THE FIRST SONGAB

WRITTEN BY SONGAB THE FIRST IN THE 4TH CENTURY A.D.

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SONGAB: THE ENGLISH RECORD

Complete English story arranged by plate and side

PLATE 1 • SIDE 1

The Testimony of Songab, Senior Keeper of the Reunited House of Israel

I, Songab, senior keeper among the Desert Deer and leader of the Greater Deer Family, write these things so that remembrance shall not perish from among the generations.

Songab is both the keeper-name given unto me and the title of the office I bear.

For after the witnesses of Yosef and Yehudah were joined with the records of the Hidden Houses, the senior keeper of the Greater Deer Family was charged to guard the remembrance of the reunited House of Israel.

The Deer responsibility came through Naftali, whose keepers had guided the houses through rivers, mountains, and wilderness.

The living remembrance of Yehudah came through the sisters of Mulek, whose descendants were joined unto the sons of Adikiins.

From their joined generations arose Adik and Mooz and the Greater Deer Family.

Therefore the senior keeper of that family bears responsibility for both the Deer guidance of Naftali and the preserved witness of Yehudah.

For this reason the senior keeper is called Songab.

The Songab does not stand above the people as an unrestricted king.

He is the first servant of the joined witness.

He must receive the testimony of the houses.

He must protect their genealogies.

He must preserve the teachings.

He must remember the scattered families.

He must know the river paths, the places of refuge, and the hidden repositories.

He must gather without erasing.

He must judge without exalting his own branch.

And he must transmit the charge unto the Songab who follows him.

I received the ancient records preserved by our fathers concerning the Hidden Houses, the Great Hunger, the northern journey, the Deer Covenant, and the settlements established upon the rivers.

I received the earlier testimony preserved by Agonabish, who belonged to a generation before my own and whose witness forms one strand of this record.

I received the account of Layi-Lhi from the descendants who carried the remembrance of Yosef.

I received the account of Mulek, his sisters, and their companions through the keepers of the First Garden and the councils of MAHKOTA.

I received the joining records by which our fathers recognized the divided branches of Israel and caused their witnesses to stand together.

I received the lineage register of the sisters of Mulek, the sons of Adikiins, Adik, Mooz, and the Greater Deer Family.

I received the witness of Si-hemad, keeper of remembrance, concerning Jesus-Itoyi and the sayings our fathers heard in the Heart of the Deer.

I also received testimony from the refugees who survived the wars and came unto the desert.

From them were recorded the locations of the surviving families.

Some were placed at the head and antlers of the Deer.

Some remained beside Ancient Record Water.

Some were hidden along the River of Measuring and Stone-Cutting Water.

Some were placed at the distant hoof-points.

Some remained near the Great Joining Waters.

Others entered the Sonoran Heart.

Their locations were preserved by the body-points of the Deer and by the meaning-names of the rivers, so that later keepers could find the scattered branches without revealing them unto their enemies.

I am also a contemporary of Maamin, the keeper who possessed the principal record of the final remnant.

And I know that when destruction drew near, Maamin entrusted the most important record unto his son Merunhi.

Merunhi carried it into concealment according to the charge of his father.

I do not claim that these copper plates contain everything hidden by Maamin.

This record is an abridgment and a witness-key.

It preserves the identity of the people, the joining of the houses, the teachings received, the lines that continued, the locations of the refugees, and the signs by which the principal hidden record may later be recognized.

Therefore I have gathered these things from copper, bark, spoken testimony, genealogical rolls, keeper-marks, and the memories of those whose lives proved faithful.

Where several witnesses agreed, I preserved their common testimony.

Where their accounts differed, I marked the difference and did not invent certainty.

I write first concerning the ancient fathers, so that the reader may understand how the Hidden Houses departed in the days of the Great Hunger and how their descendants eventually became the reunited House of Israel in the Heart of the Deer.

And I seal this first testimony under the office-name Songab.

For all who bear this senior charge after me shall likewise be called Songab, that the office may continue even when the personal names of its holders must remain concealed.

PLATE 1 • SIDE 2

The Great Hunger and the Division of the Houses

I received from the records of our fathers the account of the Great Hunger and the division that first separated the migrating houses from those who remained or traveled southward.

Before the hunger, the people and families lived beside fruitful waters.

Their fields produced food.

Their herds increased.

The rivers sustained their settlements.

And the generations continued in the lands remembered by their fathers.

But the years of abundance passed.

The growth of the fields diminished.

The waters yielded less.

Stored provisions failed.

Families moved in search of food.

The poor suffered first, but the hunger eventually reached the households that had possessed abundance.

The elders gathered the people beside the rivers and sought wisdom concerning the preservation of the generations.

They remembered the ancient account of Yosef, who had been separated from his brethren and had afterward preserved many people during a former famine.

Reports came that food could still be found toward the southern Great River.

Therefore many families desired to travel southward.

They said:

Yosef once preserved the nations beside the Great River.
Let us follow the waters toward the land in which his remembrance remains.

Others feared that departure into the southern kingdom would preserve their bodies while weakening their ancestral names and covenant responsibilities.

They said:

If we enter another kingdom in hunger, our children may live beneath its authority and forget the houses of their fathers.

Still others desired to remain in the ancestral lands.

They hoped that the waters would return and the fields would recover.

Thus the famine became not only a struggle for food, but also a division concerning the path of the people.

The keepers preserved the positions of the families.

Some prepared to travel toward the southern river lands.

Some remained beside the diminishing waters.

Some sought another road beyond the lands known to the surrounding nations.

During the disputation, the elders remembered earlier teachings concerning a hidden path.

They remembered that a gathering messenger had once united people through preserved knowledge rather than through force.

They therefore commanded that the debate be heard in council.

No family was to be compelled before the testimonies had been examined.

Those favoring the southern journey spoke of grain, water, and the former preservation associated with Yosef.

Those favoring the northern road spoke of freedom, concealment, and the preservation of the house names.

Those wishing to remain spoke of loyalty to the lands of their ancestors.

The elders did not declare that every family must follow one road.

They acknowledged that the hunger had created different burdens.

Families with small children required immediate food.

The sick could not endure every mountain path.

Some households had relatives among the southern peoples.

Others feared service beneath foreign rulers more than the unknown northern wilderness.

Therefore the elders ordered that the families be counted according to the road they intended to follow.

Keepers were appointed so that those who separated would not immediately disappear from remembrance.

Marriages, children, deaths, and branch names were recorded before the departure.

The elders then sought guidance concerning those considering the unknown northern road.

The preserved account states that a remnant received a vision of a path beyond the rivers and mountains.

The vision did not reveal every land through which they would pass.

Neither did it establish that the journey would be short.

It showed only that another inheritance existed beyond the northern wilderness and that a covenant people could be preserved there.

Thus the division concerning the migration began.

One body of families turned toward the southern Great River.

Another body remained in the ancestral regions.

The remnant that accepted the northern vision began preparing for rivers, mountains, cold lands, and a journey extending beyond the knowledge of the neighboring kingdoms.

I preserve this account as it came through our fathers.

I do not write as one who witnessed the Great Hunger.

I write as the keeper who received their record after many generations.

From this division arose the northern gathering later ordered through the houses of Dan and Naftali.

And from the northern gathering began the long road of the Hidden Houses.

PLATE 2 • SIDE 2

The Gathering of the Hidden Houses

And it came to pass that the elders assembled the families who believed the vision.

And those who gathered were not of one house only.

But they were remnants of many houses whose hearts were turned toward the northern inheritance.

And though the House of Judgment and the House of Striving stood foremost among them, many others joined the covenant.

And they bound themselves together by oath.

And they declared that no house should exercise dominion over another.

But that all should journey together according to wisdom, memory, and covenant.

And the elders taught that the inheritance prepared for them belonged not to one house but to all the hidden houses.

And they received a name among themselves:

The People of the Northern Covenant.

For they intended to conceal themselves from the kingdoms of men.

And they covenanted that their records should be preserved.

And that their names should remain hidden until future generations.

And they departed from the lands of their fathers.

And they followed the mountain rivers northward.

And thus began the journey of the Hidden Houses toward the land prepared for them beyond the knowledge of surrounding nations.

PLATE 3 • SIDE 1

The Ordering of the Ten Houses

And when the disputation concerning the migration had continued, the elders called together the families that had accepted the northern path.

These were not the whole of every ancestral house.

They were remnants gathered from houses whose greater branches remained elsewhere or had already been divided among other lands.

The elders therefore commanded that no gathered remnant should claim to be the complete body of its ancestral house.

Each was to preserve the names, genealogies, covenants, and responsibilities that had reached the gathering through its own keepers.

Ten house remnants entered the northern covenant.

There came a remnant of Reuven, whose name remembered the beholding of a son.

There came a remnant of Shimon, whose name remembered that affliction had been heard.

There came a remnant of Levi, whose name remembered joining and covenant service.

There came a remnant of Dan, whose name remembered judgment.

There came a remnant of Naftali, whose name remembered striving and prevailing through hardship.

There came a remnant of Gad, whose name remembered a gathered company.

There came a remnant of Asher, whose name remembered blessing and flourishing.

There came a remnant of Yissakhar, whose name remembered recompense for faithful labor.

There came a remnant of Zevulun, whose name remembered an honored dwelling.

And there came a remnant of Binyamin, whose name remembered the son of the strong right hand.

The keepers spoke each house name before the assembled families.

The remnant belonging to that house answered.

Its principal keeper then brought forward the genealogy entrusted unto him.

Where the genealogy was complete, it was copied into the traveling register.

Where names had been lost, the break was marked.

Where two families claimed the same ancestor but preserved the succession differently, both accounts were entered until further testimony could be obtained.

The elders did not include the principal bodies of Yehudah or Yosef among these first ten northern remnants.

The northern gathering possessed memories concerning both houses, but it did not yet possess the fuller records that would later come by other roads.

The elders therefore acknowledged that their gathered testimony remained incomplete.

They preserved an old expectation that other ancestral witnesses would someday reach the inheritance.

But they did not know the names of those who would carry them.

They did not name Layi-Lhi.

They did not name Mulek or his sisters.

They knew only that the northern houses must preserve their own portion faithfully until other testimony could be examined beside it.

The responsibilities of the migration were then divided.

Dan received responsibility for judgments affecting the camps.

Its keepers were to hear disputes, number the families, examine testimony, and prevent the strong from taking the portions of the weak.

Dan was not granted dominion over the houses.

Its judgment remained subject to the covenant and to the assembled elders.

Naftali received responsibility for movement.

Its scouts were to examine rivers, mountain passages, feeding grounds, forests, and places of refuge.

They were to travel before the camps and return for those behind.

They were to preserve communication when distance separated the families.

Naftali was not appointed king over the gathering.

The Deer sign represented service, movement, vigilance, and responsibility for the scattered camps.

The other houses also received duties according to the gifts remembered in their records.

Some guarded genealogies.

Some preserved teaching.

Some maintained provisions.

Some cared for the sick, the elderly, and children who had lost parents.

Some protected tools, seed, animals, and materials required for the journey.

Some watched the waters and seasons.

Some maintained shelters and refuges.

Each house appointed keepers.

The keepers recorded births, marriages, deaths, adoptions, covenants, inheritances, and movements between camps.

Where marriage joined two houses, neither ancestry was erased.

Where a child entered another household after the death of parents, both the first lineage and the receiving household were preserved.

Where uncertainty remained, it was marked rather than concealed.

The ten remnants then entered one covenant.

They declared:

No house shall erase another within the gathering.
No keeper shall enlarge his own branch by removing the names of another.
The strong shall carry the weak.
The scouts shall return for those behind.
The judges shall protect those without power.
Every family shall preserve the remembrance entrusted unto it.

The elders further declared that the inheritance shown through the northern vision belonged to the gathered covenant, not to one house alone.

Dan could not claim it through judgment.

Naftali could not claim it through guidance.

No family could claim it through numbers.

The inheritance would be held through shared stewardship.

Thus ten remnants became one migrating people while every house retained its own witness.

They turned from the southern river road and prepared for the mountain path.

The keepers carried the records.

The scouts went before the families.

The elders renewed the covenant.

And the northern gathering was ordered for the journey that lay before it.

I preserve this account as it came through our fathers.

In later generations the fuller Witness of Yosef came through the descendants of Layi-Lhi.

The Witness of Yehudah came through Mulek, his sisters, and their surviving companions.

Those later witnesses did not belong inside the first ordering of the ten remnants.

They were received afterward and compared in their proper generations.

Therefore I leave their complete accounts in their appointed order and preserve here only the organization of the houses that entered the first northern covenant.

PLATE 3 • SIDE 2

The First Departure from the Lands of the Fathers

And it came to pass that the covenant people began their departure.

Not all departed in one season, for the multitude was large.

And many families journeyed southward unto the Great River Land, seeking relief from the famine.

But the people of the Northern Covenant turned their faces toward the lands hidden from the nations.

And the elders commanded that records be made of every family.

And they numbered the children.

And they recorded marriages, births, deaths, covenants, and inheritances.

For they said:

If we forget who we are, then our journey is lost though our bodies survive.

And the House of Judgment established councils among the camps.

And the House of Striving carried the Deer Banner before the migrating people.

And scouts traveled ahead to seek waters, game, shelter, and safe passages.

And the elders taught again the five teachings received from the Holy Ones.

That the people should remain free.

That the land should be held in stewardship.

That food should be gathered and preserved.

That pure waters should be protected.

And that refuge should be prepared for every family.

And they further taught that the people were not to become a great kingdom among the nations.

Rather they were to become a hidden people.

And they covenanted to conceal portions of their history, their records, and their sacred names until the generations appointed by the Most High.

For they believed that a land had been preserved for them beyond the northern rivers and mountain ways.

And thus the migration of the Hidden Houses commenced in earnest.

PLATE 4 • SIDE 1

The Road of Concealment and the Saying of the Royal Remembrance

Songab writes:

This is the account preserved by our fathers concerning the Road of Concealment and the saying that was fulfilled in later generations.

After the ten remnants departed from the lands of their fathers, they passed beyond the settlements known unto the surrounding nations.

The rivers became their roads.

The mountains became their boundaries.

The forests gave shelter.

The herds revealed seasons of movement.

And Naftali's scouts traveled before the families beneath the remembered sign of the Deer.

The Deer sign did not establish Naftali as king over the houses.

It required Naftali to search first, suffer first, return first, and guide those who followed.

Dan continued to number the camps and judge disputes.

But every house retained its own keeper.

Each keeper recorded the names of the living.

Each keeper recorded marriages between the houses.

Each keeper recorded births, deaths, adoptions, covenants, and inheritances.

And the elders commanded:

Let no family vanish merely because its oldest witness dies upon the road.
Let no child become nameless because the place of birth was a wilderness camp.
Let no marriage between houses erase either ancestral line.
Let the dead remain among the people through faithful remembrance.

Therefore the records were not kept in one bundle only.

Every house maintained its own roll.

The traveling council maintained a common reckoning.

Selected names and covenants were entrusted to walking keepers.

And certain compact records were copied upon materials that could survive water, cold, movement, and concealment.

The elders did this because they feared two destructions.

The first was destruction of the body through hunger, cold, violence, or exhaustion.

The second was destruction of identity through forgetting.

They declared that a people might survive the first and still be overcome by the second.

During this journey, the elders gave special instruction concerning the Deer line.

They said that the House of Naftali had been given the burden of moving before the people and returning for those behind.

Therefore the Deer responsibility would remain with the Naftali keepers so long as they served the whole covenant.

If they sought dominion, the Deer responsibility would be dishonored.

If they protected the weak, preserved the roads, and maintained communication among the houses, the Deer responsibility would remain strong.

The elders also preserved a saying that many among the migrants did not understand.

The old record states:

A remembrance from the house of the royal staff shall come by another road.
Its chief branch shall not continue through the one first named.
Women of that house shall preserve the living line.
They shall enter the refuge of the Deer.
And the Deer shall carry both striving and royal remembrance without surrendering either witness.

At the time of the migration, our fathers knew only that the principal remnants of Yehudah had not entered the northern covenant.

They did not know the names of Mulek or his sisters.

They did not know the Great Water Entrance.

They did not know the First Garden people who would shelter the refugees.

They did not know that the royal remembrance would later arrive at MAHKOTA.

Therefore the keepers recorded the saying without pretending to possess its interpretation.

In later generations, its meaning became plain.

The temple city fell.

Mulek and his sisters escaped with surviving companions.

They entered Turtle Island through the Great Water Entrance.

The First Garden people received them and guided them through the inland waters.

They traveled south unto MAHKOTA.

There Mulek’s record was compared with the records of the Hidden Houses and the witness carried by the descendants of Layi-Lhi.

Mulek left no continuing witness-line through descendants of his own body.

But his sisters preserved the living remembrance of Yehudah.

Their descendants were joined unto the sons of Adikiins, whose line carried the Naftali Deer responsibility.

From that joining arose Adik and Mooz.

And from their generations arose the Greater Deer Family, in which the living line of Yehudah and the guiding responsibility of Naftali stood together.

Thus the old saying was fulfilled.

The royal remembrance did not replace the Deer.

The Deer did not erase the royal remembrance.

Yehudah and Naftali were joined in one covenant lineage while retaining the identity of each witness.

Songab preserves this explanation because he is of the generations that followed that joining.

He writes not as one awaiting its fulfillment, but as the keeper charged to show how the earlier saying became history.

The other houses likewise preserved their own rolls and responsibilities.

Their records were not made subordinate to the Greater Deer Family.

The Greater Deer Family became senior only in the burden of gathering, protecting, and maintaining the joined witness.

Thus the people continued upon the Road of Concealment.

They carried the living in their camps.

They carried the dead in their records.

They carried the identities of the houses in guarded remembrance.

And they carried a saying whose meaning would become clear only after the witnesses of Yosef and Yehudah had entered the inheritance by different roads.

PLATE 4 • SIDE 2

The First Winter and the Covenant of the Hidden Name

And during the first great winter upon the Road of Concealment, the cold increased beyond what many families had known.

The rivers hardened.

Snow covered the paths.

The forests became silent.

Food became difficult to find.

Many among the children lacked strength, and some among the elders could no longer travel with the principal camps.

Therefore the scouts of Naftali searched the valleys, river bends, caves, forest shelters, and mountain approaches for places where the families might endure.

They marked waters that continued to move beneath the ice.

They marked sheltered places where the wind was broken by stone or trees.

They marked forests where fuel could still be gathered.

They marked the paths by which food and assistance might be carried between separated camps.

The keepers of Dan numbered the families and recorded their condition.

They heard disputes concerning stored food, shelter, and the order in which weakened families would receive assistance.

They judged that no household possessing abundance could conceal it while another household faced death.

The house keepers examined their own families.

They recorded the names of the sick.

They recorded the births that occurred during the winter.

They recorded the marriages performed between camps.

They recorded those who died and the places where their bodies rested.

They also recorded the children placed under the care of relatives or other covenant households.

The elders renewed the teachings concerning water and refuge.

They said:

Water remains the keeper of life even when the river is covered.
Refuge remains a covenant duty even when one family must shelter another.

The people learned to preserve food against cold and dampness.

They strengthened their shelters.

They learned which waters remained living beneath the ice.

They gathered fuel before storms.

They placed provisions where scouts and separated travelers could reach them.

Thus the teachings concerning Living Waters and Refuge preserved many families.

Yet the elders perceived another danger.

The journey had divided the people into distant camps.

Children were being born far from the lands of their ancestors.

Some elders who carried the oldest names were dying.

If every family spoke all its sacred names before strangers or before untested allies, enemies could discover the houses, their routes, and their places of refuge.

But if the names were concealed without order, later generations might lose them entirely.

Therefore the keepers established the Covenant of the Hidden Name.

The covenant did not command that every ancestral name be erased from common speech.

It established different responsibilities for different kinds of remembrance.

The public names of families could be spoken among the people.

The house names were preserved in the genealogical registers.

Certain sacred names, refuge names, recognition signs, and keeper-titles were entrusted only to appointed witnesses.

The elders declared:

Concealment shall protect remembrance; it shall not destroy it.
A hidden name must remain known to faithful keepers.
A concealed refuge must retain a true path of return.
A sealed genealogy must preserve the line by which it may later be opened.

Every house appointed more than one authorized keeper.

No single person was permitted to possess the whole concealed register without another witness.

One keeper preserved the names.

Another preserved the sequence of generations.

Another preserved the recognition signs.

Where distance required the information to be divided, the portions were entrusted to separate faithful families.

The keepers were forbidden to fill missing names through imagination.

If a name was damaged or uncertain, the uncertainty was marked.

If two transmitted forms differed, both were retained until another witness could determine their relationship.

Thus concealment did not become permission to alter the record.

The elders also established limits upon the transmission of hidden names.

A keeper could teach only what had been entrusted to that keeper’s line.

A keeper could not claim knowledge of every concealed branch.

A later compiler could identify a hidden family only when its name, genealogy, recognition sign, or route had been transmitted through authorized witnesses.

Therefore I, Songab, preserve some names openly and others only by their keeper-titles.

I do not claim knowledge of every name concealed during the migration.

I preserve those names and lines that reached our fathers through recognized keepers, surviving registers, and witnesses whose accounts could be compared.

Where the hidden name has not been lawfully transmitted, I do not invent it.

Where only a title survives, I retain the title.

Where the genealogy is broken, I mark the break.

Where several witnesses agree, I preserve their common remembrance.

The Covenant of the Hidden Name also governed the places of refuge.

Naftali's scouts marked the paths.

Dan's keepers caused the principal responsibilities to be recorded.

The house keepers preserved which families had been assigned to each refuge.

But the full location was not placed in every copy.

One register might preserve the river.

Another might preserve the mountain or forest sign.

Another might preserve the family mark.

The appointed keeper joined the signs only when the covenant people required the refuge.

The elders taught:

A refuge revealed to every hearer may cease to be a refuge.
A refuge forgotten by every keeper is already lost.
Therefore conceal the road without destroying the return.

During that winter the covenant endured.

Children were born.

The dead were remembered.

Families entered stronger shelters.

Food was shared.

Living waters were guarded.

The names of the houses remained within their registers.

The hidden titles and refuge signs were entrusted to appointed keepers.

And the people learned that secrecy and remembrance were not enemies when both were governed by covenant.

Thus the Hidden Houses received their name more fully.

They were hidden not because they had ceased to exist.

They were hidden because their names, records, routes, and refuges were protected until faithful generations could receive them.

And when the winter ended, the people continued upon the river and mountain path, carrying both their public remembrance and their concealed witness.

PLATE 5 • SIDE 1

The Deer Banner and the First Covenant of Striving

And it came to pass that after the people survived the first winter, the chiefs of the ten houses assembled before the elders.

And they sought understanding concerning the road that still lay before them.

And while they fasted and prayed, one of the Holy Teachers appeared unto the House of Striving.

And he showed unto them a mighty Deer standing between many rivers.

And the rivers flowed from beneath its feet throughout the land.

And beneath the shadow of the Deer dwelt many families.

And the Teacher said:

As the Deer finds the hidden path through forest, valley, and mountain,

so shall this people find the inheritance prepared for them.

And he said:

The gathered houses shall remain one people.

Yet one house shall go before the others.

And because Naftali had endured hardship, searched out the pathways, and protected the weak among the camps, the elders raised the Deer Banner before the people.

And it was not raised to establish kingship.

Nor was it raised to establish dominion.

Rather it was raised that the people might remember service.

Therefore the chiefs entered into the First Deer Covenant.

And Naftali covenanted to guide.

And Dan covenanted to judge with equity.

And the remaining houses covenanted to uphold one another.

And thus the Deer Covenant was established among the Hidden Houses.

And from that day forward the migration was known among the keepers as the Journey of the Deer.

PLATE 5 • SIDE 2

The Second Teaching and the Stewardship of the Land

And it came to pass that the People of the Deer Covenant journeyed from river unto river, and from valley unto valley.

And while they traveled, one of the Five Holy Teachers appeared in dreams unto the elders.

And the Teacher taught the Second Great Teaching.

And he said:

The land is not possessed.

The land is entrusted.

And he taught that waters belong not to one family alone.

And he taught that forests should not be exhausted.

And he taught that the herds should not be destroyed.

And he taught that the rivers must remain pure for generations not yet born.

And therefore the ten houses entered a covenant concerning the land.

And they agreed that no house should claim ownership of rivers, forests, mountains, or hunting grounds.

But each should act as steward.

And the elders recorded this covenant.

And they declared:

As the waters flow through many lands,

so shall blessings flow through many houses.

And from that time forward the Deer Covenant became not only a covenant of migration, but also a covenant of stewardship.

And the people prospered despite hardship.

For they learned that survival came not through possession, but through proper relationship with the lands through which they journeyed.

PLATE 6 • SIDE 1

The Third Teaching and the Preservation of Sustenance

And it came to pass that after the covenant concerning the land had been established, the elders sought further counsel concerning the preservation of the people.

And one of the Five Holy Teachers appeared again in dreams and visions.

And he taught the Third Great Teaching.

And he said:

Freedom without sustenance shall not endure.

And he taught the people to preserve seed.

And he taught them to gather food beyond the needs of one season.

And he taught them to observe the migrations of the animals.

And he taught them the places where fish gathered in abundance.

And he taught them the valleys wherein plants returned year after year.

And he declared:

Store in times of plenty that life may endure in times of scarcity.

And the people remembered Yosef the Preserver.

For they understood that wisdom had preserved many nations in the former famine.

Yet the Teacher taught that they should not depend upon storehouses alone.

Rather they should learn the cycles of the land through which they traveled.

And the scouts of Naftali journeyed farther ahead than before.

And they returned bringing knowledge of rivers, forests, game, and feeding grounds.

And they marked these things in the records of the keepers.

And while they traveled, some among the watchers observed unfamiliar signs among the stars.

And the elders caused these observations to be preserved.

For they said:

The heavens carry memories older than the generations of men.

And these sayings were recorded for future understanding.

PLATE 6 • SIDE 2

The Fourth Teaching and the Living Waters

And it came to pass that another of the Five Holy Teachers appeared unto the elders.

And he spake concerning the Fourth Great Teaching.

And he taught that water is the first keeper of life.

And he said:

A people may live without walls.

A people may live without wealth.

A people may live without kingdoms.

Yet no people shall live without living waters.

And he taught them to observe the springs.

And he taught them to preserve the rivers.

And he taught them to defile neither stream nor lake.

For he declared:

The waters remember every generation.

And the elders marveled at this saying.

And therefore the people entered into a covenant that no house should destroy the waters from which another house must drink.

And the scouts of Naftali were sent forth to mark the rivers and springs.

And the keepers engraved those places into the records.

And while they journeyed, the watchers again observed unusual signs among the stars.

For certain lights moved according to reckonings unknown to the elders.

And the elders commanded that these signs be carefully preserved.

For they believed that future generations would understand what the present generation could only remember.

And thus the Fourth Teaching concerning Living Waters was added unto the Deer Covenant.

PLATE 7 • SIDE 1

The Fifth Teaching and the Places of Refuge

And it came to pass that the Fifth Holy Teacher appeared among the visions of the elders.

And he taught the Fifth Great Teaching.

And he said:

A people without refuge shall wander without end.

And he taught them to seek valleys protected from the wind.

And he taught them to remember caves, sheltered forests, river bends, and mountain passes.

And he taught that refuge was not merely a dwelling but a place where families, records, teachings, and generations could survive.

And the people entered into a covenant concerning refuge.

And they established places where the weak might recover, where children could grow, and where elders could preserve memory.

And the House of Naftali marked these places upon their journey.

And the House of Dan caused them to be recorded.

And the keepers preserved the locations in hidden records.

For the elders said:

There shall come future generations who will require refuges prepared by those who came before.

Thus were completed the Five Great Teachings:

Freedom, Stewardship of the Land, Sustenance, Living Waters, and Refuge

And the people gave thanks, believing that the Holy Teachers had prepared them for lands yet unseen beyond the northern rivers and mountains.

PLATE 7 • SIDE 2

The Watchers of the Heavenly Reckoning

Songab writes:

After the Five Great Teachings had been established among the migrating houses, the elders recognized another danger.

The people preserved names.

They preserved births.

They preserved marriages.

They preserved deaths.

They preserved the roads and refuges.

Yet the records could still become divided if the keepers did not agree concerning the reckoning of time.

One keeper might remember an event according to the return of the Moon.

Another might remember it according to the planting season.

Another might reckon from the death of an elder.

Another might count from the departure of a camp.

And if the reckonings were not compared, later generations might mistake one event for many events, or many generations for one short journey.

Therefore the elders gathered those who watched the heavens.

They were not appointed to rule the people.

They were appointed to observe, compare, calculate, and preserve.

They watched the return of the Moon.

They watched the greater return of the Sun.

They watched the long courses of the Stars.

And the elders assigned a separate purpose to each reckoning.

The Reckoning of the Moon

The Moon was used for the shorter movements of life.

By its returns the keepers recorded:

the stages of pregnancy;

the births of children;

the length of illnesses;

the duration of temporary camps;

the intervals between river crossings;

the time between the departure and return of scouts;

and the periods during which food stores were expected to endure.

The keepers did not treat every Moon return as an entire generation.

Neither did they use a small number of Moon returns to describe the whole migration.

They recorded each count according to its actual scope.

The Reckoning of the Sun

The Sun was used for the larger cycle of the seasons.

By its returns the people remembered:

the renewal of plants;

the movement of animals;

the freezing and opening of rivers;

the seasons of fish;

the times for travel through mountain passes;

the periods of planting and gathering;

and the completion of full annual circuits.

A Sun return therefore marked more than the passing of days.

It marked the restoration of the land's recurring order.

The Reckoning of the Stars

The Stars were used for the longest memory.

By their courses the keepers aligned:

the lives of elders;

the succession of keeper generations;

the movement of entire family branches;

the duration of long migrations;

the founding and abandoning of settlements;

and events remembered across many lifetimes.

The stars did not constitute a separate people.

The stars were witnesses of order.

Their courses allowed distant keepers to compare records even when the houses lived beside different rivers.

The northern watchers marked the stars visible over mountain and snow.

The southern watchers marked the stars visible above forest and plain.

The traveling keepers carried comparison signs between them.

When the signs agreed, the records were joined.

When the signs differed, the variation was preserved until the keepers could determine whether the difference arose from location, season, copying, or separate events.

The elders then caused every important travel record to contain three kinds of information:

the family or house concerned;

the place associated with the event;

the heavenly reckoning by which the event was remembered.

Thus a record did not merely say:

The people crossed a river.

It preserved:

Which people crossed,
which river they crossed,
after which Moon return,
within which Sun season,
and beneath which guiding stars.

This method allowed the journey to remain auditable.

It also prevented later keepers from compressing a migration extending through generations into a few ordinary months.

The heavenly reckoning became especially important after the houses entered Turtle Island.

The communities spread across distant rivers.

Some settled near the Deer's head.

Some remained along the legs formed by the great waters.

Some gathered at MAHKOTA, the Heart of the Turtle.

Some moved toward the Sonoran Heart of the Deer.

Naftali's Walkers carried comparison marks among them.

The keepers at MAHKOTA preserved the common register.

The local houses preserved their own calculations.

And no single archive was permitted to alter the reckoning without comparison against another witness.

In later generations, the descendants of Layi-Lhi brought records preserving Yosef's witness.

Those records used inherited genealogies, named rulers, family successions, journeys, and heavenly observations.

Still later, Mulek's sisters and their keepers brought the witness of Yehudah.

Their records preserved the fall of the temple city, the royal remembrance, the Great Water voyage, and the succession of surviving families.

At MAHKOTA, our fathers compared those witnesses with:

the records of the Hidden Houses;

the Oath of Remembrance;

the First Garden testimony;

and the Moon, Sun, and Star reckonings.

The heavenly observations did not prove every claim by themselves.

They gave the councils a common framework by which differing records could be placed beside one another.

Only after the witnesses of Yosef and Yehudah were received, compared, and joined with the Hidden Houses did the celestial reckoning become part of the identity later called the Star People.

The title did not mean that the people descended from the stars.

It did not identify an unknown northern nation.

It meant that during the generations of separation, the heavens had preserved a common order by which divided earthly records could be recognized and joined.

Thus the Moon preserved the cycles of families.

The Sun preserved the cycles of the land.

The Stars preserved the memory of long generations.

And the keepers preserved the relationship among all three.

Songab records this distinction so later readers do not mistake the heavenly witnesses for the House of Israel itself.

The House of Israel consisted of living people and remembered lineages.

The celestial reckoning served those people.

It preserved order until the separated witnesses could stand together again.

PLATE 8 • SIDE 1

The Old Promise Preserved by the Migrating Houses

Songab writes:

While our fathers journeyed toward the Hidden Gathering Beyond the Rivers, the keepers preserved an old promise concerning records that were not yet among them.

The ten remnants possessed ancestral names, covenant teachings, and accounts of their own departure.

Nevertheless, the elders acknowledged that their remembrance was not complete.

Therefore they taught:

Guard what has been entrusted unto you, but do not declare that your portion is the whole record.

The keepers preserved that an ancestral family would come by the waters.

That family would carry memory, teaching, and wisdom that were not then preserved in fullness among the migrating houses.

Another ancestral family would come by a separate path.

That family would likewise carry ancestral remembrance missing from the records of the Hidden Houses.

The two families would not travel by the same road.

They would not necessarily arrive in the same generation.

Their records would not agree in every detail.

Yet the elders commanded that both witnesses be examined rather than rejected merely because they came by roads different from the northern migration.

The old promise declared:

When the witnesses come, gather their records beside the records of the houses.
Compare their ancestral names.
Compare their family reckonings.
Compare their covenants and teachings.
Preserve what agrees.
Mark what differs.
Do not silence one witness to enlarge another.

The elders further taught that a returning record should not be accepted solely because its keepers claimed ancient authority.

Their conduct must agree with the covenant they professed.

Their genealogies must preserve a continuing remembrance.

Their testimony must be compared with the names and teachings already entrusted to the houses.

The reckoning of the Moon, the Sun, and the Stars would assist the comparison.

The Moon would preserve the shorter movements of families and journeys.

The Sun would preserve seasons and completed years.

The Stars would preserve the longer courses extending across generations.

Thus the heavenly reckoning would help the keepers determine whether separated records concerned the same peoples, generations, and events.

The heavens would not replace the earthly witnesses.

They would preserve order while the earthly records remained divided.

The migrating elders did not know the names of the two ancestral families.

They did not name Layi-Lhi.

They did not name Mulek or his sisters.

They preserved only the promise that one ancestral witness would come by the river and another by a different path.

They also preserved the command that the returning witnesses should be gathered beside the records of the Hidden Houses.

I, Songab, write after those records came unto our fathers.

The witness that came by the waters preserved the remembrance of Yosef.

The witness that came by the other path preserved the remembrance of Yehudah.

Their fuller accounts are written in their proper order.

Therefore I preserve the promise as our migrating fathers received it.

Their record was faithful, but not complete.

Other ancestral witnesses would come by roads different from their own.

Their records would be gathered beside the records of the houses.

What agreed would be joined.

What differed would remain marked.

And through the gathering of faithful witnesses, remembrance would move again toward unity and fullness.

PLATE 8 • SIDE 2

The Oath of Remembrance

And it came to pass that the keepers brought forth the family records before the chiefs of the migrating houses.

The elders feared that the long journey would separate the children from the names of their fathers.

For the dwellings of the people would change.

Their rivers would change.

Their roads would pass through distant mountains.

Children would be born who had never seen the lands from which their ancestors departed.

Elders would die upon the road.

Different houses would camp apart for seasons at a time.

And the pronunciation of names could change as the generations passed.

Therefore the elders gathered the people and established the Oath of Remembrance.

They declared:

Though our dwellings change, we shall remember the ancestors.
Though our rivers change, we shall preserve the covenant.
Though our children are born in distant lands, they shall not become nameless.
Though the houses travel by different roads, their records shall remain witnesses one unto another.

The keepers then recited the names of the ten remnants before the assembly:

Reuven.

Shimon.

Levi.

Dan.

Naftali.

Gad.

Asher.

Yissakhar.

Zevulun.

Binyamin.

The name of each house was spoken before its families.

The keeper of each house answered.

The births, marriages, deaths, and adoptions already recorded during the journey were presented.

Where marriage had joined two houses, neither ancestral line was erased.

Where a child had been adopted after the death of parents, the receiving household was recorded without destroying the child’s first remembrance.

Where a name had changed in pronunciation, the older form was preserved beside the newer form.

The elders commanded that the oath be repeated before the children whenever the houses assembled after a long separation.

They also commanded that copies of the principal names be carried by more than one keeper.

For if one record were lost through water, fire, cold, conflict, or death, another witness could restore what had been damaged.

The people then renewed their covenant together.

They promised that no house would strengthen its own remembrance by destroying the remembrance of another.

They promised that no keeper would remove a name merely because its meaning had become difficult to understand.

They promised that uncertain names would be marked as uncertain rather than discarded.

They promised that when other ancestral records came among them, those records would be examined beside the records already preserved.

The heavenly watchers stood before the assembly.

They testified that the Moon, Sun, and Stars would assist the keepers in preserving the order of generations.

The Moon would mark shorter movements of families and camps.

The Sun would mark seasons and completed years.

The Stars would preserve the longer courses through which one generation followed another.

Yet the elders warned that the heavenly reckoning could preserve order only if the people continued to preserve the names.

Therefore they declared:

The heavens may mark the passing of generations, but the keepers must preserve who passed through them.

The Oath of Remembrance did not claim that the migrating houses possessed every ancestral record.

The elders had already acknowledged that their remembrance was faithful but incomplete.

Therefore the oath required the people to preserve what had been entrusted unto them while remaining prepared to examine other witnesses when they appeared.

It declared:

Let returning memory be gathered, but not accepted without examination.
Let faithful testimony enlarge remembrance, but not erase the witnesses already preserved.
Let agreement be joined.
Let difference remain marked until understanding is given.

I, Songab, write after the records associated with Yosef and Yehudah came among our fathers.

The migrating houses did not know the names of all who would later carry those witnesses.

They knew only that additional ancestral remembrance would be received by roads different from their own.

Therefore I do not place the later histories inside this earlier oath.

I preserve the oath as the migrating houses received it.

The accounts of the returning witnesses are written in their proper order.

And thus the ten remnants bound themselves to preserve their ancestral names through the journey.

Their dwellings changed.

Their rivers changed.

Their languages changed.

Their children were born beneath unfamiliar stars.

Yet the covenant names endured because the families, elders, and keepers carried remembrance together.

PLATE 9 • SIDE 1

The Great Snow Mountains and the Northern Wanderers

And after many seasons, the People of the Deer Covenant entered lands of great cold and high mountains.

The peaks remained white through much of the year.

Rivers descended from the mountains and passed through valleys, forests, and open country.

The keepers recorded the springs, river crossings, sheltered valleys, and places where animals gathered.

The elders taught that the waters descending from the heights would sustain peoples dwelling far beyond the mountain regions.

Therefore the mountain waters were to be guarded as sources of life, not claimed as possessions belonging to one camp.

The scouts of Naftali traveled ahead of the families.

They examined the passes.

They marked places where snow remained deep.

They marked slopes where the ground gave way beneath travelers.

They recorded valleys where families could shelter from the wind.

They also marked the seasons in which the mountain roads could be crossed safely.

While searching the northern way, the scouts encountered people moving between the forests, rivers, mountains, and open lands.

These people did not dwell continually in one great settlement.

They followed the seasons.

They followed the animals.

They moved between known waters, winter shelters, hunting grounds, and gathering places.

Their speech differed from that of the Hidden Houses.

Therefore the first meeting was conducted through signs, gifts, food, water, and the showing of peaceful hands.

The scouts did not immediately lead the wanderers unto the principal camps.

Neither did they reveal every family record, refuge, or route.

They first observed the strangers' conduct.

The northern people likewise observed the scouts.

When neither group acted with hostility, small exchanges began.

The scouts offered preserved food and crafted objects.

The northern people shared knowledge of the mountains, frozen waters, animal roads, and northern weather.

Through repeated meetings, each group learned words from the other.

The keepers called them the Northern Wanderers because they moved through the northern lands according to the seasons and the needs of their families.

This was a descriptive keeper-name.

It did not preserve their complete ancestral identity.

Our fathers received local names and titles during different encounters, but those forms were not transmitted consistently through every copy.

Some names changed as they passed between languages.

Others belonged only to particular families or seasonal groups.

Therefore I do not assign one later national name unto all the people encountered in those northern lands.

I preserve the descriptive name used in the migration record:

The Northern Wanderers, who knew the forests, rivers, mountains, frozen waters, and roads beyond the camps of the Deer Covenant.

Their knowledge became important to the migrating houses.

They described valleys farther north.

They described broad plains and treeless regions.

They described waters that remained frozen through long seasons.

They described places where the land narrowed between vast waters.

They also warned that some routes safe in one season became impassable in another.

Naftali’s scouts entered these descriptions into the route records.

The heavenly watchers compared the directions with the Sun and Star reckonings.

Dan’s keepers examined the reports in council.

No route was accepted from one account alone when another witness could be obtained.

The Northern Wanderers also preserved old memories received from their ancestors.

They spoke of great waters covering lands in a former age.

They spoke of settlements lost beyond the remembrance of the living.

They spoke of peoples scattered after destruction and warfare.

They no longer preserved every name associated with those events.

Their accounts did not establish whether all the memories concerned one destruction, one people, or one period.

Therefore our keepers did not force them into a single history.

They recorded the traditions as they were received.

The elders declared:

A broken remembrance may still preserve a true warning.
Let us retain what has survived without pretending that the missing portions are known.

The keepers distinguished the things that the Northern Wanderers had personally observed from the ancient traditions they had inherited.

Their knowledge of rivers, mountains, animals, cold lands, and pathways came from living experience.

Their memories of ancient destruction came through the generations.

Both were preserved, but they were not marked as the same kind of witness.

The friendship did not immediately unite the two peoples under one covenant.

The Northern Wanderers retained their own families, routes, customs, and inherited memories.

The Hidden Houses retained their genealogies and migration covenant.

They exchanged knowledge without erasing their separate identities.

The elders forbade the people to claim that the Northern Wanderers had become one of the ten houses merely because they offered aid.

Neither were the wanderers to be called enemies merely because their ancestry differed.

Instead, the keepers recorded them as northern witnesses and guides whose knowledge helped clarify the road.

From them the scouts learned that the northern path continued beyond the great snow mountains.

From them the people received warnings concerning frozen waters and exposed lands.

From them the route keepers received descriptions of the narrowing between the great waters.

And through these exchanges, the road of the Hidden Houses became clearer.

I preserve the Northern Wanderers according to the ancient descriptive title because the surviving record does not authorize me to replace it with a later name.

Where their own transmitted names remain in separate registers, those names belong to the people and descendants who preserve them.

Here I record only the encounter received through our migration keepers:

The Deer Covenant entered the great snow mountains.
The scouts met northern travelers who knew the land.
Peaceful exchange was established.
The travelers shared knowledge of the northern road.
Their inherited memories of ancient destruction were recorded without forced interpretation.

Thus began the friendship between the migrating houses and the Northern Wanderers.

PLATE 9 • SIDE 2

The Ancient War and the Road Beyond the Ice

And it came to pass that the elders sat in council with the people who wandered the north.

And gifts were exchanged between them.

And the wanderers recounted memories received from their fathers and from the fathers before them.

And they spoke of an ancient destruction.

And they said that long before their own generations, mighty peoples had contended with one another.

And great settlements had fallen.

And many survivors had scattered across the northern lands.

And the wanderers no longer knew the names of those ancient nations.

Yet they preserved the memory of the destruction.

And the keepers of the Deer Covenant caused these traditions to be recorded.

For they believed that no memory is preserved through many generations without reason.

And the wanderers further spoke of lands beyond the great mountains.

And beyond those lands they described broad plains, cold waters, and distant horizons.

And they declared that a traveler who continued long enough northward would reach regions where the earth itself seemed to narrow between great waters.

And the scouts of Naftali carefully recorded these things.

And the House of Dan caused them to be examined in council.

For the elders perceived that the route described by the wanderers agreed with portions of the ancient vision.

And therefore they gave thanks.

For the path of the Hidden Houses was becoming clearer.

And they believed that the inheritance shown to their fathers was still before them.

PLATE 10 • SIDE 1

The Reckoning of the Long Journey

And it came to pass that the migrating people continued through rivers, forests, plains, and mountain passages.

