.

71) Even so shall the Peacemaker instruct His people and bring them once again.

CHAPTER FIVE

1) Now, this is not all that I have seen concerning that time in which the Peacemaker shall bring this record into the light. Behold, I am blessed of the Peacemaker exceedingly. For I did ask of Him to reveal the times and the seasons, and behold, He has shown unto me many things. Yea, and I have seen the times and the seasons surrounding the restoration of Tsiahn in this land in the latter days.

2) And this is a choice land, a land of covenant. Upon it lies a blessing and a cursing, and this is the will of the Peacemaker. And it is also His will that the Foreign Strangers shall also be brought to a knowledge of Him and of His Peace.

3) Wherefore, He shall drive them into this land. And because of the blessing and the curse, they shall learn more of Him and of His ways than they could have should they remain in their own land. Wherefore, He shall drive them. Yea, with the wind of their own ambition, He shall toss them up upon the shore. And behold, He shall try them in this land.

4) And He shall show unto them a beginning, even a commencement. And He shall raise up Prophets unto them, and unto them He shall give commandments and instruction. But they will not. Yea, they will call themselves His Saints, and yet they will not do what He bids them. They shall claim to speak in His name, but their hearts shall shun the task He places before them.

5) Yea, He shall command them to go even unto the seed of the House of Layi left in this land,⁴¹ not to instruct them but to be instructed of them. But they shall esteem them lower in station than they and shall shun the work which the Peacemaker shall lay upon them.

6) And the Foreign Strangers shall abuse and drive the remnant of Layi from place to place, because that they shall remind them ever of that which they ought to have done in the name of the Peacemaker, but that they chose an abomination of desolation in the stead thereof.

7) For the children of Layi might have taught them to temper their lust for gain. For, we have much in our history concerning the outcome of justice in this land when the lust for gain does take control of the people and of the government. And even they shall have the record of the Nayfihah as witness unto them of the same.

8) But behold, they shall do unto the remnant of Layi like as they would do unto a beast of the field which

is bought with gold and brought even to the slaughter. Yea, I have seen what shall befall my own descendants at the hand of the Foreign Strangers. And I have seen how that the people shall suffer and perish.

9) But behold, they shall not be utterly destroyed, and because they shall not be utterly destroyed, the Peacemaker shall preserve that part of their customs that shall set them apart from all the world. And even He shall raise up seers who will take of these records which we leave in sacred places and they will translate them by His peculiar power into their own tongues. Then shall He teach the Foreign Strangers a mighty thing indeed.

10) And some of them shall take heed to His word and they will learn a new and better way, casting away their lust for riches and looking only to that which they need. But this shall not come without a true trying of their faith.

11) Yea, in the day that they cease to hide up their treasures against the day of need, but use them abundantly to the good of many, then shall He graft them into the vine and they shall be one with Layi. Then are the times of the Foreign Strangers fulfilled.⁴²

12) But behold, they who are grafted in shall not be many. For the whole world shall lust after riches and the hearts of men and women shall not be upon the good gifts of Heaven, but they shall seek every day to get more gain than the previous. And with each day's passing, they shall hide up more of their precious things, that they might be esteemed rich by their neighbor.

13) But a time shall come when they shall go even unto the place wherein they have hid up their wealth, to withdraw it from its hiding place, but behold, it shall not be found. Yea, it shall be taken from them. Or, if it is not taken, it shall have lost its worth and shall not buy bread. And this disaster shall come upon all people at once. Yea, and so great will the disaster be that the whole people shall run headlong before it and shall not be found in their place.

14) And even shall all nations be at the ready to tumble and fall to pieces, and the governors and the rulers shall all shake their heads and wonder. Yea, and the money lenders shall all flee, for there shall be no interest in anything. And the merchant shall sit idly by, for there shall be no buying of his wares. And the artificer shall set down his tools, for there shall be no profit in his hire. Yea, and the mother shall have not that which might sustain her children, for her man shall have

⁴¹ Indigenous Americans.

⁴² The period during which the Peacemaker shall utilize the character of the Foreigners to fulfill His purposes will come to an end.

no means to support her, though she have right claim upon him for her support.

15) You may believe it! And this shall be a sign unto you that the time of refreshing shall be at hand, yea, even it shall be at the door.

16) Behold, a man shall not labor to build his own house, but shall sell his birthright to the money lenders for the means to engage other men to build him a house. And because of the dearness and the cost of the house, he shall work the whole generation to pay the lenders. And when he has paid the lenders and the house is free, behold, he will discover that they whom he did engage to build the house made poor work of his commission. Yea, the house shall have no value and shall fall, after a generation of labor to redeem it.

17) And this sign shall be even the same upon all things made by the hands of men. Yea, they shall pay dearly for all that they have, and yet the workmanship shall be such that the object of their desire shall have no worth ere it is redeemed with his labor.