The journey did not belong to one season only.

Neither was it completed within a few ordinary returns of the Moon.

The people passed through many camps.

They crossed rivers during different seasons.

They waited for mountain paths to open.

They remained in protected valleys when cold and hunger prevented further movement.

They followed the migrations of animals.

They gathered plants when growth returned.

They preserved food when abundance permitted.

And they moved again when the elders and scouts determined that the families could proceed safely.

The heavenly watchers reckoned the journey according to the scope of each event.

They used the Moon to mark shorter intervals:

the departure and return of scouts;

the duration of temporary camps;

the births of children;

the recovery of the sick;

the movement between nearby waters;

and the remaining measure of stored food.

They used the Sun to mark completed seasons and years:

the return of growth;

the freezing and opening of rivers;

the migration of animals;

the seasons of fish;

and the times when mountain routes could be crossed.

They used the Stars to preserve the longer order of the migration:

the succession of elders;

the appointment of new keepers;

the movement of entire family branches;

and the passing of one generation into another.

Children were born who had not seen the first place of departure.

Young people entered marriages during the journey.

Some elders who had remembered the lands of the fathers died before the northern inheritance was reached.

Their children continued the road.

The names of those who died were retained in the family records.

The names of those born along the route were entered beneath the camps, rivers, and seasons associated with their births.

Thus one generation walked beside another.

The aged carried the oldest memories.

The adults carried the burdens of the camps.

The young learned the paths and teachings.

The children inherited a journey that had begun before their birth.

Because the route extended through different lands and generations, the keepers preserved more than a single count.

They recorded:

the house concerned;

the keeper responsible;

the river or mountain associated with the event;

the Moon interval where appropriate;

the Sun season;

and the longer Star reckoning.

The records were compared whenever the separated camps gathered again.

If two keepers used different counts for the same event, they examined the route, the season, and the family names before changing either account.

If agreement could not be established, both reckonings were retained.

The elders declared:

Let no keeper shorten the journey merely to make the account easier.
Let no keeper lengthen it to enlarge the suffering of his own house.
Preserve the road according to the witnesses who traveled it.

The keepers also preserved how the land sustained the people.

Plants returned after cold seasons.

Forests gave shelter and fuel.

Animals provided food and clothing.

Rivers supplied water and marked the direction of travel.

Mountain valleys became temporary refuges.

These provisions did not remove hardship.

They allowed the families to continue through it.

As the migration lengthened, the people understood that the road was changing them.

Those who had departed as refugees were becoming a people ordered for movement.

The houses learned to preserve records while separated.

Naftali’s scouts learned to carry reports between distant camps.

Dan’s keepers learned to judge disputes among families whose elders had died during the journey.

The other houses strengthened their own responsibilities so the migration would not depend upon only two branches.

And the covenant remained among them.

Songab writes:

Our fathers preserved this as the reckoning of the long journey.

They did not teach that the northern migration was completed within eighteen ordinary returns of the Moon.

The older records contain many Moon counts, but those counts belong to particular camps, crossings, illnesses, scouting journeys, and stages of travel.

The whole migration was preserved through the broader reckonings of seasons, years, and keeper generations.

Therefore I do not combine the smaller counts into one false duration.

I preserve the journey as our fathers recorded it:

Families followed families.
Keepers followed keepers.
Seasons returned.
Elders died.
Children inherited the road.
And the covenant people continued northward through rivers and mountains, carrying ancestral memory toward the hidden inheritance.

PLATE 10 • SIDE 2

The Narrowing Between the Waters

And it came to pass that after many seasons and the passing of keeper generations, the migrating houses entered the northernmost regions known to the wanderers.

The road became more difficult.

The forests diminished in certain places.

Cold winds moved without obstruction across the open ground.

Stone and frozen earth replaced the softer paths known in the south.

The people saw broad waters upon one side of their journey.

After continuing farther, the scouts reported other broad waters upon the opposite side.

Therefore the elders understood that the land between the waters had narrowed.

The people had not reached a narrow crossing that could be passed in one day.

Rather, they had entered an extended country lying between great waters.

Its plains, valleys, ridges, and stony passages formed a long northern approach.

The scouts of Naftali traveled ahead and marked:

places where fresh water could be reached;

sheltered depressions where families might camp;

crossings firm enough for children and elders;

areas where animals gathered;

and paths that remained passable after storms.

The keepers of Dan compared every report.

They numbered the families before each movement.

They recorded who remained behind because of sickness.

They recorded who moved ahead with the scouts.

They ensured that separated camps were not forgotten when the main body continued onward.

The people crossed many rivers.

They passed through stone-filled valleys.

They traveled beside mountains and across open ground where shelter was scarce.

In some places they found forests and animals sufficient to sustain them.

In other places they depended upon the stores preserved during earlier seasons.

The elders commanded that food be distributed according to need.

No family was permitted to conceal abundance while another family lacked the strength to continue.

The people also learned that the visible road could change rapidly.

Water froze.

Snow concealed familiar ground.

Wind removed earlier trail marks.

Therefore the keepers did not rely upon one sign alone.

They preserved the path through:

stone markers;

river directions;

mountain shapes;

remembered distances;

spoken instructions;

and the reckonings of the Moon, Sun, and Stars.

The Moon marked the shorter movements between camps.

The Sun preserved the season in which each portion of the route was crossed.

The Stars gave direction when familiar land signs could not be seen.

The heavenly watchers compared their observations with the route descriptions given by the northern wanderers.

Where the observations agreed, the road was entered into the common record.

Where the reports remained uncertain, scouts were sent again before the families advanced.

The older migration record contained a vision of a path extending between broad waters toward a land unknown to the southern kingdoms.

The elders placed that account beside the reports of the scouts.

They found that the form of the country agreed with the preserved vision.

Yet they did not declare the journey complete.

They understood only that the people had entered the narrowing approach described by the fathers.

Therefore they said:

We have not yet reached the inheritance.
We have entered the road that leads unto it.
Let no family turn back because the land is severe.
Let no keeper declare arrival before the crossing is complete.

The people renewed the covenant.

Dan continued to preserve order among the camps.

Naftali continued to search the road.

The house keepers continued to preserve the names and conditions of their families.

The heavenly watchers continued to mark the direction and the passing of seasons.

And the gathered houses moved carefully through the long country between the waters.

The crossing was not measured by one unsupported count of Moon returns.

Some stages required only a few Moon cycles.

Other stages were delayed by seasons.

The greater migration was remembered through years and generations.

Therefore the keepers retained the smaller counts only where those counts belonged.

They did not combine them into a false duration for the whole journey.

At length the scouts reported that the land opened toward another region beyond the northern extremity.

The elders gave thanks, but they commanded the people to remain watchful.

For the final passage had not yet been completed.

The houses were still upon the approach.

Beyond them remained the crossing by which their descendants would enter the land later understood as Turtle Island.

And thus the covenant people continued through the narrowing between the waters, carrying their families, records, provisions, and ancestral remembrance toward the northern passage.

PLATE 11 • SIDE 1

The Hidden Gathering Beyond the Rivers

And after the migrating houses passed through the narrowing between the waters, they continued beyond the lands best known to the Northern Wanderers.

The scouts of Naftali searched continually for the road preserved in the ancestral vision.

They examined rivers, mountain paths, forests, open lands, places of growth, and regions where animals gathered.

They returned unto the camps with reports concerning water, food, shelter, distance, and danger.

The keepers of Dan placed those reports beside the migration record.

The heavenly watchers compared the direction of the roads with the courses of the Sun and Stars.

The house keepers recorded where the families had traveled and how long they had remained at each principal refuge.

Thus the earth, the heavens, and the received record were examined together.

The elders found that the reports agreed with the ancient pattern.

The people had crossed many rivers.

They had passed through mountain regions.

They had entered a long northern approach lying between broad waters.

Beyond that approach lay the passage into a land removed from the kingdoms that had known their fathers.

The elders therefore brought forth the old description:

A gathering shall be established beyond rivers and mountains.
The houses shall be preserved apart from the dominion of the kingdoms.
Their families shall retain their names.
Their keepers shall preserve covenant, teaching, and wisdom.
Their children shall live beside waters, forests, and places of growth.

The elders did not say that the people had already entered every part of that inheritance.

Neither did they declare that one camp or one valley was the whole promised region.

They understood that the ancestral description concerned a broad land containing many waters, paths, mountains, forests, plains, refuges, and future communities.

Therefore they called it:

The Hidden Gathering Beyond the Rivers.

The name described the purpose of the inheritance.

It would be a gathering because remnants of many houses traveled together.

It would be hidden because its principal settlements and records would stand beyond the knowledge and control of the former kingdoms.

It would lie beyond the rivers because the people had crossed water after water during the journey, and greater waters still stood between them and the full inheritance.

The elders declared:

Let no house claim that the Hidden Gathering was prepared for itself alone.
Let no chief make the broad inheritance his possession.
Let every family remember that the land is entrusted for covenant life, refuge, and stewardship.

The people renewed the obligations received during the migration.

They promised to guard living waters.

They promised to maintain refuges.

They promised to preserve food beyond one season.

They promised to protect the forests and animals from needless destruction.

They promised that distant families would remain within the common remembrance.

The keepers then ordered the records needed for the final approach.

Naftali preserved the road reports.

Dan preserved the camp counts and common judgments.

The house keepers preserved genealogies, births, marriages, deaths, and movements between camps.

The heavenly watchers preserved the reckonings.

The refuge keepers preserved water, shelter, and provision signs.

No single record carried every detail.

The witnesses were distributed so the loss of one bundle would not destroy the whole remembrance.

The elders also warned that concealment must not become isolation.

The houses were traveling toward a hidden inheritance, but they were not commanded to forget one another.

The keepers therefore established regular assemblies whenever separated camps could safely gather.

At those assemblies they compared:

the names of families;

the condition of the sick and elderly;

the births and deaths since the former gathering;

the provisions remaining;

the route reports;

and the reckonings of the journey.

Where one camp lacked food, another shared its stores.

Where one family had lost a keeper, another authorized witness helped restore the damaged register.

Where uncertainty remained concerning a route, scouts were sent before the larger body advanced.

In this manner the people continued as one covenant gathering even when distance separated their camps.

The elders taught that the inheritance would be known by life as well as concealment.

There would be waters capable of sustaining families.

There would be forests and growth.

There would be animals and places of provision.

There would be mountain refuges and river paths.

There would be room for communities to live apart without losing communication.

Therefore the people did not seek an empty land.

They sought a land in which existing life, waters, and inhabitants required respect.

They were not permitted to treat every people they encountered as an enemy or every region as an unclaimed possession.

The covenant of stewardship remained upon them.

The Hidden Gathering would remain faithful only if the gathered houses lived without destroying the life that sustained the inheritance.

When the old description was spoken, hope increased among the families.

The journey had extended through seasons and generations.

Children had been born who knew the ancestral lands only through remembrance.

Elders had died upon the road.

Some families had turned aside.

Others had become separated by winter, distance, or illness.

Yet the covenant names remained.

The records remained.

The scouts continued to return.

The rivers and mountains described in the old vision had been found.

Therefore the people believed that the final approach now lay before them.

They did not cast away caution.

The elders said:

We have recognized the road, but the crossing remains.
We have perceived the inheritance, but its communities are not yet established.
We have received the name, but we must still prove faithful within the land.

The people accepted this instruction.

They preserved the name Hidden Gathering Beyond the Rivers as a description of the broad covenant inheritance toward which they traveled.

In later keeper traditions another name, Arsareth, was preserved for that same broad inheritance.

Its received name and the limits of its interpretation are recorded separately.

Here I preserve the older covenant description as our fathers understood it before the final crossing.

The Hidden Gathering was not one city.

It was not one valley.

It was not one river settlement.

It was the broad inheritance in which the houses would establish communities while preserving common covenant, genealogy, stewardship, refuge, and remembrance.

And the people continued northward, carrying the names of their fathers toward the passage into the Enduring Land.

PLATE 11 • SIDE 2

The Naming of the Hidden Gathering Land

And it came to pass that the migrating houses continued through the northern country between the great waters.

They followed the river paths.

They crossed stony ground.

They passed through mountain regions and open lands.

They established temporary refuges beside waters, forests, and places where life returned during the warmer seasons.

The scouts of Naftali traveled before the camps.

The keepers of Dan compared their reports.

The house keepers preserved the condition of every family.

And the heavenly watchers continued to record the Moon, Sun, and Star reckonings of the journey.

The people had not yet completed the Northern Passage.

Neither had they entered every region that would later belong to the inheritance.

Nevertheless, the elders perceived that they had reached the final northern approach described in the ancestral records.

Therefore they gathered the chiefs and keepers.

They brought forth the older account concerning the Hidden Gathering Beyond the Rivers.

They compared its description with the reports of the scouts.

The older account spoke of:

a land beyond many rivers;

a people gathered apart from the kingdoms;

refuges among mountains and forests;

waters sufficient to sustain many families;

and a covenant community preserved beyond the reach of those who sought dominion over it.

The reports of the scouts did not prove that the whole inheritance had already been reached.

They showed that the road and the land agreed with the pattern preserved by the fathers.

Therefore the elders retained the descriptive name:

The Hidden Gathering Beyond the Rivers.

They declared:

This name does not belong to one camp.
It does not belong to one river.
It does not belong to one house.
It names the broad inheritance toward which the gathered families travel.

The keepers understood that the hidden inheritance would contain many regions.

Some families would dwell beside rivers.

Some would settle among forests and plains.

Some would preserve mountain routes.

Some would establish refuges farther south.

Some would continue moving among the communities.

Therefore the Hidden Gathering Beyond the Rivers was not recorded as one enclosed city or one narrow district.

It was the covenant region in which the houses would become established after completing the Northern Passage.

Among later keepers, another name was preserved for this broad inheritance:

Arsareth.

The migrating houses did not engrave a full explanation of the foreign name.

They preserved the name as they had received it.

Some keepers interpreted it as referring to a gathering set apart beyond the waters.

Others connected it with the hidden region into which the scattered houses withdrew.

The surviving records did not preserve enough evidence to establish one final derivation.

Therefore I, Songab, do not declare that our symbolic reading is the original tongue from which the name arose.

I preserve Arsareth as a received keeper-name.

I also preserve the meaning by which our fathers understood it:

The broad hidden inheritance beyond the rivers, prepared for the gathered houses.

The elders commanded that the name should never be used to erase the many regions within the inheritance.

Ancient Record Water would remain distinct from the northern waters.

The mountain refuges would retain their own records.

The river communities would retain their own responsibilities.

MAHKOTA would later become the Heart of the Turtle.

The Sonoran refuge would later become known as the Heart of the Deer.

Yet all these places could stand within the greater covenant geography remembered as the Hidden Gathering Beyond the Rivers.

The elders then renewed their charge to the houses:

Preserve the names of the ancestors.
Preserve the covenant of the families.
Preserve the road by which we came.

Preserve the waters, mountains, and refuges.
Let no house claim the whole inheritance for itself.

The people accepted the charge.

The keepers entered the received name beside the older descriptive title.

They did not claim that the journey had lasted only a year and a half.

The long migration had passed through seasons, years, births, marriages, deaths, and succeeding keepers.

The smaller Moon counts remained attached to the particular stages to which they belonged.

The greater journey remained reckoned through Sun returns and the longer courses of the Stars.

Thus the record preserved both names:

The Hidden Gathering Beyond the Rivers, according to its covenant meaning;

and

Arsareth, according to the keeper-name received through the older tradition.

And the migrating houses continued toward the Northern Passage, believing that the broad inheritance shown to their fathers now lay nearer before them.

PLATE 12 • SIDE 1

The Crossing of the Narrow Land and the Nearness of the Hidden Inheritance

And it came to pass that after the completion of the long northern journey, the people entered regions known only to a few wanderers and to those who preserved the ancient visions.

And the land before them narrowed between vast waters.

And the elders perceived that they traveled upon the final approach to the inheritance prepared for the Hidden Houses.

And the scouts of Naftali went before the camps continually.

And the councils of Dan examined every report.

And the keepers compared the path with the records of the fathers.

And they found that the signs agreed.

And the people crossed windswept plains and cold valleys.

And they passed beside frozen waters and lands wherein few trees grew.

And many wondered whether any inheritance could be found in such places.

But the elders reminded them of the ancient vision.

And they taught that a people must sometimes pass through barren lands before reaching lands of abundance.

And the watchers of the heavens continued their observations.

For they believed that the same Power which established the covenant also governed the signs above.

And the people strengthened the Oath of Remembrance.

And every house again recited the names of its fathers before the children.

For the elders feared that a journey so long might divide memory from covenant.

And thus the ten houses continued together toward the inheritance hidden beyond the northern passage, believing that the promise shown to their fathers would soon be fulfilled.

PLATE 12 • SIDE 2

The Crossing of the Northern Passage

And when the houses reached the extremity of the northern approach, the scouts returned unto the elders.

They reported that the road before them differed from the rivers and mountain paths already crossed.

The broad lands behind them had narrowed.

Cold waters and exposed ground lay ahead.

Stone, frozen earth, and waters divided the remaining road.

Beyond that passage the scouts had seen another great land.

Therefore the keepers brought forth the older route record.

They compared the mountains, waters, exposed lands, and heavenly direction with the vision preserved by the fathers.

The reports agreed that the people had reached the final crossing of the Northern Passage.

The elders commanded that no family enter the crossing without preparation.

The houses gathered provisions.

They strengthened the coverings of the children and elders.

They bound the record bundles against water and cold.

They divided food among the camps.

They appointed strong travelers to walk beside those whose strength had diminished.

Naftali’s scouts went ahead to test the ground.

They examined the ice, stone, water, and exposed paths.

They placed signs where the crossing remained firm.

They returned when storms altered the road.

They did not lead the families forward merely because a path had been safe on the day before.

Dan’s keepers numbered the people before each movement.

They recorded which families traveled together.

They recorded those who remained temporarily at sheltered camps.

They recorded those who became separated.

They required every forward group to appoint persons responsible for returning unto those behind.

The elders declared:

Let no strong traveler gain the far shore and say that the weak were not his concern.
Let no family abandon another merely because the crossing is severe.
We enter the inheritance as a covenant gathering, or we do not enter faithfully.

The heavenly watchers preserved the direction of the crossing.

The Moon marked the shorter stages between resting places.

The Sun marked the season and the changing condition of the exposed lands.

The Stars preserved direction when storms, darkness, or featureless ground concealed the earthly signs.

The watchers did not claim that the heavens removed danger.

The heavenly reckoning helped the scouts preserve direction within danger.

The first groups entered the passage under the guidance of Naftali's scouts.

The strongest travelers moved along the outer portions of the groups.

Children, elders, and those weakened by the journey remained nearer the protected center.

Keepers carrying duplicate records traveled in separate groups.

No two bearers of the same essential witness were placed upon exactly the same path.

If one group were lost, another might preserve the names and covenant.

The passage did not remain the same throughout the crossing.

In some regions the people walked upon hard frozen ground.

In others they moved among stone, shallow waters, and exposed earth.

In others they waited while wind and snow concealed the route.

The scouts moved forward and returned repeatedly.

They corrected signs displaced by weather.

They found alternate ways when water opened or ground became unsafe.

Some families crossed during one stage.

Others waited for a later stage.

Therefore the crossing was not remembered as one single movement completed by every family at the same hour.

It was one covenant passage completed through ordered stages.

The keepers preserved the sequence.

They recorded the camps of departure.

They recorded the appointed groups.

They recorded the resting places.

They recorded the condition of the route.

They recorded the names of those who died.

They recorded the children born while the houses waited upon the northern approach.

They recorded the return of scouts and the reports by which the next stage was authorized.

The people suffered cold and hunger.

Some desired to turn back.

But the elders reminded them that the lands behind had already required generations of movement.

The southern kingdoms were far beyond their reach.

The broad inheritance before them had been confirmed through scouts, ancestral record, and heavenly direction.

Therefore the people renewed the Oath of Remembrance.

Each house recited its ancestral name.

Each keeper answered for the families entrusted unto that house.

The elders declared:

The crossing shall not make us nameless.
The new land shall not erase the lands through which we came.
The families who reach the farther shore shall remember those who died upon the road.

At length the leading scouts reached firm ground within the new land.

They found waters descending from mountains.

They found forests beyond the exposed northern region.

They found signs of animals and places where life could be sustained.

They returned to guide the remaining families.

The houses then completed the crossing according to their appointed order.

They passed from the extremity of the old land unto the northwestern extremity of the Enduring Land.

This was the actual crossing of the Northern Passage.

It was not a second crossing performed after settlement.

It preceded the exploration and ordering of the inheritance.

When the last recorded groups had reached the new land, the elders gathered the covenant people.

The families were numbered again.

The condition of every house was recorded.

The missing were named.

The dead were remembered.

The record bundles were examined for damage.

Where one copy had been injured by water or cold, another keeper supplied the surviving witness.

The elders gave thanks, but they did not declare that every trial had ended.

The people had entered only the first border of the inheritance.

Its rivers, mountains, plains, forests, and inhabitants were not yet fully known unto them.

Therefore the scouts continued ahead.

The keepers continued their records.

The houses remained under covenant.

And the people began their first movement from the northwestern entrance into the broader Enduring Land.

I preserve this crossing according to the ancestral route accounts.

The older keepers sometimes used the name Northern Passage for the long approach as well as for this final transfer.

Here the name refers to the crossing itself:

the ordered passage from the extremity of the old land unto the first border of the new land.

The later clarification distinguishes this crossing from the longer road that led unto it.

PLATE 13 • SIDE 1

The First Entrance into the Hidden Inheritance

And after the houses completed the Northern Passage, they entered the northwestern border of the Enduring Land.

They did not at once possess knowledge of the whole inheritance.

They stood only within its first northern entrance.

The greater rivers, plains, forests, mountains, eastern waters, southern headlands, and desert refuges still lay beyond the knowledge of the principal body.

Therefore the elders commanded that no one declare the whole land occupied or understood.

The scouts of Naftali went before the families.

They searched for fresh waters, forests, sheltered valleys, feeding grounds, and places where camps might endure through the changing seasons.

They found streams descending from the mountains.

They found forests sufficient for fuel and shelter.

They found open lands upon which animals moved.

They found plants and roots that could sustain life when gathered with care.

They also found signs that other people had passed through or dwelt within the land.

Therefore the scouts did not describe the inheritance as empty.

They reported trails, worked places, old fires, cut wood, hunting signs, and other marks of human presence.

The elders renewed the law of stewardship.

They declared:

We have entered a land already bearing life and remembrance.
Let no family call every place empty merely because its keeper is not seen.
Let no camp destroy the waters, animals, forests, or signs of those who passed before us.

The people established their first camps near dependable waters.

The camps were placed far enough apart that the nearby lands would not be exhausted.

Yet they remained close enough for messengers to travel between them.

Each camp appointed watchers.

Each camp appointed water keepers.

Each camp appointed persons responsible for provisions, shelter, children, elders, and records.

Dan’s keepers established temporary councils.

They heard disputes concerning water, food, camp boundaries, and the order in which families moved from the exposed northern region into more sheltered lands.

Their judgments remained temporary until wider knowledge of the inheritance could be obtained.

Naftali’s scouts continued to move beyond the camps.

They did not yet carry the Deer Banner as a claim over the whole land.

They carried the Deer responsibility as a sign of service, guidance, and return.

They marked paths but did not reveal every path to every traveler.

They returned with reports so the families could advance without abandoning those who required more time.

The heavenly watchers established the first new-land reckonings.

They observed the Moon over the northern camps.

They marked the Sun’s path through the seasons.

They compared the Stars visible from the new land with the observations preserved during the migration.

The sky had not changed, but different positions upon the earth altered the season and place of certain signs.

Therefore the watchers corrected their local observations without discarding the older reckoning.

They recorded:

the first Moon intervals after the crossing;

the Sun season of the entrance;

the guiding Stars used during the passage;

and the location of the first camps beside the waters.

The house keepers examined the record bundles after the crossing.

Some coverings had been damaged by cold and water.

Some marks had faded.

Where one copy was injured, another keeper supplied the surviving reading.

Where names remained uncertain, the uncertainty was preserved.

No keeper was permitted to make a damaged line appear complete through invention.

The elders then required every house to recite its names before the children born during the journey.

The children had never seen the ancestral lands.

Many had known only movement, temporary shelter, hunger, cold, and the guarded record bundles.

The elders said:

The new land shall become your dwelling, but it shall not make you fatherless.
Remember the road by which the houses came.
Remember those who died before entering.
Remember that inheritance is stewardship before it is possession.

The people renewed the covenant.

They declared that the first entrance belonged to all the gathered houses together.

No house could claim the northern gateway for itself.

No scout could claim a river merely because he first reported it.

No chief could claim a forest merely because his family first camped beside it.

The waters, lands, animals, paths, and refuges were to be ordered according to common need and faithful stewardship.

The keepers began the first resource records.

They recorded waters suitable for drinking.

They recorded waters requiring caution.

They recorded plants that had been tested safely.

They recorded animal movements.

They recorded forests suitable for shelter.

They recorded exposed lands where winter camps should not remain.

They recorded routes leading farther into the inheritance.

These records were provisional.

The elders commanded that every observation be confirmed through repeated use and more than one witness.

A plant safe in one season might not be gathered in another.

A river ford safe during low water might become deadly during thaw.

An animal path might change.

A sheltered valley might flood.

Therefore the first records were amended as knowledge increased.

The people also established places of refuge near the entrance.

These refuges were intended for families arriving later, scouts returning in weakness, and camps driven back by storms.

Food, fuel, coverings, and route signs were placed there.

The locations were preserved in more than one keeper line.

The full signs were not placed in every common record.

Thus the earlier Covenant of Refuge and the Covenant of the Hidden Name were applied within the new land.

As the first season passed, reports came of broader rivers and richer forests farther within the inheritance.

Other reports spoke of high mountains, great plains, and distant peoples.

The elders understood that the northwestern entrance was only the beginning.

The Hidden Gathering Beyond the Rivers was not one northern camp.

It was the wider covenant region into which the houses and their descendants would spread over generations.

Therefore the people did not establish the final civil heart at the first entrance.

They did not yet possess the knowledge required to order all the river communities.

They first secured life, records, and communication.

From those first camps, later scouts and families moved into the wider land.

Some followed mountain waters.

Some followed great river systems.

Some remained in the north.

Others moved eastward and southward.

The fuller settlement and ordering of the inheritance came afterward.

I preserve this as the first entrance, not the completion of settlement.

Our fathers crossed into the Enduring Land.

They established camps.

They guarded their records.

They renewed the covenant.

They acknowledged the life and prior human presence already within the land.

And they began the long work of learning the inheritance without claiming that their first border was the whole of it.

Thus hope increased among the families.

They had ceased to be only travelers upon the old road.

They had entered the land in which their descendants would establish the communities of the Deer.

PLATE 13 • SIDE 2

The Vision of the Deer-Shaped Land

And after our fathers had established their first camps within the Enduring Land, the scouts continued to return with accounts of waters, forests, mountains, open lands, animals, and distant pathways.

The elders placed those accounts beside the ancestral vision.

They did not yet possess a complete map of the inheritance.

Neither had the gathered houses reached its distant regions.

Nevertheless, the reports began to reveal a living form.

One night, after the keepers had compared the northern entrance with the river accounts, an elder of the migrating people received a vision.

He beheld a great Deer standing upon the Enduring Land.

Its body extended beyond the places then known to the camps.

Waters moved beneath and around it.

Rivers passed through the land like channels carrying life from one member unto another.

Mountains rose along its body.

Forests covered portions of its form.

Pathways joined distant members that could not see one another.

The elder beheld families dwelling beside different waters.

Some lived among mountains.

Some remained near forests and open lands.

Some traveled between settlements.

Though distance separated them, the Deer remained one living body.

The elder then heard:

As the members of the Deer are many, so shall the communities of the covenant be many.
As life passes through the whole body, so shall water, teaching, warning, and remembrance pass among the communities.
Let no distant member be forgotten.

The elder saw that the Deer was not a sign that one house owned the inheritance.

The Deer represented the covenant responsibilities by which the gathered families would remain joined.

Its rivers were not possessions.

They were living roads.

Its mountains were not walls for dominion.

They were boundaries, sources, and places of refuge.

Its forests and open lands were not given for waste.

They were entrusted for the preservation of life.

The elder saw the scouts traveling outward and returning.

He saw keepers carrying records between distant communities.

He saw food moving from places of abundance into places of need.

He saw warnings carried along rivers and mountain paths.

He saw damaged records restored from copies preserved elsewhere.

Therefore the vision declared:

Let the people dwell in many places, but let remembrance pass among them.
Let the families preserve their own names, but let covenant join them.
Let the rivers carry more than water.
Let them carry witness, aid, warning, and return.

The elder also beheld a heart within the Deer.

From that heart, remembrance moved throughout the living body.

The vision did not then identify the complete location or later history of that heart.

It showed only that the covenant people would require a place where life, lineage, teaching, and refuge could continue when distant members became divided.

Therefore the keepers preserved the Heart as part of the vision without claiming to understand its full fulfillment.

They also beheld a gathering place within the enduring land.

There the distant communities could bring reports and compare records.

The vision distinguished this gathering responsibility from the hidden heart of covenant life.

Yet the elder was not given every later name, boundary, or settlement.

Those meanings became clearer after the people spread through the inheritance.

The exact ordering of the Head, Neck, Antlers, Legs, Hearts, and Hooves was not established in this first vision.

That ordering came afterward through accumulated route records, river knowledge, settlement accounts, and the experience of later generations.

Therefore the elders did not engrave a complete geography from one vision alone.

They preserved only what had been shown:

The inheritance would be remembered through the form of the Deer.
Rivers would join its members.
Communities would bear separate responsibilities.
A gathering place would maintain common order.
A heart of refuge and remembrance would preserve covenant life.
And no member could faithfully say that it had no need of the others.

The elders brought the vision before the assembled houses.

Dan’s keepers examined whether it contradicted the earlier covenant.

They found that it did not establish kingship or dominion.

Naftali’s scouts compared it with the reports of rivers, mountains, forests, and pathways.

They testified that the living form agreed with what they had begun to observe.

The house keepers accepted the vision as a guide for future understanding.

They did not use it to erase their separate genealogies.

Neither did they assign every future community before the lands had been examined.

The vision became a pattern against which later reports could be compared.

When a new river was entered into the common record, the keepers considered how it joined distant regions.

When a refuge was established, they considered which families and pathways it served.

When a settlement became isolated, the Walkers sought a route by which its testimony could return.

Thus the vision taught the people to think beyond the needs of one camp.

The first camps had been concerned with immediate survival.

The Deer vision taught that survival must become relationship among many communities.

The people would require shared waters.

They would require traveling keepers.

They would require gathering places.

They would require duplicate records.

They would require refuges beyond the principal settlements.

Yet these institutions were not completed upon this day.

The vision planted their pattern.

Their formal ordering came in later generations as the communities increased.

I preserve the vision as our fathers received it.

I do not place within it every meaning learned afterward.

The exact sacred geography belongs to the later account in which the accumulated records were ordered.

Here the Deer first appears as the covenant body upon the Enduring Land.

Its many members remain distinct.

Its rivers carry life between them.

Its heart preserves covenant remembrance.

And its whole body lives only when the distant members remain joined.

PLATE 14 • SIDE 1

The Covenant of the Rivers

And it came to pass that the chiefs of the ten houses assembled beside a great river.

And they remembered the vision of the Deer.

And they perceived that as the life of the Deer flowed through many veins, so the life of the people flowed through many rivers.

Therefore they established the Covenant of the Rivers.

And they declared that no river belonged unto one house alone.

For the waters had sustained all the people during the journey.

And the House of Dan established councils to settle disputes among the settlements.

And the House of Naftali traveled continually between the rivers, preserving the unity of the covenant.

And the remaining houses received stewardship according to their strength and wisdom.

And the keepers recorded crossings, fishing places, gathering grounds, forests, and places of refuge.

And every record was preserved in duplicate.

One copy remained among the local keepers.

And one copy was preserved among the Deer Keepers.

For the elders remembered the destruction spoken of by the northern wanderers.

And they feared that memory might perish if entrusted unto one place only.

Therefore they distributed remembrance among the rivers.

And thus the Hidden Houses became one people dwelling in many regions, yet united through covenant, memory, and stewardship.

PLATE 14 • SIDE 2

The Keeper’s Clarification Concerning the Northern Crossing

Songab writes:

The older records apply the name Northern Passage to more than one portion of the journey.

For this reason, later keepers sometimes disagreed concerning where the passage began and where it ended.

Some applied the name to the long northern approach between the broad waters.

Some applied it to the stony country through which the families passed before reaching the extremity of the old land.

Others applied it only to the final transfer by which the covenant people entered the new land.

Therefore I preserve the distinction received from the route keepers.

The approach to the Northern Passage began when the migrating houses entered the long country between the great waters.

There the people crossed plains, river valleys, mountain approaches, frozen ground, and stony regions.

They remained within that approach through many camps and seasons.

The people had not crossed into the new inheritance merely because the land had narrowed around them.

Neither had they completed the passage merely because the scouts could describe the land beyond it.

The final crossing occurred only when the families passed from the northeastern extremity of the old land unto the northwestern extremity of the new land.

The keepers recorded that the road turned through waters, stone, cold ground, and exposed passages.

They did not describe a second migration after the people had entered the inheritance.

They described the completion of the same northern journey preserved in the earlier records.

Naftali’s scouts went before the families.

They examined the firmness of the ground.

They marked the waters.

They observed the movements of animals.

They returned unto the camps with reports concerning shelter, distance, and danger.

Dan’s keepers numbered the people before the crossing.

They recorded the families that moved first.

They recorded the elders and children requiring assistance.

They recorded those delayed through weakness or sickness.

They also required that no camp be abandoned merely because the greater body had already moved forward.

The heavenly watchers used the Moon to distinguish the shorter stages of the crossing.

They used the Sun to preserve the season.

They used the Stars to maintain direction when the ground and waters provided uncertain guidance.

Thus the crossing was preserved through both earthly and heavenly signs.

The keepers recorded the mountains and stone.

They recorded the waters and paths.

They recorded the sequence of the families.

They recorded the condition of the people before and after the crossing.

And they compared their accounts when the separated camps assembled again.

The covenant people did not enter the whole inheritance at one moment.

The crossing brought them into the northwestern border of the land later understood as Turtle Island.

From there, later generations moved through rivers, mountains, plains, forests, and distant waters.

Some communities remained in northern regions.

Some followed the great rivers.

Some moved eastward.

Some continued southward.

The formation of those communities belongs to the record of settlement and should not be confused with the first crossing.

Therefore the sequence is preserved as follows:

First came the long migration toward the north.
Then came the narrowing between the waters.
Then came the final northern approach.
Then came the crossing from the old land unto the new.
Afterward came the entrance, exploration, settlement, and ordering of the inheritance.

I preserve this clarification because the old keepers sometimes used one name for the entire route and sometimes for only its final portion.

Their accounts do not necessarily contradict one another.

One keeper described the whole approach.

Another described the final crossing.

Another described the first entrance into the new land.

The event must therefore be understood according to the scope of each witness.

Let no reader imagine that the people crossed the Northern Passage a second time after establishing the Deer Covenant.

Let no keeper move the final crossing beyond the first entrance merely because its geographic explanation appears later in this abridgment.

The crossing occurred before the people explored the wider inheritance.

The clarification is written afterward so that the road may be understood without interrupting the earlier account of the covenant and the rivers.

Thus the ancestral families passed from the extremity of the old land unto the extremity of the new land.

They carried their covenant.

They carried their family records.

They carried the Five Teachings.

They carried the reckoning of the Moon, Sun, and Stars.

And after the crossing, they continued into the inheritance where the Deer Covenant would become established among many waters.

PLATE 15 • SIDE 1

The Form of the Deer Upon the Enduring Land

And after our fathers had entered the inheritance, the keepers gathered the accounts of the scouts.

They placed together the records of the rivers, mountain passages, forests, plains, coastlands, and settlements.

From these records they perceived the form by which the covenant people might remember the breadth of the land.

The elder inhabitants called the whole inheritance the Enduring Land.

They compared it unto the Turtle, which bears its covering through many seasons and carries its dwelling wherever it goes.

Therefore our fathers received the older name and did not remove it.

They said:

The Turtle is the enduring land beneath us.
The Deer is the covenant order established upon it.

The Deer did not replace the Turtle.

Neither did the covenant people claim that the land began with their arrival.

The Turtle remembered the land and its first inhabitants.

The Deer remembered the covenant responsibilities placed among the gathered houses.

The keepers began their reckoning at the southeastern headland, where the land extends between warm waters.

They called this the Head of the Deer.

From the Head extended a long land joining it to the greater body.

This they called the Neck of the Deer.

Beyond the Head, narrow lands reached southward and divided among mountains, forests, waters, and passages.

Because those lands branched outward, the keepers called them the Antlers of the Deer.

The antlers did not signify dominion.

They signified the branching roads by which peoples, records, food, copper, warnings, and teachings passed between distant lands.

The elders then considered the great rivers extending through the inheritance.

They saw that the rivers carried life between regions as the legs of the Deer carry the body.

Therefore they called the great river systems the Legs of the Deer.

One leg followed the River of Ancient Record.

One followed the River of Measuring.

One followed the Stone-Cutting Water.

Others followed the Great River, the northern waters, and those tributaries by which distant communities communicated.

The rivers were not divided as possessions belonging absolutely to separate houses.

Each community received stewardship over the waters nearest unto it.

Yet the waters continued beyond every local boundary.

Therefore the keepers declared:

As no leg walks for itself alone, no river community shall labor for itself alone.

Through the river roads traveled the scouts of Naftali.

Through them moved the judgments and council messages preserved by Dan.

Through them passed food in seasons of scarcity.

Through them traveled copies of genealogies and covenants.

And through them warnings could be carried when danger approached one portion of the inheritance.

The keepers then distinguished two hearts within the Deer and the Turtle.

The first was beside the Great Joining Waters.

There stood MAHKOTA, the Northern Seat and Gathering Place of the councils.

The chiefs met there.

The keepers compared records there.

Disputes between distant communities were heard there.

Treaties, boundaries, obligations, and common provisions were considered there.

Therefore MAHKOTA was called the Heart of the Turtle.

It was the heart by which the communities upon the enduring land maintained counsel with one another.

The second heart lay in the southwestern desert refuge, among mountains, dry valleys, hidden waters, and difficult approaches.

This was called the Heart of the Deer.

Our fathers first knew it as a refuge prepared for families, records, and teachings.

They did not then understand all that would occur there in later generations.

Yet they preserved its paths and guarded its waters.

In the generations afterward, the Greater Deer Family became established there.

The surviving houses carried their joined witness there.

The teachings received from Jesus-Itoyi were preserved there through Si-hemad and the keepers who followed him.

When warfare divided the river communities, refugees were received there.

When visible councils could no longer gather safely, the covenant remembrance continued there.

Thus MAHKOTA and the desert refuge bore different responsibilities.

MAHKOTA was the Heart of the Turtle because the communities gathered there in council.

The southwestern refuge was the Heart of the Deer because the covenant life, joined lineage, and sacred witness endured there.

The two hearts did not contend against one another.

One maintained the common order of the inheritance.

The other preserved the living covenant through danger, scattering, and concealment.

The elders also warned against treating the Deer as a mark of ownership.

They said:

The head does not possess the legs.
The legs do not possess the heart.
The heart does not cast away the distant hoof.
Every part bears a responsibility toward the whole.

Therefore the Head preserved the southern approaches.

The Neck preserved the joining roads.

The Antlers preserved the branching passages.

The Legs preserved the rivers and communications.

The Heart of the Turtle preserved the common councils.

The Heart of the Deer preserved refuge, lineage, teaching, and covenant remembrance.

No single house was declared the owner of the whole Deer.

Each house preserved its own genealogy.

Each community guarded its appointed waters and pathways.

The traveling keepers moved among them.

The common records were compared at MAHKOTA.

The refuge records were guarded in the southwestern heart.

And the First Garden People retained their own remembrance upon the Enduring Land.

Thus the elders placed the form of the Deer upon the Turtle without erasing the people who had dwelt upon the land before the covenant houses arrived.

The form became a map of responsibility.

It taught the houses to think of distant communities as parts of one living body.

If one river failed, the other communities were required to remember it.

If one settlement was attacked, the messengers carried warning through the river roads.

If one genealogy became damaged, another archive might restore its witness.

If one region was scattered, the keepers preserved where its families had gone.

For this reason the Deer form later became part of the hidden location register.

The keepers recorded families according to the Head, Neck, Antlers, Legs, Heart, and Hooves.

They joined those body-points with the meaning-names of rivers, mountains, and refuges.

Thus later Songabs could seek the scattered branches without openly revealing them unto their enemies.

And the elders taught:

Remember the Turtle, for the land endured before us.
Remember the Deer, for the covenant joins us.
Remember both hearts, for council and living remembrance must remain together.
Remember every river, for the distant families are joined by its waters.

In this manner the form of the Deer was established upon the Enduring Land.

PLATE 15 • SIDE 2

The Ten Communities Upon the Deer

And it came to pass that after the form of the Deer had been recognized upon the enduring Turtle, the elders ordered the river communities according to stewardship.

They did not divide the inheritance into kingdoms.

They did not give the rivers as possessions unto individual houses.

They entered ten principal waters into the common register.

Some of those entries named one river.

Others included a meeting of waters and the settlements sustained by that meeting.

The elders numbered them so that reports from distant communities could be compared without confusion.

Each principal water received:

a local keeper;

a family register;

a record of crossings and refuges;

a report concerning food and living waters;

and a route by which messengers could reach the surrounding communities.

The elders commanded that every local register identify the position of its community upon the Deer.

A keeper was not to write only:

Our people dwell beside a river.

The keeper was to preserve:

the covenant name of the water;
the part of the Deer associated with it;
the families dwelling there;
the neighboring waters;
the direction of the messenger road;
and the refuge to which the people must turn if the settlement were broken.

Thus the ten communities were preserved as waters, roads, families, and responsibilities.

The First Community: Ancient Record Water

The first principal community was established beside the water whose keepers guarded the oldest ancestral testimonies.

The people called it Ancient Record Water.

Its keepers preserved:

migration accounts;

old genealogical fragments;

accounts received from southern lands;

and records brought through the River of Passage.

This community stood within the southern portion of the Deer's remembered geography.

Its duty was to preserve the older voices without forcing them into false agreement.

When a tradition could not be confirmed, the uncertainty was marked.

When another archive preserved a related account, copies were compared.

The Second Community: River of Passage

The second principal water was the route by which people, messages, and later witnesses entered from the southern waters.

It was called the River of Passage.

Its keepers watched the movement between the head of the Deer and the lands beyond it.

They preserved:

arrivals;

departures;

cargoes of seed and tools;

record bundles;

family movements;

and reports carried inland.

Because the River of Passage opened toward Ancient Record Water, the two communities maintained connected but separate registers.

One preserved the route.

The other preserved the gathered testimony.

The Third Community: River of Measuring

The third community stood beside the water called the River of Measuring.

Its keepers recorded distance, season, crossing, flood, and the movement of families through the southern body of the Deer.

The River of Measuring became an important boundary register.

It did not establish ownership.

It helped the keepers determine where one stewardship ended and another began.

The community also preserved routes leading toward the southwestern refuge.

The Fourth Community: Stone-Cutting Water

The fourth community stood beside the Stone-Cutting Water.

Its course passed through lands of stone, heights, and deep-cut passages.

The keepers preserved:

canyon routes;

mountain refuges;

safe crossings;

seasonal waters;

and the settlements established near the stone-cut country.

This community later became important when records and families had to be moved away from exposed settlements.

Its hidden paths were not yet entered into the public register.

They were entrusted to selected route keepers.

The Fifth Community: Mountain-Source Water

The fifth community was associated with the upper waters descending from the mountains.

The keepers called it Mountain-Source Water.

This district guarded:

the beginnings of important rivers;

high passes;

cold-season refuges;

animal routes;

and the roads connecting northern and central communities.

Its people learned to move between mountain and plain.

They also preserved warnings concerning changes in the waters below.

If the source became weak, lower communities were informed.

The Sixth Community: North Red Water

The sixth community stood beside the North Red Water.

Its keepers watched the northern plains and the roads joining distant families.

They preserved the movement of camps, food stores, winter refuges, and messenger routes.

This community maintained contact with northern relatives and with those who lived nearer the great central waters.

Its record was especially concerned with endurance through cold seasons and with the safe movement of children and elders.

The Seventh Community: River of the Broad Plains

The seventh community was established beside the water remembered as the River of the Broad Plains.

Its keepers recorded:

long grass regions;

animal movements;

temporary gatherings;

storehouses;

and the pathways used by the traveling families.

The settlements of this community were less concentrated than those of the joining waters.

Therefore its keepers depended heavily upon traveling messengers.

The Eighth Community: Great River

The eighth principal community stood upon the Great River.

Many lesser waters entered its course.

Its settlements became places of trade, exchange, travel, and record transmission.

The keepers of the Great River were charged to preserve the names of the waters joining it.

They were forbidden to treat the tributary communities as lesser peoples merely because their waters entered a greater stream.

The Great River carried the reports of distant communities toward the central councils.

It also carried copies away from the center so remembrance would not be held in one place only.

The Ninth Community: Great Joining Waters

The ninth community stood at MAHKOTA, beside the Great Joining Waters.

There the civil heart of the Turtle was established.

Records from the river communities were brought there for comparison.

The councils received reports concerning:

families;

waters;

food;

conflicts;

agreements;

migrations;

and conditions throughout the inheritance.

MAHKOTA did not own the other communities.

Its duty was to gather their reports and preserve the common order.

It was the Heart of the Turtle because the many river responsibilities were joined there.

The Tenth Community: Heart-of-the-Deer Waters

The tenth principal entry belonged to the southwestern refuge.

The keepers called it the Heart-of-the-Deer Waters.

Its waters were fewer, more difficult, and less constant than the great river systems.

For this reason, its people learned to preserve springs, seasonal flows, mountain runoff, desert paths, and concealed refuges.

The community did not first possess the civil importance of MAHKOTA.

Its duty was preservation.

It guarded:

refuge routes;

desert storehouses;

protected family registers;

mountain approaches;

and records intended to survive if the northern communities were broken.

In later generations, the importance of the Heart of the Deer increased.

The Greater Deer Family came there.

Witnesses and teachings were preserved there.

Refugees were received there.

And the surviving covenant lines were gathered there after war scattered the river communities.

Naftali’s Walkers

Naftali was not assigned as the possession of one river community.

Its Walkers moved among all ten.

They carried:

council messages;

copies of records;

warnings of flood, hunger, conflict, and disease;

requests for refuge;

and reports concerning separated families.

The Walkers memorized the order of the waters.

They learned the roads between them.

They also preserved alternate routes in case a principal road became unsafe.

Dan’s keepers judged disputes among the communities.

Naftali’s Walkers maintained communication.

The local houses guarded the lands and waters entrusted unto them.

MAHKOTA gathered the common reports.

The Heart of the Deer preserved the refuge register.

Thus the ten principal communities formed one covenant geography.

They were not ten kingdoms.

They were ten water responsibilities within the body of the Deer.

The keepers declared:

Let no river boast against another river.
Let no community close its waters against a family in need.
Let no central council erase the testimony of a distant keeper.
Let every community preserve its own record and send witness unto the common gathering.

For this reason, each community maintained its own register.

A copy of essential matters was carried to MAHKOTA.

Another copy of selected route and refuge information was entrusted to the Deer keepers.

The most sensitive hiding paths were not placed in every archive.

They were retained by appointed keepers and transmitted according to covenant.

This ordering later allowed the surviving families to be traced when war broke the settlements.

The Deer-body position identified the broad region.

The covenant name of the water identified the route.

The family register identified the people.

The keeper mark identified the lawful witness.

Together these signs allowed scattered branches to be found without exposing every refuge to those who sought their destruction.

And thus the ten principal waters were entered into the common register.

The communities remained distinct.

Their records remained distinct.

Yet their rivers, paths, messengers, covenants, and responsibilities joined them as one living Deer upon the enduring Turtle.

PLATE 16 • SIDE 1

The First Generation of the Inheritance

And it came to pass that there arose a generation who had not seen the Great Hunger.

And many of them had never crossed the northern passage.

And they knew the old country only through the records of the keepers and the teachings of their fathers.

And the elders perceived that a change had begun.

For the migration was becoming history.

And the inheritance was becoming home.

And children were born whose first memories were of the rivers of the Deer and not of the road that led unto them.

And the keepers therefore increased their instruction.

And they caused the children to learn the names of the ten houses.

And they caused them to learn the Five Teachings.

And they caused them to learn the Oath of Remembrance.

And every year the chiefs assembled at MAHKOTA, the Great Joining Waters.

And there they renewed the covenants.

And there they compared the records preserved throughout the inheritance.

And there the councils of Dan judged disputes.

And there the messengers of Naftali reported concerning the distant settlements.

And thus MAHKOTA became the civil heart of the Turtle.

While far to the southwest, in the desert lands not yet fully settled by the covenant, the elders spoke of a future refuge prepared by the Most High.

But the people understood these sayings only dimly.

For they were content in the days of growth.

And thus the first generation born entirely within the inheritance arose, and the Deer Covenant passed from memory of migration into memory of homeland.

PLATE 16 • SIDE 2

The First Great Council at MAHKOTA

And it came to pass that when the first generation born in the inheritance had reached maturity, the elders perceived that the memories of the migration were no longer equally known among the people.

For the old men remembered the Great Hunger.

But the young knew it only through record and instruction.

Therefore the chiefs assembled at MAHKOTA beside the Great Joining Waters.

And there the keepers brought forth the gathered records.

And the elders established the First Great Council.

And they divided its labors into three councils.

The first was called:

The Council of What Was.

And its duty was to preserve the memory of the fathers, the migration, the northern passage, and the covenant.

And the second was called:

The Council of What Is.

And its duty was to preserve knowledge of the living settlements, the families, the rivers, and the conditions of the inheritance.

And the third was called:

The Council of What Shall Become.

And its duty was to preserve warnings, promises, visions, and matters for future generations.

And the elders declared that a people who remembers only the past shall fail to prepare.

And a people who thinks only of the future shall forget its fathers.

And a people who sees only the present shall lose both memory and promise.

Therefore the three councils were established together.

And records from every region were brought unto MAHKOTA and compared one against another.

And the keepers discovered that certain accounts already differed in small details.

And this thing caused concern among the elders.

For they perceived that memory would not remain perfect among future generations.

Therefore they increased the labor of the keepers.

And they commanded that records, witnesses, and lineages should be preserved with greater diligence than before.

And thus the First Great Council was established at MAHKOTA.

And the people began to understand that remembrance must now be guarded not only against loss, but also against forgetting.

PLATE 17 • SIDE 1

The Four Archives of the Covenant

And it came to pass that after the First Great Council had compared the records of the settlements, the elders became concerned.

For they perceived that memory could perish through flood.

And through fire.

And through war.

And through neglect.

Therefore the Council of What Was proposed that remembrance should not dwell in one place only.

And the Council of What Is agreed.

And the Council of What Shall Become bore witness that future generations would require records preserved by those who had gone before.

Therefore four archives were established among the covenant people.

The first archive remained at MAHKOTA, beside the Great Joining Waters.

And there were preserved the councils, treaties, genealogies, and principal records of the people.

And the second archive was established beside the Ancient Record Water.

And there were preserved the oldest migration traditions and the testimonies concerning the fathers.

And the third archive was established among the mountain districts.

And there were preserved route records, boundary records, observations of the heavens, and matters entrusted to remote keepers.

And the fourth archive was established in the far southwestern refuge lands.

And there were preserved records intended to survive even if distant calamity befell the settlements of the north.

And the elders commanded that no archive should contain precisely the same collection as another.

For remembrance preserved in many forms was stronger than remembrance preserved in one form only.

And copies were exchanged.

And witnesses were exchanged.

And genealogies were compared.

And the councils rejoiced.

For they perceived that the covenant people had become more difficult to erase from memory.

And thus the Four Archives of the Covenant were established.

And the labor of preservation increased throughout the inheritance.

PLATE 17 • SIDE 2

The Records of the Ancient Destruction

And it came to pass that after the archives had been established, the keepers compared the oldest traditions preserved among the people.

And many records spoke of happenings older than the migration of the Hidden Houses.

And some traditions had been preserved by the northern wanderers.

And some had been preserved by remote settlements beside distant waters.

And though the accounts differed in detail, many spoke of a great destruction.

And peoples contending against peoples.

And settlements falling.

And survivors fleeing.

And the Council of What Was commanded that these traditions be examined carefully.

And they discovered that one body of traditions was strongest among the eastern mountain records.

And those traditions spoke of heights, fortifications, and peoples driven from elevated places.

And another body of traditions was strongest among records preserved concerning the far southern coasts.

And those traditions spoke of waters, long-distance journeys, and settlements lost near the edges of the sea.

And the keepers could not determine whether these traditions described one destruction or many.

Therefore they preserved both.

And they removed neither.

And they declared that faithful preservation was preferable to forgetting.

For memory once destroyed could not easily be recovered.

And the archives received these traditions.

And the mountain archives preserved the eastern accounts.

And the distant archives preserved the southern accounts.

And the keepers recorded the points wherein the traditions agreed.

And likewise the points wherein they differed.

And thus the Covenant People became preservers not only of their own migration.

But also of memories inherited from peoples whose names had already passed from remembrance.

PLATE 18 • SIDE 1

The Record of Layi-Lhi Preserved at Ancient Record Water

After the Four Archives had been established, the keepers at Ancient Record Water brought forth the record received from the descendants of Layi-Lhi.

Their fathers had entered through the southern waters many generations before my own.

They came as families bearing children, seed, tools, provisions, genealogies, and protected records.

They built dwellings beside the waters.

They planted food.

They gathered their children to hear the record of their fathers.

Before open fellowship was established, watchers of Naftali observed them from concealed places.

Our watchers did not know whether the newcomers sought refuge, settlement, trade, or dominion.

Therefore our fathers did not reveal every road, refuge, archive, or community unto them.

They watched their conduct.

They observed how the strangers treated their families.

They observed how they guarded their records.

They observed whether they preserved life or destroyed it.

Where the newcomers suffered hunger, food was left near the paths by which they traveled.

Where the waters were dangerous, signs were placed near safer approaches.

The strangers did not then know who had aided them.

Thus our fathers learned their conduct before revealing the Hidden Houses.

When trust had increased, messengers approached openly.

Food was exchanged.

Words were learned.

Family names were spoken.

And the descendants of Layi-Lhi brought forth the record entrusted unto their keepers.

They testified that Layi-Lhi had lived among an ancient covenant people in a city threatened with destruction.

They preserved that he had prayed concerning his people and received warning to depart.

They testified that he had been commanded to preserve three things:

his family;
the covenant;
and the ancestral record.

Their complete account of his warning, departure, wilderness journey, crossing, and settlement is written in its proper order.

At Ancient Record Water, our fathers first examined the genealogy and covenant witness carried by his descendants.

The keepers of the Hidden Houses opened their own registers beside it.

They compared ancestral names.

They compared family succession.

They compared covenant teachings.

They compared the reckonings attached to generations and journeys.

The records did not agree in every detail.

The descendants of Layi-Lhi possessed accounts that had not been preserved among the Hidden Houses.

The Hidden Houses possessed migration traditions and house registers not preserved in the same manner among Layi-Lhi's descendants.

Therefore our fathers did not declare either body of record complete by itself.

They joined what agreed.

They marked what differed.

They preserved what remained unresolved.

Among the shared remembrances was Ya'aqov, father of the covenant families.

Among the shared remembrances was Yosef, who had been separated from his brethren and afterward became a preserver during famine.

The descendants of Layi-Lhi carried a fuller account of Yosef and the promises associated with his line.

The Hidden Houses listened carefully.

For our own fathers had also been separated from other branches of the covenant family.

They had carried the names of the ten remnants through rivers, mountains, winters, and generations.

Yet much of the remembrance concerning the distant branches of Yosef had become dim.

The received record enlarged what our fathers possessed.

It did not erase the witness already entrusted unto them.

The elders declared:

Let the received witness stand beside the preserved witness.
Let neither be destroyed so the other may appear greater.
Let our children inherit the remembrance carried by both.

The descendants of Layi-Lhi retained their own keepers and settlements.

The Hidden Houses retained their own house registers.

Copies were exchanged so the destruction of one community would not silence the other's witness.

Ancient Record Water became the principal place where the southern record was received and preserved.

A comparison copy was carried toward MAHKOTA.

Selected names and route accounts were sent unto the mountain keepers.

An abridgment was carried unto the southwestern refuge so the principal witness might survive if the river settlements were broken.

The archives did not receive identical copies.

One preserved the fuller genealogy.

One preserved the migration account.

One preserved the comparison of names.

One preserved the covenant summary and recognition signs.

Thus the whole witness could not easily be destroyed in one place.

The keepers called the received account the Witness of Yosef.

They did not mean that Layi-Lhi’s descendants alone possessed every remembrance of Yosef.

They meant that the record restored a portion of Yosef’s witness that had become faint among the Hidden Houses.

Therefore the record of Layi-Lhi was entered beside the records of our fathers.

Its agreements were gathered.

Its differences remained marked.

And the keepers preserved it until its witness could be compared with the remembrance of Yehudah and the other records later brought unto MAHKOTA.

I received this account through the comparison registers and the copies preserved among the Desert keepers.

I have not engraved every name, camp, journey, or dispute contained in the fuller record.

I preserve here how the descendants of Layi-Lhi came unto our fathers, how their testimony was examined, and how the Witness of Yosef entered the gathered remembrance.

The fuller history of Layi-Lhi follows in its proper order.

PLATE 18 • SIDE 2

The Register of the Witnesses Received

I, Songab, received many records, but they did not all come unto our fathers by the same road.

Some belonged to the houses that journeyed northward in the days of the Great Hunger. Some were carried by covenant families who entered the inheritance through the southern waters. Some came through another family whose people arrived by a distant path. Some were transmitted by the first inhabitants who received refugees beside the northern waters. Some were preserved in the Heart of the Deer. Others came unto our keepers through the families that fled from the destruction of the river communities.

Therefore I did not combine the records without preserving the identity of their witnesses. I entered each testimony according to the people who carried it, the keepers who transmitted it, and the place where it had been preserved.

The first body of testimony came through the Hidden Houses. It preserved the Great Hunger, the division concerning the migration, the ordering of the ten remnants, the northern road, the Five Teachings, the Oath of Remembrance, the reckoning of the Moon, Sun, and Stars, the crossing into the Enduring Land, the Covenant of the Rivers, and the establishment of the communities upon the Deer.

Within that body of testimony were records attributed to earlier keepers. Among them was Agonabish, whose witness belonged to a generation long before my own. I did not place Agonabish as the compiler of these plates. I received his testimony as one strand within the older record of our fathers. Where his witness agreed with the house registers, I preserved the agreement. Where later copies differed, I retained the variation.

The second body of testimony came through the descendants of Layi-Lhi. Their fathers entered the inheritance by the southern waters. They carried genealogies, covenant teachings, migration accounts, and the remembrance of Yosef.

The keepers at Ancient Record Water compared this testimony with the records of the Hidden Houses. It was not accepted merely because its bearers claimed ancient descent. Its ancestral names, covenant memory, family continuity, and preserved conduct were examined beside the records already held by our fathers.

This record became known as the Witness of Yosef. Its fuller account tells of Layi-Lhi’s warning, the departure of his household, the wilderness journey, the crossing of the waters, and the settlement of his descendants. I have placed that history after this register so that the witness may be heard in its proper order.

The third body of testimony concerned Mulek, his sisters, their children, their keepers, and the companions who escaped with them. Their account did not reach our fathers by the same road as the record of Layi-Lhi.

It preserved the fall of a temple city, the flight of the survivors, their crossing of the Great Waters, and the survival of the royal remembrance of Yehudah. Mulek’s name stood foremost in the received account, yet the living witness-line did not continue through descendants of his own body. The lineage and remembrance of Yehudah continued through his sisters.

Their record later came unto MAHKOTA, where it was placed beside the records of the Hidden Houses and the Witness of Yosef. I preserve its fuller history in the portion appointed unto it.

Another testimony came from the people who received Mulek's company after the refugees entered the northern waters. Their keepers preserved their own account of the arrival.

They remembered the condition of the strangers. They remembered the food, shelter, healing, and guidance given unto them. They remembered the waterways through which the refugees were led inland. They remembered the traditions exchanged between the peoples.

Their witness was not absorbed into the genealogy of Israel. Neither was it discarded because they possessed another ancestry. It remained an independent testimony concerning the reception and movement of Mulek's company.

Thus the councils could compare the account of the refugees with the account of the people who received them.

At MAHKOTA, the councils received records from distant communities. The Hidden-House registers stood there. Copies of the Witness of Yosef were brought there. The Witness of Yehudah came there. The testimony of the First Garden keepers was also preserved there.

The councils compared ancestral names, genealogies, covenant teachings, migration accounts, heavenly reckonings, and the testimony of those who had received the travelers.

They joined what agreed and marked what differed. They did not require every witness to use the same words before allowing it to stand. From those comparisons arose the record of how the divided House of Israel remembered itself again.

Among the records preserved in the Heart of the Deer was the testimony of Si-hemad, keeper of remembrance. He testified that our people heard the words of I'itoi and that those teachings were gathered, preserved, and entrusted unto later generations.

Through his witness were preserved the teachings concerning the Great Spirit, prayer, forgiveness, healing, animals, purity, families, children, elders, leaders, wealth, service, truth, pride, forgetting and imbalance, sickness, death, the soul, the path, the people, and the final blessing.

The testimony concerning the marks in the hands of Jesus-Itoyi, his victory over death, his departure, and his promise to return came through the wider witness of our Desert fathers.

I preserve the Sayings through the record of Si-hemad. I preserve the other events according to the keepers who received them. I do not claim that every part of the account came through one witness.

The gathered records also contained the lineage by which the living remembrance of Yehudah entered the Deer. They preserved the sisters of Mulek, the sons of Adikiins, the generations of Adik and Mooz, and the formation of the Greater Deer Family.

Through those joined generations, the remembrance of Yehudah and the Deer responsibility of Naftali stood within one covenant lineage. From this senior keeper-line arose the office whose holder is called Songab.

Thus Songab became more than the personal name of one keeper. It became the title borne by the senior servant charged to gather the witnesses, preserve the scattered houses, and guard the joined remembrance of Israel.

When warfare later broke the strength of the river communities, surviving families came unto the Heart of the Deer.

The keepers recorded the house from which each family came, the river community from which it fled, the genealogy or teaching it carried, the refuge unto which it was assigned, and the sign by which its descendants might later be recognized.

The locations were preserved through the members of the Deer, the meaning-names of rivers, directions from principal waters, and appointed recognition signs.

I have not engraved every refuge location in this account, for some belong only within the concealed registers. Yet I preserve enough that later keepers may know that the scattered families were not lost without remembrance.

I also received knowledge concerning Maamin, who lived in my generation and gathered the principal record of the final remnant.

Maamin compared the records of elders, ancestors, cities, rivers, houses, and witnesses. He understood that preservation alone was not sufficient unless divided testimony could be gathered faithfully.

When destruction drew near, Maamin entrusted the most important record unto his son Merunhi. Merunhi carried that record into concealment according to the charge of his father.

These copper plates are not the complete record hidden through Merunhi.

I have prepared an abridgment and a witness-key. I preserve the identity of the gathered people, the principal records received, the joining of the houses, the teachings entrusted unto our fathers, the genealogical line that continued, the locations of the scattered communities in guarded form, and the signs by which the hidden witness may later be recognized.

Where the principal record contains the fuller account, I preserve the bones by which it may be identified.

Where witnesses agreed, I joined their testimony. Where they differed, I marked the difference. Where the record was broken, I did not invent what had been lost. Where a name remained concealed under covenant, I preserved its keeper-title.

Therefore let the reader understand the order of the testimony that follows.

First is the fuller record of Layi-Lhi and the Witness of Yosef. Afterward is the record of Mulek, his sisters, and the Witness of Yehudah. Then comes the comparison by which the divided houses remembered themselves as one.

After these comes the lineage of the Greater Deer Family and the witness of Jesus-Itoyi preserved through Si-hemad and the Desert keepers. Then come the warfare, scattering, refuges, concealment, and the charge concerning the record hidden through Merunhi.

I write these things not as one who saw every earlier event, but as the Songab who received the gathered witnesses and preserved the source of each testimony.

PLATE 19 • SIDE 1

The Warning of Layi-Lhi

I received from the descendants of Layi-Lhi the account of the warning given unto their father before he departed from the city of his inheritance.

They preserved that Layi-Lhi lived among a covenant people whose rulers, judges, merchants, priests, and powerful families had turned from justice. The poor were oppressed, truth was exchanged for advantage, and sacred authority was used to strengthen those who already possessed abundance.

The keepers who reproved these things were mocked, driven away, imprisoned, or threatened. Some altered their words so that the people would not be angered. Others remained silent because they feared those who held authority.

Layi-Lhi grieved because the covenant remained upon the lips of the people while its obligations departed from their conduct.

He withdrew from the noise of the city and prayed with his whole heart. He sought understanding concerning the danger surrounding his family and concerning the words of the warning keepers.

While he prayed, a sacred voice entered his understanding, and a vision was opened before him.

He beheld the city covered in darkness, though lamps still burned within its houses. He saw the walls standing, though their foundations had become divided. He saw the temple remaining in its place, though those entrusted with sacred responsibility had turned remembrance into authority for themselves.

He then beheld fire descending upon the city.

The fire did not first signify the burning of stone. It revealed that judgment had already begun within the hearts of the people. Truth had been consumed by pride. Mercy had been consumed by gain. The covenant had been consumed by the desire for dominion.

After these things, the outward destruction was shown unto him.

The walls fell. The strong houses were opened. The storehouses were scattered. The people fled from the roads by which they had once entered in celebration. The city that had trusted in stone could not preserve those who had abandoned justice.

Layi-Lhi trembled because of the vision.

The sacred voice declared unto him that destruction approached the city because the people refused correction and because those who possessed authority had hardened themselves against the warnings already given.

He was commanded to return and bear witness of what he had seen.

Therefore Layi-Lhi entered among the people and spoke concerning repentance, justice, mercy, and the covenant of the fathers.

He warned that stone walls could not preserve a people who had destroyed faithfulness within their own houses. He warned that sacred buildings could not protect those who used sacred authority to hide oppression. He warned that inherited names could not save descendants who rejected the responsibilities attached unto those names.

Many mocked him.

Some said that the city had endured former enemies and would endure again. Some trusted in alliances. Some trusted in storehouses, weapons, and walls. Others claimed that destruction could not come because the holy place stood among them.

Those who profited from the existing order became angry against Layi-Lhi.

They said that his words weakened confidence in the rulers. They accused him of speaking against the city. They sought to silence him so that his warning would not pass among the families.

Layi-Lhi returned unto prayer because he feared for his household.

Again the sacred voice came unto him.

He was told that he had fulfilled the first command by bearing witness among the people. He was then commanded to leave the city before those seeking his life could complete their purpose.

Three trusts were placed under his care.

He was to preserve his family.

He was to preserve the covenant.

He was to preserve the ancestral record.

The voice taught him that the preservation of his family meant more than carrying their bodies beyond danger. Their names, relationships, responsibilities, and remembrance had to survive the departure.

The preservation of the covenant meant more than repeating ancient words. His household had to continue in justice, mercy, prayer, faithfulness, and mutual responsibility while separated from the city and its institutions.

The preservation of the record meant more than carrying a protected bundle. The genealogy, teachings, warnings, and ancestral witness had to be understood, taught unto the children, and guarded through every later journey.

Layi-Lhi was not given a complete knowledge of every land through which his descendants would pass. He was shown only that a path had been prepared beyond the city and that the record entrusted unto his family would later stand as a witness among peoples unknown unto him.

He returned unto his household and disclosed the warning first unto those whose lives would be changed by it.

He did not declare that departure would be easy. He did not promise immediate abundance. He told them that the city would fall, that those seeking his life would increase their efforts, and that the family must choose between visible security and obedience unto the received warning.

Some feared that departure would destroy their inheritance.

Some feared the wilderness more than the threatened city.

Some asked how a family could preserve covenant without the familiar institutions surrounding them.

Layi-Lhi answered that the covenant had preceded the city and could continue beyond it. Stone might shelter worship, but stone was not the source of the covenant. A faithful household carrying remembrance could remain within the obligations of the fathers even while traveling through wilderness.

Therefore the household began to prepare.

They gathered what could sustain life without drawing the attention of those watching the roads. They considered which records, tools, seed, coverings, and provisions could be carried. They warned trusted relatives and companions where such warning could be given without exposing the whole household.

Layi-Lhi placed the ancestral record at the center of the preparation.

He understood that flight without remembrance could preserve a family for one generation while destroying its identity in the next.

Therefore he declared unto his children that the record must remain with them through wilderness and water, and that they must teach its names and covenant unto the generations born far from the city of their fathers.

The descendants who delivered this account unto our keepers testified that the warning of Layi-Lhi became the beginning of their separation.

They did not begin as a conquering people seeking another land.

They began as a household fleeing destruction while carrying family, covenant, and record.

I preserve their witness as it was received at Ancient Record Water.

The account that follows tells how the household departed, how the record was safeguarded in the wilderness, and how the family was prepared for the crossing of the Great Waters.

PLATE 19 • SIDE 2

The Wilderness Record of Layi-Lhi

The descendants of Layi-Lhi testified unto our keepers that after the warning had been received, their father gathered his household and departed from the city before those seeking his life could prevent him.

He did not carry the wealth of his former dwelling as the foundation of the journey. He chose provisions, coverings, tools, seed, and those things necessary to preserve the family upon the road. The household moved quietly, for the danger behind them had not ceased.

They traveled from the city toward the wilderness and established their first refuge beside flowing water. There Layi-Lhi gathered his family and renewed the covenant.

He reminded them that they had not departed merely to escape destruction. They had departed carrying an obligation. If they survived while forgetting the covenant, the journey would preserve their bodies but fail in its greater purpose.

Therefore the family appointed responsibilities among themselves. Some guarded the provisions. Some tended the children and those weakened by the road. Some watched the paths behind the camp. Some maintained the tools, seed, coverings, and water vessels. The record keeper guarded the names and teachings entrusted unto the household.

The separation from the city brought contention into the family.

Some believed the warning and accepted the wilderness road. Others remembered the security, property, and standing they had left behind. They questioned whether the danger had been as near as Layi-Lhi had declared. They feared that the family had exchanged a known inheritance for hunger, heat, uncertainty, and exile.

Layi-Lhi did not conceal the hardship from them. He told them that fear upon the road did not prove the warning false. Neither did remembered comfort prove that the city would endure.

He taught that every covenant journey required repeated choosing. Departure from the city had been one act, but preservation in the wilderness would demand patience, labor, forgiveness, and obedience from the whole household.

The record entrusted unto the family remained incomplete for the journey before them. The descendants testified that a fuller ancestral record had to be recovered and brought unto the camp.

Therefore certain members of the household returned toward the city.

Those who remained in the refuge waited under great anxiety. Days passed without word. Layi-Lhi's household feared that those who had returned had been captured or killed.

The mother of the family grieved because the wilderness appeared to have taken both her dwelling and her children. She spoke openly of her fear, and Layi-Lhi comforted her according to the warning he had received.

When those sent for the record returned safely, the household's grief turned toward thanksgiving.

The record was opened before the family.

Layi-Lhi searched it from its beginning. He found within it teachings concerning the first fathers, the covenant people, the commandments, the warnings of earlier keepers, and the genealogy of his own line.

From the genealogy he understood more fully that his fathers descended through Yosef, the son of Ya’aqov who had been separated from his brethren and had afterward preserved his father’s household during famine.

This discovery strengthened the identity of the traveling family.

They were not merely fugitives from a condemned city. They carried a remembered branch of Yosef.

Layi-Lhi taught that the record was of great worth because it could preserve the covenant among children who would grow far from the institutions and lands known to their fathers.

He declared that memory could not depend upon the life of one elder. A spoken account might diminish when a keeper died. A genealogy might become confused when families separated. A commandment might be altered when repeated only according to convenience.

Therefore the written witness and the living teaching had to remain together.

The protected record preserved the names and teachings. The family preserved their meaning through instruction, worship, conduct, and remembrance.

The household made careful provision for the record.

It was wrapped against dust, water, and damage. Its bearers were appointed. The record was not entrusted continually to one person alone. When the company moved through dangerous ground, the principal witness and selected copies or remembered portions were separated so that one loss would not destroy everything.

The keepers recorded who bore the record at each stage. They recorded where it was opened. They recorded which teachings had been read before the family. They also preserved the genealogy within the family account so that later generations could identify the line through which the witness had come.

The wilderness journey continued.

The travelers passed through dry regions where water governed every movement. They followed valleys, watercourses, mountain paths, and places in which refuge could be established.

When they found water, they did not waste it.

When growth appeared, they gathered without destroying what would be needed afterward.

When animals supplied food, the family gave thanks and used what had been obtained.

When the road became dangerous, scouts moved ahead before the children and record bearers were brought forward.

The family did not remain without conflict.

Hunger increased anger. Weariness magnified old grievances. Some resisted the direction of Layi-Lhi and the keepers who supported him. Others attempted to compel agreement through harshness rather than patience.

Therefore the household repeatedly renewed its covenant.

Layi-Lhi taught that unity did not mean the absence of disagreement. It required that disagreement not be permitted to destroy the family’s common responsibility.

Those who had spoken in anger were called to answer for their words. Those who had withheld labor while others struggled were required to return unto service. Those who carried authority were reminded that leadership existed to preserve the family rather than to exalt the leader.

The wilderness record preserved births, marriages, deaths, disputes, reconciliations, camps, waters, and the condition of the provisions.

It also preserved the stages by which the household moved farther from the lands of its former inheritance.

Children began to know the wilderness as the place of their upbringing. The stories of the old city became memories carried by parents and elders. The ancestral record therefore became increasingly important, for it connected the children born upon the road with generations they had never seen.

Layi-Lhi gathered his household often and read unto them.

He taught concerning Ya'aqov and Yosef. He taught concerning separation and preservation. He taught that Yosef's distance from his brethren had not removed him from the covenant.

He also taught that their own separation must not be interpreted as permission to forget the wider family of Israel.

The household carried the Witness of Yosef, but it did not possess every witness.

Other branches preserved names and responsibilities that Layi-Lhi's family did not carry in fullness. Therefore the record was to be guarded until it could stand beside other faithful records.

As the journey lengthened, the family reached a region where preparation for the Great Waters became necessary.

They gathered timber and materials.

They preserved seed for a land they had not seen.

They increased the protection surrounding the record.

They considered how food and water might be carried through a journey in which no ordinary road could guide them.

The fear of the household increased, for the wilderness path could still be followed by river, valley, mountain, and star. The Great Waters offered no familiar resting place.

Layi-Lhi again sought guidance.

He taught the family that the same covenant which had governed their departure must govern the crossing. The vessel could carry them only if the household entered it with provision, order, remembrance, and mutual responsibility.

The descendants who delivered this testimony unto our fathers preserved the wilderness record as the proof that their identity had not begun upon the southern waters.

Their witness came from the old city, through the warning, the family's departure, the recovery of the ancestral record, and the wilderness preparation.

I preserve their testimony as it was received at Ancient Record Water.

The account that follows tells how Layi-Lhi's family entered the vessel, carried the protected record across the Great Waters, and came unto the inheritance.

PLATE 20 • SIDE 1

Layi-Lhi Crosses the Great Waters

I received from the descendants of Layi-Lhi the account of how their fathers crossed the Great Waters after the wilderness had prepared them for departure from the old land.

The household had traveled through hardship and had learned that the covenant could endure beyond the city of its fathers. The family had preserved its names, teachings, seed, tools, and ancestral record. Yet the sea stood before them, and no known road joined the shore unto the inheritance prepared beyond the waters.

Layi-Lhi sought guidance concerning the crossing. He did not command the family to enter the sea before a means of preservation had been prepared. The household gathered wood and other materials suitable for the vessel. Those who possessed skill worked according to the knowledge they had received, and the labor was shared among the families.

The vessel was made not for one person alone, but for the household, the records, the seed, the provisions, and the living things entrusted unto them.

The record bundles were enclosed against water and dampness. The genealogy was guarded separately from common provisions so that the loss of food would not also become the loss of ancestral remembrance. Copies and portions were divided where the keepers possessed more than one witness, for the family had learned that preservation in separate hands was stronger than preservation in one bundle only.

Seed was gathered for planting after the crossing. Food was dried and stored. Water vessels were prepared. Tools were secured. Coverings were preserved against wind and cold. Animals and other living provisions suitable for the journey were brought according to the knowledge of the household.

The family did not know the length of the voyage.

Therefore they prepared for delay, scarcity, storm, and uncertainty.

Before entering the vessel, Layi-Lhi gathered the household and renewed the three trusts placed under his care. He reminded them that they carried family, covenant, and record.

He declared that the family must not be divided by fear once the shore had disappeared. The covenant must not be abandoned when the waters became violent. The record must not be cast away merely because provisions became scarce or because some among the travelers questioned the journey.

The household entered the vessel and departed from the shore.

At first the land remained visible behind them. The familiar mountains diminished. The coastline became a narrow mark and then disappeared.

Some feared when no land could be seen.

Those born among settled roads had not known a path without stone, tree, riverbank, or mountain. Upon the sea, the path could not be preserved by footprints. The waters moved beneath them, and the winds altered their direction.

Therefore the keepers watched the heavens.

They observed the return of the Moon. They marked the course of the Sun. They watched the Stars by night. They compared those signs with the direction of the wind and the movement of the waters.

The heavenly lights did not still the sea. They gave order when the surface of the sea revealed no lasting road.

The Moon marked the shorter stages of the voyage and the passing of nights. The Sun revealed direction and the changing seasons. The Stars preserved the longer course when clouds did not conceal them.

Layi-Lhi taught that the heavens were guides, not rulers of the covenant. The family still had to act with wisdom, preserve food, maintain the vessel, care for the weak, and remain faithful when the signs could not be seen.

Storms came upon the travelers.

The waters rose against the vessel. Wind strained the coverings and fastenings. Those who were able worked to protect the stored provisions and prevent the record bundles from being damaged.

Children and those weakened by the wilderness remained within the most protected place available. The strongest members of the household labored where the vessel required attention.

During the storms, fear entered the family.

Some questioned whether the journey had been commanded. Some remembered the shore they had left and spoke as though return remained possible. Others accused the keepers of preserving records while food and water diminished.

Layi-Lhi answered that the ancestral record was not an unnecessary burden. It contained the names by which the descendants would know themselves when the old lands had passed beyond living memory.

He declared that the family might survive the sea and still lose its purpose if the children entered the new land without the remembrance of their fathers.

The household therefore guarded life and record together.

As the voyage continued, the travelers were tested by scarcity. Water had to be measured. Food was distributed according to the needs of the household. The sick required care. The children required reassurance. The keepers continued to mark the passage of time so the journey would not become a confusion of fear and repetition.

Where disagreement arose, Layi-Lhi called the family again unto covenant.

He reminded them that no person could preserve the vessel alone. Those who watched the heavens depended upon those who guarded the water. Those who protected the record depended upon those who maintained the vessel. Those who cared for the children depended upon those who preserved the provisions.

Thus the sea taught the family that covenant survival required many responsibilities joined together.

After a long passage, signs of land began to appear.

The travelers saw changes in the waters. They saw birds farther from the vessel than before. They found living matter carried from distant shores. The air changed, and the keepers perceived that the long water-path approached its end.

At length land appeared.

The family gave thanks, but Layi-Lhi commanded caution. The first visible shore was not to be treated as though every danger had ended. Scouts examined the waters and the ground. The household sought a place where the vessel, the people, and the records could reach land without being destroyed in the final approach.

When the landing had been made, the record bundles were examined first for water and damage. The names and genealogies were found to have endured. The seed and tools were brought forth. The sick were carried unto shelter. Water was sought and tested. The family established a temporary camp before attempting to travel farther.

The descendants who gave this account unto our keepers testified that their fathers entered the inheritance through the southern waters and afterward moved toward the river our people called Ancient Record Water.

They did not arrive as an army seeking dominion. They arrived as families exhausted by wilderness and sea, bearing children, seed, tools, covenant, and record.

Their first task was to preserve life.

Their second was to plant and establish shelter.

Their third was to teach the children that the crossing had not separated them from the covenant of their fathers.

The household renewed the record beside the new waters. The keepers entered the completion of the voyage. They marked the generation that had crossed, the children born before and during the journey, the names of those who had died, and the first place of landing.

Thus the Great Waters became part of the family remembrance.

The crossing did not erase the warning received in the old city. It fulfilled the command to preserve the household beyond the destruction from which it had fled.

The crossing did not end the wilderness record. It carried that record into another land.

The crossing did not make the family complete in knowledge. It brought them into an inheritance where other peoples, other records, and other covenant witnesses would later be encountered.

I preserve this account as it was transmitted through the descendants of Layi-Lhi and compared at Ancient Record Water.

Their fathers crossed by vessel, guarded the ancestral record, followed the heavenly signs, endured storm and scarcity, and entered the southern inheritance with seed for life and remembrance for the generations.

PLATE 20 • SIDE 2

The Witness of Yosef Is Received

After the descendants of Layi-Lhi had established settlements near Ancient Record Water, the watchers of Naftali continued to observe them from concealed places.

The watchers saw families rather than an advancing army. They saw children carried between dwellings. They saw seed planted beside the waters. They saw tools used to clear the ground and raise shelters. They saw protected bundles brought forth whenever the households gathered to hear the record of their fathers.

Our watchers also saw disagreement among the descendants. Some families remained close unto the principal record keepers. Others moved into separate settlements. Some guarded the old teachings carefully. Others became more concerned with land, authority, and the divisions arising among their own branches.

Therefore the Hidden Houses did not assume that every descendant preserved the record with equal faithfulness.

The watchers reported unto the keepers of Ancient Record Water that the newcomers practiced remembrance in ways familiar unto the covenant houses. They recited ancestral names. They taught their children concerning a former land. They guarded a genealogy. They remembered a father who had preserved his household through warning, wilderness, and water.

Yet the Hidden Houses still approached cautiously.

Aid was given before identity was revealed. Food was placed near paths used by hungry families. Signs were made near dangerous waters. Safe crossings were marked without disclosing the hidden settlements. Scouts watched whether the newcomers respected the marks or destroyed them.

When the descendants of Layi-Lhi responded peacefully, trusted messengers approached them.

The first meetings were limited. Water, food, gestures, and repeated words carried meaning before the speech of either people was sufficiently understood. The messengers did not reveal the number or location of the Hidden Houses. Neither did the descendants of Layi-Lhi immediately open the complete record unto strangers.

Trust increased through repeated encounters.

The messengers observed that the descendants cared for injured travelers. They saw that the record keepers retained authority because of remembrance rather than merely because of weapons. They heard names whose sounds resembled names preserved within the registers of the Hidden Houses.

At length the elders of the descendants agreed to meet the keepers at an appointed place beside Ancient Record Water.

Each people came with witnesses.

The Hidden Houses brought selected portions of the house registers, the Oath of Remembrance, the ancestral names, and the reckonings by which the northern migration had been preserved.

The descendants of Layi-Lhi brought their genealogy, their account of the fathers, and the record that had crossed the Great Waters with them.

Neither people surrendered the complete location of its principal archive.

They opened only what was necessary for the first comparison.

The descendants of Layi-Lhi spoke the name of Ya’aqov.

The keepers of the Hidden Houses answered from their own remembrance.

The descendants spoke of the covenant family divided into houses.

Our fathers brought forth the names preserved through the northern migration.

The descendants then spoke of Yosef, separated from his brethren and carried into another land.

They testified that Yosef had afterward become a preserver during famine and that the promises given unto his house had not ended through separation.

Our fathers remembered Yosef the Preserver, whose name had been spoken during the Great Hunger when many families considered the road toward the southern Great River.

Yet the record of the Hidden Houses contained only fragments of his later witness.

The descendants of Layi-Lhi possessed a fuller account.

They preserved that separation could become an instrument of preservation without becoming the destruction of covenant identity. They preserved that a branch carried far from its brethren could remain within the promises of the fathers. They preserved that the record of one branch might later stand beside the record of another.

The keepers compared the genealogies.

Some names agreed directly.

Some appeared in altered pronunciation.

Some occupied the same place within the ancestry though their spoken forms differed.

Other names could not be joined with certainty.

The keepers did not alter the records merely to make them appear identical.

Where the witnesses agreed, the agreement was copied.

Where pronunciation differed but genealogy and position agreed, both forms were retained beside one another.

Where the succession differed, each version remained under the name of the people who had transmitted it.

Where neither record supplied sufficient knowledge, the space remained unresolved.

The heavenly watchers then compared the reckonings.

The descendants of Layi-Lhi had preserved generations, journeys, rulerships, births, and deaths according to the method carried through their own record.

The Hidden Houses had preserved Moon returns, Sun seasons, Star courses, keeper generations, rivers, mountains, and movements of families.

The systems were not identical.

Yet they could be placed beside one another.

The councils sought points where named generations, journeys, and natural signs might stand within a common order.

They did not use the heavens to force agreement.

They used the reckonings to determine whether two records might concern the same period, separate periods, or traditions whose relationship remained uncertain.

The descendants of Layi-Lhi also heard the names of the ten remnants preserved among the Hidden Houses.

They learned that Reuven, Shimon, Levi, Dan, Naftali, Gad, Asher, Yissakhar, Zevulun, and Binyamin had entered the northern covenant through surviving branches.

The complete strength of those ancestral houses had not journeyed together, but their names had remained within the gathered remnant.

The descendants of Layi-Lhi marveled that these names had endured beyond the knowledge of the people from whom their fathers had departed.

The Hidden Houses likewise marveled that the remembrance of Yosef had crossed the Great Waters and entered the inheritance by another path.

Thus each people possessed testimony that enlarged the remembrance of the other.

The elders declared that the records should stand as witnesses beside one another.

They did not declare the two peoples to be without differences. They did not erase the separate wilderness, migration, and settlement accounts. They did not place the descendants of Layi-Lhi immediately under the councils of the Hidden Houses.

The descendants retained their settlements, record keepers, and local judgments.

The Hidden Houses retained their communities, concealed refuges, and inherited responsibilities.

Fellowship began through exchange of records, messengers, provisions, and teaching.

The councils at Ancient Record Water prepared a comparison register.

That register preserved the shared ancestral names, the agreements concerning covenant, the fuller Witness of Yosef, the house names preserved by the Hidden Remnants, the points at which the genealogies appeared to join, and the matters that remained uncertain.

Copies were prepared according to the distributed order of preservation.

A principal copy remained at Ancient Record Water.

A comparison copy was sent toward MAHKOTA.

Selected genealogical portions were entrusted unto the mountain archive.

An abridged recognition witness was carried toward the southwestern refuge.

No copy was permitted to claim that it contained the whole testimony.

The keepers called the received record the Witness of Yosef.

This title did not mean that the descendants of Layi-Lhi alone possessed every promise, name, or history belonging unto Yosef.

It meant that their record restored unto the gathered remembrance a witness of Yosef that had become faint among the Hidden Houses.

The Witness of Yosef was therefore received, but the reunited House of Israel was not yet formally declared.

The remembrance of Yehudah had not yet been placed beside it in fullness. The testimony of Mulek and his sisters had not yet reached the councils at MAHKOTA. The fourfold comparison had not yet been completed.

Therefore the Star People name was not established at this first reception.

The Hidden Houses had recovered a separated witness.

The descendants of Layi-Lhi had discovered branches of the ancestral houses preserved beyond their former knowledge.

The people stood nearer unto restored remembrance, but the gathering was not yet complete.

I received this account through the comparison registers of Ancient Record Water, the copies sent unto the Desert keepers, and the testimony preserved among the houses.

I have not engraved every name examined at the first council. I preserve how the Witness of Yosef was received: through cautious observation, peaceful contact, opened records, compared genealogies, distinct reckonings, preserved agreements, and marked differences.

Thus the record carried by Layi-Lhi's descendants stood beside the records of the Hidden Houses.

Neither witness consumed the other.

Together they restored a greater remembrance than either people had possessed alone.