18) Yea, this shall be the bondage into which the man in the last days shall sell himself. He shall be instructed by his shepherds in the things that he must do in order that he might be respectable. But, when the stuff is redeemed and he has worn out his life obtaining it, there is nothing but dust, and there shall remain none who esteem him for his frugality and wisdom.

19) Yea, his neighbors shall not esteem him, for they know that he shall not esteem them in their poverty. This is the nature of slavery that the nations shall thrust upon all people.

20) But the Peacemaker's remnant shall learn of Him to cast off this bondage. Yea, they shall be released from slavery because that they shall be instructed of Him. And when men and women take up this stewardship again,⁴³ as they did in the past, behold, they shall begin to see all things differently.

21) Because the house is the beginning of the community, they shall take stewardship of that as well, and they shall esteem all things differently. Yea, they shall see clearly that which they esteemed of no value previously, and that which the world shall esteem low, shall be riches unto them.

22) And they will cease to hide up their wages, but they shall begin to use them for their immediate good. Yea, they shall work with their might to build a tangible future and they shall take the Peacemaker at His word, and live each day for its own merit.

23) And behold, they shall not be in bondage to their own future, for they shall each day work toward a better future for all people.

24) Thus shall the Peacemaker instruct them in the manner in which Tsiahn is built in the heart. Yea, it shall be through the building of His house that He shall instruct them in the building of their own. Yea, and it shall be through His instruction, yea, face to face, He shall be their mentor, and they shall learn the meaning of His words. And the record of Heaven shall be written upon their hearts.

25) Behold, I declare it unto whom this record shall be lifted up; you shall discover yourself in the midst of slavery and wonder that you could have wasted your life in voluntary bondage. Yea, you shall have lived in that bondage all of your life, without knowing it, and the discovery of it shall cause you to wonder. Your wise men shall have taught it to you and you shall have been raised up from your youth believing it to be the best way.

26) Yea, and so virtuous shall all men have esteemed this slavery, that the governors shall teach it in all the world. And they shall cause that many nations shall sell themselves into this bondage. Yea, the governors shall do it, and the people shall support them in it.

27) And even many who do already live a more perfect way, shall be compelled to lay down that better manner in which they live, so that they might be esteemed equal in the eyes of the world. Behold, they shall be made to lay down abundance and take up poverty, so that the world might esteem them to be the same as other men.

28) But the governors and the shepherds shall not esteem men to be men and women to be women in those days. Nay, men shall be but the means to produce gold, and the women shall be but a sack of provender. And a man may not stand and declare himself, for he is not a son, but so many hours of labor. And a woman may not stand and proclaim her generations, for she is not a daughter, but so much stuff to be counted and stored.

29) This is the evil that shall mark the fulfilling of the times of the Foreign Strangers. Behold, in eight generations they shall have lifted themselves up from weakness into great might, and they shall rule the world. And all nations shall bow for a time before their obvious superiority and their opinion shall be greatly esteemed by all the rulers of the world.

30) But, ere the ninth generation fails and the tenth generation culminates, the eyes of the world shall be

⁴³ The Pillar of Consecration.

opened and the rulers of the nations shall no longer be blinded by the riches of the Foreign Strangers. For they shall all see together that they have become slaves, and that, even with all the riches of the world, there is no virtue in bondage.

31) And men shall once again stand in their lot, sons of Creation, and declare themselves. And women shall proclaim their generations, daughters of Creation, and they shall take up abundance. And the esteem of the world shall fail in their eyes, for they shall walk and talk with the Peacemaker. Yea, they shall esteem not gold nor silver, but they shall know their own worth and they shall esteem that abundance that comes of the liberty of the soul.

32) And they shall cast down the slavery into which they were sold and which they were educated to uphold and revere. They shall walk away from all that the world taught was sweet and desirable, but has made bitter and good for refuse.

33) That which the world esteems highly, shall be distasteful to the remnant. Yea, that for which all men labor and wear out their lives shall be hateful to the Peacemaker's remnant in the day that He shall teach them.

34) Yea, they shall be ashamed of the ways and the customs of their fathers and their grandfathers, for they shall be such ways as shall cause the destruction of the earth and the losing of all that she does freely offer her children.

35) And the Remnant shall take up the earth into their hands, not to spitefully use it, but to make sacrifice for it. Yea, when the Sons of Lehb do offer again a sacrifice in righteousness, then shall the Peacemaker restore all things. And when the Daughters of Lehb do make sure their offering again, then shall He keep His promises that He made unto the Children of Layi, to restore them in their bishopric.

CHAPTER SIX

1) Now, I am grown old. Yea, forty and nine years have I sat in the seat of Tiwehkthihmpt in my city, and my hands hang down. I have seen the rise of my people and the establishing of great cities. Yea, the cities of the Nemenhah of Mihnihsahohrit do cover all the land between the plains and the mountains.⁴⁴

2) And behold, the Nemenhah of Tuhihlah have begun to regain the lands they left desolate after the scourging of their people. And the Nemenhah of Kohrayahntohn do occupy the lands north of us and we are bordered by them.