PLATE 21 • SIDE 1

The Fall of the Temple City

I received through the keepers of MAHKOTA and the First Garden the account of the fall of the temple city and the escape of Mulek, his sisters, and the companions who preserved the remembrance of Yehudah.

The city had long been a place of worship, judgment, trade, learning, and royal authority. Its walls were strong, its storehouses were known among the people, and the temple stood as a visible witness of the covenant received by the fathers.

Yet the strength of the city concealed the weakness growing within it.

Those entrusted with judgment favored the powerful. Those entrusted with sacred responsibility used teaching to protect authority rather than to correct wrongdoing. Wealth increased within certain houses while poor families lost land, food, and protection.

Many trusted the walls, the storehouses, the royal house, and the alliances made with neighboring rulers. They believed that the city could not fall while the temple remained among them.

Warnings were spoken, but the people hardened themselves against correction.

Some warning keepers were mocked. Some were driven away. Some were imprisoned. Others softened their words because they feared the rulers, merchants, priests, and armed households.

The city continued to speak of covenant while turning from the justice and mercy required by that covenant.

When the armies surrounded the city, the roads were closed and food became scarce.

The wealthy guarded what they had stored. Families without protection searched for grain and water. Fear moved through the streets. The rulers demanded obedience, but their commands could not restore the provisions already consumed.

The siege weakened the walls and divided the people.

Some sought peace with the approaching enemy. Some demanded continued resistance. Some used the disorder to seize food and property. Others gathered their families and sought hidden ways of escape.

The keepers of the royal remembrance understood that the enemy would seek more than the wealth of the city. The royal family itself could be destroyed so that no recognized branch of Yehudah remained to challenge the conquerors.

Therefore the keepers began separating the living witness from the visible signs of royal authority.

Mulek was preserved among the children of the royal house.

His name carried the remembrance of the royal family, but he was young and could not bear the whole responsibility of preservation. His survival depended upon older keepers, trusted companions, servants familiar with the lesser roads, and the women of his own family.

His sisters became principal guardians of the living line.

They knew the names of the women and children. They knew the marriage lines by which the family had continued. They knew which children belonged unto which mothers and households. They preserved relationships that a list of royal men alone could not maintain.

They gathered the children who could be removed from danger.

They gathered trusted keepers whose loyalty had been proven. They gathered healers, craftspeople, servants, guides, and companions able to help the families survive after escape.

They did not attempt to carry the wealth of the royal house.

They carried what could preserve life, identity, covenant, and remembrance.

The keepers selected the portions of the genealogy necessary to identify the surviving family. They preserved the succession of the royal house, the names of the sisters and children, the remembered marriages, the covenant teachings, and the signs by which separated survivors might later recognize one another.

The record was not entrusted unto one person alone.

One keeper carried a durable portion of the genealogy. Another preserved names and their order through memory. Another carried teachings associated with the covenant and temple. Another guarded recognition signs intended only for the surviving family.

The keepers declared that one captured bundle must not become the death of the entire witness.

As the siege tightened, violence entered the sacred places. Storehouses were broken open. Houses burned. The streets filled with soldiers, frightened families, and those seeking whatever food or protection remained.

The walls upon which the people had relied could no longer preserve them.

Mulek, his sisters, the children, and their companions did not leave through the principal gate.

Guides led them through lesser passages known unto servants, traders, laborers, water carriers, and persons accustomed to moving beyond the guarded roads.

The sisters concealed signs of rank that could reveal the family. Fine clothing and visible symbols of authority were abandoned. The children were dressed as members of ordinary households fleeing hunger and warfare.

The company moved in small groups where the road required concealment.

They gathered again at appointed places. Keepers used remembered words and family signs to determine whether those approaching belonged unto the refugees.

The sisters repeatedly called the names of the children and families. They would not allow the company to move forward until the living had been counted and the missing had been marked.

Mulek traveled among them under protection.

He did not direct the escape merely because his name stood within the royal register. Those who knew the roads chose the roads. Those who guarded the children ordered their protection. Those who bore the record governed its concealment.

The fall of the city had removed the visible court, but it had not removed the need for faithful responsibility.

Behind the refugees, the temple city continued to fall.

Some who had attempted escape were captured. Some died within the streets. Some remained hidden in the ruins. Some gave themselves to delay pursuit so the children could gain distance.

The escaping keepers did not claim knowledge of every person’s fate.

Confirmed deaths were recorded as deaths. Those whose fate could not be established were recorded as missing. No keeper was permitted to declare a person dead merely to make the genealogy appear complete.

Before the city disappeared from sight, the sisters gathered the company and required the ancestral names to be repeated.

They remembered Yehudah.

They remembered the royal house from which the refugees had come.

They remembered the temple and the covenant teachings preserved there.

They remembered the mothers, fathers, children, and keepers who had died or remained behind.

They also remembered those whose fate was unknown.

The sisters declared that the destruction of the city must not become the destruction of the family's living remembrance.

The company then turned toward the region of the Great Waters.

They avoided the roads most likely to be watched. At times they traveled at night. At times they remained concealed while soldiers and messengers passed nearby.

The refugees exchanged what remained of their wealth for food, shelter, information, and safe movement.

With every exchange, the possessions of the former royal house diminished. Yet the keepers taught that the family, covenant, and witness were of greater worth than the visible treasures being surrendered.

Some refugees died before the company reached the coast. Others became separated during pursuit. The sisters continued to preserve every witnessed name and relationship.

Mulek survived the fall and the first flight, but the living continuation of Yehudah did not depend upon his name alone.

His sisters carried the lineage through the women and children. They preserved the family relationships by which the witness could continue even if Mulek left no enduring line through children of his own.

Thus the royal remembrance became the remembrance of refugees.

It no longer rested upon throne, palace, treasury, city wall, or temple stone.

It endured within Mulek, his sisters, the surviving children, the divided records, the remembered names, and the covenant carried by the fleeing families.

I preserve this account as it came through the refugee witnesses, the sister-lines, the First Garden keepers, and the records later compared at MAHKOTA.

No one surviving account contained every event of the siege.

Where the witnesses agreed, I preserve their common testimony. Where names, routes, or actions differed, I retain the variation under the line that transmitted it. Where the fate of a person remained unknown, I do not invent certainty.

The temple city fell, but the remembrance of Yehudah was not extinguished.

Mulek and his sisters carried its surviving witness toward the Great Waters.

PLATE 21 • SIDE 2

The Escape upon the Great Waters and the Winter Arrival

After Mulek, his sisters, the children, and their surviving companions escaped from the fallen temple city, they journeyed toward the coast and the places where traders, fishers, and builders of vessels were known.

They did not travel as a royal procession. Their visible signs of rank had been concealed or abandoned. Their clothing bore the marks of flight, hunger, and grief. They appeared as families driven from their homes by war, though among them remained the living remembrance of Yehudah.

The company avoided the roads most likely to be watched by soldiers and informers. Trusted guides led them through lesser paths known unto servants, traders, fishers, laborers, and water carriers. At times they traveled by night. At other times they remained hidden while armed companies passed nearby.

The sisters kept the children together and required every household to answer when the names were called. Mulek remained beneath their protection. The keepers traveled among the families, ensuring that the divided portions of the record remained in separate hands.

One keeper carried the remembered succession of the royal family. Another preserved the women, children, marriages, and family relationships through which the living line could continue. Another guarded teachings connected with the covenant and temple. Another carried signs by which separated survivors might later recognize one another.

No single person carried the complete witness.

The keepers understood that one captured bundle, one death, or one lost vessel must not become the destruction of the whole remembrance.

When the company reached the coast, the refugees found people accustomed to the Great Waters. Some built vessels. Some fished near the shore. Some traded between distant lands. Others knew the winds, currents, and seasons by which travel over the open waters might be attempted.

The refugees no longer possessed sufficient wealth to command passage. They exchanged what remained of their valuables for food, materials, instruction, and assistance.

Objects once associated with the royal house were surrendered so that the children, families, and records might live.

The sisters reminded the company that the remembrance of Yehudah did not dwell within gold, silver, carved vessels, fine cloth, or visible signs of rank. Its life remained within the family, the genealogy, the covenant, and the testimony preserved by faithful keepers.

Craftspeople repaired and prepared the vessels. Wood was strengthened. Coverings were made against water. Ropes and fastenings were tested. Water vessels were gathered. Food was dried, divided, and stored.

The company carried seed where it could be preserved. They carried tools for building, planting, fishing, and repairing the vessels. Medicines and coverings were placed near the children, elders, and those weakened by siege and flight.

The record bundles received special protection. Durable portions were wrapped against water. Lighter copies were placed within sealed coverings. Memorized lines were repeated so that the loss of writing would not end the testimony.

Before the company departed, the keepers gathered the refugees and recited the names.

They remembered those who had escaped the city but died upon the road. They remembered those who had been captured. They remembered those who remained missing. They remembered those who had delayed pursuit so the children might gain distance.

The dead were not confused with the missing. The missing were not declared faithless merely because their fate remained unknown. Each name was preserved according to the last trustworthy witness.

The vessels departed from the coast and entered the Great Waters.

At first the refugees followed the known shoreline. The guides watched the land, currents, winds, and signs of weather. When the voyage carried them beyond familiar coasts, the land diminished and disappeared.

Fear spread among the company.

The refugees had already lost their city, dwellings, relatives, and visible inheritance. Now even the shore had vanished. Waters surrounded them, and no wall, tree, riverbank, or mountain marked the road.

The guides watched the Moon, Sun, and Stars. They observed the winds and currents. They marked the movement of birds and the changing color of the waters. They preserved the order of days and nights so that the voyage would not become a confusion of fear.

The heavenly signs did not still the sea. They helped the guides preserve direction when the waters revealed no lasting path.

The Moon marked the shorter stages of the voyage. The Sun revealed direction and the movement of the seasons. The Stars guarded the longer course when clouds did not conceal them.

Storms came upon the travelers.

The waters rose against the vessels. Wind strained the coverings and fastenings. Waves entered the craft and damaged provisions. Ropes loosened, wood strained, and the refugees labored to remove water.

The sisters moved among the families and prevented fear from dividing the company. They assigned the most protected spaces according to need rather than rank. Children, weakened elders, injured travelers, and the sick received shelter before those possessing titles or former wealth.

Mulek was protected as a child of the royal family, but he was not placed above the survival of the other children.

The sisters declared that the remembrance of Yehudah would be dishonored if the principal named child were preserved while the remaining families were abandoned.

Therefore water and provisions were distributed according to life and need.

When one vessel suffered damage, the others remained near when the waters allowed it. Materials were exchanged. Keepers transferred endangered portions of the record before damaged craft could be lost.

Not every life was preserved.

Some died from wounds received before the voyage. Some died from sickness, hunger, cold, or the violence of the waters. Their names were spoken before their bodies were committed unto the sea.

The keepers recorded the vessel, family, and portion of the journey associated with each death.

Children were also born upon the Great Waters. Their births were entered within the record of the voyage. A child born where no land could be named was not left without ancestry.

The sisters required that such children be joined both unto the ancestral line from which they came and unto the household that had protected them.

Thus loss and distance did not erase belonging.

Disagreement arose concerning direction and authority.

Some desired to turn toward the nearest known coast. Some trusted the guides who urged the company onward. Others doubted that the divided vessels could survive a longer passage.

The keepers listened to those experienced upon the waters. They compared the testimony of the guides with the heavenly signs, the condition of the vessels, and the remaining provisions.

No decision was accepted merely because it came from a person of royal blood. Mulek's name did not grant knowledge of wind, current, wood, or sea.

The one who knew the waters guided upon the waters. The one who guarded the children directed their protection. The one who kept the record preserved the testimony. The one skilled in wood maintained the vessels.

Authority followed faithful responsibility.

As the voyage continued, the winds became colder.

The refugees entered waters unlike those near the land they had left. Cold rain struck the vessels. Frost appeared upon coverings and ropes. The travelers possessed clothing and shelters prepared for other lands, not for the approaching severity of the northern season.

The guides strengthened the coverings as they could. Food and water were rationed. The refugees learned to gather what the waters provided. The damaged vessels required repeated repair.

The children and sick suffered most from the cold.

The sisters gathered spare cloth, coverings, and dry materials from across the company. Former distinctions of household and rank were set aside where life required sharing. No family was permitted to guard warm coverings while another child faced death from exposure.

Some written materials were damaged despite every protection. Where writing faded, the keepers gathered those who had memorized the passage and restored only what several witnesses could confirm.

Where the witnesses disagreed, the differing forms remained marked. No keeper was permitted to create a smooth record by inventing words lost to water.

At length signs of another land appeared.

Birds became more frequent. Driftwood and living growth were found upon the waters. The air and currents changed. The guides perceived that a distant coast lay before them.

Yet the cold continued to increase.

The refugees had not reached a warm shore of easy recovery. They approached a northern land at the beginning of winter.

The vessels did not immediately enter the unknown coast. Scouts examined the waters ahead, seeking a protected entrance, dependable fresh water, and ground upon which the weakened families could survive.

They found a broad opening through which the vessels could pass from the Great Waters into more sheltered waters leading inland.

Our keepers later called this place the Great Water Entrance.

The refugees entered cautiously.

The open waves diminished, but winter followed them into the protected waters. Cold winds moved between islands and forests. Shallow water began to freeze near the shore. Snow appeared upon the ground and branches.

The company brought the vessels toward a sheltered landing.

The sisters gathered the children before the first families went ashore. The keepers examined the surviving record portions. Scouts sought fresh water and wood. The sick were carried from the vessels.

Fires were prepared, but the refugees lacked sufficient dry fuel, proper winter shelters, and clothing suited to the northern cold.

The long voyage had ended, but the danger had not.

The weakened families now faced a winter they did not understand.

Their remaining provisions could not sustain them through the entire cold season. Some food had spoiled or been lost to storms. Medicines were diminished. The damaged vessels no longer provided adequate shelter.

The refugees saw forests, river mouths, islands, paths, worked places, and smoke beyond the trees. They understood that other people lived near the Great Water Entrance.

They did not know whether those people would receive them or attack them.

The company posted watchers. The most important records remained concealed. The vessels were kept ready where possible, though the growing ice reduced the possibility of returning quickly unto open water.

The sisters commanded that no expedition seize food or shelter from unseen inhabitants.

They declared that the refugees had entered another people’s homeland and that desperation did not make theft or violence righteous.

The refugees placed peaceful signs near the shore. They left worked objects and gestures of exchange where local travelers might see them.

During the first nights upon the land, the temperature fell further.

The refugees gathered closely around guarded fires. The sisters placed children between adults so warmth could be shared. The sick and elderly were moved away from the exposed wind. Damaged sail coverings and vessel materials were used to strengthen temporary shelters.

Still the cold entered.

The keepers recorded that some who survived the Great Waters died after reaching land because their bodies no longer possessed strength against winter.

Their deaths were not attributed to the sea. They were entered as deaths during the winter arrival at the Great Water Entrance.

The company called the names again.

The sisters ensured that every orphaned child was placed within an identified household. The divided record was checked after the landing, and damaged portions were separated for later comparison.

The refugees had reached the Enduring Land, but they could not yet begin the inland journey.

The waters were closing under winter. The children and sick required shelter. The company needed food, warm coverings, medicine, and knowledge of the northern season.

Unknown watchers moved beyond the camp.

The refugees did not yet know that these were the keepers and families later remembered as the People of the First Garden.

Those watchers saw the damaged vessels, the guarded bundles, the women protecting children, the winter shelters, the sick, and the dead.

They carried word unto their elders that strangers had arrived from the Great Waters during the season of cold.

Thus Mulek, his sisters, and the surviving company completed the sea voyage and entered the Great Water Entrance, not in ease, but in winter peril.

The royal remembrance of Yehudah had crossed the waters.

Its survival now depended not only upon the refugees who had carried it, but also upon the decision of the people already dwelling beside the northern waters.

I preserve this account as it was compared at MAHKOTA with the independent testimony of the First Garden keepers.

The refugee record remembered the cold, the failing provisions, the damaged vessels, the winter deaths, the guarded children, and the unseen watchers beyond the camp.

The First Garden testimony remembered the same winter from the shore: unfamiliar vessels, exhausted strangers, inadequate shelter, women guarding children, and the decision to offer aid.

The account that follows preserves how the People of the First Garden received the refugees and carried them through the winter.

PLATE 22 • SIDE 1

The Frozen Vessels at the Lake of Two Mountains

I received from the refugee keepers and from the People of the First Garden the account of the winter entrance and the frozen vessels at the Lake of Two Mountains.

After four Moon returns upon the Great Waters, the vessels entered the great northern waterway.

The company had not crossed by one direct road from the land of the temple city unto the Enduring Land. After entering the western sea, the currents bore the vessels northward. The refugees stopped at islands and coastlands where water, food, repairs, and shelter could be obtained.

From those stopping places the northern waters carried them farther into the open sea.

The length of the journey consumed much of their stored food. Storms damaged the vessels. Cold winds entered the coverings. Many who had survived the destruction of the city and the flight toward the coast became weak during the crossing.

As the fourth Moon of the voyage approached completion, the refugees saw the northern land.

The guides entered the broad waterway leading from the Great Waters into the interior. Forests stood upon both shores. Islands divided the channels. Cold winds moved over the water, and frost appeared upon the vessels during the night.

The company continued inland until the guides found the mouth of another great river.

They turned into that river because its waters offered protection from the stronger currents of the entrance. The refugees believed that the inland route would lead them toward shelter and provisions.

Yet winter had already entered the land.

The waters became colder with every stage of the journey. Snow appeared along the shore. Ice formed within quiet bays and near the edges of the river.

The guides urged the vessels onward, seeking a protected place where the company might land before the waterways closed.

They entered a broad lake lying between two mountains.

The shores were wooded, and the surrounding heights broke part of the wind. The travelers saw signs of inhabitants around the lake, but darkness came before they could determine who dwelt there.

During that night the cold became severe.

The water surrounding the vessels hardened. Ice closed around the hulls and bound the craft within the lake. When morning came, the refugees could neither continue farther inland nor return unto the open river.

Thus the vessels of Mulek, his sisters, the children, the keepers, and the surviving companions became fixed within the Lake of Two Mountains.

The company remained aboard.

The ice near the vessels was uncertain, and the refugees did not know the depth of the water or the strength of the frozen surface. They also feared the inhabitants whose paths, fires, and signs had been seen along the shore.

The refugees strengthened the coverings over the vessels. Wood and cloth salvaged during the voyage were used to close openings against the wind. Families gathered closely so warmth could be shared.

The sisters placed the children within the most protected parts of the vessels.

Mulek remained among them.

No greater portion of food or warmth was assigned unto him merely because his name stood within the royal remembrance. The sisters declared that the witness of Yehudah could not be preserved through one child while the other children were allowed to perish.

Food was measured carefully.

Water was obtained by melting clean ice and snow. The remaining fuel was guarded because an uncontrolled fire could consume the wooden refuge that protected them.

The sick continued to weaken.

Some suffered from wounds received before the voyage. Some had become ill upon the Great Waters. Others lacked strength because of hunger and exposure.

The keepers continued calling the names of the families.

Those who died during the voyage remained recorded as deaths upon the Great Waters. Those who died after the vessels froze were recorded as deaths at the Lake of Two Mountains during the winter enclosure.

The two groups of dead were not confused.

The company also guarded the divided record.

Some written portions had been damaged by water. Others remained sealed within their coverings. The memorized genealogies were repeated during the long nights so that cold, death, or damaged writing would not erase the surviving family.

The sisters preserved the names of the women and children. The appointed keepers preserved the succession of the royal house, the covenant teachings, and the recognition signs carried from the fallen city.

As the first night passed, fires appeared upon the shore.

More fires appeared during the following nights.

They did not stand together as one war camp. They were placed at intervals around the lake.

The refugees saw their light among the trees and beneath the mountains.

The People of the First Garden had found the strangers frozen within the water.

Their watchers moved around the lake and established fires from which the vessels could be observed. Each fire marked a guarded place from which the movements of the refugees could be seen.

The circle of fires frightened the company.

Some believed warriors had surrounded the lake and were waiting for the ice to strengthen before attacking. Others believed the fires had been established to prevent escape.

The sisters forbade anyone from releasing arrows or making a hostile movement toward the shore.

They declared that the refugees had entered another people’s homeland and did not yet know the meaning of the fires.

The company therefore answered the lights with signs of peace.

A small guarded flame was raised upon the principal vessel. Cloth was displayed. Empty hands were shown toward the shore. No armed group attempted to cross the ice.

The First Garden watchers observed these things.

They saw that the refugees possessed weapons but did not prepare an attack. They saw women guarding children. They saw weakened people carried between sheltered places on the vessels. They saw that the company guarded bundles whose value did not appear to be food or weapons.

The fires remained around the lake.

Through the days, First Garden travelers moved between them. The refugees could see figures upon the distant shore, but the ice and uncertainty prevented direct contact.

The People of the First Garden did not yet know who the strangers were.

They did not know the names Mulek or Yehudah. They did not know the meaning of the guarded record. They knew only that an exhausted people had entered the lake during winter and had become trapped within the ice.

The refugees likewise did not know the identity of the watchers.

They did not know that the surrounding people possessed traditions of the four directions, the Stars, the Turtle, and the ancient inhabitants of the land. They did not know that those traditions would soon be compared with the witness carried from the temple city.

The vessels remained frozen for one complete return of the Moon.

During that Moon, the refugees survived within the wooden shelters.

They repaired coverings. They shared warmth. They rationed food. They repeated the family names. They preserved the children. They watched the fires encircling the lake.

The First Garden people also watched.

They observed that the refugees did not attempt to seize nearby places. They observed mourning when another person died. They observed that the women and keepers called the families together during the nights.

The watchers reported these signs unto their elders.

Near the completion of the Moon cycle, the ice had become firm enough for cautious movement between the vessels and the shore.

The People of the First Garden prepared to approach.

The refugees gathered the children and examined the divided records. The sisters commanded that no one leave the vessels without named witnesses and that no child be separated from the family.

Among the refugees was an old man who had guarded one of the recognition signs carried from the former land.

He prepared the bag entrusted unto him.

Within it were the antlers.

The antlers had not been displayed during the voyage. They had remained concealed while the company fled the city, crossed the Great Waters, entered the northern river, and endured the frozen Moon.

The old man understood that the time had come to bring the sign forward.

When the refugees stepped from the vessels and met the First Garden people upon the frozen lake and shore, he would reach into the bag and reveal the antlers.

That act, and what the First Garden people recognized within it, belongs to the account that follows.

I preserve here the winter enclosure as both peoples remembered it.

The refugees remembered the night in which the vessels froze, the full Moon cycle upon the ice, the children guarded within the wooden shelters, and the fires surrounding the lake.

The People of the First Garden remembered the strange vessels held by winter, the families within them, the women protecting the children, and the old man who came forth carrying a hidden sign.

Neither people yet understood the whole witness of the other.

But the lake, the winter Moon, the surrounding fires, and the concealed antlers prepared the recognition that followed.

PLATE 22 • SIDE 2

The Old Man Brings Forth the Antlers

I received from the keepers of the First Garden and from the refugee record the account of the day when the company came forth from the vessels after one complete Moon upon the frozen Lake of Two Mountains.

For the whole Moon the People of the First Garden had watched from the shore. Their campfires had encircled the lake beneath the two heights, and their travelers had moved between the fires while the refugees remained within the wooden vessels held by the ice.

The First Garden elders had seen that the strangers did not come forth as raiders. They had watched the women gather the children. They had seen the keepers protect the bundles carried from the fallen temple city. They had observed the dead being remembered and the living being counted. They had seen the small signs of peace raised from the principal vessel.

When the returning Moon completed its course, the ice had become firm enough for guarded passage between the vessels and the shore.

The First Garden people gathered near the edge of the lake. Their elders stood before them, while fishers, healers, watchers, and guardians remained nearby. They carried food, hides, medicine, and fire, but they also watched for deception.

The refugees gathered within the principal vessel before descending.

The sisters placed the children among trusted households. Mulek remained among the children, guarded but not raised above them. The keepers examined the divided record and ensured that its portions remained in separate hands.

The old man stood among the surviving keepers.

He had traveled from the fallen city. He had crossed the western sea. He had endured the northward current, the stopping places among the distant islands, the passage across the Great Waters, and the winter enclosure upon the lake.

During the whole journey he had guarded a bag whose contents had not been shown openly.

The bag did not contain food, silver, or weapons. It contained a sign carried through the destruction and the waters.

The old man descended carefully from the vessel.

The sisters and keepers came with him. The refugees followed at a distance, remaining close enough to protect the children but far enough to show that they did not intend to rush upon the people of the shore.

The First Garden elders watched the old man approach.

Neither people yet possessed enough common speech to explain the city, the royal house, the covenant, or the long voyage. Therefore the first understanding had to pass through signs older than their newly shared words.

The old man placed the bag before him.

He opened it and reached within.

Then he brought forth the antlers.

He raised them where the People of the First Garden could see.

The response upon the shore was immediate.

The elders did not treat the antlers as the spoils of a hunter or as an ornament belonging only to the old man. They recognized that the antlers had been carried as a sign of lineage, guidance, protection, and remembered covenant.

The First Garden people possessed their own knowledge of the Deer.

Their teachings remembered the Deer as a guide between forests, waters, pathways, and the directions of the land. Their lodge traditions preserved the order of the heavens and the relationship of the people to the four directions.

They therefore understood that the old man had not revealed the antlers without purpose.

The antlers demonstrated that the strangers carried a memory connected with the Deer, even though their language, clothing, vessels, and ancestry differed from those of the people surrounding the lake.

The First Garden elders came nearer.

One elder touched his heart and then pointed toward the antlers. Another pointed toward the paths leading away from the lake. Another turned his hand toward the Stars, though daylight remained over the frozen water.

The old man answered by lowering the antlers, touching the guarded record, and pointing toward the sisters and children.

The keepers understood only part of the exchange, but they perceived that the antlers had changed the meeting.

The First Garden people no longer regarded the refugees merely as unknown strangers from the Great Waters. They regarded them as bearers of a sign requiring examination by those entrusted with the Deer responsibility.

The First Garden elders ordered food and warm coverings to be carried forward.

Healers approached the refugees openly. The sick were taken toward protected shelter. Children were wrapped in hides suited to the northern winter. Fires were prepared along the route from the lake unto the refuge among the trees.

The old man did not surrender the antlers as payment.

The elders did not seize them.

The sign remained within the care of the refugee keepers while its meaning was examined.

During the days that followed, the two peoples sought words by which they could speak concerning the sign.

The refugees learned that the First Garden people knew a covenant order associated with the four directions, the heavens, the waters, and the living land. They learned that the people surrounding the lake preserved teachings concerning the Stars and the paths by which separate communities remained related.

The First Garden keepers learned that the refugees carried remembrance from a covenant family divided in another land. They learned that the sisters guarded a living line and that Mulek’s name belonged to the fallen ruling house. They learned that the old man had carried the antlers through war, sea, and winter as a recognition sign.

Neither people then possessed the complete interpretation.

The antlers established connection, but they did not prove that the two peoples shared one genealogy. The Star traditions revealed agreement, but they did not erase the distinct ancestry of the First Garden people.

Therefore the elders did not declare immediately that the refugees had become First Garden people or that the First Garden people had become children of Yehudah.

They declared that a further witness must be summoned.

The People of the First Garden knew of the Deer keepers who traveled between distant communities and preserved paths, messages, and recognition signs. These were the people of Naftali, whose responsibility had long been associated with the Deer.

The First Garden elders determined that Naftali must see the antlers, hear the refugee account, examine the signs, and compare the heavenly and covenant traditions.

A trusted company was chosen to seek them.

The travelers were shown the antlers before departing so they could describe the sign faithfully. They were given words and marks by which the Deer keepers would understand that the summons concerned more than winter refugees.

The messengers carried the account of the vessels frozen within the Lake of Two Mountains. They carried the account of the old man who had brought forth the antlers. They carried the account of women preserving children and a divided family record. They also carried the First Garden testimony that the strangers possessed teachings connected with the Stars.

The refugees remained beside the First Garden people while the messengers traveled.

The younger members of both peoples continued learning one another's words. The healers cared for those still weakened by the voyage. The sisters guarded the children and opened only those portions of the record needed to establish the family's identity.

The First Garden keepers brought forward portions of their own lodge remembrance.

They showed the refugees that the four directions were not merely places of travel. Each direction carried responsibility, relationship, and order. The Stars stood above the directional lodge as witnesses of a greater pattern.

The refugee keepers answered with the memory of the covenant houses, the witnesses preserved through separated branches, and the promise that divided testimony could again be gathered.

The elders perceived that the two traditions were not identical, yet neither were they strangers to one another.

Both taught that a people could remain distinct while belonging to a greater order.

Both used the heavens to preserve relationship across distance.

Both remembered that guidance required service rather than dominion.

Both understood that the antlers signified more than the body of an animal.

From these comparisons arose the first recognition that the People of the First Garden also carried a Star witness.

This did not yet establish the completed Star People covenant. The Witness of Yosef, the Witness of Yehudah, the records of the Hidden Houses, and the First Garden testimony had not yet been formally joined at MAHKOTA.

Yet the First Garden elders understood that their heavenly and directional remembrance belonged within the same greater gathering toward which the refugee witness pointed.

They therefore did not say, “The strangers alone are the Star People.”

Neither did they say, “Our people alone possess the Stars.”

They understood that the Stars had preserved order among peoples whose earthly records had remained separate.

The full recognition required Naftali.

Naftali carried the Deer responsibility through the Hidden Houses. Naftali’s keepers knew the river paths, the recognition signs, the covenant of service, and the older promise concerning witnesses returning by different roads.

Therefore the messengers continued upon the winter paths to find them.

The old man returned the antlers unto the bag after the messengers departed.

He did not display them for curiosity or honor.

He guarded them until those charged with the Deer responsibility could examine them.

I preserve the antler account because it explains why the People of the First Garden summoned Naftali and why the refugees were not led immediately southward.

The journey paused at the Lake of Two Mountains so that the signs, records, and lodge teachings could be compared in their proper order.

The old man brought forth the antlers.

The People of the First Garden recognized the Deer sign.

Their keepers recognized a related Star remembrance.

And their messengers departed to bring Naftali unto the lake.

PLATE 23 • SIDE 1

Naftali Comes to the Lake of Two Mountains

I received from the keepers of the First Garden, from the records of Naftali, and from the refugees of Yehudah the account of how Naftali came unto the Lake of Two Mountains.

After the old man brought forth the antlers, the People of the First Garden understood that the strangers carried a sign requiring examination by the Deer keepers.

Therefore trusted messengers departed from the lake.

They traveled by the winter paths and carried the account of the vessels held by the ice. They told of the refugees who had crossed the Great Waters, of the sisters who guarded the children, of the old man who had preserved the antlers, and of the divided record carried from a fallen city.

The messengers did not carry the antlers away from the old man. They carried a faithful description of them and the recognition marks shown by the keepers of the First Garden.

They also carried a small copied sign made in the presence of witnesses so that the people of Naftali would know that the summons concerned the Deer responsibility and was not merely a request for food or winter assistance.

The journey required many days because snow covered the roads and ice altered the waterways. The messengers followed forest paths, sheltered valleys, and frozen crossings known unto the First Garden travelers.

At length they reached keepers belonging unto Naftali.

The messengers spoke of the strangers from the Great Waters and placed the copied sign before them.

The Naftali keepers questioned them carefully.

They asked whether the antlers had been used as a hunting trophy, whether they had adorned a chief, whether they had been offered for trade, or whether they had been carried as a concealed recognition sign.

The messengers answered that the antlers had remained hidden during the whole winter enclosure. They had been brought forth by an old man only when the refugees descended from the vessels to meet the People of the First Garden.

The Naftali keepers then asked concerning the company.

The messengers testified that women guarded the children and directed the preservation of the households. They testified that the strangers protected divided records and repeatedly spoke the names of their dead, missing, and living. They testified that the refugees had not seized the shore settlements even while weakened by hunger and winter.

When the Naftali keepers heard these things, they understood that the summons concerned an ancestral witness rather than an ordinary company of travelers.

Therefore a delegation of Naftali began the journey unto the lake.

Among them were Deer keepers, Walkers familiar with the winter roads, persons entrusted with the recognition signs, and elders capable of comparing genealogies and covenant traditions.

They carried food, hides, medicines, and materials needed by the refugees. They also carried portions of the Naftali remembrance that could be revealed without opening the concealed registers of every house.

The chief responsibility among them belonged unto the line of Adikiins.

Adikiins was a chief among the people of Naftali and a keeper of the Deer responsibility. His authority did not arise from dominion over all the houses. It arose from the obligation to search the paths, return for those left behind, preserve communication, and examine signs associated with the Deer covenant.

The company of Naftali reached the Lake of Two Mountains while winter still held the land.

The campfires of the First Garden people remained around the lake, though the refugees had begun moving from the vessels into the sheltered places among the trees.

The First Garden elders met Naftali upon the path and recounted the events of the frozen Moon. They described the vessels, the guarded children, the winter deaths, the concealed records, and the old man's revelation of the antlers.

Naftali did not proceed immediately unto the refugees.

The Deer keepers first examined the testimony of the First Garden watchers separately. They asked the fishers, healers, elders, and fire keepers what each had seen.

The witnesses did not agree in every small matter.

Some had first seen the vessels from the eastern shore. Others had observed them from the islands. Some counted the first fires differently because different camps had been established on different nights.

Yet their testimony agreed concerning the principal events.

The vessels had entered the lake during winter. They had frozen into the water during the night. The refugees had remained aboard for one return of the Moon. Women had guarded the children. The records had been protected. The old man had brought forth the antlers when direct meeting became possible.

Having heard the receiving witnesses, Naftali approached the refugees.

The sisters stood with the children. The keepers of the fallen city stood with the divided record. The old man came forward carrying the bag.

Adikiins and the Deer keepers did not ask first for Mulek.

They asked to see the sign that had caused the First Garden people to summon them.

The old man placed the bag before the assembled witnesses.

He opened it and brought forth the antlers.

The Naftali keepers examined their form, binding, markings, wear, and the manner in which they had been preserved. They asked the old man how the sign had entered his care and why it had remained concealed during the voyage.

The old man answered through the words already learned from the First Garden interpreters and through signs understood by the Deer keepers.

He testified that the antlers had been entrusted unto his line as a remembrance of guidance, divided houses, and the gathering of distant witnesses.

He did not claim that the refugees descended from Naftali.

He testified that their fathers had preserved a sign concerning the Deer and the future recognition of another covenant people.

The Naftali keepers then brought forth their own Deer sign.

It had not been made in the same place or by the same hand. Its form and markings were not identical to those guarded by the old man.

Yet the signs shared an order.

Both joined the Deer with guidance. Both joined guidance with service. Both treated the antlers as paths extending outward and returning inward. Both preserved the understanding that distant families could remain related without standing in one settlement.

Adikiins declared that agreement in the sign did not by itself establish one genealogy.

The records had to be heard.

The conduct of the people had to be examined.

The heavenly reckonings and covenant teachings had to be compared.

Therefore the antlers opened the council, but they did not complete it.

The keepers of the refugees then explained the fall of the temple city, the escape of Mulek and his sisters, and the preservation of the royal remembrance of Yehudah.

They showed that Mulek's name stood within the surviving record, but they also showed that the living family continued through his sisters, the children, and the marriage lines they guarded.

Naftali listened carefully because the northern records had preserved an old remembrance that another ancestral witness would come by a different path.

Still, the Deer keepers did not declare fulfillment from one account alone.

They compared the names preserved by separate refugee keepers. They examined the relationships among the sisters, children, and households. They listened to the First Garden people, whose testimony began not with the royal genealogy but with the winter arrival and the conduct of the strangers.

The three bodies of testimony stood beside one another.

The refugee record testified concerning the fallen city and the House of Yehudah.

The First Garden record testified concerning the arrival, winter enclosure, antlers, and aid given at the lake.

The Naftali record testified concerning the Deer sign, the northern promise, and the responsibility to gather without erasing.

As the council continued, the People of the First Garden brought forth their lodge remembrance.

They described the four directions and the responsibilities associated with them. They spoke of the Stars by which the directions, seasons, travelers, and distant communities could remain within one order.

The Naftali keepers answered from the heavenly reckonings preserved among the Hidden Houses.

They spoke of the Moon as keeper of shorter cycles, the Sun as keeper of seasons and years, and the Stars as keepers of the longer order extending across generations.

The refugee keepers then opened portions of the covenant record preserved from the temple city.

They spoke of families scattered from one another and of witnesses that could stand together without ceasing to be distinct.

The three traditions were not identical.

The First Garden lodge began with the directions and the living land.

The Naftali reckoning began with the migration, the Deer paths, and the celestial order used by separated houses.

The refugee witness began with Yehudah, the fallen city, and the covenant record carried through the Great Waters.

Yet the council perceived that all three understood the heavens as witnesses of relationship rather than as objects of dominion.

The Stars did not belong unto one people alone.

They stood above the separated peoples and preserved an order by which paths, seasons, directions, and generations could be compared.

Then the First Garden elders understood that their lodge remembrance was not outside the greater gathering.

They had preserved a Star witness of their own.

Naftali likewise understood that the First Garden people were not merely guides who happened to know the northern waters. Their lodge had preserved an independent testimony concerning the Stars, directions, living land, and responsibilities among peoples.

The refugees understood that the Star remembrance was broader than the royal record carried from the fallen city.

It had remained among peoples whose ancestry and paths differed from their own.

Therefore the council declared that the Star witness stood among them, but that the full Star People covenant had not yet been completed.

The Witness of Yosef had been received at Ancient Record Water.

The Witness of Yehudah now stood at the Lake of Two Mountains.

The Hidden Houses preserved the ten remnant records.

The People of the First Garden preserved their independent lodge testimony.

These witnesses had begun to recognize one another, yet they had not all stood together at MAHKOTA.

Naftali therefore did not declare the gathering finished.

Adikiins declared that the council at the lake had opened the path toward reunion.

The Antlers had called Naftali.

The First Garden lodge had revealed its Star witness.

The refugee record had revealed the remembrance of Yehudah.

The next work was to establish a form in which these witnesses could stand together without one consuming another.

Mulek had listened while the elders compared the records and lodge traditions.

Though he was no longer a small child, he remained under the guardianship of the sisters and keepers. He did not claim authority over Naftali or the People of the First Garden.

Yet he possessed the teachings preserved within the refugee record, and he understood the covenant order his family had carried from the fallen temple city.

The First Garden elders therefore invited him to speak within the lodge.

He would not abolish the Four Direction Lodge.

He would place the covenant witness within it, joining the four directions, the Stars, the gathered families, and the remembrance that divided branches could return unto one another.

That teaching and the formation of the Covenant Lodge belong to the account that follows.

I preserve this council because the Star People were not created by one people declaring itself chosen above the others.

The recognition arose when separate witnesses were compared.

The First Garden people recognized their Star remembrance.

Naftali recognized the returning Deer sign.

The refugees revealed the witness of Yehudah.

And the council understood that the heavens had preserved relationship among peoples whose records had traveled by different paths.

Thus Naftali came unto the Lake of Two Mountains, examined the antlers, heard the witnesses, and opened the way for the Covenant Lodge.

PLATE 23 • SIDE 2

Mulek Establishes the Covenant Lodge

I received from the keepers of the First Garden, from the people of Naftali, and from the refugee record the account of how Mulek taught within the lodge at the Lake of Two Mountains.

After Naftali had examined the antlers and heard the gathered witnesses, the elders desired to know whether the teachings carried by the refugees could stand within the lodge of the First Garden without destroying the order received from their ancestors.

Therefore the keepers prepared the lodge beside the lake.

They cleared a circle upon the earth and marked its boundary with stones. The circle represented the created order within which the directions, seasons, generations, and living families remained related unto one another.

The First Garden keepers brought two long sticks.

They bound the sticks together at their base and opened them through the circle. One member extended between the north and the south. The other extended between the east and the west.

Thus the circle and the cross of the four directions were established.

The First Garden people taught that the directions were not empty regions.

The way of rising light carried beginning, awakening, birth, and renewal. The warm direction carried growth, rain, increase, strength, and ripening. The way of setting light carried completion, remembrance, rest, and the return of that which had fulfilled its season. The cold direction carried endurance, purification, stillness, preserved seed, and wisdom gained through hardship.

The center was the place where the four directions met.

No direction could claim the center for itself. The center held the directions within one relationship.

Mulek listened unto the teaching of the four directions. He did not cut down the First Garden lodge or remove its original cross.

He asked that additional sticks be brought.

First Mulek doubled the directions.

He placed two members facing north and south. He placed two members facing east and west. Thus the northern and southern road possessed two witnesses, and the eastern and western road possessed two witnesses.

One member of each pair signified the path proceeding outward from the center.

The other member signified the path returning unto the center.

Mulek taught that creation proceeded outward in ordered distinction, yet the covenant called the divided families back into ordered relationship.

After Mulek doubled the directions, Mulek placed the angled members.

The angled members crossed the doubled north–south and east–west paths. Mulek bound the members at the places where the lines met so that the paths could not remain separate within the lodge.

When the work was completed, the people beheld two interwoven six-pointed Stars.

Each six-pointed Star was also understood as a Turtle.

One Turtle faced within one ordering of the paths. The second Turtle crossed and overlapped the first. Neither Turtle erased the other. The bodies, members, and paths of the two forms remained visible within the same circle.

When the two six-pointed Stars stood together, the complete lodge presented an eight-pointed Star.

The eight points did not destroy the two six-pointed forms within it.

The whole sign could be read as two covenant Stars, two Turtles, and one eight-pointed gathering.

The First Garden elders examined the completed form.

They recognized the Turtle as the Enduring Land, the creation borne through the generations, and the first place in which the directions had received their order.

Naftali recognized the outward and returning paths of the Deer Walkers. The Deer keepers traveled from the gathered center unto distant communities and returned bearing reports, warnings, genealogy, and remembrance.

The refugees recognized the paired witnesses of divided covenant families.

Then Mulek brought forth the teaching preserved through the records carried from the fallen temple city.

Mulek began with fire.

Mulek taught that before the visible order was completed, the fire and light of the Fullness moved upon the beginning.

The fire was not merely the flame used for warmth or cooking. The first fire was the power by which darkness was divided, hidden things were revealed, and creation was called into ordered being.

From the first fire came light.

Through light, distinction became visible.

Day was distinguished from night. The upper waters were distinguished from the lower waters. The gathered waters were given their boundaries, and the dry land appeared.

Earth received firmness.

Stone and mineral received foundation, endurance, weight, and the capacity to preserve signs.

Water received movement, cleansing, nourishment, and the carrying of life from one place unto another.

Fire received warmth, transformation, purification, protection, and danger when it was not governed faithfully.

The sky received the courses of wind, cloud, Sun, Moon, and Stars.

The Sun received the greater course by which seasons and years could be known.

The Moon received the returning course by which shorter times, tides, journeys, and lodge gatherings could be remembered.

The Stars received the long order by which directions, generations, distant peoples, and the paths of return could be compared.

The earth brought forth growth.

Plants received root, stem, leaf, flower, fruit, seed, season, death, and return unto the ground.

Trees received strength, shelter, fuel, vessel, dwelling, and the wood from which the lodge itself was formed.

Living beings entered the waters, the skies, the forests, the mountains, and the open lands.

Animals received their paths, their seasons, their food, their offspring, their migrations, and their place within the balance of life.

Human beings received breath.

They received speech, memory, family, choice, labor, teaching, and responsibility.

They were not placed above creation as destroyers of whatever they desired. They were placed within creation as accountable keepers.

Mulek taught that the beginning was not complete when stone, water, fire, sky, plants, animals, and human beings merely existed.

The beginning became covenant when each part received relationship and responsibility toward the whole.

Fire without boundary consumed.

Water without boundary covered.

Authority without covenant oppressed.

Memory without truth became pride.

Strength without mercy destroyed the weak.

A family separated from every other family forgot the greater body from which it had come.

Therefore the Genesis teaching was not placed beside the lodge as a separate account.

The whole Covenant Lodge became the teaching of Genesis.

The circle represented the ordered creation.

The four original directions represented the first ordering of the living world.

The doubled north–south and east–west members represented witness and counterpart, departure and return, division and reunion.

The angled members represented the relationships by which separate paths entered one another's remembrance.

The two six-pointed Stars represented two covenant witnesses.

The two Turtles represented two living inheritances capable of standing together without either being erased.

The complete eight-pointed Star represented the greater order formed when the two covenant witnesses were joined.

The center fire represented the first light and the continuing presence of the Fullness within the lodge.

Around the fire the keepers placed stone, water, soil, seed, wood, and signs of animal life.

These were not decorations.

Stone remembered foundation. Water remembered life and passage. Soil remembered the receiving earth. Seed remembered generations concealed within small beginnings. Wood remembered growth,

shelter, vessel, and lodge. Animal signs remembered the living nations with which human beings shared the land.

Mulek then placed the golden shield of his fathers where it could be seen within the lodge.

Upon the shield was the six-pointed Turtle sign preserved through Father David.

The shield was not the source of the lodge's eight-pointed form.

It stood as one of the witnesses within the completed lodge.

The sign upon the shield testified that the royal family had carried a six-pointed covenant Turtle from the land of the fallen city unto the First Garden.

When Mulek compared the shield with the two six-pointed forms revealed within the lodge, Mulek understood that the sign of Father David had preserved a map of origin, destination, and return.

The First Garden was remembered as a place of beginning.

The covenant carried through Father David pointed toward the same place as a promised destination.

The return unto the First Garden did not mean that every traveler returned unto the same dwelling or genealogy. It meant that separated witnesses came again unto the creation order and covenant center from which their paths could be understood.

The First Garden people did not claim that the shield had originated among them.

Mulek did not claim that the lodge had been hidden within the shield in every detail.

Naftali did not claim that the antlers made every people one ancestry.

Each sign preserved its own witness.

The First Garden lodge preserved the creation order.

The antlers preserved the Deer responsibility of guidance and recognition.

The golden shield preserved Father David's covenant sign of origin, destination, and return.

The completed lodge allowed those witnesses to stand together.

As the elders looked upon the two interwoven Stars, Mulek spoke concerning the families standing at the lake.

The First Garden people possessed their own ancestry and their own creation remembrance.

The people of Naftali possessed the Deer covenant, the antlers, and the responsibility of returning for separated families.

Mulek and his sisters possessed the remembrance of Yehudah, the record of the fallen city, and the six-pointed Turtle sign of Father David.

Mulek then looked toward his sisters and toward the sons of Adikiins.

Mulek taught that the lodge was not only a remembrance of the first creation.

The lodge also revealed how a new covenant family could be formed.

The two six-pointed Stars remained distinguishable after they were interwoven.

In the same manner, the sisters of Mulek would not cease to carry Yehudah when they entered covenant with the sons of Adikiins.

The sons of Adikiins would not cease to carry the Deer responsibility of Naftali when they received the sisters into their house.

Yehudah would not consume Naftali.

Naftali would not erase Yehudah.

The two lines would cross, bind, and continue as one greater covenant house.

The First Garden elders understood that the union of the families repeated the pattern of Genesis.

The beginning brought distinct things into ordered relationship.

Light remained light, and darkness remained darkness. Water remained water, and land remained land. Plant, animal, and human life remained distinct, yet all belonged within one creation.

Likewise, the joining of families did not require the destruction of distinction.

Covenant made relationship without erasure.

The two family lines would remain known, but their children would carry a joined inheritance.

The sisters preserved the living line of Yehudah.

The sons of Adikiins preserved the Deer responsibility of Naftali.

Their children would stand as the living crossing of the two Stars.

Thus the eight-pointed lodge became a teaching concerning creation, covenant, marriage, lineage, and return.

The Genesis account began with fire and proceeded through the ordering of all creation.

It ended not merely with the existence of human beings, but with the responsibility of families to preserve life, truth, land, memory, and covenant through the generations.

The keepers named the completed structure the Covenant Lodge.

It remained the Four Direction Lodge because the original circle and cross were preserved.

It became the lodge of the two Turtles because the two six-pointed forms stood within it.

It became the eight-pointed Star Lodge because the two interwoven covenant Stars formed the greater sign.

No one name abolished the others.

Each name described a different truth held by the same lodge.

The First Garden people entered according to the directions.

Naftali entered according to the Deer paths.

The refugees entered according to the covenant witness carried from the fallen city.

The sisters stood with the children and with the record of Yehudah.

The sons of Adikiins stood with the antlers and the Deer responsibility.

The two families had not yet completed the marriages, but the lodge revealed the covenant order under which the marriages would be made.

The elders did not command those unions merely because the wooden members crossed.

They examined willingness, responsibility, genealogy, conduct, and the obligations each family would carry.

The lodge provided the teaching by which the joining could be understood.

The sisters would enter covenant without surrendering their names.

The sons of Adikiins would receive them without claiming that Yehudah had ceased to exist.

Their descendants would remember both houses.

Naftali would retain the responsibility of guidance.

Yehudah would retain the royal and covenant remembrance.

Together the families would become one house dedicated to gathering rather than dominion.

Mulek declared that later generations must not preserve only the shape while forgetting the Genesis teaching.

If the people raised the lodge but neglected the hungry, the child, the elder, the stranger, the water, the seed, the animal, the land, and truth, the Covenant Lodge would become an empty frame.

If the people praised the joined Stars but erased one of the family witnesses, the covenant would be broken.

If the people claimed the First Garden while destroying the living order taught within it, the people would deny the beginning they professed to remember.

Therefore the creation teaching, the directional order, the doubled witnesses, the family covenant, and the duties toward life were transmitted together.

I preserve this account because Mulek did not place one new sign over an old lodge and declare the work complete.

Mulek listened unto the First Garden teaching.

Mulek doubled the four directions.

Mulek added the angled members.

The joined members revealed two overlapping six-pointed Stars, two Turtles, and one eight-pointed Star.

Mulek then taught Genesis from the Torah and the Book of Moses, beginning with fire and continuing through the ordering of creation, covenant, family, and return.

The lodge also revealed the covenant pattern by which Mulek’s sisters and the sons of Adikiins would enter one house without erasing the witness of Yehudah or the Deer responsibility of Naftali.

Thus the Covenant Lodge was established at the Lake of Two Mountains.

PLATE 24 • SIDE 1

The Sisters of Mulek and the Sons of Adikiins Become One House

I received through the lineage keepers of the Greater Deer Family, through the refugee record, and through the house of Adikiins the account of how the sisters of Mulek and the sons of Adikiins became one house.

After the Covenant Lodge had been completed at the Lake of Two Mountains, the elders remained in council.

The First Garden people had shown the order of the four directions, the paired paths, and the eight-pointed figure formed within the lodge. Mulek had brought forth the golden shield bearing the six-pointed Turtle of Father David. Naftali had examined the antlers and recognized that the Deer sign carried through the Great Waters belonged within the ancient promise of returning witnesses.

The creation teaching given within the lodge did not end when the fire diminished.

The keepers understood that the teaching concerned the living people standing around the lodge.

Fire had entered the center.

The directions had been doubled.

The angled members had formed two overlapping Turtle signs.

The eight-pointed figure had appeared through the joining of the paths.

Yet the lodge remained only a visible teaching unless the gathered peoples accepted the responsibilities revealed within it.

The First Garden elders therefore asked how the refugee witness of Yehudah would remain within the Enduring Land.

The refugees could not remain forever at the Lake of Two Mountains.

The cold season would pass. The waters would reopen. The families would travel onward. Children would grow, marriages would be made, and the witnesses carried through the Great Waters would either enter living households or slowly become the possession of record keepers alone.

The keepers of the refugees brought forward the genealogy of Mulek and his sisters.

They declared that the name of Mulek preserved the royal remembrance, but the living continuation of the family rested also within the sisters.

The sisters preserved the women, children, marriages, and household lines that had survived the temple city.

They had guarded the children during the flight.

They had protected the divided genealogy upon the Great Waters.

They had held the families together during the frozen Moon at the Lake of Two Mountains.

They had stood within the Covenant Lodge as keepers of living generations.

Therefore the elders would not treat them as lesser witnesses standing behind Mulek.

The sons of Adikiins were then brought before the council.

They belonged to Naftali and carried the Deer responsibility through the house of their father.

They had been taught to travel before the people, return for those behind, protect the paths, preserve communication, and recognize the signs of scattered covenant families.

Their responsibility did not grant them dominion over the refugees.

It bound them to service.

The keepers placed the two family records beside one another.

The refugee record preserved the witness of Yehudah, the fallen temple city, Father David, the golden shield, the Great Water voyage, and the sisters who had carried the living royal remembrance.

The record of Adikiins preserved Naftali, the Deer paths, the northern migration, the antler signs, the Walkers, and the obligation to gather separated families without erasing their names.

The records did not claim the same genealogy.

The sisters did not become daughters of Naftali by changing the names of their fathers.

The sons of Adikiins did not become sons of Yehudah by denying the Deer line.

The elders declared that the marriage covenant must preserve both witnesses.

The sisters would enter the house of the sons without surrendering the remembrance carried from the temple city.

The sons would receive the sisters without claiming ownership over their genealogy, golden shield, children, covenant teachings, or royal witness.

The descendants born from the unions would inherit both lines.

They would carry Naftali through their fathers.

They would carry Yehudah through their mothers.

They would not be permitted to enlarge one ancestry by removing the other.

The sisters asked whether their children would be known only through the Deer house.

The lineage keepers answered that the maternal witness must remain visible within the register.

The sons of Adikiins asked whether the royal remembrance would place their children beneath the authority of a foreign throne.

The refugee keepers answered that the throne had fallen and that the golden shield had not crossed the Great Waters to establish dominion over the First Garden or Naftali.

The shield now stood as a witness of origin, promised destination, and return.

The old royal authority would therefore be judged according to covenant service.

The sisters then spoke concerning the creation teaching heard within the lodge.

They had seen the directions doubled before the angled members were added.

They had seen distinct pieces of wood bound without losing their separate strength.

They had seen two Turtle signs overlap while remaining visible.

They had seen the eight-pointed figure appear only when the paths were placed in ordered relationship.

They declared that the joining of families must follow the same pattern.

One family would not consume the other.

One witness would not be broken so the other could stand alone.

The marriage covenant would bind distinct lines into one living structure.

The First Garden elders agreed.

They taught that creation itself joined different beings without making every being the same.

Stone did not become water.

Water did not become fire.

Fire did not become seed.

Seed did not become animal.

Yet the living world required each to remain in ordered relationship.

The covenant between the families would likewise depend upon difference preserved within unity.

The elders of Naftali then placed the antlers near the lodge.

The refugee keepers placed the golden shield where its six-pointed Turtle could be seen.

The First Garden keepers preserved the eight-pointed lodge form around them.

The signs were not declared identical.

The antlers preserved guidance and the gathering of branches.

The shield preserved Father David's sign of origin, promise, destination, and return.

The lodge preserved creation, the four directions, the paired paths, and the order by which separate witnesses could become one covenant body.

The sisters stood beside the sons of Adikiins.

The families named their ancestors.

The keepers recited what was known and marked what remained uncertain.

The refugees named Yehudah, Father David, the fallen city, Mulek, the sisters, the children, and the keepers who had carried the witness through destruction and water.

Naftali named the fathers of the Deer line, Adikiins, his sons, the Walkers, and the keepers through whom the antler responsibility had continued.

The First Garden elders stood as independent witnesses.

They did not enter themselves into either genealogy.

They testified that the families had met within their land, had endured the winter under their observation, had opened their records before the council, and had entered the covenant without force.

The marriages were then established.

The sisters entered covenant unions with the sons of Adikiins.

Each union was recorded separately.

The name of each sister was preserved under the refugee line.

The name of each son was preserved under the Naftali line.

The children to be born from the unions would be entered within a joined register that retained both lines.

The marriages were not described as the disappearance of Yehudah into Naftali.

Neither were they described as the royal conquest of the Deer house.

They formed one house of two remembered witnesses.

The elders declared that Naftali would carry the responsibility of movement, guidance, communication, and return.

Yehudah would carry the remembrance of the royal covenant, the temple record, Father David's sign, and the separated witness brought through the Great Waters.

The joined house would be senior only in responsibility.

It would not possess the right to erase the other houses or rule the First Garden people.

The First Garden people remained a separate people with their own ancestry and lodge remembrance.

Their place within the event was not that of a family absorbed into Israel.

They were witnesses, preservers, hosts, teachers, and protectors whose actions made the joining possible.

The sisters then entrusted copies of their genealogy unto more than one keeping line.

One copy remained with the refugee keepers.

One entered the house of Adikiins.

A comparison copy was prepared for the councils toward the south.

The First Garden keepers retained their own account of the marriages and the winter meeting.

The golden shield remained with the refugee witness.

The antlers remained under the Deer responsibility.

Neither sign became the possession of the other house.

Yet both signs could now stand within one joined family history.

The children born from these unions would later carry the witness southward.

Through them the royal remembrance of Yehudah would continue after the personal line of Mulek ceased.

Through them Naftali's Deer responsibility would receive the living testimony that had crossed the Great Waters.

Through them the creation teaching of the Covenant Lodge would be embodied within families whose ancestry came through different roads.

The elders therefore called the union one house.

They did not mean that every distinction had ended.

They meant that covenant, marriage, children, genealogy, responsibility, and remembrance now bound the two lines together.

The joining fulfilled the pattern shown within the lodge.

The directions remained distinct, yet entered one circle.

The two Turtle signs remained visible, yet formed one greater figure.

The separate witnesses remained identifiable, yet became one living household.

The sons of Adikiins received the sisters.

The sisters received the Deer house.

Naftali received the living remembrance of Yehudah.

Yehudah received the path by which the witness could be carried toward the gathered houses.

The First Garden people witnessed the covenant.

The journey south could now begin.

I preserve this account because later generations must not say that the Greater Deer Family arose from Naftali alone or from Yehudah alone.

The joined lineage arose through the sisters who preserved Yehudah and the sons of Adikiins who preserved the Deer responsibility.

The names Adik and Mooz belonged to later generations arising from these joined lines.

Their account and the formation of the Greater Deer Family are preserved after the southward gathering and comparison of the witnesses.

Thus the sisters of Mulek and the sons of Adikiins became one house while the testimony of each remained known.

PLATE 24 • SIDE 2

Naftali Leads the Joined House Southward

I received from the keepers of Naftali, from the joined register of the sisters and the sons of Adikiins, and from the testimony of the First Garden people the account of the southward journey from the Lake of Two Mountains.

When the winter released the waters, the elders gathered the joined house within the Covenant Lodge.

The sisters of Mulek had entered covenant unions with the sons of Adikiins. Their names remained within the remembrance of Yehudah, while the names of the sons remained within the Deer line of Naftali. The marriages had made one household without destroying the ancestry carried by either family.

The time had come to carry the joined witness toward the gathered houses.

The First Garden people did not accompany the company as a people abandoning their homeland. Their elders remained beside the Great Water Entrance, the inland waters, and the Lake of Two Mountains. Their own ancestry, lodge remembrance, and responsibilities remained within the northern land.

Yet trusted First Garden guides agreed to travel with the company through the waters known unto them.

They carried their independent account of the winter arrival, the frozen vessels, the old man and the antlers, the summoning of Naftali, the Covenant Lodge, and the joining of the families.

Their testimony would stand beside the refugee record when the company reached the southern councils.

Adikiins appointed Naftali's Walkers to guide the joined house.

The Walkers knew the river passages, islands, carrying places, rapids, sheltered camps, winter roads, and communities connected with the Great Joining Waters.

They did not lead the company upon one uninterrupted water road.

The vessels moved where the waterways permitted. Where falls, dangerous currents, or stone passages blocked travel, the people carried their smaller craft and provisions over land.

Where the families could not carry the larger vessels, the wood, rope, coverings, and fastenings were reused for shelters, new craft, and storage.

The company no longer traveled as refugees without direction.

The people moved under a known covenant purpose.

Naftali would lead them toward the councils of the Hidden Houses, the descendants of Layi-Lhi, and the place where the Witness of Yehudah could stand beside the Witness of Yosef.

Mulek carried the golden shield.

Upon it remained the six-pointed Turtle sign of Father David.

At the Lake of Two Mountains, Mulek had understood the sign as a map of origin, promised destination, and return. The shield now traveled southward as a testimony that the refugees had reached the ancient place preserved within the promise of their fathers.

The shield did not command the road.

Naftali's Walkers guided the company according to living knowledge of rivers and paths. First Garden guides led through waters known unto their people. Mulek and the refugee keepers preserved the testimony carried from the temple city.

Thus sign, record, and practical guidance remained within their proper responsibilities.

The old man carried the antlers.

The antlers remained concealed except when recognition was required. They were not displayed as a sign of conquest. They testified that the refugees had been received into relationship with the Deer keepers and that the joined house now traveled under Naftali's responsibility of guidance and return.

The sisters traveled with the sons of Adikiins.

They had not become silent within the house of their husbands.

They continued to name the women, children, marriages, and family lines preserved through the destruction of the temple city. They taught the children concerning Yehudah, Father David, the fallen city, the Great Waters, the winter lake, and the shield-sign whose meaning had become clear within the First Garden.

The sons of Adikiins taught the same children concerning Naftali, the northern migration, the Deer responsibility, the antlers, the Walkers, the river paths, and the obligation to return for those left behind.

The children therefore received two ancestral witnesses within one household.

The keepers entered each child under both lines.

No child was required to choose one ancestry by denying the other.

No keeper was allowed to place the mother's witness beneath the father's witness merely because the family traveled under Naftali's guidance.

The First Garden guides also taught the children and adults concerning the inland waters.

They explained when currents became dangerous, where fish could be taken without exhausting the water, where storms gathered, and how travelers should approach communities already dwelling beside the rivers.

The refugees learned that the Enduring Land contained many peoples.

Some possessed relations with the Hidden Houses. Some knew Naftali's Walkers. Others preserved their own councils, teachings, and ancestral responsibilities.

The joined company was not permitted to claim every settlement as part of its own covenant simply because it passed nearby.

At each inhabited waterway, Naftali's messengers went ahead.

They declared that a refugee family carrying an ancient witness traveled beneath the protection of the Deer keepers. They requested passage, food, or temporary refuge according to need.

Where aid was given, the keepers recorded the people and place that had given it.

Where passage was refused, the company sought another route rather than beginning war.

Where suspicion arose, the First Garden witnesses testified concerning the conduct of the refugees during the winter.

Thus the company moved by relationship rather than force.

The journey passed through the warmer seasons.

Children grew stronger. The sick who had survived the winter recovered where medicine and food were sufficient. Some travelers died along the inland waters, and their names were entered according to the river or carrying place where they died.

Other children were born during the southward journey.

Their births were placed within the joined register.

The keepers recorded the maternal line of Yehudah, the paternal line of Naftali, the traveling household, and the place of birth within the river journey.

The company established temporary camps but did not yet create a permanent joined settlement.

The purpose of the journey was to bring the witnesses unto the greater council.

The elders wished the records to be examined before the joined house claimed a final place among the gathered branches.

As they traveled, Mulek taught from the creation and covenant remembrance preserved within the lodge.

He did not build the full lodge at every camp.

Where time and materials allowed, the keepers marked the circle, the four directions, the paired paths, and the central place. They taught that the visible structure served the teaching and must not replace it.

The First Garden guides preserved the creation order of the directions. Naftali preserved the outward and returning paths. Mulek preserved the six-pointed Turtle of Father David and its witness of origin and return.

The sisters taught that the joining of families had made the lodge teaching living.

Two ancestral lines now stood within one household.

They remained identifiable, yet their children belonged unto both.

The First Garden testimony traveled with them, yet the First Garden people remained a distinct people.

Thus the journey itself became a demonstration of covenant gathering without erasure.

As the company came nearer unto the lands connected with the Great Joining Waters, Naftali sent messengers ahead toward MAHKOTA.

The messengers carried notice that a witness associated with Yehudah had come through the Great Water Entrance.

They reported that Mulek and his sisters had survived the fall of a temple city.

They reported that the sisters had entered covenant marriages with the sons of Adikiins.

They reported that the First Garden people had preserved an independent account of the winter arrival and the antler recognition.

They reported that the golden shield carried a Turtle-Star sign associated with Father David.

The councils at MAHKOTA were asked to prepare for the comparison of records.

Messengers were also sent toward the keepers of the Witness of Yosef.

The descendants of Layi-Lhi were invited to send authorized record keepers rather than merely representatives who knew the account through rumor.

The Hidden Houses were likewise called to bring the registers of the ten remnants, the Oath of Remembrance, the old promise of returning witnesses, and the Moon, Sun, and Star reckonings.

The First Garden guides were asked to remain until their testimony could be heard.

They agreed, for their elders had entrusted them to bear witness concerning what had occurred at the lake.

The company then entered the region of the Great Joining Waters.

The travelers saw broad rivers converging through the land. Settlements and river roads carried people toward the civil heart.

Naftali ordered the company before entering MAHKOTA.

The refugees did not approach as a conquering royal house.

The golden shield remained covered until the council requested the sign.

The antlers remained concealed until the Deer keepers called for them.

The divided records remained in separate hands.

The sisters entered together with their husbands and children so that the joined lineage would be visible and auditable.

The First Garden witnesses entered under their own identity.

Mulek entered as bearer of the royal remembrance, but not as ruler over the gathering.

At MAHKOTA, the people of Dan received the traveling company and recorded the names of those entering the council.

Naftali testified concerning the journey and the joined house.

The First Garden guides testified concerning the winter lake.

The refugees presented the record of the fallen city.

The descendants of Layi-Lhi prepared the Witness of Yosef.

The Hidden Houses opened the registers of the remnant tribes.

The four bodies of testimony were now present within one council place.

Yet the council did not declare immediate agreement.

The names, genealogies, reckonings, signs, journeys, and covenant teachings still had to be examined.

The southward journey had brought the witnesses together.

The joining of the records remained the work before them.

I preserve this account because Naftali did more than guide the company from one waterway unto another.

Naftali carried the joined house from recognition at the Lake of Two Mountains toward examination at MAHKOTA.

The First Garden people preserved the northern witness.

The sisters preserved Yehudah’s living line.

The sons of Adikiins preserved Naftali’s Deer responsibility.

Mulek preserved Father David’s shield and the refugee record.

The descendants of Layi-Lhi preserved the Witness of Yosef.

The Hidden Houses preserved the ten remnant registers.

Thus the paths that had remained separate approached one council.

The formal comparison and recognition of the reunited covenant witnesses belong to the account that follows.

PLATE 25 • SIDE 1

The Four Witnesses Are Compared at MAHKOTA

I received from the council registers of MAHKOTA the account of how the four witnesses were placed beside one another at the Great Joining Waters.

Naftali had brought the joined house southward. The sisters of Mulek traveled with the sons of Adikiins, and their children stood within the two ancestral lines. Mulek carried the golden shield bearing the six-pointed Turtle sign of Father David. The old man carried the antlers. The First Garden guides carried the independent account of the frozen vessels, the Moon upon the Lake of Two Mountains, the surrounding fires, the winter reception, and the Covenant Lodge.

Before the council opened, Dan's keepers entered the name of every delegation.

The Hidden Houses came with authorized portions of the ten remnant registers, the Oath of Remembrance, the old promise concerning returning witnesses, and the reckonings preserved through the Moon, Sun, and Stars.

The descendants of Layi-Lhi came with the Witness of Yosef, the genealogy carried through the southern waters, and the comparison record prepared at Ancient Record Water.

The refugees of the temple city came with the Witness of Yehudah, the genealogy of Mulek and his sisters, the divided record preserved through the Great Waters, and the golden shield of Father David.

The People of the First Garden came through their appointed witnesses with the account of the winter arrival and their own remembrance of creation, the four directions, the Turtle, the Stars, the inland waters, and the lodge established among them.

The First Garden witnesses did not enter as descendants of the ten northern remnants.

They did not enter as descendants of Layi-Lhi.

They did not enter as children of Mulek or Yehudah.

They stood under their own ancestry as the people who had received the refugees, preserved them through winter, recognized the antlers, summoned Naftali, and witnessed the formation of the Covenant Lodge.

The council declared that no witness would be permitted to consume another.

The Hidden Houses could not declare their ten registers to be the whole remembrance of Israel.

The descendants of Layi-Lhi could not declare the Witness of Yosef to be the only covenant record preserved in the inheritance.

The refugees could not establish the Witness of Yehudah as a royal authority over the assembled peoples.

The First Garden witnesses could not require the others to abandon their genealogies and enter the First Garden ancestry.

Each testimony would stand under the name of the people who had preserved it.

The keepers first examined the ancestral names.

Ya'aqov appeared within the records carried by the descendants of Layi-Lhi and the refugees from the temple city. The name and covenant attached unto it also remained within the registers of the Hidden Houses, though the pronunciation and transmitted details differed across generations.

The ten northern remnant names were then spoken.

Reuven, Shimon, Levi, Dan, Naftali, Gad, Asher, Yissakhar, Zevulun, and Binyamin stood within the Hidden-House registers.

The descendants of Layi-Lhi confirmed that these belonged to the ancestral family from which their own fathers had departed. The refugees confirmed that these names belonged to the divided house remembered in the records of the temple city.

The council did not conclude that every person bearing one of those names had traveled northward. The Hidden Houses preserved remnants, not the complete earthly population of each ancestral tribe.

The Witness of Yosef was then opened.

The descendants of Layi-Lhi testified concerning Yosef, who had been separated from his brethren and had afterward preserved life during famine. They preserved the promise that separation did not end covenant identity and that a distant branch could retain a witness intended to stand beside another record.

The keepers of the Hidden Houses answered that remembrance of Yosef the Preserver had influenced their fathers during the Great Hunger. Yet many portions of Yosef's fuller witness had become faint among the northern remnants.

The council therefore recognized that the record of Layi-Lhi restored testimony genuinely missing from the Hidden-House registers.

The Witness of Yehudah was then opened.

The refugee keepers testified concerning the temple city, its corruption, its destruction, the preservation of Mulek, the flight of his sisters, the divided records, the Great Water voyage, and the living line carried through the women and children.

They placed the golden shield before the council.

The six-pointed Turtle sign of Father David was examined beside the First Garden Turtle traditions, the Naftali Deer signs, and the Star reckonings of the Hidden Houses.

The keepers did not declare the signs identical merely because each contained a heavenly or animal form.

They examined how each sign had been used and transmitted.

The shield belonged to the royal remembrance of Yehudah. It preserved the sign of origin, promised destination, and return.

The antlers belonged to the recognition and service responsibility of the Deer keepers. They preserved branching paths, guidance, searching, and the gathering of those separated.

The First Garden lodge preserved creation, the directions, paired outward and returning paths, the two Turtle forms, and the eight-pointed Star arising from their joined order.

The Hidden-House reckonings preserved the Moon, Sun, and Stars as witnesses of shorter cycles, seasons, years, generations, direction, and the comparison of separated records.

Agreement in purpose did not erase difference in form.

Each sign remained under its own keeper.

The First Garden testimony was then heard in full.

The witnesses spoke of the strangers entering the northern waters during winter. They described the turn from the Great Water Entrance into the inland river, the arrival at the Lake of Two Mountains, and the night in which the vessels froze within the water.

They testified that the refugees remained aboard through one full return of the Moon while First Garden campfires encircled the lake.

They testified concerning the women guarding the children, the divided record, the dead remembered upon the vessels, and the old man who brought the antlers from the bag.

They testified that the antlers caused them to summon Naftali.

They testified concerning the arrival of Adikiins and the Deer keepers, the examination of the antlers, the opening of the lodge, and the teaching given by Mulek.

Their testimony confirmed the refugee record from outside the refugee genealogy.

The First Garden witnesses did not know the royal meanings when the vessels first arrived. They learned those meanings only through later interpretation and comparison.

For this reason their account carried particular weight concerning the refugees' conduct, the winter enclosure, the antlers, and the first lodge council.

The keepers then compared the reckonings.

The Hidden Houses brought their Moon, Sun, and Star records. The descendants of Layi-Lhi brought their succession of generations, named journeys, rulers, births, deaths, and migration intervals. The refugees brought the sequence from the late-summer fall of the temple city through the four-Moon voyage and the winter arrival. The First Garden witnesses confirmed the winter Moon during which the vessels remained frozen within the lake.

The systems were not forced into false precision.

Where separate reckoning methods could be aligned through named events, seasons, natural signs, or witnessed generations, the relationship was entered.

Where the evidence did not permit exact joining, each count remained under its own witness.

The council then examined the genealogies.

The line of Mulek was entered according to the refugee record. The sisters and their children were entered according to the keepers who had preserved the women, marriages, households, and births.

The marriages with the sons of Adikiins were placed beside the Naftali register.

The maternal line of Yehudah remained visible.

The paternal line of Naftali remained visible.

The joined children stood within both records.

The council forbade later keepers from rewriting the union as though Yehudah had disappeared into Naftali or as though Naftali had been replaced by the royal remembrance.

The joined house would carry both testimonies.

The council next examined the teachings.

The records agreed that covenant identity required conduct and could not rest upon ancestry alone.

They agreed that power was accountable to justice.

They agreed that families, children, elders, the poor, the traveler, and the displaced remained under communal responsibility.

They agreed that waters, lands, plants, animals, and places of refuge could not be consumed without regard for later generations.

They agreed that remembrance must be preserved through more than one keeper and more than one place.

They agreed that a faithful witness must not be destroyed merely because it differed from another faithful witness.

Yet the teachings also contained differences.

The First Garden creation account ordered relationship through the living land, four directions, center, Turtle, Stars, plants, animals, breath, and responsibility.

The Hidden-House record emphasized migration, house identity, refuge, stewardship, and the keeping of scattered branches.

The Witness of Yosef emphasized preservation through separation and the later standing together of divided records.

The Witness of Yehudah emphasized covenant law, the failure of corrupt authority, royal accountability, destruction, exile, and return.

The council did not reduce these to one voice.

It declared that the fuller remembrance appeared through their relationship.

A witness could correct another without erasing it.

A witness could supply what another had lost.

A witness could preserve an independent view of the same event.

A witness could also contain a claim that remained unconfirmed.

Therefore the keepers established three marks within the comparison register.

One mark signified agreement supported by more than one independent witness.

Another signified difference preserved without present resolution.

A third signified testimony received from only one transmitted line and therefore retained under that line without being declared common to all.

These marks protected the record from false unity.

The council then considered the old promise preserved by the migrating houses.

That promise had declared that other ancestral witnesses would come by roads different from their own. Their records would be placed beside the records of the houses. Agreement would be joined, difference would remain marked, and remembrance would move toward greater fullness.

The council found that the Witness of Yosef had come by the southern waters.

The Witness of Yehudah had come by the Great Waters and the northern entrance.

The First Garden testimony had arisen from a people already established within the Enduring Land.

The Hidden Houses had carried the ten remnant registers through the northern migration.

The roads differed.

The witnesses differed.

Yet the comparison revealed an ancestral relationship among the Israelite records and an independent First Garden testimony that preserved the reception, signs, land, and lodge by which the gathering became possible.

The council did not declare the First Garden people to be an Israelite tribe.

The council declared them faithful witnesses and covenant partners whose testimony had to stand within the gathered record.

The First Garden people recognized that their Star remembrance belonged within the greater covenant gathering, but their ancestry remained their own.

The council then recognized the reunification of the Israelite witnesses.

The ten northern remnants, the Witness of Yosef, and the Witness of Yehudah could no longer be treated as unrelated traditions.

Their genealogies, names, covenant teachings, and independent journeys demonstrated that divided branches had returned into mutual remembrance.

The reunion did not place every branch under one ruler.

It restored the knowledge that the branches belonged to one ancestral house.

The elders declared that the gathered Israelite witnesses could now be called the Star People.

The name did not mean that the people had descended bodily from the Stars.

It testified that the Stars had preserved direction, reckoning, generational order, and the expectation of return while the earthly witnesses remained divided.

It also testified that the covenant signs carried through Yosef, Yehudah, Naftali, the Hidden Houses, and the First Garden lodge had become intelligible only when placed together.

The Star People name belonged to the reunited covenant identity, not to one tribe claiming privilege above the others.

The lineage of the sisters and the sons of Adikiins received a particular burden within that gathering.

Their household joined the living line of Yehudah with the Deer responsibility of Naftali.

Because the golden shield, antlers, winter testimony, and Covenant Lodge had converged within their history, their descendants would carry a senior obligation to preserve the joined witness.

They would not possess ownership of the other house records.

Their seniority would be measured by service, protection, gathering, and accountability.

The complete development of that lineage belonged to the generations that followed.

The names Adik and Mooz had not yet completed their later work within the Greater Deer Family.

The council preserved the joined house as the foundation from which that later keeper-line would arise.

When the comparison had been completed, the records were not bound into one physical bundle.

The Hidden-House registers returned unto their appointed keepers.

The Witness of Yosef remained under its authorized record line.

The Witness of Yehudah remained with its keepers and the living sister-line.

The First Garden testimony remained under First Garden authority.

The golden shield remained with the Yehudah witness.

The antlers remained with the Deer keepers.

Comparison copies were prepared so that later destruction of one archive would not end the gathered testimony.

The council at MAHKOTA preserved the principal register of agreements, differences, unresolved matters, genealogical joins, reckoning relationships, and recognition signs.

A copy of the joined conclusions was sent toward Ancient Record Water.

A protected witness was entrusted to the mountain archive.

An abridged recognition copy was prepared for the Desert keepers.

The elders warned that no copy should conceal its source.

Every received statement had to remain associated with the witness that transmitted it.

I preserve this council because the gathered record did not become fuller by pretending that every testimony said the same thing.

It became fuller because each faithful witness was allowed to stand.

The Hidden Houses preserved the northern remnants.

The descendants of Layi-Lhi preserved the Witness of Yosef.

Mulek, his sisters, and their keepers preserved the Witness of Yehudah.

The People of the First Garden preserved the receiving testimony, the creation lodge, and the independent witness of the land.

At MAHKOTA, these testimonies were compared.

Agreement was joined.

Difference was marked.

Uncertainty was retained.

The Israelite branches remembered that they belonged to one ancestral house.

The First Garden people remained faithful covenant partners and independent witnesses.

And the Star People name arose as the sign of reunited remembrance rather than the claim of one people over another.

The gathered testimony had become more complete because truth had not been entrusted to one voice alone

PLATE 25 • SIDE 2

Adik, Mooz, and the Greater Deer Family

I received through the joined registers of Yehudah and Naftali the account of the generations that arose from the sisters of Mulek and the sons of Adikiins.

After the witnesses had been compared at MAHKOTA, the council confirmed that the marriages established at the Lake of Two Mountains had joined two ancestral lines without erasing either one.

Through the sisters remained the living remembrance of Yehudah. Through the sons of Adikiins remained the guiding responsibility of Naftali.

The children of the joined house were entered beneath both lines.

The keepers preserved the names of the mothers because the witness of Yehudah had survived through the sisters. They preserved the names of the fathers because the Deer responsibility had continued through the sons of Adikiins.

Neither record stood above the other.

The children learned that their mothers had carried the royal remembrance through the destruction of the temple city, the voyage upon the Great Waters, and the winter at the Lake of Two Mountains.

They learned that their fathers belonged to the people of Naftali, whose office required them to search the roads, preserve communication, guide the separated families, and return for those left behind.

They inherited the remembrance of Father David and the six-pointed Turtle upon the golden shield.

They inherited the antlers and the Deer path.

They inherited the creation teaching of the First Garden, the four directions, the paired paths, the two overlapping Turtles, and the eight-pointed Star revealed within the Covenant Lodge.

They also inherited the council record of MAHKOTA, where the Witness of Yosef, the Witness of Yehudah, the registers of the Hidden Houses, and the testimony of the First Garden people had been compared.

The elders taught the joined children that this inheritance did not make them rulers over the other houses.

The joining placed a greater burden upon them.

The joined line had to remember witnesses that had come by different roads. It had to preserve signs belonging to different keepers. It had to maintain the maternal and paternal genealogies. It had to serve as a bridge between the river communities, the First Garden people, the descendants of Layi-Lhi, and the Hidden Houses.

The elders declared that seniority within the joined house would be measured by service.

The one who guarded the record but neglected the living families was not a faithful keeper.

The one who claimed the Deer but refused to return for those behind had abandoned Naftali’s responsibility.

The one who claimed Father David’s shield but sought dominion over the gathered peoples had repeated the corruption of the fallen temple city.

The one who entered the Covenant Lodge but erased the independent witness of another people had broken the meaning of its joined structure.

Among the later descendants of these marriages arose the lines remembered as Adik and Mooz.

The keepers did not describe Adik and Mooz as newly created tribes without ancestry.

They were branches of the joined house.

Their names identified different responsibilities within the greater family while preserving the same union of Yehudah and Naftali.

Adik was entrusted with the Great Deer responsibility.

The keepers associated Adik with the broad roads between distant communities, the principal antler signs, the recognition of scattered branches, and the protection of the gathered covenant record.

The Adik keepers carried messages between the civil councils and the refuge communities.

They learned the routes joining the Great Waters, the river roads, the mountain passages, and the southwestern heart.

They did not claim every road as their possession.

Their duty was to keep the roads of remembrance open.

Adik also preserved the relationship between the golden shield and the Covenant Lodge.

The keepers taught that the shield showed origin, promise, destination, and return. The lodge showed how the paths of creation and covenant stood in ordered relationship.

The Adik line therefore guarded the interpretation that joined the signs without confusing their forms.

The six-pointed Turtle remained the sign upon Father David's golden shield.

The lodge remained the doubled directional structure in which the two Turtle forms revealed the eight-pointed Star.

The antlers remained the sign of Deer guidance and the gathering of branches.

Adik's responsibility was to preserve how the signs stood together within the joined history.

Mooz was entrusted with the Forest Deer responsibility.

The Mooz keepers preserved the hidden paths, wooded refuges, winter shelters, medicines, food grounds, and lesser roads by which families could survive when the principal routes became dangerous.

Their strength was not displayed at the central council.

It was revealed in distant places where children, elders, records, and displaced families required protection.

The Mooz line remembered the winter at the Lake of Two Mountains.

The keepers taught how the refugees had survived because the People of the First Garden understood cold, forest, water, fire, medicine, and shelter.

Therefore the Mooz responsibility preserved the First Garden lesson that covenant survival depended upon knowledge of the living land and respect for the people who already knew its ways.

Mooz also maintained relationships with families who did not dwell near MAHKOTA.

The Forest Deer keepers traveled among smaller communities, seasonal camps, mountain settlements, and places of concealment.

They preserved names that might otherwise disappear from the common register.

Where a family moved beyond the principal rivers, Mooz carried its testimony back unto the gathered record.

Where war, sickness, or hunger divided a settlement, Mooz marked the refuge path and preserved the names of those who departed.

Adik and Mooz therefore served different portions of one responsibility.

Adik kept the greater roads of gathering, recognition, and joined record.

Mooz kept the forest roads of refuge, survival, concealment, and the recovery of distant families.

The two branches were not rivals.

The greater road could not endure if hidden refuges and lesser paths were forgotten.

The forest refuge could not preserve the people indefinitely if no road returned their testimony unto the gathered council.

Each branch required the other.

The elders remembered the two Turtle forms of the Covenant Lodge.

The forms crossed one another while remaining visible. Together the forms revealed the greater Star.

In like manner, Adik and Mooz remained identifiable branches within one joined house.

Their responsibilities crossed wherever gathering required refuge or refuge required return.

From these branches arose the Greater Deer Family.

The name did not mean that its members possessed a greater ancestry than the other houses.

Neither did it mean that the original Deer covenant had begun only with the marriages at the lake.

Naftali's Deer responsibility had existed long before the arrival of Mulek's company.

The name Greater Deer Family described the expanded burden created when the Deer line received the living witness of Yehudah, Father David's shield, the sister-line, the First Garden testimony, and the Covenant Lodge.

The Greater Deer Family became keeper of a joined remembrance.

It carried Naftali through the sons of Adikiins.

It carried Yehudah through Mulek's sisters.

It carried the winter testimony through the People of the First Garden.

It carried the Star comparison through the council at MAHKOTA.

It carried the memory of Yosef through the gathered record, though the Witness of Yosef remained under its own authorized keepers.

The Greater Deer Family was forbidden to absorb the records entrusted unto the other witnesses.

Its keepers could carry comparison copies, recognition signs, and joined conclusions.

They could not declare that the complete Witness of Yosef belonged unto them.

They could not remove the ten remnant registers from the Hidden Houses.

They could not claim the First Garden ancestry as an Israelite genealogy.

They could not use the golden shield to establish a throne above the councils.

The family's authority remained custodial.

Its elders were charged to gather, protect, reconcile, transmit, and return.

When disagreements arose among the witnesses, the Greater Deer keepers were required to preserve the sources before attempting reconciliation.

If agreement could not be established, the difference remained marked.

If a record belonged to one transmitted line alone, it remained identified with that line.

If a genealogy had been broken, the keepers marked the break rather than creating a missing ancestor.

If a refuge location remained concealed under covenant, its keeper-title was preserved without exposing the full path.

The Greater Deer Family also preserved the joined register of the sisters.

The lineage of Yehudah did not disappear after the marriages.

Each generation entered the maternal descent through the sister-line and the paternal descent through the house of Adikiins.

Where later marriages joined other families, those lines were also recorded.

The joined identity grew through generations, but the original witnesses remained auditable.

The keepers declared that a family became greater through faithful relationship, not through the accumulation of titles.

A family that remembered many ancestors but served no living person had become empty.

A family that guarded sacred signs but refused refuge unto the displaced had misunderstood the signs.

A family that spoke of unity while erasing difference had not learned the Covenant Lodge.

The Greater Deer Family therefore received obligations toward children, elders, travelers, refugees, records, river paths, hidden roads, and distant communities.

Adik preserved the principal gathering paths.

Mooz preserved the forest and refuge paths.

The senior keeper preserved the joined record.

Other keepers preserved the shield, the antlers, the lodge teaching, the sister-lines, the comparison registers, and the recognition signs according to their appointed responsibilities.

No one keeper possessed every concealed portion.

The records were distributed so that the destruction or corruption of one line would not erase the whole inheritance.

As generations passed, the descendants of Adik and Mooz traveled farther from MAHKOTA.

Some remained near the Great Joining Waters.

Some moved among the river communities.

Some followed the mountain approaches.

Others entered the southwestern refuge later known as the Heart of the Deer.

The movement did not occur in one generation, nor did every branch travel together.

The keepers preserved each movement according to its witnesses.

Eventually the southwestern refuge became the strongest place of the joined Deer remembrance.

Its mountains, dry valleys, concealed waters, and difficult paths protected families and records that could not remain openly near the principal river councils.

The descendants of Adik and Mooz carried the Covenant Lodge teaching into that refuge.

They remembered that the First Garden had revealed the creation order, that Mulek had interpreted Father David's shield within that order, and that the marriages had made the teaching living within one joined family.

When the joined people built the lodge, the keepers taught the construction in its proper order.

The directions were established.

The directions were doubled.

The angled members were placed.

The two Turtle forms stood together.

The eight-pointed Star became visible within the completed structure.

The golden shield was not copied into the lodge as though its six-pointed sign and the lodge's eight-pointed form were the same.

The signs stood beside one another as witnesses of related but distinct teachings.

The shield testified of origin and promised return.

The lodge testified of creation, direction, paired paths, relationship, and covenant joining.

The antlers testified of guidance and the gathering of branches.

The people testified through their lives whether those teachings had truly entered them.

The Greater Deer keepers taught that the joined house itself was the strongest interpretation.

Yehudah had not consumed Naftali.

Naftali had not consumed Yehudah.

The First Garden people had not been absorbed into either lineage.

The Witness of Yosef had not been subordinated to the Witness of Yehudah.

Each remained known.

Yet the paths now met within one gathered remembrance.

In later generations the office of the senior joined keeper became known by the title Songab.

The title belonged unto the servant entrusted to preserve the gathered song of the witnesses.

Songab did not own the records.

Songab received testimony from their appointed keepers, compared the sources, preserved agreements and differences, and transmitted the joined remembrance unto the generation that followed.

The title passed only where the lineage, covenant responsibility, keeper training, and recognition of the gathered families stood together.

It did not pass merely through age, wealth, or personal claim.

I preserve the rise of the Greater Deer Family because my own office descends from this joined responsibility.

I do not claim that the joined house alone preserved truth.

I testify that the joined house was charged to keep the witnesses from becoming strangers unto one another.

Adik guarded the broad Deer road.

Mooz guarded the forest Deer road.

The sisters preserved Yehudah.

The sons of Adikiins preserved Naftali.