3) And the people of the Waynahstitspah do leave us in peace, but their influence is felt among all the people of the Gulf, and we do keep watch upon our southern borders still. Behold, they are friendly, but their ways are different than our ways, as also their languages.

4) And they do not esteem the Peacemaker nor His ways. And they have not all things in common but each man does labor to get gain and to make himself great in the eyes of his fellows. Wherefore, we do not call them Nemenhah and they do not enter into our councils, and we do watch our southern borders continually.

5) And behold, we know that the Nemenhah of the Mountains have not grown, nor have their settlements prospered much. Yea, they do suffer greatly because of the climate and their surplus is never much. Wherefore, they remain in their settlements and have not built them up. Yea, the Nemenhah of the Mountains are a greatly diminished people.

6) And the Nemenhah of the Coasts do prosper and their influence does extend up into the icy north and down even to that place where there are other descendants of Hahgohtl in the land.

7) Yea, they have discovered villages of people who tell of how their fathers came back to the Waykihktstitspah in that time when Hahgohtlah did establish a nation in the Islands. But they remained not with him and returned upon the sea, but were blown awry and tossed. And they were cast up upon the shores of the Waykihktstitspah above the Land of Aykihts and built settlements there.

8) But behold, they had only the records that the ancient Prophet did send with Hahgohtlah, and they kept not any records of their own. Wherefore, they had become a sundered from the Nemenhah because they

kept not any records of their own doings. And because they had not any custom of keeping records, they had no need of writing, and behold, they lost interest in reading also. Wherefore, although they had the records of their fathers, they could not read them.

9) And this was their state when the Nemenhah of the Coasts did discover them. And they have established their settlements among them and they have taught them again, and they have gathered in all that would.

10) But the center of this great land is not populated by the Nemenhah but by other peoples who have other ways. And they are becoming a coarse and savage people because of the hardness of the lives they must live.

11) And behold, the men do not respect the women, esteeming them only as a man might esteem his bow or his arrows. Wherefore, though we are not at war with them, we do not go out to them and they do not come in to us. We do not meet with them in their Councils and they have no part in ours.

12) Wherefore, only the western portion and the eastern portion of the Waykihktstitspah contain the Nemenhah and we are diminished in our territories in comparison with the days of our great prosperity. Yea, there was a time when the whole of the Waykihktstitspah was covered with the communities of the Nemenhah, but those days are no more.

13) And we know that times come in which our people will be even more greatly diminished, for the times of the Foreign Strangers shall come. But we are comforted in the knowledge that those times shall be fulfilled unto a great purpose in the Peacemaker.

14) Wherefore, we do not despair that the Nemenhah shall diminish and hardly be found in the land, for we know that in the last days, the Peacemaker will re-establish Tsiahn and the Nemenhah shall prosper again in the land. Yea, we know that, in the day that the Peacemaker does show His face again unto our descendants, and unto they who are numbered with them, they shall be the means whereby the nations shall begin to look again unto all the good things of the earth and esteem them in righteousness.

15) Behold, I have given the stewardship of the keeping of the record of my family unto my son, as all old men of the Nemenhah give up the stylus unto their posterity. And it is a good thing that we do, for it is because of this custom that all the families of the Nemenhah do keep the record.

⁴⁴ Their borders were the unglaciated plains in the west to Appalachia in the east.

16) Now behold, shall the times of the restoration of all things come and there be no record of our doings? Believe it not at all. For the Nemenhah have kept records of such quantity that there shall be scarcely any region in the Waykihktstitspah that shall not hold them. And they shall abide their time and wait upon the Peacemaker.

17) And behold, when He needs them, they are at His fingertips. But until that time, they shall be hidden. And should any of them be found, or even if the more part of them are discovered and destroyed, yet shall there be many left for the Peacemaker's disposal.⁴⁵

18) Yea, it has always been the custom of the Nemenhah to write their histories and preserve them for later generations. And we have written upon plates of metal, large and small. And behold, we have written the keys of our histories upon stones, that the seers might read them with their gifts.

19) And even we have written upon skins and upon sheets of pressed fiber, and these have been copied by many hands and by many means. And we do this because we have been promised a thing by the Peacemaker. Yea, the Peacemaker has promised us that our history shall not be lost, but that He shall bring it again into the seeing of our descendants in the day when He shall begin again the restoration of all things.

20) Wherefore, I make an end of my writing and my long count. And I know that, if it be wisdom in the Peacemaker that part of my record and my history shall come into the hands of the Remnant in the last days, behold, He shall preserve them even unto that day.

⁴⁵ To ensure that there would be records of the Nemenhah to be translated in the appointed time, our ancient ancestors made sure that there were many libraries hidden up in diverse places. When the Peacemaker needs them to be translated, He has only to draw His servants near to where they are hidden