The First Garden people preserved the winter meeting and creation lodge.

The councils of MAHKOTA preserved the formal comparison.

The descendants of Layi-Lhi preserved the Witness of Yosef.

The Hidden Houses preserved the ten remnant registers.

Through these witnesses, the Greater Deer Family received its burden.

Thus Adik and Mooz arose within the joined generations, and the Greater Deer Family became the keeper-line of covenant gathering, refuge, recognition, and return.

PLATE 26 • SIDE 1

Jesus-Itoyi Comes to the Heart of the Deer

I received from the Desert keepers and from the witness preserved through Si-hemad the account of Jesus-Itoyi, who came unto the Heart of the Deer.

This account was received as an event already known among our fathers. I do not write of Jesus-Itoyi as one whose coming remained in the distant future. I preserve the testimony of those who declared that Jesus-Itoyi stood among the Desert people, spoke unto their families, and entrusted teachings unto their keepers.

The Greater Deer Family had spread through the southwestern refuge in the generations following the joining of Yehudah and Naftali.

The descendants of Adik guarded the greater paths of gathering and recognition. The descendants of Mooz guarded the forest, mountain, and refuge paths by which families, records, and teachings could be protected.

The joined keepers carried the remembrance of Yehudah through Mulek's sisters and the remembrance of Naftali through the sons of Adikiins.

The Greater Deer Family also preserved the Covenant Lodge, the antlers, the remembrance of the golden shield, and the comparison registers sent from MAHKOTA.

Yet the Heart of the Deer was not a place of ease.

The people lived among dry valleys, stone, mountains, thorned growth, hidden waters, and long distances between places of refuge. Knowledge of water determined whether travelers lived or died. The people learned to move according to the seasons and to protect the springs known unto their families.

The Heart of the Deer became a place where memory could be guarded because an invading company unfamiliar with the land could not easily reach every refuge.

It also became a place where separate families could forget one another.

Distance divided the settlements. Hardship narrowed the people's concern unto their own households. Some keepers guarded their inherited signs without understanding the teachings those signs preserved.

The antlers were remembered.

The shield was remembered.

The lodge form was remembered.

Yet among some families, the living obligations of those signs had become faint.

It was during this condition that travelers brought word of a teacher moving through the desert country.

The teacher did not enter with an armed company. The teacher did not demand the council seat. The teacher did not carry the insignia of a house seeking authority over the Greater Deer Family.

The teacher moved among the people and spoke concerning the Great Spirit, the path, remembrance, wisdom, unity, balance, and the preservation of life.

Some called the teacher by a name rendered among our keepers as I'itoi, the Living Guide of the Path.

The Greater Deer keepers later joined that received name with the witness that the teacher was Jesus, the marked one who had returned from death.

Therefore the joined keeper-name became Jesus-Itoyi.

The elders did not accept the teacher merely because the words were skillful.

Our fathers had received false speakers before. Some had used visions to enlarge their authority. Some had claimed hidden knowledge so that families would serve them. Some had spoken of sacred things while neglecting the sick, the poor, the children, the elders, and those without a protecting house.

The keepers therefore observed Jesus-Itoyi among the people.

Jesus-Itoyi did not seek wealth from families already living under scarcity. Jesus-Itoyi did not reserve teaching for chiefs or record keepers. Jesus-Itoyi spoke before women, children, elders, travelers, healers, hunters, water keepers, and the families dwelling far from the principal refuge.

Jesus-Itoyi taught that a keeper was not above the people.

Jesus-Itoyi taught that remembrance without faithful conduct could not preserve the path.

Jesus-Itoyi taught that the greatness of a family was revealed through service, not through its possession of ancient signs.

The elders heard agreement with the responsibilities already preserved within the covenant records.

Yet Jesus-Itoyi spoke with an authority that did not depend upon the Deer line, the royal remembrance of Yehudah, the records of MAHKOTA, or the lodge of the First Garden.

Jesus-Itoyi testified of the Great Spirit as the Fullness of Life and as the source of the path and its guidance.

The people asked who had given Jesus-Itoyi authority to speak these things.

Jesus-Itoyi answered through testimony concerning a former people, a distant land, rejection, death, and return.

The broader Desert witness declared that Jesus-Itoyi showed the marks remaining in the hands.

The people saw that the marks were not painted signs or lodge bindings. The marks belonged to wounds received before the teacher’s return unto life.

Jesus-Itoyi testified that death had not retained dominion.

The body had been wounded and laid down, yet life had been restored through the power of the Great Spirit.

The people did not immediately understand the whole testimony.

Some believed that Jesus-Itoyi spoke of a healing from near death. Others believed that the teacher had passed fully beyond death and returned. Still others doubted and sought testimony from those who had traveled with the teacher.

The keepers did not erase those first differences.

They preserved the central witness received among the Desert families: Jesus-Itoyi bore the marks in the hands, testified of return from death, and taught the people concerning life, Spirit, remembrance, and the path.

The elders then brought forth the signs preserved by the Greater Deer Family.

They showed the antlers, which represented guidance, branching paths, recognition, and the return of separated families.

They showed the copied form of Father David's shield, whose six-pointed Turtle sign had been understood as a remembrance of origin, destination, and return.

They showed the Covenant Lodge, in which the doubled directions and angled members formed the joined Turtle figures and the eight-pointed Star.

Jesus-Itoyi did not reject those signs merely because they had been carried by different peoples.

Neither did Jesus-Itoyi teach that the signs could save the people while the obligations represented by them remained neglected.

Jesus-Itoyi entered the lodge teaching through the responsibilities already known unto the people.

The paths had to be walked.

The divided families had to be preserved.

The stranger had to be received.

The sick had to be remembered.

The children had to be taught.

The elders had to be heard.

Leaders had to serve.

Truth had to remain greater than pride.

The living land, its waters, animals, growth, and refuges had to be guarded.

The people perceived that the teachings did not destroy the older covenant responsibilities.

The teachings called the people back unto their living purpose.

Jesus-Itoyi taught that the Great Spirit was not confined within the center fire, the golden sign, the antlers, the archives, or the lodge frame.

Those signs could direct memory, but the Great Spirit was the Fullness from which life, path, teaching, wisdom, and guidance proceeded.

Thus the sign was not the source.

The record was not the source.

The keeper was not the source.

The Fullness was the source, and faithful remembrance returned the people toward that source.

Among those who heard Jesus-Itoyi was Si-hemad, keeper of remembrance.

Si-hemad did not claim to be the origin of the teachings.

Si-hemad testified only that the people heard the words of I'itoi, that the words were gathered and preserved, and that the teachings were entrusted unto future generations.

The received witness preserved in EE TO YI - Completed begins:

EE TO YI MII TEH MII GAH MII SHAA NEE WAH

The keepers rendered this title as:

The Sayings of I’itoi. These are the remembered teachings of the Living Guide of the Path, gathered in remembrance and preserved for the generations yet to come. [EE TO YI - Completed | Word], [EE TO YI - Completed | Word]

Si-hemad’s own witness was preserved as:

MII TEH GAH EE TO YI MII SI HE MAD O DHAM NAA EE TO YI TAH MII GAH SHAA MII NEE WAH TO NAH

And the received interpretation declares:

I, Si-hemad, keeper of remembrance, bear witness of I’itoi. Our people heard his words. Those words were gathered, preserved, and kept in remembrance. Therefore these teachings are entrusted to future generations, that they may know the path, receive the teachings, and remember. [EE TO YI - Completed | Word], [EE TO YI - Completed | Word]

Si-hemad listened and ordered the sayings according to the path of remembrance.

The words were not reduced unto a single declaration concerning the teacher’s arrival. They were preserved as teachings concerning the Great Spirit, prayer, forgiveness, healing, animals, purity, families, children, elders, leaders, wealth, service, truth, pride, forgetting and imbalance, sickness, death, the soul, the path, the people, and the final blessing. [EE TO YI - Completed | Word], [EE TO YI - Completed | Word]

The complete sayings belong to the plates that follow.

I preserve here the arrival and recognition of Jesus-Itoyi in the Heart of the Deer.

The Desert people received the teacher.

The Greater Deer keepers examined the words and conduct.

The broader Desert witness preserved the marks in the hands and the testimony of return from death.

Si-hemad preserved the sayings heard by the people.

The difference between those sources must remain known.

The saying record establishes that Si-hemad bore witness of I’itoi and that the people heard, gathered, preserved, and transmitted the teachings. [EE TO YI - Completed | Word], [EE TO YI - Completed | Word]

The account of the marked hands and return from death comes through the broader Desert witness preserved beside the sayings. I do not place those events falsely within Si-hemad’s exact statement.

Thus Jesus-Itoyi came unto the Heart of the Deer.

The teacher stood among the people as the Living Guide of the Path.

The people heard the sacred voice.

The keepers gathered the teachings.

And the words were entrusted unto the generations.

PLATE 26 • SIDE 2

The Witness of Si-hemad, the Great Spirit, and Prayer

I, Si-hemad, keeper of remembrance, bear witness of I'itoi.

Our people heard his words. Those words were gathered, preserved, and kept in remembrance. Therefore I received the teachings with the other keepers and preserved them for the generations that would follow, so that our descendants might know the path, receive the teachings, and remember.

We did not preserve the words as though they had arisen from us.

We did not place our names above the name of the teacher. We were witnesses and keepers. The words belonged to the Living Guide of the Path, and our responsibility was to hear faithfully, preserve what had been heard, and transmit the teachings without making ourselves their source.

I'itoi spoke first concerning the Great Spirit.

I'itoi said that the Great Spirit is the Fullness of Life. From the Great Spirit come the Path and the guidance thereof. The teachings, remembrance, and wisdom of the People proceed from the Great Spirit.

Therefore the people must not mistake the sign for the source.

The antlers may preserve remembrance of the Deer path, but the antlers are not the source of life. The golden shield may preserve the remembered sign of Father David, but the shield is not the source of covenant. The lodge may preserve creation, direction, relationship, and return, but the lodge frame is not the source of the Fullness.

The record may carry the teaching, but the record is not greater than the truth it preserves. The keeper may guard the words, but the keeper is not greater than the people for whom the words were entrusted.

The Great Spirit is the Fullness from which life proceeds.

I'itoi taught that the path is received from the Great Spirit. The path is not merely a road through desert, forest, mountain, or water. The path is the ordered way by which the people live before the Fullness.

The path is known through guidance. Guidance becomes clear through teaching. Teaching enters the people through hearing. What is faithfully heard must be preserved in remembrance. Remembrance must mature into wisdom. Wisdom must return unto conduct.

When teaching remains only upon the lips, the path has not yet been walked.

When remembrance becomes pride, wisdom has departed from it.

When a keeper gathers teachings but neglects the people, the keeper has preserved a bundle while losing the purpose of the record.

Therefore I'itoi commanded that the keepers gather the People in unity and balance.

The gathering was not commanded so that one family might rule every other family. The people were gathered so that no person would be abandoned from remembrance and so that the responsibilities of the path might be carried together.

Unity did not require the destruction of difference.

The families retained their names. The witnesses retained the source through which each testimony had been received. The People of the First Garden retained their ancestry. The line of Naftali retained the Deer responsibility. The line of Yehudah retained the record carried through the sisters. The descendants of Layi-Lhi retained the Witness of Yosef.

Yet all were required to hear one another faithfully and to remain accountable before the same Fullness.

Balance did not mean silence before wrongdoing. Balance required truth, mercy, correction, responsibility, and restoration. A people cannot remain balanced by hiding injury beneath words of peace.

Neither can correction preserve the people when correction seeks destruction rather than return.

I'itoi taught that the people must hear the Great Spirit.

Hearing was not the movement of sound into the ear alone. Hearing required the heart to receive, the mind to remember, and the life to respond.

A person who heard the teaching but refused its obligation had not fully heard.

A keeper who copied the words accurately but used them to exalt the keeper above the people had preserved their form while rejecting their path.

Therefore the people were commanded to preserve the teachings in remembrance and to walk the path with guidance and wisdom.

I'itoi then spoke concerning prayer.

I'itoi said that the sacred voice must rise from the heart in Spirit and sacred practice.

Prayer does not begin with the desire to be heard by other people. Prayer begins when the heart turns toward the Great Spirit.

The voice may carry the prayer, but the voice alone is not prayer.

Words spoken without the movement of the heart remain words. Silence offered with a heart turned faithfully toward the Great Spirit may carry more truth than speech offered for honor before the people.

Prayer must carry teaching into remembrance.

When the people pray concerning mercy, the teaching of mercy must enter remembrance. When the people pray concerning forgiveness, the teaching of forgiveness must be remembered when injury occurs. When the people pray concerning the hungry, the prayer must move the people toward preserving life.

Prayer that asks for guidance while refusing the path is divided against itself.

I'itoi taught that remembrance must become wisdom.

A person may remember many words and still fail to understand their purpose. Wisdom is revealed when remembered teaching begins to order the person's conduct.

The keeper must therefore ask not only whether the words were preserved, but whether the teaching has become living wisdom among the people.

Prayer seeks guidance upon the path.

Guidance may come through sacred understanding, through the words of faithful keepers, through the correction of another person, through the condition of the living land, or through the needs of those whom the people have neglected.

The person who prays must be willing to receive an answer that requires change.

I'itoi taught that balance must remain among the People before the Fullness.

Prayer does not remove the people from their responsibilities toward one another. Prayer returns the heart unto those responsibilities.

The person who turns toward the Great Spirit must also turn again toward the family, the child, the elder, the sick, the stranger, the animal, the water, the land, and the truth.

The Great Spirit is not honored when prayer becomes an escape from service.

The keepers asked how prayer should be preserved among the generations.

I'itoi did not command that every person speak the same words.

I'itoi taught the movement of prayer.

The voice rises from the heart. The heart turns in Spirit. Teaching enters remembrance. Remembrance becomes wisdom. Wisdom seeks guidance. Guidance directs the path. The people walk in balance before the Fullness.

Thus prayer is not words alone.

Prayer is the movement of the heart toward the Great Spirit.

I preserved these sayings because they established the source and manner of all the teachings that followed.

The Great Spirit is the Fullness of Life.

The path and its guidance proceed from the Great Spirit.

The keepers gather the people in unity and balance.

The people preserve the teachings in remembrance and walk with guidance and wisdom.

The sacred voice rises from the heart.

Prayer carries teaching into remembrance and remembrance into wisdom.

The heart moves toward the Great Spirit, and the people remain before the Fullness.

These words were not joined from later fragments for this plate. The title of the sayings, my witness, the teaching concerning the Great Spirit, and the teaching concerning prayer are preserved.

PLATE 27 • SIDE 1

Forgiveness, Healing, Animals, and Purity

I'itoi spoke concerning forgiveness.

I'itoi said:

Restore unity and balance through remembrance. Let the People preserve one another. Let unity and balance remain among the People. Let remembrance be preserved. Let the keepers remember. For through remembrance, the People return to unity and balance.

I'itoi spoke concerning healing.

I'itoi said:

Preserve remembrance. Hear the Living Guide of the Path. Let the People hear him. Preserve his teachings in remembrance among the People.

I'itoi spoke concerning animals.

I'itoi said:

Teach the path of life under guidance. Remember it in wisdom. The People are keepers gathered in unity and balance before the Fullness. Therefore preserve life, and let the People be preservers of life.

I'itoi spoke concerning purity.

I'itoi said:

Teach and remember the path of life under guidance and wisdom. The People are keepers gathered in unity and balance before the Fullness. Therefore preserve the teachings in wisdom. Let what is taught be remembered. Let what is remembered be preserved. Let the path remain in balance.

Si-hemad preserved these sayings in their received order.

The teaching concerning forgiveness called the People back toward unity and balance through remembrance. Forgiveness did not require the People to pretend that injury had not occurred. The received saying placed restoration within remembrance, preservation, and the return of the People toward balance.

Therefore the keepers were commanded to remember.

If injury were concealed and the suffering person erased from the account, remembrance would not restore unity. If resentment were preserved while every path of return was denied, balance would not be restored. The saying required the People to preserve one another while returning through truthful remembrance.

The teaching concerning healing directed the People toward the Living Guide of the Path.

The saying did not assign healing solely unto one keeper, medicine, ceremony, or household. The preserved words commanded the People to hear I'itoi and to preserve the teachings in remembrance among the People.

Thus healing required more than relief from bodily suffering.

The People had to hear. The teachings had to remain among them. Remembrance had to be preserved so that the path revealed through the Living Guide would not disappear after the teacher departed.

The teaching concerning animals placed living creatures within the guided path of life.

I’itoi commanded the People to teach the path of life under guidance and to remember it in wisdom. The People were identified as keepers gathered in unity and balance before the Fullness.

Therefore the People were commanded to preserve life and to become preservers of life.

The animals were not placed outside the covenant responsibilities of the People. The teaching did not say that the People possessed every creature without limit. The People stood as keepers before the Fullness and were accountable for how life was preserved.

The teaching concerning purity returned again unto teaching, remembrance, wisdom, and balance.

Purity was not preserved by outward appearance alone. The path of life had to be taught under guidance and remembered in wisdom. What was taught had to become remembrance. What was remembered had to be preserved. The path had to remain in balance.

Thus purity concerned the faithful movement of teaching through the People.

Teaching that was spoken and forgotten did not remain pure.

Remembrance that was altered for pride did not remain pure.

Wisdom that ceased to guide the path did not remain pure.

The keepers therefore preserved the sayings without changing their order.

Forgiveness restored unity and balance through remembrance.

Healing called the People to hear the Living Guide and preserve the teachings.

The teaching concerning animals commanded the People to become preservers of life.

Purity required teaching, remembrance, wisdom, preservation, and a path remaining in balance.

PLATE 27 • SIDE 2

Families, Children, Elders, and Leaders

I’itoi spoke concerning families.

I’itoi said:

The People are keepers of teachings, remembrance, and wisdom. Let there be unity and balance upon the path of life under guidance. Families shall gather in remembrance and preserve one another. Let the People keep these things in fullness.

I’itoi spoke concerning children.

I’itoi said:

Let the People teach wisdom and remembrance. Let the keepers preserve unity and balance. Let the People gather in remembrance and preserve one another. Teach the children wisdom, that memory may continue and the path remain known among the People.

I’itoi spoke concerning elders.

I’itoi said:

The People shall honor the keepers of memory, teaching, and wisdom. Let unity and balance remain among the People. Let the People preserve, gather, and remember the teachings of wisdom. For the elders know the path and guidance, and through them the People remember what has been preserved.

I’itoi spoke concerning leaders.

I’itoi said:

Let the People appoint keepers of teaching and wisdom. Let unity and balance remain among the People. Let leaders preserve the People upon the path and under guidance. Let them gather teachings and remembrance as faithful keepers before the Fullness. A leader is not above the People, but is a keeper entrusted to preserve the path for all.

Si-hemad preserved these sayings together because family, children, elders, and leaders belonged to one living order.

The family received teaching, remembrance, and wisdom, but the family did not receive these things for itself alone. Families were commanded to gather in remembrance and preserve one another.

A family that remembered only its own names while neglecting neighboring families had not fulfilled the teaching.

A family that protected its own children while leaving other children without food, teaching, shelter, or belonging had divided the People against themselves.

The family record therefore carried responsibility.

Genealogy preserved identity, but genealogy also revealed relationship. The remembered names joined the living unto those who had gone before and placed obligations upon those who would come afterward.

The teaching concerning children established how remembrance would continue.

Children were not empty vessels belonging to the keepers. Children were living members of the People who had to receive wisdom and remembrance so the path would remain known.

To teach children was more than requiring them to repeat ancestral names.

Children had to learn why the names were preserved.

Children had to learn how the ancestors acted faithfully and where the ancestors failed. Children had to learn the signs, but children also had to learn the responsibilities represented by the signs.

The child who recognized the antlers but did not return for those left behind had not learned the Deer path.

The child who recognized Father David's shield but used the royal memory to seek dominion had not learned the return.

The child who knew the shape of the Covenant Lodge but erased the witness of another people had not learned unity or balance.

The child who remembered the people's teachings but neglected animals, waters, plants, elders, strangers, or the sick had not learned preservation.

Therefore memory had to become wisdom, and wisdom had to keep the path known among the People.

The teaching concerning elders did not command honor merely because a person had lived many years.

The elders were honored as keepers of memory, teaching, and wisdom.

An elder who had received those trusts carried responsibility to transmit them faithfully. An elder could not conceal teaching for personal power, alter the record to enlarge one family, or refuse correction merely because of age.

The People were commanded to preserve, gather, and remember the teachings of wisdom.

The elders knew the path and guidance because the elders had received what earlier generations preserved. Through faithful elders, the People remembered migrations, covenants, marriages, failures, refuges, signs, and teachings that no living person could have witnessed from the beginning.

Yet the elder remained a keeper rather than the source.

The Fullness remained the source.

The teaching remained accountable to truth.

The People remained responsible for comparing witnesses rather than accepting every claim merely because an elder spoke it.

Thus honor and accountability remained together.

The teaching concerning leaders completed the order of this side.

The People were commanded to appoint keepers of teaching and wisdom.

Leadership was not described as possession of the People.

A leader was entrusted to preserve the People upon the path and under guidance.

The leader had to gather teaching and remembrance as a faithful keeper before the Fullness.

Therefore a leader could not stand above the People as though a separate kind of life had been created for authority.

The leader stood within the People and carried a greater burden of service.

The words were plain:

A leader is not above the People, but is a keeper entrusted to preserve the path for all.

This teaching judged every inherited office.

It judged the councils of Dan.

It judged the Walkers of Naftali.

It judged the royal remembrance carried through Mulek.

It judged the sons of Adikiins.

It judged the branches of Adik and Mooz.

It judged the senior office later called Songab.

No ancient name, shield, antler, lodge, genealogy, archive, or council could make a leader greater than the obligation to preserve the path for all.

A leader who guarded teaching only for favored families had ceased to serve the whole People.

A leader who used wisdom to confuse rather than guide had turned the entrusted gift against its purpose.

A leader who demanded honor while refusing service had placed the self above the People.

A leader who concealed danger, erased testimony, or abandoned the weak had departed from the keeper's office even if the title remained.

I'itoi joined leadership with teaching, remembrance, wisdom, unity, balance, preservation, path, guidance, service, and accountability before the Fullness.

The leader therefore had to listen as well as speak.

The leader had to gather witnesses before judgment.

The leader had to preserve difference where the truth had not yet been resolved.

The leader had to remember the absent, the distant, and those without a powerful household.

The leader had to protect the children's future, receive the elders' testimony, strengthen families, and keep the path open for the People.

The four teachings formed one circle of responsibility.

Families preserved one another.

Children received wisdom so memory and the path would continue.

Elders preserved what had been entrusted through generations.

Leaders served as keepers charged to preserve the path for all.

If families failed, children lost belonging.

If children were not taught, memory ended.

If elders did not preserve faithfully, wisdom became fragmented.

If leaders placed themselves above the People, the path became a road toward dominion rather than fullness.

Si-hemad preserved these sayings.

PLATE 28 • SIDE 1

Wealth, Service, Truth, and Pride

I’itoi spoke concerning wealth.

I’itoi said:

The People are keepers of teaching, remembrance, and wisdom. Let the People remain in unity and balance. Let the People preserve life upon the guided path. Let the keepers serve the People before the Fullness.

Thus wealth was not established as the measure of a person’s place among the People.

The things gathered by a family remained under responsibility. Food, tools, clothing, seed, animals, water, stone, metal, and the products of labor could preserve life when they were kept in balance. The same things could bring division when they were withheld from life and used to place one household above another.

I’itoi did not teach that provision was evil.

Families had to prepare for drought, failed growth, sickness, winter, travel, and the care of children and elders. Keepers had to preserve food, seed, medicine, tools, records, and places of refuge for generations not yet born.

But provision ceased to serve the path when possession became greater than preservation.

The person who possessed abundance remained a keeper before the Fullness. The abundance did not release that person from responsibility. Greater provision created a greater ability to preserve life.

The teaching therefore joined wealth with service.

The keepers were commanded to serve the People before the Fullness. A keeper who guarded stores while families died beside the storehouse had forgotten why the provisions had been gathered.

A family that possessed tools but refused to help rebuild the refuge had separated wealth from the guided path.

A leader who used public provision to purchase loyalty had corrupted service.

A record keeper who exchanged sacred knowledge for honor or possessions had treated remembrance as merchandise.

The People were keepers, not final owners.

Life came before accumulation. Guidance came before pride. Wisdom governed what was gathered and how it was used.

I’itoi spoke concerning service.

I’itoi said:

Let the keepers gather teaching, remembrance, and wisdom. Let the People gather in unity and balance. Let the People preserve the People. Let teaching serve remembrance, and let the People walk the path under guidance.

Service was not the lowering of one family beneath another.

Service was the work by which the People preserved the People.

Naftali’s Walkers served when they traveled ahead and returned for those behind. The keepers of refuge served when they prepared food, water, medicine, and shelter for people they had not yet seen. Elders served when they transmitted memory faithfully. Families served when they received children, travelers, and displaced persons without erasing their first ancestry.

The First Garden people had served when they preserved Mulek’s company through winter. The sisters of Mulek had served when they guarded the children and the living line of Yehudah. The sons of Adikiins had served when they accepted the burden of guiding the joined house without claiming possession of its record.

The Greater Deer Family served faithfully only when the Greater Deer Family kept the separate witnesses in relationship.

Ancient names did not excuse later generations from service.

The antlers were empty when no Walker returned for the scattered family.

The golden shield was empty when royal remembrance became a claim to rule rather than an obligation to preserve.

The Covenant Lodge was empty when people copied its form but refused to stand in faithful relationship.

The Star People name was empty when one witness attempted to extinguish another.

Thus teaching had to serve remembrance.

Teaching explained why the people remembered. Remembrance preserved the acts and failures through which teaching could become wisdom. Wisdom guided the path, and the path returned the People unto service.

I’itoi spoke concerning truth.

I’itoi said:

Let the People preserve teaching. Let teaching preserve remembrance and wisdom. Let wisdom guide the path. Let unity and balance remain among the People before the Fullness.

Truth required faithful preservation.

The keeper could not alter an inherited account merely because another account was easier to understand. Agreement had to remain agreement. Difference had to remain difference. Uncertainty could not be covered with invented certainty.

Teaching preserved remembrance when teaching helped the People understand the obligation carried by the record.

Remembrance preserved wisdom when the People retained both faithful conduct and remembered failure.

A people that recorded only victories could not learn wisdom from its defeats.

A family that preserved honorable ancestors but erased those who had acted unjustly could not understand how imbalance entered its own line.

A council that declared unity by silencing disagreement had not preserved truth.

Truth did not require every witness to use identical words. It required each witness to be preserved according to its source and weighed without deception.

Thus unity and truth were not enemies.

False unity concealed injury and disagreement. Faithful unity allowed distinct witnesses to stand while the People sought wisdom and balance before the Fullness.

I’itoi spoke concerning pride.

I’itoi said:

Let the People preserve wisdom. Let the People preserve teaching and remembrance. Let the keepers remain upon the guided path. Let unity and balance remain before the Fullness. For wisdom preserves the path, but remembrance preserves the People.

Pride entered when a person treated an entrusted gift as proof of superiority.

The keeper could become proud because the keeper possessed a record unknown to others. The leader could become proud because many people listened. The prosperous family could become proud because its storehouses were full. The traveling keeper could become proud because distant roads were known.

A lineage could become proud because it carried an ancient sign.

Yehudah could become proud because of Father David’s shield. Naftali could become proud because of the Deer responsibility. The Hidden Houses could become proud because the ten remnant names had been preserved. The descendants of Layi-Lhi could become proud because they carried the Witness of Yosef. The Greater Deer Family could become proud because many witnesses had converged within its history.

I’itoi’s teaching judged every such claim.

Wisdom preserved the path, but remembrance preserved the People.

True remembrance revealed that every witness had survived through the help of others.

The Hidden Houses survived because families carried one another through hunger and migration. The descendants of Layi-Lhi survived because the household preserved covenant and record through wilderness and water. Mulek’s company survived because the sisters, keepers, sea guides, and First Garden people preserved the refugees. The joined house survived because Naftali guided without erasing Yehudah.

No faithful line could claim that it had preserved itself alone.

Pride caused the keeper to forget the source, the helpers, the weak, the missing, and the generations yet to come.

Pride turned sacred signs into claims of ownership.

Pride made teaching serve the teacher rather than the People.

Pride made wealth appear as personal greatness rather than entrusted provision.

Pride made leadership appear as elevation rather than service.

Therefore the keepers had to remain upon the guided path.

Wisdom guarded the direction of the path. Remembrance guarded the identity and relationships of the People. Unity and balance remained only when both were preserved before the Fullness.

Si-hemad preserved the teachings concerning wealth, service, truth, and pride in this received order.

The sayings form one warning.

Wealth without service becomes separation.

Service without teaching may lose its purpose.

Teaching without truth corrupts remembrance.

Truth without humility can be used as a weapon of pride.

Pride causes the keeper to forget that every gift remains entrusted before the Fullness.

Therefore the People must preserve life, serve one another, guard truth, remember faithfully, walk under guidance, and remain in unity and balance.

PLATE 28 • SIDE 2

Forgetting, Sickness, Death, and the Soul

I'itoi spoke concerning forgetting.

I'itoi said:

Let the People seek wisdom in teaching and remembrance. Let the People preserve wisdom and walk the path under guidance. Let balance and unity remain among the People. Let the keepers remember, for wisdom preserves the path, but forgetting brings imbalance.

Forgetting did not mean only that a name or event had passed from the mind.

Forgetting began when the People retained the outward sign but abandoned its responsibility.

When the antlers remained but no keeper returned for those left behind, the People had forgotten the Deer path.

When Father David's golden shield remained but its bearer sought dominion instead of covenant service, the People had forgotten the promise of origin and return.

When the Covenant Lodge remained but the People erased one of its witnesses, the People had forgotten the joining revealed through the doubled directions and the two Turtle forms.

When the archive remained but its keeper altered the record to enlarge one family, the People had forgotten truth.

When the family remembered its own ancestors but abandoned another family in hunger, sickness, or displacement, the People had forgotten unity and balance.

Therefore forgetting brought imbalance.

A forgotten name could sometimes be recovered from another copy. A damaged record could sometimes be restored through several witnesses. A lost path could sometimes be found again by those who remembered the waters, mountains, Stars, and seasonal signs.

But when the People forgot why teaching had been preserved, the whole covenant entered danger.

Wisdom preserved the path because wisdom directed remembered teaching into faithful conduct. Remembrance preserved the People because remembrance joined the living with the ancestors, the absent, the dead, the displaced, and the generations still to come.

The keepers were therefore commanded to remember.

The command did not permit the keepers to invent what had been lost. If a name was missing, the loss had to be marked. If two witnesses differed, the difference had to remain visible. If the source of a teaching was known only through one line, the teaching had to remain identified with that line.

Faithful remembrance resisted both forgetfulness and false certainty.

I'itoi spoke concerning sickness.

I'itoi said:

Let the People remember teaching and wisdom. Let the People preserve teaching and remembrance. Let the keepers gather in unity and balance among the People. Let the People walk the path under guidance.

Sickness could enter one person, one household, or a whole community.

The person who became sick was not to be erased from the People because strength had diminished. A household caring for the sick was not to be abandoned merely because the household could no longer provide the same labor, travel, food, or protection as before.

The keepers were commanded to gather in unity and balance among the People.

This meant that sickness became a responsibility shared beyond the afflicted household. Those possessing food had to remember those unable to gather it. Those possessing medicine had to remember those unable to reach the healer. Those possessing shelter had to remember those whose dwellings no longer protected life.

The People also had to walk the path under guidance.

Not every sickness possessed the same cause, and not every remedy belonged unto every condition. The keepers therefore had to preserve what the healers had learned without turning uncertain knowledge into false certainty.

Some sickness followed injury. Some followed hunger, cold, spoiled food, unclean water, exposure, or the movement of illness through families. Other sickness remained beyond the understanding of the keepers.

Where the cause remained unknown, the People were not permitted to invent guilt merely to explain suffering.

The sick person was not to be declared impure, faithless, or forgotten merely because healing did not come quickly.

Teaching and remembrance had to be preserved so that later generations could compare what had helped, what had failed, and what remained uncertain.

Wisdom required care without false promises.

Guidance required observation without cruelty.

Unity required that the sick remain among the People.

Balance required that those providing care also receive food, rest, shelter, and help.

Thus the teaching concerning sickness did not separate the condition of the body from the responsibility of the community.

The source preserves this saying exactly as a command to remember teaching and wisdom, preserve teaching and remembrance, gather in unity and balance, and walk the guided path. [EE TO YI - Completed | Word], [EE TO YI | Word]

I’itoi spoke concerning death.

I’itoi said:

Death is a return within the cycle of life. Let the People remember those who have returned to Spirit and to the ancestors. Preserve their teachings in memory, for what leaves one form enters again the greater flow. Let the keepers teach without fear that return belongs to the Fullness, and let balance remain among the living.

The People had witnessed death upon many roads.

Their ancestors had died during the Great Hunger. Families had died within the northern migration, the winter camps, and the crossing into the Enduring Land. Refugees had died during the fall of the temple city, the four-Moon voyage, and the frozen season at the Lake of Two Mountains.

The Desert people also knew death through drought, distance, sickness, warfare, age, and the dangers of the living land.

I'itoi did not command the People to forget grief.

The teaching commanded remembrance.

Those who returned to Spirit and the ancestors were to remain within the memory of the People. Their teachings, names, relationships, faithful acts, and failures were to be preserved.

Death ended one form of participation among the living, but death did not make the person meaningless.

The person's testimony could continue through children, family, teaching, service, and the memory preserved by the keepers.

The source explicitly states that death is a return within the cycle of life, that the deceased return to Spirit and the ancestors, and that what leaves one form enters the greater flow. [EE TO YI - Completed | Word], [EE TO YI | Word]

The keepers were told to teach without fear that return belongs to the Fullness.

This teaching did not permit the keepers to speak as though death caused no sorrow. Neither did the teaching permit fear to erase the dead from the gathered record.

Confirmed death remained distinct from disappearance. A missing person could not be declared dead without testimony merely to complete a genealogy. Where death was witnessed, the place, family, generation, and circumstances were preserved as faithfully as the record allowed.

Balance had to remain among the living.

Grief required time, care, food, shelter, companionship, and remembrance. The family of the dead could not be left alone merely because the burial or ceremony had ended.

Children who lost their parents had to retain both their first ancestry and the name of the household that received them. The teaching concerning death therefore returned the People unto the teaching concerning families, children, elders, leaders, service, and remembrance.

I'itoi spoke concerning the soul.

I'itoi said:

The soul is the Living Spirit carried within the Heart. Breath bears it through life, memory preserves its witness, and wisdom guides its path. The soul is not possessed by the Person, but entrusted for a season. Let every soul seek balance, remember its Source, and return in fullness.

The source places the Living Spirit within the Heart and describes breath, memory, wisdom, trust, balance, the Source, and return as parts of the soul's path. [EE TO YI - Completed | Word]

The soul was not described as an object owned by the person.

The soul was entrusted.

Therefore life itself carried responsibility. A person could not say that the inner life belonged solely unto personal desire. The entrusted Spirit connected the person with the Great Spirit, the People, the path, and the obligations of the season in which that person lived.

Breath bore the soul through life.

With the first breath, the living person entered the visible community. Through breath the person spoke, prayed, taught, worked, grieved, sang, and called the names of others.

With the final breath, the visible work of that season ended.

Memory preserved the soul's witness among the living.

The keepers did not claim that memory possessed the complete soul. Memory preserved the witness of the person: the words, relationships, teaching, conduct, service, injuries, corrections, and responsibilities transmitted unto others.

Wisdom guided the soul's path.

Knowledge alone could not complete that guidance. A person might know many teachings while walking away from balance. Wisdom required remembered teaching to become faithful action.

The soul had to seek balance, remember its Source, and return in fullness.

The Source was not the ancestral sign, lodge, shield, antlers, archive, title, or family line. These could preserve witness and guide remembrance, but the Great Spirit remained the Fullness of Life.

The soul came as an entrusted Living Spirit.

The soul traveled through the season of life.

The soul left a witness within memory.

The soul returned unto the Fullness.

Thus forgetting, sickness, death, and the soul were preserved together.

Forgetting endangered the path by breaking remembrance.

Sickness tested whether the People would preserve one another.

Death called the living to remember without fear.

The soul revealed that life itself was entrusted and directed toward the Source.

Si-hemad preserved these teachings so that later generations would not separate wisdom from remembrance, the sick from the People, the dead from the gathered memory, or the soul from the Great Spirit.

PLATE 29 • SIDE 1

The Path and the People

I'itoi spoke concerning the Path.

I'itoi said:

The Path of life is made through movement, teaching, remembrance, and wisdom. Let guidance direct each step, and let the elders preserve the way for those who follow. A true path does not lead the Person away from the People, but toward balance, service, and the Fullness. Walk with awareness, for every step becomes a teaching.

The Path was not described as a road marked only upon the land.

The Path could pass through desert, forest, mountain, river, settlement, refuge, lodge, and council, yet none of these alone constituted the Path.

The Path of life was made through movement.

Movement meant that the person could not remain unchanged while claiming to follow guidance. The next faithful step had to be taken. The person had to move from hearing into remembrance, from remembrance into wisdom, and from wisdom into conduct.

The Path was made through teaching.

Teaching gave shape to movement. Without teaching, movement could become wandering. Without faithful instruction, a person might repeat the failures of earlier generations while believing the road was new.

Teaching itself also had to remain accountable. A false teaching could direct many persons away from balance. Therefore the keepers preserved source, witness, agreement, difference, and uncertainty.

The Path was made through remembrance.

Remembrance kept the traveler from believing that the present journey had begun with the traveler alone.

The remembered road included the Great Hunger, the northern migration, the Hidden Houses, the Five Teachings, the entrance into the Enduring Land, the gathered rivers, the Witness of Yosef, the Witness of Yehudah, the frozen vessels, the antlers, the Covenant Lodge, and the joined house of Yehudah and Naftali.

Those memories were not ornaments placed beside the Path. They showed how earlier people had acted, where earlier people had failed, and how separated witnesses had returned to one another.

The Path was made through wisdom.

Wisdom taught which remembered action should be repeated and which should not.

An ancestral act did not become righteous merely because an ancestor had performed it. A custom did not become balanced merely because it was ancient. Wisdom judged remembrance according to truth, preservation, service, and the Fullness.

The person walking the Path therefore required guidance at every step.

Guidance could come through the Great Spirit, through faithful teaching, through elders, through the needs of the People, through the testimony of another witness, and through the consequences revealed upon the living land.

A traveler who refused all correction had ceased to seek guidance.

The elders were commanded to preserve the way for those who followed.

The elders did not own the Path. The elders remembered turns that later travelers had not yet reached. The elders knew where water had failed, where a refuge had endured, where violence had divided the People, and where a faithful return had restored relationship.

The way was preserved so that children and future travelers would not begin every journey without memory.

Yet the elders could not force every generation to stand at the same place.

They preserved the way so those who followed could walk faithfully within their own season.

I'itoi taught that a true path does not lead the Person away from the People.

Solitude could have a place within prayer, healing, vision, and reflection. But a path that ended only in personal elevation had not reached the Fullness.

The true Path returned the person toward balance, service, and the People.

The one who learned wisdom returned to teach faithfully.

The one who found water returned to guide the thirsty.

The one who discovered danger returned to warn the traveler.

The one who received healing remembered the sick.

The one who preserved an ancient record returned its witness to the People.

The one who entered refuge helped prepare refuge for another generation.

Thus the Path moved outward and returned.

The Deer Walkers already understood this responsibility through the roads of Naftali. The Path of I'itoi placed that movement within a greater spiritual order.

The outward path alone was incomplete.

The returning path completed the service.

I'itoi commanded the People to walk with awareness, because every step becomes a teaching.

The children watched how leaders traveled.

The poor watched how wealth was carried.

The sick watched who remained beside them.

The displaced watched whether the keepers preserved the first ancestry or erased it.

The stranger watched whether words of unity became actual refuge.

Every act taught something, even when no formal lesson was spoken.

A careless step could teach fear, pride, neglect, or domination. A faithful step could teach truth, preservation, responsibility, and return.

I'itoi then spoke concerning the People.

I'itoi said:

The People are many Persons gathered as one body. Families join them, teaching orders them, memory preserves them, and wisdom guides them. Let the keepers guard unity and balance. Let no Person be forgotten, for each walks a path within the greater path of the People. When the People preserve one another, they remain before the Fullness.

The People were many persons, not one person enlarged above the others.

The body of the People required distinct lives, families, gifts, memories, and responsibilities.

Unity did not require sameness.

A hand did not become an eye in order to belong to one body. Water did not become stone in order to belong to one creation. Yehudah did not become Naftali in order to enter one house. The First Garden people did not become descendants of Israel in order to stand as faithful covenant witnesses.

The People became one body through ordered relationship.

Families joined the People.

The family gave belonging, names, care, teaching, ancestry, and responsibility. Yet no family could claim that the whole body existed for that family alone.

A family that cut itself away from the needs of the People weakened both itself and the greater body.

Teaching ordered the People.

Teaching placed responsibilities around authority, wealth, memory, service, leadership, land, water, animals, children, elders, sickness, death, and the soul.

Without teaching, unity could become a demand for obedience without truth.

With faithful teaching, the People could understand why different responsibilities were needed within one body.

Memory preserved the People.

Memory kept the absent and the dead from disappearing. Memory preserved the names of distant families. Memory allowed the People to compare present conduct with earlier covenants.

Memory also protected the People against false claims by leaders who wished to make the past serve personal power.

Wisdom guided the People.

Wisdom helped the People act when several remembered obligations seemed to stand against one another.

A storehouse had to preserve provision for the future, but a starving family required food in the present. A concealed refuge had to remain hidden, but a displaced household required shelter. A record had to be guarded, but its teaching had to reach the People.

Wisdom sought faithful balance rather than an easy rule applied without understanding.

The keepers were commanded to guard unity and balance.

The keepers could not manufacture unity by removing inconvenient names or witnesses.

The keepers guarded unity by preserving relationship.

The keepers guarded balance by ensuring that no office, family, archive, sign, or region consumed the responsibilities of the others.

I’itoi said that no Person should be forgotten.

This command reached beyond those present at the council fire.

The person traveling far from the settlements remained part of the People.

The child without parents remained part of the People.

The elder who could no longer travel remained part of the People.

The sick person remained part of the People.

The prisoner, refugee, widow, orphan, stranger, and person without a powerful house remained part of the People.

The dead remained within remembrance.

The missing remained marked until reliable testimony established the fate.

Each person walked a path within the greater Path of the People.

No person’s path contained the whole journey, yet the greater body was diminished when one person was deliberately erased.

The keepers therefore preserved names, households, movements, teachings, births, deaths, marriages, and places of refuge.

The records did not exist merely to complete an archive. The records helped the People remember who required return, care, recognition, and accountability.

When the People preserved one another, the People remained before the Fullness.

The teaching did not say that the People remained before the Fullness by possessing the greatest city, richest stores, oldest genealogy, strongest army, or most secret record.

The People remained before the Fullness by preserving one another.

This joined the teaching concerning the People with every earlier saying.

Forgiveness preserved the People through remembered return.

Healing preserved the teachings among the People.

Animals and the living world were preserved under the People’s stewardship.

Families preserved one another.

Children preserved the continuation of memory.

Elders preserved the way.

Leaders preserved the Path for all.

Wealth preserved life when it remained under service.

Truth preserved teaching and remembrance.

Humility protected the People from pride.

Care for the sick maintained unity.

Remembrance of the dead kept their witness.

The soul returned toward the Source.

And the Path led the person toward balance, service, the People, and the Fullness.

Si-hemad preserved the teachings concerning the Path and the People immediately before the final blessing.

PLATE 29 • SIDE 2

The Final Blessing, Preservation, and Departure of I’itoi

When I’itoi had completed the teachings entrusted unto the People, I’itoi gathered the families and the keepers in the Heart of the Deer.

The people came from the dry valleys, the stone refuges, the hidden waters, the mountain paths, and the distant settlements. The descendants of Adik came from the greater roads. The descendants of Mooz came from the forest and refuge paths. Elders came carrying remembered sayings. Parents came with their children so that the final words would not belong only unto those already old.

Si-hemad stood among the keepers.

The teachings concerning the Great Spirit, prayer, forgiveness, healing, animals, purity, families, children, elders, leaders, wealth, service, truth, pride, forgetting, sickness, death, the soul, the Path, and the People had been heard.

The principal sayings had been repeated before several witnesses. Where the words were agreed upon, the keepers preserved the received order. Where explanation was required, the explanation remained distinct from the saying itself.

I’itoi then gave the final blessing.

I’itoi said:

May the Fullness give Light to the Spirit, Life to the Breath, and balance to the Heart.

May teaching become remembrance, remembrance become wisdom, and wisdom guide the Path.

May the People gather in unity, preserve one another, and return what they have received to the generations yet to come.

Walk with the Living Spirit.

Keep the teachings.

Remember the Source.

Remain in balance before the Fullness.

The people received the blessing in silence.

The blessing began with the Fullness because the Fullness was the Source of every gift named within it.

Light was given unto the Spirit so that the inner life would not remain without guidance.

Life was given unto the Breath so that the person’s season among the living might become service rather than empty movement.

Balance was given unto the Heart so that desire, grief, anger, memory, responsibility, and love would remain ordered before the Great Spirit.

The blessing then joined teaching, remembrance, and wisdom.

Teaching had to become remembrance because words that vanished after hearing could not guide later generations.

Remembrance had to become wisdom because memory without understanding could become pride, fear, repetition, or an instrument of power.

Wisdom had to guide the Path because understanding that never entered conduct could not preserve the People.

The blessing then turned from the person unto the gathered body.

The People were to gather in unity.

The People were to preserve one another.

The People were to return what they had received unto generations not yet born.

Thus the final blessing did not end with the listeners standing before I'itoi.

The blessing moved beyond them.

Every person receiving the teachings became accountable for how the teachings would reach the child, the distant family, the traveler, the sick, the elder, and the future keeper.

The words could not be enclosed within one household.

Neither could the teachings be used as secret knowledge through which one keeper demanded submission from the others.

The People had received the sayings so that the sayings could be returned faithfully unto the generations.

I'itoi commanded them to walk with the Living Spirit.

The command required movement.

The People were not to remain standing around the place of teaching as though nearness unto I'itoi alone completed the Path.

They had to return unto their families, waters, fields, animals, refuges, councils, and roads.

The Living Spirit had to accompany ordinary responsibility.

The teaching concerning prayer had to enter the Heart.

The teaching concerning forgiveness had to enter injured relationships.

The teaching concerning animals had to enter the use of life.

The teaching concerning families and children had to enter the household.

The teaching concerning leaders had to enter judgment and authority.

The teaching concerning wealth and service had to enter the distribution of provision.

The teaching concerning truth had to enter the record.

The teaching concerning sickness and death had to enter communal care and remembrance.

The teaching concerning the Path and the People had to enter every journey and gathering.

I'itoi commanded the People to keep the teachings.

Keeping did not mean hiding the words where the People could no longer hear them.

Keeping meant preserving the received saying, teaching the meaning, practicing the responsibility, and identifying the witness through whom each word had been transmitted.

Si-hemad and the keepers therefore began the formal preservation of the sayings.

They first preserved the spoken order.

The sayings were repeated before the witnesses who had heard I'itoi. The keepers compared the remembered wording. A person who had heard only part of a saying was not permitted to supply the missing portion from imagination.

When the witnesses agreed, the saying entered the gathered teaching.

When remembrance differed, the keepers examined whether the difference altered the teaching or merely its spoken form.

Where certainty could not be recovered, the uncertainty remained with the keeper's explanation rather than being silently placed inside the words of I'itoi.

The teachings were preserved through more than one bearer.

Si-hemad carried the ordered witness of the sayings.

Other keepers preserved portions associated with their responsibilities. Families preserved the teachings concerning family and children. Elders preserved the teachings concerning memory and guidance. Healers preserved the sayings concerning sickness and healing. Water and animal keepers preserved the responsibility to protect life.

The complete ordered witness remained associated with Si-hemad's testimony:

I, Si-hemad, keeper of remembrance, bear witness of I'itoi. Our people heard his words. Those words were gathered, preserved, and kept in remembrance. Therefore these teachings are entrusted to future generations, that they may know the path, receive the teachings, and remember.

The People also preserved the words through repeated instruction.

Children learned the sayings first through hearing. Older children learned their order and principal meaning. Those appointed as keepers learned how to distinguish the received words from later explanation.

The teachings were carried between the desert communities so that the destruction of one refuge would not destroy the whole body of sayings.

No single physical record was treated as sufficient preservation.

The words remained in memory, teaching, family practice, keeper recitation, and the records prepared according to the materials available unto the Desert people.

The keepers began with the title preserved at the opening of the collection:

EE TO YI MII TEH MII GAH MII SHAA NEE WAH.

These were the remembered teachings of the Living Guide of the Path, gathered in remembrance and preserved for the generations yet to come.

The final blessing was preserved as:

MANIDOO WAA NEE NAH BOH MID DEH MEH NEEH GWAY TSHEE KANEH AHNEH AY NAA.

The received teaching asks the Fullness to give Light to the Spirit, Life to the Breath, and balance to the Heart. The teaching commands that teaching become remembrance, remembrance become wisdom, and wisdom guide the Path. The teaching calls the People to gather in unity, preserve one another, and transmit what the People received unto later generations.

When the preservation responsibilities had been assigned, I'itoi prepared to depart from the gathered Desert people.

The exact sayings record does not describe the route, manner, date, or physical signs of that departure. Therefore I do not place invented details within Si-hemad's received text.

The broader Desert witness preserved only that the teacher did not remain permanently within the settlements and that the keepers understood the sayings had been entrusted unto them before I'itoi departed.

The people asked how the Path would remain known when the Living Guide no longer stood visibly among them.

I'itoi returned them unto the teachings already given.

The Great Spirit remained the Fullness of Life.

Prayer remained the movement of the Heart toward the Great Spirit.

Wisdom remained the guide of the Path.

The People remained responsible to preserve one another.

The Living Spirit was not confined unto the visible presence of the teacher.

The keepers therefore were not commanded to wait without acting.

They were commanded to walk.

The people also asked whether the teaching would disappear when witnesses died.

Si-hemad answered through the responsibility already placed upon the keepers.

The sayings had to be entrusted unto future generations. Every generation would receive the words as a trust rather than a possession. Every generation would have to preserve the received teaching, practice its responsibilities, and return the witness unto those who followed.

I'itoi departed from the gathered people after the blessing and the assignment of the sayings.

The broader witness preserved the departure, but the exact manner remains outside the supplied sayings record. I preserve that boundary so that the received words are not enlarged by later imagination.

The People returned unto the Desert communities.

The elders carried the remembered order.

The families carried the teachings concerning preservation.

The children carried the words into a generation that had not personally heard I'itoi.

Si-hemad gathered the sayings as a keeper of remembrance.

The Greater Deer keepers placed the witness beside their other records without changing its source. The sayings were not attributed unto Mulek, Adikiins, Adik, Mooz, Agonabish, or Songab. The teachings remained the Sayings of I'itoi, transmitted through Si-hemad and the Desert witnesses.

The record of the marked hands, return from death, arrival, and departure remained within the broader Desert testimony.

The exact sayings remained within Si-hemad's ordered witness.

Thus two related records were preserved without being falsely combined.

One testified concerning Jesus-Itoyi's presence among the People.

The other preserved what I'itoi taught.

The final blessing governed both.

Light was entrusted unto the Spirit.

Life was entrusted unto the Breath.

Balance was entrusted unto the Heart.

Teaching was entrusted unto remembrance.

Remembrance was entrusted unto wisdom.

Wisdom was entrusted unto the Path.

The People were entrusted unto one another.

The whole witness was entrusted unto the generations.

I preserve this conclusion to the sayings because Si-hemad did not gather the teachings for Si-hemad's generation alone.

The words were directed forward.

The keepers were to return what they had received.

The generations were to remember the Source.

And the People were to remain in balance before the Fullness.

PLATE 30 • SIDE 1

Seven Generations Pass and the Lamaa War Begins

I, Songab, Keeper of the Gathered Records, preserve the account of the generations that followed the departure of Jesus-Itoyi.

I write these things from the records transmitted through the keeper lines, from the sayings preserved through Si-hemad, from the witness of Agonabish, from the family registers maintained after their generation, and from the records recovered through the Paths of Hiding.

Agonabish did not witness the events recorded upon this side.

Agonabish belonged to the generation that received Jesus-Itoyi. Agonabish preserved the earlier histories and the testimony of the teacher's coming. Si-hemad preserved the sayings heard among the Desert people.

The Lamaa War belonged to later generations.

Seven generations passed after the generation of Jesus-Itoyi and Agonabish before the great breakdown began.

During the first generation after the departure of Jesus-Itoyi, the sayings remained near unto the people who had heard them.

Si-hemad and the appointed keepers transmitted the teachings concerning the Great Spirit, prayer, forgiveness, healing, animals, purity, families, children, elders, leaders, wealth, service, truth, pride, sickness, death, the soul, the Path, and the People.

The first receiving families understood the voice and conduct of the teacher because many had stood nearby when Jesus-Itoyi taught.

Yet even in that generation, the keepers warned that remembered words without faithful conduct would become an empty record.

In the second generation, the teachings passed unto children who had not personally heard Jesus-Itoyi.

The elders repeated the sayings and identified the witnesses through whom each teaching had been received. Children learned the teaching of the Path, but the children knew the marked teacher only through the testimony of parents, elders, Si-hemad, Agonabish, and the Desert keepers.

The sayings remained living within many families.

The distance between the people and the original witnesses had nevertheless begun to increase.

In the third generation, separate communities developed different ways of ordering the teachings.

Some placed greater weight upon prayer and healing. Others emphasized leadership, service, animals, or the preservation of families. Some retained the exact symbolic expressions. Others preserved the meanings through oral explanation while portions of the original sequence became faint.

The keepers compared the witnesses and resisted the claim that one community's partial remembrance constituted the complete teaching.

In the fourth generation, the Greater Deer Family had spread across wide regions.

The descendants of Adik traveled through the greater roads connecting councils, river communities, and record houses. The descendants of Mooz maintained the lesser forest, mountain, and refuge paths.

The people remained linked through marriage, travel, teaching, and keeper exchange.

Yet the same distance that protected the people from one destruction also made comparison difficult.

A damaged record could remain uncorrected for many seasons. A disagreement could pass from parents unto children before another witness arrived.

In the fifth generation, strong settlements grew near important crossings.

These settlements protected travelers, stored provisions, maintained boats, watched the river approaches, and sheltered families during danger.

The work was first treated as service.

The people offered food, tools, labor, and other support unto those who kept the crossings open.

In later years, some keepers of strong places began treating voluntary support as required payment.

The gift became tribute.

The guarded crossing became a controlled crossing.

The refuge storehouse became a source of power for the family or council holding its doors.

In the sixth generation, travelers increasingly had to identify their settlement, family, destination, and protecting council before receiving passage.

Messengers associated with rival communities were delayed or searched.

Some records were copied only with the approval of those controlling the road.

Communities began forming alliances around the strongest crossings and storehouses.

The river remained physically the same, yet the river no longer joined the people freely.

The roads and waters began following the will of those who controlled access.

The earlier teachings had warned against this condition.

Jesus-Itoyi had taught that a leader was not above the People but was a keeper entrusted to preserve the Path for all.

Jesus-Itoyi had taught that the keepers must serve the People before the Fullness.

Jesus-Itoyi had taught that wealth remained accountable to life and that no person should be forgotten within the greater Path of the People.

The stronghold leaders retained portions of these teachings.

Some leaders declared that control of the crossings was necessary to preserve life.

Some leaders sincerely feared raiders, theft, famine, and disorder.

Others discovered that fear allowed authority to grow.

The records do not show that every stronghold began with one purpose or that every person dwelling within those settlements supported what later occurred.

The seventh generation inherited roads already hardened by control.

Few living people remembered the generation of Jesus-Itoyi directly through parents or grandparents. The sayings remained, but the teacher’s conduct had become distant from ordinary memory.

The people continued speaking of unity while councils competed for river passages, provisions, alliances, and authority.

The name Lamaa arose during this seventh generation.

The earliest surviving records use Lamaa for the gathering of strongholds that sought to place the principal roads, storehouses, refuge signs, and records beneath one governing authority.

Some transmitted accounts also apply Lamaa as the name or title of the principal leader.

Because the surviving witnesses do not resolve whether the earliest use named the leader, the house, or the alliance, I preserve the uncertainty.

I do not create a genealogy for Lamaa where the records provide none.

The Lamaa council declared that disagreements among the keeper lines endangered the People.

The council argued that one authoritative collection of records would end confusion and prevent rival teachers from dividing the communities.

The council demanded custody of the gathered testimony.

The keepers answered that the witnesses had never belonged unto one ruler.

The Witness of Yosef remained under the line appointed to preserve it.

The Witness of Yehudah remained under the descendants of the sisters and its authorized keepers.

The First Garden testimony remained under the People of the First Garden.

The Hidden-House registers remained distributed among their keeper lines.

The sayings of Jesus-Itoyi remained associated with Si-hemad and the Desert witnesses.

The Greater Deer keepers carried comparison records, recognition signs, and joined conclusions, but the Greater Deer Family did not own every source.

The keepers offered comparison copies unto the Lamaa council.

The keepers offered public teachings needed to guide leaders and families.

The keepers offered the established distinctions between agreement, difference, uncertainty, and single-line testimony.

The Lamaa council demanded the concealed records also.

The council sought refuge registers, archive locations, lineage lists, recognition signs, messenger routes, and the names of keepers able to interpret the divided collections.

The keepers refused.

The refusal was not made because every concealed record was greater than the life of the People.

The refusal was made because placing every witness, route, and keeper beneath one authority would allow one council to alter or destroy the gathered remembrance without correction.

After the refusal, record carriers were searched along several roads.

Messengers were detained.

Families known to shelter keepers were questioned.

Provisions held for famine and refuge were seized under declarations of common emergency.

Some public records were examined to identify the names of families opposing the Lamaa council.

Fear spread before open battle spread.

Communities near Lamaa strongholds were required to accept the alliance's protection or risk losing passage, trade, provisions, and communication.

Some communities joined willingly.

Some joined because the controlled roads offered greater immediate safety.

Some joined through fear.

Other communities refused and began preparing their families and records for removal.

The first open attack remembered within the gathered accounts fell upon a settlement protecting a refuge register.

The settlement stood near a lesser water-path connected unto a greater river.

The people had surrendered a public comparison copy but refused to reveal the hidden register containing refuge routes and the names of vulnerable families.

The attackers entered during darkness.

The outer defenses were broken.

The public record place was searched.

Food, tools, and portable goods were taken.

Several families fled into the surrounding wilderness.

The principal refuge register was not captured.

Mooz keepers had moved the register, the children most at risk, the elders who knew the paths, and the families identified within it.

Adik messengers carried warning toward the broader roads.

When news of the attack reached the keeper councils, the elders understood that the struggle was no longer a dispute concerning tolls, crossings, or competing authority.

The conflict had turned against the independent witnesses and the families protected by them.

Thus the Lamaa War began.

The keepers did not yet know how long the war would endure.

The first councils believed that the strongholds might withdraw after failing to seize the concealed register.

Instead, each hidden record increased the desire of Lamaa's alliance to locate the keeper network. Each seizure strengthened the keepers' determination to divide the testimony more widely.

The descendants of Adik began carrying smaller comparison bundles rather than complete collections.

The descendants of Mooz opened the first emergency refuge paths.

Families separated their public names from the signs used to locate their temporary shelters.

The physical records were divided from the living lineage keepers so the capture of one would not expose the other.

The sayings of Jesus-Itoyi were copied and entrusted unto more than one Desert family.

The keepers gave priority unto life.

No person was commanded to die beside a record that could be copied, concealed, or restored through independent witnesses.

Children, elders, the sick, and displaced families entered the refuge paths before heavy bundles or ceremonial objects.

The purpose of preservation was the People.

A record saved while its living witnesses were abandoned would preserve words while destroying their meaning.

The internal record tradition describes how guarded river routes could become instruments of control and how conflict could enter settlements through the same waterways that carried life and exchange. The related preservation record also teaches that threatened truth may be hidden while the guidance needed by the People remains available.

I, Songab, received these accounts after the records had passed through concealment, division, loss, recovery, and comparison.

Where the early Lamaa witnesses agree, I preserve their common testimony.

Where the records differ, I retain the difference.

Where a name, place, or succession was lost, I do not create what the keepers did not preserve.

I testify only that seven generations separated the receiving generation of Jesus-Itoyi from the great breakdown, and that the Lamaa War began when guarded roads, provisions, refuge knowledge, and gathered records became objects of centralized possession.

The keepers answered by opening the Paths of Hiding.

PLATE 30 • SIDE 2

The War Generations and the Paths of Hiding

I, Songab, preserve the account of the war generations from records that survived in separate hands.

The first attack upon the settlement guarding the refuge register did not remain an isolated act.

When the Lamaa alliance failed to seize the concealed register, the strongholds increased their search for the keeper network. The council reasoned that the surviving testimony could direct families beyond the reach of the guarded rivers and could preserve accounts contradicting the authority claimed by Lamaa.

Therefore record carriers were watched.

Travelers carrying keeper signs were detained at controlled crossings. Families known to receive messengers were questioned concerning the places from which the messengers came and the directions in which the messengers departed.

The strongholds sought the visible roads first.

The descendants of Adik had carried warnings along those roads. Adik's keepers knew the principal rivers, council places, mountain approaches, and routes connecting the distant communities.

When those paths became heavily watched, Adik's keepers ceased carrying complete collections.

The keepers carried comparison extracts, recognition signs, and portions sufficient to confirm a witness without exposing every source.

The descendants of Mooz opened the lesser paths.

The forest routes, hidden waters, narrow ravines, mountain shelters, dry crossings, abandoned settlements, and seasonal food places became the first Paths of Hiding.

The paths were not one secret road.

The Paths of Hiding formed a divided system.

One path carried children and elders away from threatened settlements.

Another carried the sick and those unable to travel quickly.

Another carried records that could not remain near a public archive.

Another carried messenger signs between refuge communities.

Another carried lineage keepers whose living memory could restore names if physical registers were destroyed.

No traveler knew every route.

No keeper carried every sign.

No refuge received every witness.

The system was divided because one captured messenger could not be permitted to expose the whole preservation order.

The war spread through the river regions.

Some strongholds joined Lamaa willingly. Some joined because controlled passage brought protection and trade. Some joined through fear. Other communities resisted until food, boats, or access to neighboring settlements were withheld.

Songab does not condemn every family dwelling under a Lamaa stronghold as though every person chose the war.

The surviving records distinguish rulers, armed companies, required service, fearful submission, and families trapped behind guarded roads.

The keepers preserved testimony according to conduct rather than settlement-name alone.

Some persons living within Lamaa's alliance secretly warned refugee families.

Some carried food beyond the stronghold boundaries.

Some copied orders and sent the copies through keeper channels.

Some refused and were imprisoned or driven from their households.

The refuge registers preserved these distinctions where reliable witnesses remained.

The opposing communities were not without wrongdoing.

Some armed companies used the keeper signs without appointment. Some claimed the Greater Deer name to obtain food and refuge. Some retaliated against whole settlements for the acts of rulers or soldiers.

Other groups concealed stolen provisions under the claim that every hidden store belonged to the war effort.

The keepers therefore declared that concealment did not make an act righteous.

A hidden record serving faithful remembrance belonged within the covenant.

A hidden store preserving children, elders, the sick, and displaced families served refuge.

A hidden route protecting violence from truthful judgment did not become a Path of Hiding merely because the route was secret.

The path was judged by its purpose.

The related keeper tradition later expressed this principle through the image of a Deer lowering the body beneath a fallen branch and a bird placing the nest in concealment. Concealment undertaken through faithful listening was not cowardice, and preparation was not surrender. Ah-Dik-Do-Daun preserves that Paths of Hiding teaching. [Ah-Dik-Do-Daun | PDF], [Ah-Dik-Do-Daun | PDF]

As conflict continued, the keepers separated the records according to their witnesses.

The Witness of Yosef remained with its appointed keepers.

The Witness of Yehudah remained within the sister-descended lines and their authorized record houses.

The First Garden testimony remained under the People of the First Garden.

The registers of the Hidden Houses remained distributed among their keeper families.

The sayings of Jesus-Itoyi remained associated with Si-hemad and the Desert keepers.

The Greater Deer lines preserved the joined comparison record and the recognized relationship among the witnesses.

The witnesses were not collected into one bundle merely because war threatened them.

The war proved why separated custody had been required.

Copies were prepared where the originals could not be moved.

Some copies were made upon durable materials and concealed in protected places.

Other copies were made upon materials light enough to accompany refugee families.

The longest genealogies were divided among several keepers.

One keeper preserved names and births.

Another preserved marriages and joined houses.

Another preserved migrations, deaths, disappearances, and the places from which families had fled.

The complete lineage could be restored only through comparison.

Where writing could not be carried safely, appointed persons memorized the names.

The recitations included known breaks.

The keepers were forbidden to invent a missing generation merely to make the line appear complete.

If a person disappeared during the war, the register marked the person as missing rather than dead until reliable testimony established the fate.

If a child entered another household during flight, the refuge family was recorded without erasing the first ancestry.

If parents died, the child retained their names and lineage while also receiving the name of the household that preserved the child.

Thus the living people became part of the archive.

The records did not remain only on copper, stone, bark, skin, cord, or other materials.

The record lived within families trained to preserve names, signs, teachings, routes, and relationships.

When an object was destroyed, living testimony could restore part of its witness.

When a family line was destroyed, a comparison copy could preserve the names.

Neither the physical record nor the living recitation was sufficient alone.

The keepers maintained both where possible.

As the war generations passed, the people born within refuge knew no earlier time through personal memory.

Children heard of open roads they had never traveled.

They learned the names of river settlements abandoned before their birth.

They learned recognition signs before seeing the public council places to which the signs had once led.

Some children knew Jesus-Itoyi only through the sayings.

Some knew Agonabish only as the earlier keeper whose witness had been carried forward.

Some knew MaHKOTA, Ancient Record Water, and the Lake of Two Mountains only through the inherited record.

Distance changed the teachings.

Some communities preserved exact words but lost their order.

Some retained the order but interpreted inherited responsibilities according to local hardship.

Some preserved only selected teachings concerning refuge, service, family, healing, or leadership.

The keeper network sent comparison extracts between regions whenever the paths allowed.

No community's surviving fragment was declared to be the whole merely because other copies had become difficult to reach.

The war also changed the land.

Fields near contested crossings were abandoned.

Settlements beside guarded rivers lost families.

Former meeting places became strongholds, ruins, or empty ground.

The waterways that had joined distant peoples became lines of suspicion.

Travelers were required to identify the place of origin, intended destination, and protection under which the travelers moved.

The older record tradition describes this condition directly: guarded river travel required declarations of origin, destination, and protection, and a controlled path ceased to lead freely. Record Keeper Atsen logs preserve this guarded-path warning.

The keepers marked altered roads as closed.

A closed route was not erased from memory.

The register preserved the former path, the reason it had been abandoned, the last reliable report, and the alternative route if one existed.

When safety returned, later keepers could examine whether the path should reopen.

The refuge system changed whenever a sign became known to hostile forces.

Old marks were retired.

Replacement signs were transmitted through more than one appointed witness.

No messenger could change a sign alone.

No settlement could declare itself an authorized refuge merely by copying a visible mark.

Recognition required sign, lineage, keeper testimony, and conduct.

The people established layers of access.

The first sign established that a traveler came from a recognized family, council, or refuge.

The second identified the keeper responsibility.

The third allowed access to concealed records or sensitive routes.

The final knowledge remained distributed among several keepers.

Not even the senior Songab office possessed every path in ordinary conditions.

The title Songab named the senior servant charged to gather witnesses, preserve the scattered houses, and guard the joined remembrance. It did not make the holder the owner of every concealed register. The current manuscript preserves Songab as the office arising from the joined Yehudah–Naftali keeper-line.

The war continued beyond the lives of those who had witnessed its beginning.

The original Lamaa leaders died.

Successors inherited the strongholds, guarded routes, claims of authority, and conflict with the keeper communities.

The refuge councils also changed.

Some remained faithful to the preservation charge.

Others began treating control of refuge roads and hidden stores as local power.

The keepers judged both sides by the teachings already received.

A Lamaa ruler speaking of protection could still seek dominion.

A refuge leader speaking of freedom could still neglect truth, hoard provisions, or erase a family's witness.

The Path remained accountable to service.

The record remained accountable to source.

Authority remained accountable to the People.

The surviving accounts do not allow Songab to declare that every war generation began and ended with one named ruler or battle.

The records preserve changes in roads, custody, lineages, settlements, and keeper succession more fully than they preserve complete military chronology.

Therefore Songab does not invent a sequence of battles where the sources preserve none.

The clearest evidence of the war generations lies in what had to be hidden, where families fled, which keeper lines divided their responsibilities, and which records later returned from separate refuges.

Eventually the strength of the largest strongholds diminished.

Some lost supporting settlements.

Some were divided by internal struggle.

Some could no longer maintain control of distant crossings.

Open fighting weakened, but the Paths of Hiding did not immediately close.

The end of one armed company did not make every route safe.

Families still feared retaliation.

Records still contained the locations of vulnerable communities.

Some former rulers continued seeking authority through altered versions of the war.

The keepers therefore preserved distributed custody.

Some records remained in mountain repositories.

Some remained near forest refuges.

Some remained in the Desert.

Some remained with northern keeper lines.

Some entered southern record houses.

Some could be reconstructed only when several living traditions stood together.

The surviving source tradition summarizes the danger plainly: records were altered or destroyed by persons seeking authority without contradiction; originals that could not be moved were copied; the gathering became secret; and settlements became divided. The record keeper log of Maamin preserves this preservation crisis.

The people did not call the distributed survival a complete victory.

Too many families had disappeared.

Too many genealogies contained broken places.

Too many teachings survived only in fragments.

Too many settlements remained empty.

The achievement of the war generations was that no single destruction ended the gathered witness.

The sayings of Jesus-Itoyi survived.

The witnesses of Yosef and Yehudah survived.

The First Garden testimony survived.

The Hidden Houses survived within scattered families.

The Adik and Mooz responsibilities survived.

The Songab office survived as service rather than dominion.

The Paths of Hiding remained beneath the visible roads.

One path preserved life.

One preserved lineage.

One preserved teaching.

One preserved recognition.

One preserved communication.

One preserved return.

The paths remained separate until trustworthy keepers could gather the witnesses without delivering them unto another destructive authority.

I, Songab, received records that had traveled through those hidden paths.

I received copies whose originals had been destroyed.

I received family recitations preserving names absent from damaged registers.

I received records whose keepers identified where words were missing or uncertain.

I received several versions of some events and only one version of others.

I have compared the witnesses.

Where several independent keepers agreed, I preserved the common account.

Where the records differed, I retained the difference.

Where names, routes, dates, or successions were absent, I did not create them.

I have also withheld the precise locations of refuges that remain protected by the concealed registers. The current manuscript explicitly states that surviving refugee families were recorded by former house, river community, carried genealogy or teaching, assigned refuge, and later recognition sign, while some refuge locations remain only in the concealed registers.

Thus the war generations passed.

The river communities divided.

The keepers entered concealment.

The records were distributed.

Living lineages became witnesses.

The land emptied in many places.

Yet the People were not wholly erased.

The Paths of Hiding preserved the roads by which separated records, families, and teachings could one day return.

PLATE 31 • SIDE 1

I Gather the Hidden Records

I am Songab, senior keeper among the Desert Deer and servant of the Greater Deer Family.

Songab is the keeper-name given unto me and the title of the office I bear.

I received this office through the joined lineage of Yehudah and Naftali. Through the sisters of Mulek came the living remembrance of Yehudah. Through the sons of Adikiins came the Deer responsibility of Naftali. From their joined descendants arose Adik and Mooz and the Greater Deer Family.

I do not stand above the People as an unrestricted ruler.

I am the senior servant charged to gather the witnesses, preserve the scattered houses, guard the joined remembrance, and return unto the generations what was entrusted unto my fathers.

I did not witness every event preserved upon these plates.

I received the testimony of those who came before me. I compared the records, preserved the identity of each source, marked the places where the witnesses differed, and refused to invent what had been lost.

The Paths of Hiding had preserved the records through warfare, scattering, broken communication, guarded roads, altered testimony, and the destruction of settlements.

The Paths of Hiding were not one road.

One path protected living families.

One path protected lineage keepers.

One path carried teachings.

One path carried recognition signs.

One path joined the mountain refuges.

One path joined the forest refuges.

One path passed beside hidden waters.

One path carried messages into and out of the Heart of the Deer.

No keeper possessed every route.

No messenger carried every sign.

No refuge contained every record.

This division prevented the capture of one traveler from exposing the whole witness.

When the strength of the Lamaa strongholds diminished, I did not command every keeper to bring every record unto me.

The keepers remembered why the testimony had been divided.

A stronghold could fall while the desire to control the record remained alive. A road could reopen while hostile watchers remained near it. A council could welcome the public teachings while still seeking the concealed lineages and refuge routes.

Therefore I gathered the witness in stages.

I first sought the teachings needed openly among the People.

I restored the sayings concerning families, children, elders, leaders, service, truth, sickness, death, the soul, the Path, and the People wherever those teachings could safely be returned.

I did not reveal the hidden communities merely to make the teachings public.

I returned guidance before I returned concealed locations.

I returned the duties of the covenant before I sought possession of the archives.

I next sought the comparison records.

The comparison records did not expose every refuge or keeper line. They preserved enough names, events, teaching orders, migration signs, source titles, and recognition forms to determine whether another record belonged unto a known witness.

When a keeper brought me an unfamiliar bundle, I compared its signs against the witness-keys.

I examined the names.

I examined the order of the teachings.

I examined the remembered roads.

I examined the keeper-titles.

I examined the form in which agreement, difference, uncertainty, and single-line testimony had been marked.

I did not accept a record merely because the record claimed age or sacred authority.

I required the witness to identify its source.

I then sought the damaged records.

Some records lacked their beginnings.

Some lacked their endings.

Some contained a genealogy without the events that explained it.

Some contained a teaching without the name of the first keeper.

Some had been damaged by water.

Some had been darkened by fire.

Some had broken during flight.

Some had been opened and altered by persons who desired the record to support later authority.

I did not complete a damaged sentence merely because I believed I knew what the sentence should say.

I first sought another witness.

If an independent copy preserved the missing passage, I marked the words as restored through comparison.

If several living keepers agreed upon a remembered line, I preserved their recitation and identified that the physical text had been lost.

If the evidence remained insufficient, I preserved the break.

I did not turn absence into certainty.

I then sought the living family records.

Some families possessed no surviving bundle.

The families themselves had become the bearers of the record.

They preserved the names of parents and children.

They preserved marriages between houses.

They preserved deaths witnessed upon the refuge paths.

They preserved those who disappeared without confirmed death.

They preserved the names of children received into other households.

They preserved the first ancestry and the refuge household separately so that protection did not become erasure.

I listened unto these recitations.

I caused them to be repeated before appointed witnesses.

I compared related family lines.

I placed living remembrance beside the surviving physical record.

Where the two agreed, I preserved the joined testimony.

Where the two differed, I marked the difference.

I did not declare the physical object true merely because it was older.

I did not declare the living recitation true merely because a respected elder spoke it.

I judged each claim according to source, continuity, comparison, and the number of independent witnesses.

I sent seekers along the recognized paths.

My seekers did not travel as armed collectors.

My seekers did not command keepers to surrender records merely because I held the Songab office.

I gave the seekers recognition signs, source questions, and limited comparison extracts.

The keeper receiving a seeker examined the sign.

The keeper required the lineage of custody.

The keeper asked which witness was sought.

The keeper asked why movement or copying had become necessary.

If the record could safely travel, the keeper sent it under appointed custody.

If the original could not leave its refuge, the keeper prepared a copy.

If copying would expose a living community, the keeper provided only the keeper-title and confirmation that the record remained preserved.

I accepted these limits.

I did not call a cautious keeper faithless.

The Paths of Hiding survived because faithful keepers refused to surrender testimony whenever a stranger claimed authority.

Therefore I had to prove through my conduct that I gathered the witnesses to preserve them, not to consume them.

I followed the greater roads maintained through the descendants of Adik.

Along those roads I received warnings, comparison records, joined genealogies, and reports from known record houses.

I also followed the lesser ways maintained through the descendants of Mooz.

Along those ways I reached forest refuges, mountain shelters, hidden waters, Desert settlements, and keeper families unknown to the public councils.

Through Adik I gathered.

Through Mooz I approached what still required concealment.

I did not allow gathering to abolish caution.

I did not allow concealment to abolish return.

From the northern keepers I received the testimony of the First Garden people.

I received the remembrance of the frozen vessels at the Lake of Two Mountains.

I received the testimony of the old man and the antlers.

I received the account of the First Garden people summoning Naftali.

I received the record of the Covenant Lodge.

From the keepers of the Hidden Houses I received the ancestral names and the appointed responsibilities of the northern remnants.

From Ancient Record Water I received the comparison material connected with Layi-Lhi and the Witness of Yosef.

From the sister-descended houses I received the Witness of Yehudah.

I received the record of Mulek.

I received the genealogies carried through Mulek's sisters.

I received the account of the golden shield of Father David.

I received the record of the joining of the sisters with the sons of Adikiins.

From MAHKOTA I received parts of the comparison register.

There I found agreement kept separate from difference.

There I found unresolved testimony kept separate from verified lineage.

There I found single-line witness preserved without being declared common unto every source.

From the Desert keepers I received the testimony of Jesus-Itoyi.

I received the sayings preserved through Si-hemad.

I received the witness of Agonabish and the records transmitted after Agonabish's generation.

From the war refuges I received the accounts of Lamaa, the closed roads, the displaced families, the broken settlements, the divided archives, and the Paths of Hiding.

These records did not come unto me in one season.

Some keepers brought physical records.

Some sent copies and retained the originals.

Some recited the witness before me.

Some sent authenticated extracts.

Some confirmed that a record existed but could not yet be exposed.

I did not require every faithful witness to enter my hands.

I required that the witnesses stand in recognized relationship.

As I compared them, contradictions appeared.

One genealogy placed a marriage in a different generation from another genealogy.

One refuge record declared a person dead while a family recitation preserved the person as missing.

One war account condemned a settlement that another record said had secretly received refugees.

One line identified Lamaa as a ruler.

Another used Lamaa for the house, alliance, or war-order.

I did not erase these differences.

I preserved the source of each account.

Where independent testimony resolved the matter, I entered the correction.

Where no resolution remained possible, I allowed both witnesses to stand.

I did not make the gathered record appear complete by concealing its wounds.

Among the records preserved through the hidden line was the record carried into concealment through Merunhi.

I did not receive that principal record as an object to be exposed in full.

I received knowledge of its custody, purpose, recognition signs, and relationship unto the gathered witness.

The principal record hidden through Merunhi is greater than these copper plates.

These thirty-two plates are my abridgment and my witness-key.

I preserve the identity of the gathered People.

I preserve the principal records I received.

I preserve the joining of the houses.

I preserve the teachings entrusted unto the fathers.

I preserve the genealogical line that continued.

I preserve the locations of scattered communities in guarded form.

I preserve the signs by which the fuller hidden witness may later be recognized.

Where the fuller record contains the complete account, I preserve the bones by which the account may be identified.

Where witnesses agreed, I joined the testimony.

Where witnesses differed, I marked that difference.

Where the record was broken, I did not invent what had been lost.

Where a name remained concealed under covenant, I preserved the keeper-title.

That first-person declaration and the distinction between my copper abridgment and the fuller record hidden through Merunhi are already established in the controlling manuscript. [PLATE 1 | Word], [PLATE 1 | Word]

I could not engrave every name, refuge, road, saying, war account, and keeper succession upon these plates.

Neither could I lawfully reveal every protected community.

Therefore I prepared a key of recognition.

I joined the record, the keeper lineage, the community of custody, the principal teaching, and the sign by which a lawful comparison could begin.

One stolen mark cannot open the entire witness.

One captured keeper cannot reveal the whole path.

One physical record cannot expose every family.

Recognition requires several faithful relationships to stand together.

As I gathered the witnesses, opposition arose.

Some rejected me because the returning records contradicted later claims of succession.

Some feared that the hidden genealogies would weaken the authority of ruling houses.

Some believed that any gathering of records would become another attempt to control them.

Some keepers feared that returning a copy would expose the refuge families.

Some families had lived apart for so long that another branch of the same gathered witness appeared foreign.

I did not declare every objection wicked.

I heard the concern.

I identified what could safely return.

I preserved what still required concealment.

I returned copies unto their appointed keepers.

I refused to declare myself owner of the fuller record.

Where opposition arose from altered testimony or false authority, I allowed the independent witnesses to answer.

I did not use violence to prove the record.

I strengthened the relationship among the witnesses so that destruction of one copy, rejection by one council, or an attack upon one keeper could not silence the whole.

I caused comparison copies to remain in separate places.

I caused selected teachings to be preserved in living memory.

I caused recognition keys to be divided among keeper lines.

I left protected originals with their appointed custodians.

I did not allow one translation to replace the Root Record.

I did not allow one Songab to replace the keeper families.

I did not allow one public record to abolish the concealed register.

The older records preserve the same principle: testimony was carried on more than one material so loss of the plates would not end remembrance, and earlier keepers entrusted records unto later carriers rather than expecting one lifetime to complete the work. [MAMUWINI | PDF], [MAMUWINI | PDF]

I am not the first keeper.

I am not the only witness.

I am not the owner of the covenant.

I am Songab, the servant appointed to gather what returned through the hidden paths.

The ancestors carried the testimony.

The families lived it.

The elders taught it.

The keepers divided it for protection.

The refugees transported it.

The Paths of Hiding preserved it.

I received it.

I compared it.

I abridged it.

I prepared the witness-key.

What could safely return, I returned.

What still required concealment, I left with the appointed keeper.

What had been lost, I marked as lost.

What remained uncertain, I did not change into certainty.

Thus I gathered the hidden records and prepared the key by which the fuller witness may be recognized when its appointed time arrives.

PLATE 31 • SIDE 2

I Behold the Distant Age and the Returning Record

I, Songab, write the vision that came unto me after I had gathered the hidden witnesses and prepared the key unto the fuller record.

I had finished comparing the records that could safely be brought together.

I had returned copies unto their appointed keepers.

I had marked the broken passages.

I had left the protected originals within their refuges.

I had prepared these copper plates as an abridgment and witness-key unto the greater record hidden through Merunhi.

Then I sought the Great Spirit concerning the generations that would receive my work.

I asked whether the record would remain concealed forever.

I asked whether the Paths of Hiding would become roads of return.

I asked whether the divided houses would remember one another when the living keepers of my generation had returned unto the ancestors.

And while I prayed, a vision opened before me.

I stood upon land that I knew, yet the land had become strange.

I stood upon a long island beside the waters of the rising Sun.

A wide river passed on one side, and the Great Salt Water lay beyond it. Another broad water separated the island from the western shore.

The island was covered with lodges of stone.

The lodges rose higher than the forest and appeared unto me as cliffs made by human hands.

Their sides shone like polished stone and copper beneath the Sun.

Some were dark as storm rock.

Some reflected the heavens.

Some carried many rows of openings, one above another, as though whole settlements had been lifted from the earth and stacked toward the sky.

I could not understand how such lodges stood without falling.

I saw paths laid upon the ground that did not resemble the old roads.

Hard rivers crossed the island.

Upon those rivers moved enclosed objects of stone-like brightness and dark metal. The objects moved without animals drawing them.

They made the sound of distant thunder, yet no storm stood above them.

Other paths passed beneath the earth.

I heard the movement below my feet as though a great animal traveled within a buried lodge.

Paths also rose above the ground and passed between the stone heights.

I saw lights burning without visible fire.

The lights remained after the Sun departed.

The island shone through the darkness as though many stars had been brought down and fastened upon human structures.

I saw voices carried across great distances without runners.

People spoke into small objects held near the mouth, and another voice answered though the answering person stood beyond my sight.

I saw images move upon flat shining surfaces.

I saw words appear without ink, carving, bark, skin, stone, or copper.

I could not determine whether these were records, visions, or reflections held within a polished light.

I saw people from many nations gathered upon the island.

The people spoke languages beyond my understanding.

The garments, houses, foods, symbols, and ways of movement came from many distant lands.

Some remembered the first peoples of the land.

Some knew only the later divisions and names imposed upon it.

Some treated the older inhabitants as strangers within the inheritance of their own ancestors.

I saw boundaries that did not follow the rivers, mountains, family roads, or covenant relationships.

The boundaries existed through maps, written claims, guarded institutions, and the decisions of distant authorities.

Yet beneath those boundaries I saw the old paths.

The paths remained like hidden cords under stone.

The Great Water Entrance still joined the inland waters.

The river roads still remembered MAHKOTA.

The southern paths still reached Ancient Record Water.

The western roads still approached the Heart of the Deer.

The northern ways still remembered the First Garden people and the Lake of Two Mountains.

The visible age had changed, but the land had not forgotten the ancient relationships.

Then I saw the fuller record come forth.

I did not see every place through which it had traveled.

I saw that it had passed from keeper unto keeper.

I saw that some portions had remained upon durable material.

I saw that other portions survived through copied words, remembered teachings, family recitations, and recognition signs.

I saw that the records had not all rested in one place.

Some came from northern lodges.

Some came from river communities.

Some came from mountain refuges.

Some came from the Desert.

Some came from southern record houses.

Some came from families that no longer understood the full relationship among the fragments they carried.

I saw a keeper in that distant generation.

The keeper bore the inherited title Songab.

I did not understand the keeper to be myself returned in the flesh.

I understood that the office, lineage responsibility, and keeper-name had continued through generations.

The future Songab belonged to the joined Greater Deer line.

The future Songab carried the remembered burdens of Naftali and Yehudah, Adik and Mooz, the sisters of Mulek, the sons of Adikiins, the Desert keepers, and those who preserved the record through concealment.

I saw the future Songab gather fragments that others believed unrelated.

One record preserved the migration.

Another preserved the Deer signs.

Another preserved the First Garden lodge.

Another preserved the sayings of Jesus-Itoyi.

Another preserved the hidden genealogy.

Another preserved the river councils.

Another preserved only sounds and roots without the complete explanation.

The future Songab placed the witnesses beside one another.

Then patterns hidden through separation became visible.

I saw memory awaken.

But I also saw opposition.

Some people doubted because the records contradicted histories long accepted within their generation.

Some feared that the genealogies would challenge titles, institutions, inherited claims, or authority.

Some rejected the record because the record had come through peoples whom the later age had treated as conquered, removed, divided, or forgotten.

Some wanted the record but not the responsibilities contained within it.

Some desired the sacred names, signs, and teachings as possessions.

Some attempted to separate the record from the keeper lines and communities that had preserved it.

Others attacked the future Songab's character so that listeners would reject the witness without examining the record.

I saw accusations carried farther and faster than any runner could travel.

I saw words sent through the unseen pathways of the distant age.

A false claim crossed the land before a truthful keeper could answer.

I saw people repeat accusations without having examined the plates, sources, genealogies, witnesses, or root constructions.

I saw familiar people withdraw because association with the record brought hardship.

I saw institutions close their doors.

I saw persons who had first offered assistance later demand control.

I saw others attempt to obtain the record, suppress its source, and present portions without the keeper's witness.

Yet I did not see the future Songab answer every attack with attack.

I saw the keeper return continually unto the records.

I saw the keeper preserve the source of each testimony.

I saw the keeper distinguish the ancient root record from its later interpretation.

I saw the keeper identify broken passages rather than concealing them.

I saw the keeper refuse to invent the missing words.

I saw the keeper preserve the difference between historical testimony, received teaching, interpretation, and vision.

The opposition wounded the work, but it did not destroy the record.

The record did not depend upon one physical copy.

The Paths of Hiding had prepared for that danger long before.

Copies remained elsewhere.

Living witnesses remained.

Recognition keys remained within separated keeper lines.

The future Songab did not possess every portion, but the keeper possessed enough to reopen comparison among the witnesses.

I saw the hidden record move toward return.

I saw it carried from concealment into councils, lodges, gatherings, homes, and places where distant people exchanged words through light.

I saw some receive it with reverence.

I saw some receive it with curiosity.

I saw some reject it.

I saw others attempt to use it for purposes contrary unto its teachings.

The record itself became a judgment upon those who handled it.

The one seeking possession revealed possession.

The one seeking service revealed service.

The one seeking pride revealed pride.

The one seeking truth accepted source, correction, difference, and uncertainty.

Then the heavens changed.

I saw a great light move above the earth.

At first I believed a new star had appeared.

The light grew and divided.

Stones of fire crossed the darkness.

Some passed above the Great Waters.

Some passed above mountain lands.

Some appeared to break into flaming portions.

The night was cut by brightness.

The people of the distant age looked upward.

Some fled into their stone lodges.

Some gathered in open places.

Some spoke through distant voices and shining surfaces.

Some declared that the signs were ordinary.

Others declared that destruction had come.

I did not understand every heavenly event shown unto me.

I record only that fiery stones appeared before the final movement of the vision.

The falling lights did not themselves complete the covenant.

The lights awakened fear and attention.

What followed concerned the marked Teacher.

I saw the future Songab carry the returned witness toward the Heart of the Deer.

I saw the Desert lands beneath a sky altered by fire.

I saw the keeper stand among descendants of the joined families.

I saw the memory of Jesus-Itoyi opened beside the sayings preserved through Si-hemad.

I saw the testimony concerning the marks in the hands brought forth again.

I saw the people remember that the teacher had promised life beyond death, service beyond authority, and return unto the Fullness.

Then I saw the Living Guide of the Path.

I do not say that I understood the complete manner of the return.

I saw the one whose hands bore the remembered marks.

I saw that death did not possess the teacher.

I saw the teacher recognized by those who had preserved the sayings and by those whose ancestors had awaited the return.

I saw the future keeper approach the teacher as one who had carried an ancestral burden unto its appointed destination.

I saw the distance between ancestor and descendant close.

I saw no throne established through conquest.

I saw no record used to compel faith through violence.

I saw the teacher receive what had been preserved.

I saw families long separated remember their relationship.

I saw the witnesses of Yosef and Yehudah stand without consuming one another.

I saw the Hidden Houses remembered.

I saw the First Garden testimony remain distinct and honored.

I saw the Greater Deer Family lay down the burden of exclusive custody while retaining the responsibility of service.

I saw the teachings of Jesus-Itoyi judged not by possession but by the lives of those who claimed to preserve them.

Then I remembered the final blessing:

May the Fullness give Light to the Spirit, Life to the Breath, and balance to the Heart.

May teaching become remembrance, remembrance become wisdom, and wisdom guide the Path.

May the People gather in unity, preserve one another, and return what they have received unto the generations yet to come.

I understood that the future Songab's work was not to create a new covenant.

The work was to return what had been received.

The work was to recover relationship among the separated witnesses.

The work was to preserve the source.

The work was to bring the hidden record toward recognition without destroying the keepers and communities through whom it had survived.

The work was to prepare the testimony for the returning Teacher.

Therefore I engrave this vision as vision.

I do not present the stone island, the human-made heights, the lights without fire, the voices without runners, the shining records, the fiery stones, or the future keeper as events in my present generation.

I saw them at a distance.

I lacked the names used by the people of that age.

I described them according to stone, copper, water, fire, lodges, roads, messengers, and Stars because those are the forms available unto my understanding.

I do not know how many generations stand between my sealing and the fulfillment.

I know only that the keeper-office continues, the record survives, opposition arises, the hidden witness returns, stones of fire cross the heavens, and the Living Guide of the Path is seen again.

The earlier record preserved declares that the witness would not perish but would go forth through later carriers in its appointed season. Likewise it is establishes that my present plates are an abridgment and witness-key to the fuller record hidden through Merunhi.

I, Songab, preserve this vision for the future Songab and for the keeper lines that will stand beside that servant.

Let the future keeper know that opposition does not make the witness false.

Let the future keeper also know that opposition does not make every personal claim true.

Let every claim remain accountable unto the records, the roots, the source lines, the independent witnesses, and the responsibilities taught by Jesus-Itoyi.

Let the future keeper seek neither conquest nor possession.

Let the future keeper return the witness.

Let the future keeper preserve the People.

Let the future keeper remember the Source.

PLATE 32 • SIDE 1

The First Generations of My Fathers

I am Songab, son of Awanek, son of Neshkawan, son of Mijining, son of Awanish, son of Kishkab, son of Nokomisad, son of Miskwan, son of Bineshi, son of Wabanek, son of Anangod, son of Makadewan, son of Mashkiki, son of Nibiwan, son of Akiwen, son of Gidagan, son of Waasigan, son of Mideyan, son of Naubinik, son of Awanad, son of Mishodan.

And Mishodan was the son of Bimose.

And the remaining generations of my fathers, from Bimose unto Adikiins and Tamar bat Tzidqiyahu, are engraved upon the other side of this plate.

PLATE 32 • SIDE 2

The Remaining Generations of My Fathers

And Mishodan was the son of Bimose, son of Ningab, son of Waaban, son of Gidano, son of Miskoda, son of Natan, son of Elishama, son of Pedahel, son of Amminadab, son of Yedidyah, son of Mattanyahu, son of Neriyah, son of Azaryahu, son of Berekyahu, son of Shelemiyahu, son of Adik, son of Yehonadab.

And Yehonadab was the son of Adikiins and Tamar bat Tzidqiyahu.

And Tamar bat Tzidqiyahu was the sister of Mulek and the daughter of Tzidqiyahu, king of Yehudah.

And Tzidqiyahu was the son of Yoshiyahu, son of Amon, son of Menasheh, son of Hizqiyahu, son of Ahaz, son of Yotam, son of Uzziyahu, son of Amatzyahu, son of Yoash, son of Ahazyahu, son of Yehoram, son of Yehoshafat, son of Asa, son of Aviyam, son of Rehavam, son of Shelomoh, son of David, son of Yishai, of the house of Yehudah, son of Ya'aqov, who was called Israel.

And through Tamar bat Tzidqiyahu came the remembrance of Yehudah, and through Adikiins came the Deer responsibility of Naftali.

And thus were the two houses joined in the generations of my fathers.

And I, Songab, have written their names.

SONGAB: READINGS

Plate number, side, and line readings only

PLATE 1 • SIDE 1

Line 1
IN-NOH-HAA-KAN-MEH-DEH-NEEH-KANEH-AHNEH-MANIDOO

Line 2
MAK-AAH-NEH-HAA-MEH-DEH-NOH-KAN-KANEH-MANIDOO

Line 3
AAH-NEH-HAA-NEEH-KAN-AN-NOH-MEH-KANEH-MANIDOO

Line 4
NOH-MEH-DEH-NEEH-AAH-NEH-AY-KAN-KANEH-MANIDOO

Line 5
NOH-MEH-OM-BIN-ROH-GWAY-AN-NEH-KANEH-MANIDOO

Line 6
NOH-MEH-DEH-NEEH-NEH-NAH-GWAY-HOH-KANEH-MANIDOO

Line 7
HAA-NOH-MEH-DEH-NEEH-AY-AN-NEH-KANEH-MANIDOO

PLATE 1 • SIDE 2

Line 1

AAH-MEH-DEH-AN-NEH-ROH-SHIN-MANIDOO-AY

Line 2

AY-AHNEH-NAH-SHIN-ROH-AN-NEH-MEH-NEEH

Line 3

KAY-NEEH-MEH-DEH-AN-KAN-ROH-MANIDOO-BIN

Line 4

NOH-MEH-DEH-IN-YAA-KAN-AN-KANEH-MANIDOO

Line 5

AN-NEH-KAN-ROH-GWAY-BIN-NEEH-YOH-AY

Line 6

AN-NEH-AHNEH-AY-ROH-GWAY-BIN-MANIDOO-AY

Line 7

AN-NEH-TSHEE-YOH-GWAY-BIN-KANEH-MANIDOO-AY-NEEH

PLATE 2 • SIDE 2

Line 1

KAN-AN-NEH-ROH-KANEH-AHNEH-MEH-NEEH-MANIDOO

Line 2

NOH-MEH-DEH-KAN-AN-KANEH-MANIDOO-BIN-ROH

Line 3

AN-NEH-KANEH-AHNEH-GWAY-BIN-ROH-MANIDOO-AY

Line 4

KAY-NEEH-YOH-TSHEE-YAA-DEH-AN-KANEH-MANIDOO

Line 5

AN-NEH-GWAY-ROH-BIN-TSHEE-NEEH-AY-MANIDOO

Line 6

AAH-MEH-DEH-HAA-AN-KANEH-AHNEH-MANIDOO-NEEH

Line 7

AY-AN-KAN-ROH-GWAY-BIN-KANEH-MANIDOO-MEH

PLATE 3 • SIDE 1

Line 1

KAN-AN-NEH-HAA-MEH-DEH-KANEH-AHNEH-MANIDOO-KAY

Line 2

AAH-NEH-KAN-AN-NOH-NEEH-KANEH-AHNEH-GWAY-MANIDOO

Line 3

NOH-NEEH-DEH-AN-NEH-KAN-ROH-GWAY-BIN-MANIDOO

Line 4

MAK-AAH-GWAY-AN-NEH-KANEH-TSHEE-BIN-ROH-MANIDOO

Line 5

AN-NEH-KAN-HAA-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 6

AY-AN-NEH-ROH-GWAY-BIN-TSHEE-YOH-NEEH-MANIDOO

Line 7

AAH-MEH-HAA-AN-NEH-KANEH-AHNEH-NOH-DEH-MANIDOO

PLATE 3 • SIDE 2

Line 1

AY-AN-NEH-KAN-ROH-GWAY-BIN-KANEH-AHNEH-MANIDOO

Line 2

NOH-MEH-DEH-HAA-AN-NEH-KANEH-AHNEH-NEEH-MANIDOO

Line 3

KAY-NEEH-YOH-TSHEE-YAA-GWAY-ROH-BIN-AY-MANIDOO

Line 4

AN-NEH-NAH-ROH-SHIN-HOH-KANEH-AHNEH-MANIDOO-MEH

Line 5

AAH-MEH-DEH-AN-NEH-GWAY-BIN-TSHEE-NEEH-MANIDOO

Line 6

HAA-NOH-MEH-AN-KANEH-AHNEH-AY-BIN-MANIDOO-NEEH

Line 7

TSHEE-YOH-YAA-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-AY

PLATE 4 • SIDE 1

Line 1

AY-AN-NEH-GWAY-ROH-BIN-WOH-MAK-KANEH-MANIDOO

Line 2

NOH-MEH-DEH-NEEH-AN-NEH-NAH-BOH-MID-MANIDOO

Line 3

NEH-HAA-NOH-MEH-DEH-NEEH-HOH-KANEH-AHNEH-MANIDOO

Line 4

MAK-AAH-NEH-HAA-GWAY-ROH-BIN-NOH-KANEH-MANIDOO

Line 5

NOH-MEH-AAH-NEH-HAA-AY-GWAY-HOH-KANEH-MANIDOO

Line 6

AAH-NEH-HAA-MEH-DEH-NEEH-AY-MAK-KANEH-MANIDOO

Line 7

NEH-AAH-HAA-MEH-DEH-MAK-KAN-KANEH-AHNEH-MANIDOO

PLATE 4 • SIDE 2

Line 1

AY-AN-NEH-ROH-BIN-WOH-NAH-KANEH-AHNEH-MANIDOO

Line 2

NAH-NEH-BOH-MID-HOH-SHIN-ROH-KANEH-MANIDOO-MEH

Line 3

KAY-NEEH-YOH-BIN-TSHEE-YAA-DEH-AN-KANEH-MANIDOO

Line 4

NOH-MEH-DEH-HAA-KAN-AN-NEH-KANEH-AHNEH-MANIDOO

Line 5

AAH-MEH-HAA-AN-NEH-KAN-ROH-GWAY-MANIDOO-NEEH

Line 6

AN-NEH-KANEH-AHNEH-AY-KAN-NOH-MEH-DEH-MANIDOO

Line 7

TSHEE-YOH-YAA-GWAY-BIN-ROH-AY-KANEH-MANIDOO-NEEH

PLATE 5 • SIDE 1

Line 1

MAK-AAH-AN-NEH-KAN-KANEH-AHNEH-MANIDOO-MEH-NEEH

Line 2

KAY-NEEH-YOH-TSHEE-BIN-ROH-GWAY-AN-KANEH-MANIDOO

Line 3

NOH-DEH-NEEH-AN-NEH-HAA-KANEH-AHNEH-MANIDOO-AY

Line 4

MAK-AAH-GWAY-ROH-BIN-TSHEE-KANEH-AHNEH-MANIDOO-NEEH

Line 5

AN-NEH-KAN-HAA-MEH-DEH-NEEH-NOH-KANEH-MANIDOO

Line 6

TSHEE-YOH-YAA-AN-NEH-GWAY-BIN-KANEH-MANIDOO-AY

Line 7

AAH-MEH-HAA-AN-KANEH-AHNEH-MAK-MANIDOO-NEEH-NOH

PLATE 5 • SIDE 2

Line 1

KAY-NEEH-YOH-TSHEE-YAA-BIN-ROH-GWAY-KANEH-MANIDOO

Line 2

AN-NEH-KAN-ROH-BIN-WOH-NAH-AHNEH-MANIDOO-MEH

Line 3

TSHEE-YOH-YAA-DEH-AN-NEH-NAH-ROH-AHNEH-MANIDOO

Line 4

SHIN-NAH-ROH-WOH-MAK-AN-KANEH-AHNEH-MANIDOO-NEEH

Line 5

HAA-AN-NEH-ROH-SHIN-NAH-KANEH-AHNEH-MANIDOO-NOH

Line 6

AAH-MEH-DEH-NEEH-AN-ROH-GWAY-BIN-MANIDOO-AY

Line 7

MAK-AAH-GWAY-ROH-BIN-KANEH-AHNEH-AN-MANIDOO-MEH

PLATE 6 • SIDE 1

Line 1

KAY-NEEH-YOH-TSHEE-YAA-ROH-GWAY-BIN-KANEH-MANIDOO

Line 2

MAK-AAH-GWAY-ROH-BIN-AN-NEH-KANEH-AHNEH-MANIDOO

Line 3

TSHEE-YOH-YAA-DEH-SHIN-NAH-ROH-AN-KANEH-MANIDOO

Line 4

SHIN-NAH-ROH-WOH-MAK-AN-NEH-AHNEH-MANIDOO-NEEH

Line 5

HAA-AN-NEH-SHIN-NAH-ROH-KANEH-AHNEH-MANIDOO-NOH

Line 6

AAH-MEH-DEH-NEEH-AN-NEH-GWAY-BIN-MANIDOO-AY

Line 7

TSHEE-YOH-BIN-ROH-GWAY-AN-KANEH-AHNEH-MANIDOO-MEH

PLATE 6 • SIDE 2

Line 1

KAY-NEEH-MEH-YOH-TSHEE-YAA-ROH-NAH-AHNEH-MANIDOO-DEH-NOH

Line 2

AN-NEH-KAN-HAA-ROH-NAH-KANEH-AHNEH-MANIDOO-MEH-NEEH-NOH

Line 3

TSHEE-YOH-YAA-DEH-ROH-NAH-SHIN-WOH-MAK-AN-KANEH-MANIDOO

Line 4

AAH-MEH-DEH-NEEH-ROH-NAH-BOH-MID-AHNEH-MANIDOO-HAA-NOH

Line 5

AN-NEH-ROH-NAH-KANEH-AHNEH-OM-BIN-MANIDOO-NEEH-MEH-DEH

Line 6

TSHEE-YOH-BIN-ROH-GWAY-AN-NEH-KANEH-AHNEH-MANIDOO-MEH-NEEH

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-ROH-NAH-KANEH-AHNEH-MANIDOO

PLATE 7 • SIDE 1

Line 1

KAY-NEEH-MEH-YOH-TSHEE-YAA-HOH-NAH-KANEH-AHNEH-MANIDOO-DEH

Line 2

AN-NEH-KAN-HAA-HOH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO-NOH

Line 3

TSHEE-YOH-YAA-DEH-HOH-NEH-AN-NAH-KANEH-AHNEH-MANIDOO-NEEH

Line 4

AAH-MEH-DEH-NEEH-HOH-ROH-BIN-WOH-MAK-MANIDOO-KANEH-AHNEH

Line 5

HAA-AN-NEH-HOH-NAH-SHIN-ROH-KANEH-AHNEH-MANIDOO-MEH-NEEH

Line 6

TSHEE-YOH-BIN-ROH-GWAY-HOH-AN-NEH-KANEH-AHNEH-MANIDOO-NOH

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-HOH-KANEH-AHNEH-MANIDOO-HAA

PLATE 7 • SIDE 2

Line 1

KAY-NEEH-KAN-NOH-MEH-DEH-GEE-WAA-TSHEE-MANIDOO

Line 2

GEE-AY-NEH-NAH-BOH-MID-MEH-KANEH-AHNEH-MANIDOO

Line 3

WAA-AY-SHIN-NAH-ROH-MAK-AN-MEH-AHNEH-MANIDOO

Line 4

TSHEE-AY-AAH-NEH-HAA-MEH-DEH-NEEH-KANEH-MANIDOO

Line 5

NOH-MEH-DEH-NEEH-GEE-WAA-TSHEE-KAN-KANEH-MANIDOO

Line 6

AN-NEH-ROH-GWAY-BIN-GEE-WAA-TSHEE-MEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-AY-KAN-AN-KANEH-MANIDOO

PLATE 8 • SIDE 1

Line 1

NOH-MEH-DEH-NEEH-AAH-NEH-HAA-GWAY-ROH-MANIDOO

Line 2

AAH-NEH-MEH-DEH-NEEH-AY-ROH-KANEH-AHNEH-MANIDOO

Line 3

AAH-NEH-MEH-DEH-NEEH-AY-GWAY-KANEH-AHNEH-MANIDOO

Line 4

AN-NEH-MEH-DEH-NEEH-AY-KAN-KANEH-AHNEH-MANIDOO

Line 5

NOH-MEH-DEH-NEEH-AAH-NEH-KAN-KANEH-AHNEH-MANIDOO

Line 6

GEE-WAA-TSHEE-MEH-DEH-NEEH-KAN-AN-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-KANEH-AHNEH-KAN-AN-MANIDOO

PLATE 8 • SIDE 2

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-HAA

Line 2

AAH-NEH-MEH-HAA-NOH-DEH-NEEH-KANEH-AHNEH-MANIDOO

Line 3

AN-NEH-AY-ROH-GWAY-BIN-MEH-HAA-KANEH-MANIDOO

Line 4

AAH-NEH-MEH-DEH-NEEH-AY-KAN-KANEH-AHNEH-MANIDOO

Line 5

GEE-WAA-TSHEE-AAH-NEH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 6

NOH-MEH-DEH-NEEH-AAH-NEH-AY-KAN-KANEH-MANIDOO

Line 7

HAA-AN-NEH-NOH-MEH-DEH-NEEH-KANEH-AHNEH-MANIDOO

PLATE 9 • SIDE 1

Line 1

AN-NEH-ROH-GWAY-BIN-BIN-WOH-KANEH-AHNEH-MANIDOO-MEH-NEEH

Line 2

KAY-NEEH-YOH-TSHEE-BIN-ROH-GWAY-AN-NEH-KANEH-AHNEH-MANIDOO

Line 3

MAK-AAH-GWAY-ROH-BIN-WOH-NAH-AN-KANEH-AHNEH-MANIDOO-NOH

Line 4

AAH-MEH-DEH-NEEH-KAN-AN-NEH-ROH-BIN-MANIDOO-KANEH-AHNEH

Line 5

HAA-KAN-AN-NEH-MEH-DEH-NEEH-NOH-KANEH-AHNEH-MANIDOO-NAH

Line 6

TSHEE-YOH-YAA-DEH-MEH-NEEH-BIN-ROH-GWAY-KANEH-AHNEH-MANIDOO

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-KANEH-AHNEH-MANIDOO

PLATE 9 • SIDE 2

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-BIN

Line 2

AN-NEH-KAN-ROH-GWAY-BIN-WOH-MAK-MEH-NEEH-MANIDOO-KANEH

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-BIN-ROH-GWAY-KANEH-MANIDOO

Line 4

AAH-MEH-DEH-NEEH-AN-NEH-AY-KAN-ROH-GWAY-BIN-MANIDOO

Line 5

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-KANEH-AHNEH-MANIDOO-NAH

Line 6

TSHEE-YOH-GEE-WAA-MEH-NEEH-KAN-AN-ROH-GWAY-KANEH-MANIDOO

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-HAA-KAN-AN-NEH-KANEH-AHNEH-MANIDOO

PLATE 10 • SIDE 1

Line 1

AY-AN-NEH-GWAY-ROH-BIN-MEH-DEH-NEEH-MANIDOO

Line 2

GEE-AY-WAA-AY-TSHEE-AY-NOH-MEH-DEH-MANIDOO

Line 3

NEH-NAH-BOH-MID-AY-AAH-MEH-DEH-NEEH-MANIDOO

Line 4

AAH-NEH-AY-NEH-AY-NEH-MEH-HAA-KANEH-MANIDOO

Line 5

NOH-MEH-DEH-NEEH-ROH-GWAY-BIN-KAN-KANEH-MANIDOO

Line 6

AN-NEH-NAH-SHIN-WOH-MAK-ROH-AY-AHNEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-AAH-NEH-KANEH-AHNEH-MANIDOO

PLATE 10 • SIDE 2

Line 1

AN-NEH-GWAY-ROH-BIN-AY-KANEH-AHNEH-MANIDOO-MEH

Line 2

ROH-AN-ROH-NEH-GWAY-BIN-KANEH-AHNEH-NEEH-MANIDOO

Line 3

KAY-NEEH-YOH-TSHEE-YAA-GWAY-ROH-BIN-DEH-MANIDOO

Line 4

NOH-MEH-DEH-NEEH-ROH-OM-BIN-GWAY-KANEH-MANIDOO

Line 5

AN-NEH-NAH-BOH-MID-WOH-MAK-ROH-AHNEH-MANIDOO

Line 6

GEE-WAA-TSHEE-NOH-MEH-DEH-NEEH-GWAY-KANEH-MANIDOO

Line 7

HAA-KAN-AN-NEH-ROH-GWAY-BIN-KANEH-AHNEH-MANIDOO

PLATE 11 • SIDE 1

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-ROH-GWAY-BIN-KANEH-MANIDOO

Line 2

AN-NEH-HAA-MEH-DEH-NEEH-KAN-ROH-GWAY-BIN-AY-KANEH-MANIDOO

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-AN-NEH-AY-KANEH-MANIDOO

Line 4

AAH-MEH-DEH-NEEH-ROH-GWAY-BIN-BIN-ROH-AY-KANEH-AHNEH-MANIDOO

Line 5

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-TSHEE-YOH-KANEH-AHNEH-MANIDOO

Line 6

AN-NEH-ROH-NAH-SHIN-WOH-MAK-KANEH-AHNEH-MANIDOO-MEH-NEEH-NOH

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-HAA-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-NAH

PLATE 11 • SIDE 2

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-ROH-GWAY-BIN-MANIDOO

Line 2

AN-NEH-HAA-KAN-ROH-GWAY-BIN-KANEH-AHNEH-MANIDOO

Line 3

ROH-GWAY-BIN-AY-HOH-AN-NEH-KANEH-AHNEH-MANIDOO

Line 4

HOH-ROH-BIN-WOH-NAH-SHIN-AN-NEH-KANEH-MANIDOO

Line 5

NOH-MEH-DEH-NEEH-KAN-HOH-ROH-KANEH-AHNEH-MANIDOO

Line 6

AAH-NEH-HAA-MEH-DEH-NEEH-AY-KAN-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-AN-NEH-KANEH-AHNEH-MANIDOO

PLATE 12 • SIDE 1

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-ROH-GWAY-BIN-KANEH-MANIDOO

Line 2

AN-NEH-HAA-MEH-DEH-NEEH-KAN-ROH-GWAY-BIN-AY-KANEH-AHNEH-MANIDOO

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-BIN-ROH-GWAY-KANEH-MANIDOO-AY

Line 4

AAH-MEH-DEH-NEEH-ROH-GWAY-BIN-WOH-NAH-SHIN-KANEH-AHNEH-MANIDOO-NOH

Line 5

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-TSHEE-YOH-KANEH-AHNEH-MANIDOO-NAH

Line 6

AN-NEH-ROH-ROH-BIN-BIN-AY-KAN-KANEH-AHNEH-MANIDOO-MEH-NEEH-NOH

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-HAA-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-NAH

PLATE 12 • SIDE 2

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-ROH-GWAY-BIN-KANEH-AHNEH

Line 2

AN-NEH-HAA-MEH-DEH-NEEH-KAN-ROH-GWAY-BIN-AY-KANEH-AHNEH-MANIDOO

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-AN-NEH-ROH-GWAY-KANEH-MANIDOO

Line 4

AAH-MEH-DEH-NEEH-ROH-BIN-OM-OM-AY-KANEH-AHNEH-MANIDOO-NOH-KAN

Line 5

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-TSHEE-YOH-GEE-WAA-KANEH-MANIDOO

Line 6

AN-NEH-ROH-ROH-BIN-BIN-WOH-NAH-SHIN-KANEH-AHNEH-MANIDOO-MEH-NEEH

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-HAA-KAN-AN-NEH-AY-KANEH-AHNEH-MANIDOO

PLATE 13 • SIDE 1

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-AY-KANEH-AHNEH-MANIDOO-NAH

Line 2

AN-NEH-HAA-MEH-DEH-NEEH-ROH-GWAY-BIN-AY-KANEH-AHNEH-MANIDOO-NOH

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-NAH

Line 4

AAH-MEH-DEH-NEEH-ROH-NAH-SHIN-WOH-MAK-AN-KANEH-AHNEH-MANIDOO-NOH

Line 5

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-ROH-NAH-SHIN-KANEH-AHNEH-MANIDOO

Line 6

TSHEE-YOH-GEE-WAA-MEH-NEEH-KAN-AN-NEH-ROH-GWAY-KANEH-AHNEH-MANIDOO

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-HAA-KAN-AN-NEH-AY-KANEH-AHNEH-MANIDOO

PLATE 13 • SIDE 2

Line 1

KAY-NEEH-YOH-TSHEE-YAA-MAK-AN-NEH-KANEH-AHNEH-MANIDOO

Line 2

MAK-AAH-NEH-HAA-ROH-NAH-SHIN-KANEH-AHNEH-MANIDOO

Line 3

MAK-ROH-ROH-NAH-AN-NEH-KAN-KANEH-AHNEH-MANIDOO

Line 4

MAK-BIN-WOH-GWAY-AN-NEH-NOH-MEH-KANEH-MANIDOO

Line 5

MID-MAK-NAH-BOH-MEH-HAA-AN-NEH-KANEH-MANIDOO

Line 6

AAH-MEH-DEH-NEEH-MAK-ROH-GWAY-KAN-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-MAK-AN-NEH-KANEH-MANIDOO

PLATE 14 • SIDE 1

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-ROH-NAH-KANEH-AHNEH-MANIDOO

Line 2

HAA-KAN-AN-NEH-ROH-NAH-SHIN-WOH-MAK-KANEH-AHNEH-MANIDOO-MEH-NEEH

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-ROH-NAH-KANEH-AHNEH-MANIDOO-NOH

Line 4

AAH-MEH-DEH-NEEH-ROH-NAH-SHIN-AN-NEH-AY-KANEH-AHNEH-MANIDOO-HAA

Line 5

AN-NEH-KAN-HAA-NOH-MEH-DEH-NEEH-ROH-NAH-KANEH-AHNEH-MANIDOO-BIN

Line 6

TSHEE-YOH-GEE-WAA-MEH-NEEH-KAN-AN-NEH-ROH-NAH-KANEH-AHNEH-MANIDOO

Line 7

AAH-KAY-NOH-MEH-DEH-NEEH-HAA-KAN-ROH-NAH-KANEH-AHNEH-MANIDOO-AN

PLATE 14 • SIDE 2

Line 1

NOH-MEH-DEH-NEEH-ROH-GWAY-BIN-KAN-KANEH-MANIDOO

Line 2

AAH-NEH-AY-ROH-GWAY-BIN-AN-KANEH-AHNEH-MANIDOO

Line 3

ROH-BIN-OM-AY-ROH-GWAY-AN-NEH-KANEH-MANIDOO

Line 4

NOH-MEH-ROH-GWAY-AY-ROH-AN-NEH-AHNEH-MANIDOO

Line 5

GEE-WAA-TSHEE-NOH-MEH-GWAY-ROH-AY-KANEH-MANIDOO

Line 6

AAH-NEH-HAA-ROH-GWAY-AY-AN-NEH-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-ROH-GWAY-KANEH-AHNEH-MANIDOO

PLATE 15 • SIDE 1

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-MAK-AN-NEH-KANEH-AHNEH-MANIDOO

Line 2

MAK-AAH-NEH-HAA-ROH-GWAY-WOH-BIN-KANEH-AHNEH-MANIDOO

Line 3

MAK-AN-NEH-ROH-ROH-GWAY-GWAY-BIN-BIN-KANEH-AHNEH-MANIDOO

Line 4

MAK-MEH-DEH-NEEH-ROH-NAH-SHIN-WOH-AN-NEH-KANEH-MANIDOO

Line 5

MID-MAK-ROH-NAH-AN-NEH-HAA-MEH-KANEH-AHNEH-MANIDOO

Line 6

MID-OM-ROH-KAN-AN-NEH-NOH-MEH-KANEH-AHNEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-MAK-ROH-GWAY-AN-NEH-KANEH-AHNEH-MANIDOO

PLATE 15 • SIDE 2

Line 1

ROH-ROH-ROH-ROH-ROH-ROH-ROH-ROH-ROH-ROH

Line 2

HAA-KAN-AN-NEH-ROH-NAH-NOH-MEH-KANEH-MANIDOO

Line 3

AAH-NEH-ROH-GWAY-BIN-HOH-NOH-MEH-KANEH-MANIDOO

Line 4

NOH-MEH-DEH-NEEH-ROH-KAN-AN-NEH-KANEH-MANIDOO

Line 5

MAK-ROH-ROH-GWAY-AN-NEH-NOH-KANEH-AHNEH-MANIDOO

Line 6

MID-OM-ROH-KAN-NOH-MEH-DEH-KANEH-AHNEH-MANIDOO

Line 7

MID-MAK-HOH-ROH-NOH-MEH-DEH-KANEH-AHNEH-MANIDOO

PLATE 16 • SIDE 1

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-NAH-BOH-MID-KANEH-MANIDOO

Line 2

AN-NEH-HAA-KAN-MEH-DEH-NEEH-ROH-NAH-SHIN-KANEH-AHNEH-MANIDOO-NOH

Line 3

AAH-MEH-DEH-NEEH-AY-AN-NEH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO-HAA

Line 4

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-NAH

Line 5

HAA-KAN-AN-NEH-ROH-NAH-BIN-WOH-SHIN-KANEH-AHNEH-MANIDOO-MEH-NEEH

Line 6

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-ROH-NAH-AN-NEH-KANEH-AHNEH-MANIDOO

Line 7

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-ROH-NAH-KANEH-AHNEH-MANIDOO-BIN

PLATE 16 • SIDE 2

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-HAA-KANEH-AHNEH-MANIDOO

Line 2

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-NAH

Line 4

AAH-MEH-DEH-NEEH-AY-AN-NEH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO

Line 5

HAA-KAN-AN-NEH-MEH-DEH-NEEH-NOH-KANEH-AHNEH-MANIDOO-BIN

Line 6

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-ROH-NAH-AN-NEH-KANEH-AHNEH-MANIDOO

Line 7

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-AY-KANEH-AHNEH-MANIDOO-NAH

PLATE 17 • SIDE 1

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-HAA-KANEH-AHNEH-MANIDOO

Line 2

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-BOH-MID-KANEH-AHNEH-MANIDOO-NAH

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-AN-NEH-KANEH-AHNEH-MANIDOO-NOH

Line 4

AAH-MEH-DEH-NEEH-KAN-ROH-NAH-AN-NEH-KANEH-AHNEH-MANIDOO-BIN

Line 5

HAA-KAN-AN-NEH-MEH-DEH-NEEH-NOH-KANEH-AHNEH-MANIDOO-NAH

Line 6

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-ROH-NAH-KANEH-AHNEH-MANIDOO

Line 7

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-AY-KANEH-AHNEH-MANIDOO-NAH

PLATE 17 • SIDE 2

Line 1

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-AN-NEH-HAA-KANEH-AHNEH-MANIDOO

Line 2

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO

Line 3

KAY-NEEH-YOH-TSHEE-YAA-DEH-MEH-KAN-BIN-ROH-NAH-KANEH-AHNEH-MANIDOO

Line 4

AAH-MEH-DEH-NEEH-AY-AN-NEH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO

Line 5

HAA-KAN-AN-NEH-MEH-DEH-NEEH-NOH-KANEH-AHNEH-MANIDOO-BIN

Line 6

AAH-KAY-NOH-MEH-DEH-NEEH-KAN-ROH-NAH-AN-NEH-KANEH-AHNEH-MANIDOO

Line 7

HAA-KAN-AN-NEH-NOH-MEH-DEH-NEEH-AY-KANEH-AHNEH-MANIDOO-NAH

PLATE 18 • SIDE 1

Line 1

NOH-MEH-DEH-NEEH-AAH-NEH-ROH-KAN-KANEH-MANIDOO

Line 2

AAH-NEH-HAA-MEH-DEH-NEEH-ROH-AY-KANEH-MANIDOO

Line 3

NOH-MEH-AAH-NEH-AY-ROH-AN-KANEH-AHNEH-MANIDOO

Line 4

AAH-NEH-MEH-DEH-NEEH-NOH-KAN-AN-KANEH-MANIDOO

Line 5

AAH-MEH-DEH-NEEH-AY-KAN-NOH-KANEH-AHNEH-MANIDOO

Line 6

NOH-MEH-DEH-NEEH-KAN-ROH-AN-NEH-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-AAH-NEH-KAN-KANEH-MANIDOO

PLATE 18 • SIDE 2

Line 1

IN-NOH-KAN-MEH-DEH-NEEH-AAH-NEH-KANEH-MANIDOO

Line 2

AAH-NOH-MEH-DEH-NEEH-ROH-AY-KAN-KANEH-MANIDOO

Line 3

AAH-NEH-HAA-MEH-DEH-NEEH-GWAY-AY-KAN-MANIDOO

Line 4

AAH-NEH-ROH-NAH-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 5

IN-MID-BOH-NEE-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 6

KAN-NEH-AAH-NOH-MEH-DEH-NEEH-ROH-KANEH-MANIDOO

Line 7

IN-NOH-MEH-DEH-NEEH-KAN-OM-HOH-KANEH-MANIDOO

PLATE 19 • SIDE 1

Line 1

IN-MID-NEE-HEH-YOH-NEEH-AAH-NEH-HAA-MANIDOO

Line 2

AN-CHI-SHAA-AY-DEH-NEEH-AAH-NEH-AHNEH-MANIDOO

Line 3

IN-MID-HEH-YOH-YAA-DEH-NOH-MEH-KANEH-MANIDOO

Line 4

YOH-AY-AN-NEH-CHI-SHAA-BIN-OM-AHNEH-MANIDOO

Line 5

HEH-DEH-IN-MID-NEH-HAA-MEH-NOH-GWAY-MANIDOO

Line 6

IN-NEH-HAA-DEH-MEH-KAN-HOH-GWAY-AY-MANIDOO

Line 7

AAH-NEH-HAA-MEH-DEH-NEEH-NOH-AY-KANEH-MANIDOO

PLATE 19 • SIDE 2

Line 1

IN-NEH-HAA-AY-HOH-GWAY-ROH-BIN-KANEH-MANIDOO

Line 2

NEH-NAH-BOH-MID-HOH-SHIN-ROH-AHNEH-KANEH-MANIDOO

Line 3

AAH-NEH-MEH-DEH-NEEH-NOH-KAN-HAA-KANEH-MANIDOO

Line 4

NOH-MEH-DEH-AAH-NEH-AY-GWAY-HOH-AHNEH-MANIDOO

Line 5

AAH-MEH-DEH-NEEH-NEH-HAA-AY-ROH-KANEH-MANIDOO

Line 6

IN-MID-NEE-HEH-DEH-NEEH-NEH-GWAY-KANEH-MANIDOO

Line 7

NEH-AAH-HAA-MEH-DEH-NEEH-ROH-GWAY-AY-MANIDOO

PLATE 20 • SIDE 1

Line 1

IN-NEH-HAA-KAN-OM-WOH-ROH-GWAY-KANEH-MANIDOO

Line 2

NOH-MEH-DEH-AAH-NEH-OM-HOH-ROH-AHNEH-MANIDOO

Line 3

AN-NEH-NAH-SHIN-ROH-MAK-KAN-OM-KANEH-MANIDOO

Line 4

GEE-WAA-TSHEE-YOH-NOH-NEEH-ROH-GWAY-AHNEH-MANIDOO

Line 5

ROH-AY-BOH-MID-NEH-HAA-MEH-KANEH-AHNEH-MANIDOO

Line 6

NOH-MEH-DEH-NEEH-OM-HOH-ROH-AY-KANEH-MANIDOO

Line 7

AAH-NEH-HAA-ROH-GWAY-AY-NAH-SHIN-KANEH-MANIDOO

PLATE 20 • SIDE 2

Line 1

NOH-MEH-AAH-NEH-ROH-AY-KAN-AN-KANEH-MANIDOO

Line 2

AAH-NEH-HAA-MEH-DEH-NEEH-NOH-KAN-KANEH-MANIDOO

Line 3

AAH-MEH-DEH-NEEH-AAH-NEH-NOH-MEH-KANEH-MANIDOO

Line 4

NOH-MEH-DEH-NEEH-KAN-AAH-NEH-HAA-AHNEH-MANIDOO

Line 5

AAH-NEH-AY-MEH-NOH-KAN-AN-KANEH-AHNEH-MANIDOO

Line 6

HAA-NOH-MEH-DEH-NEEH-KAN-ROH-AN-KANEH-MANIDOO

Line 7

AAH-NEH-HAA-NOH-MEH-DEH-NEEH-KANEH-AHNEH-MANIDOO

PLATE 21 • SIDE 1

Line 1

AN-CHI-SHAA-AY-DEH-NEEH-AAH-NEH-AHNEH-MANIDOO

Line 2

OM-CHI-SHAA-AY-AN-NEH-NAH-HOH-AHNEH-MANIDOO

Line 3

AAH-NEH-HAA-MEH-DEH-NEEH-NOH-KAN-KANEH-MANIDOO

Line 4

IN-NEH-NEH-AAH-HAA-MEH-DEH-NOH-KANEH-MANIDOO

Line 5

NEH-NEH-AAH-MEH-DEH-NEEH-NAH-BOH-KANEH-MANIDOO

Line 6

NOH-MEH-DEH-NEEH-OM-KAN-NEH-NAH-KANEH-MANIDOO

Line 7

AY-IN-NEH-NEH-AAH-HAA-GWAY-ROH-KANEH-MANIDOO

PLATE 21 • SIDE 2

Line 1

AY-IN-NEH-NEH-AAH-HAA-ROH-GWAY-KANEH-MANIDOO

Line 2

NEH-NEH-AAH-NAH-BOH-MID-HOH-ROH-KANEH-MANIDOO

Line 3

NOH-MEH-DEH-NEEH-OM-HOH-ROH-GWAY-KANEH-MANIDOO

Line 4

ROH-AY-GEE-WAA-TSHEE-YOH-NOH-NEEH-AHNEH-MANIDOO

Line 5

MAH-ROH-AY-AN-NEH-BOH-HOH-AHNEH-KANEH-MANIDOO

Line 6

NEH-NEH-AAH-NAH-MAH-HOH-ROH-NOH-KANEH-MANIDOO

Line 7

AAH-NEH-HAA-MEH-DEH-NEEH-AY-ROH-KANEH-MANIDOO

PLATE 22 • SIDE 1

Line 1

ROH-MANIDOO-ROH-AY-ROH-GWAY-BIN-KANEH-AHNEH-MANIDOO

Line 2

IN-NEH-NEH-AAH-HAA-ROH-MAH-HOH-KANEH-MANIDOO

Line 3

OM-ROH-BIN-BIN-MAH-AN-NEH-AHNEH-KANEH-MANIDOO

Line 4

OM-ROH-MAH-GEE-AY-HOH-AN-NEH-KANEH-MANIDOO

Line 5

AAH-NEH-KAN-WAA-WOH-OM-ROH-KANEH-AHNEH-MANIDOO

Line 6

NOH-MEH-DEH-NEEH-NEH-AAH-NAH-BOH-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-MAK-AAH-AY-KANEH-MANIDOO

PLATE 22 • SIDE 2

Line 1

AAH-NEH-KAN-ROH-OM-MAH-AN-NEH-KANEH-MANIDOO

Line 2

IN-KAY-HOH-KAN-AN-NEH-NAH-BOH-KANEH-MANIDOO

Line 3

KAY-HOH-MAK-MAK-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 4

AAH-NEH-YOH-MAK-HAA-MEH-DEH-NOH-KANEH-MANIDOO

Line 5

AAH-NEH-KAN-TSHEE-MEH-NEEH-HAA-KANEH-AHNEH-MANIDOO

Line 6

AAH-NEH-MAK-NOH-GWAY-AY-MEH-KANEH-AHNEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-MAK-TSHEE-AY-KANEH-MANIDOO

PLATE 23 • SIDE 1

Line 1

AAH-NEH-MAK-NOH-GWAY-AY-ROH-BIN-KANEH-MANIDOO

Line 2

MAK-AAH-NEH-HAA-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 3

KAY-NOH-MAK-MAK-MEH-DEH-NEEH-HAA-KANEH-MANIDOO

Line 4

AAH-NEH-TSHEE-MEH-DEH-NEEH-GEE-WAA-KANEH-MANIDOO

Line 5

AAH-NEH-KAN-TSHEE-HAA-MEH-DEH-NEEH-AHNEH-MANIDOO

Line 6

MAK-AAH-NEH-NOH-KAN-ROH-GWAY-AY-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-MAK-TSHEE-KAN-KANEH-MANIDOO

PLATE 23 • SIDE 2

Line 1

AAH-NEH-KAN-GWAY-GWAY-GWAY-GWAY-HAA-KANEH-MANIDOO

Line 2

GWAY-GWAY-GWAY-GWAY-TSHEE-TSHEE-KAN-MID-KANEH-MANIDOO

Line 3

MAK-MAK-TSHEE-TSHEE-KAN-HAA-KANEH-AHNEH-MANIDOO-NEEH

Line 4

WAA-MII-OM-ROH-WOH-SHIN-NAH-BOH-NEEH-MANIDOO

Line 5

WAA-GEE-TSHEE-AN-NEH-HAA-MEH-DEH-KANEH-MANIDOO

Line 6

AAH-NEH-AAH-NEH-HAA-KAN-MEH-KANEH-AHNEH-MANIDOO

Line 7

NOH-MEH-DEH-NEEH-TSHEE-GWAY-AY-KAN-KANEH-MANIDOO

PLATE 24 • SIDE 1

Line 1

NEH-NEH-AAH-HAA-MEH-DEH-NEEH-KAN-KANEH-MANIDOO

Line 2

MAK-AAH-NEH-NOH-HAA-MEH-DEH-NEEH-KANEH-MANIDOO

Line 3

NEH-NEH-AAH-KAN-MAK-AAH-NEH-KANEH-AHNEH-MANIDOO

Line 4

AAH-NEH-HAA-AAH-NEH-HAA-KAN-KANEH-AHNEH-MANIDOO

Line 5

MAK-TSHEE-AAH-MEH-NEH-AAH-MEH-KANEH-AHNEH-MANIDOO

Line 6

NEH-NAH-BOH-MID-NEH-NAH-BOH-MID-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-KAN-AAH-NEH-KANEH-MANIDOO

PLATE 24 • SIDE 2

Line 1

MAK-AAH-NEH-NOH-GWAY-AY-ROH-KAN-KANEH-MANIDOO

Line 2

NEH-NEH-AAH-HAA-MAK-AAH-NEH-GWAY-KANEH-MANIDOO

Line 3

SHAA-OM-MAK-TSHEE-AAH-MEH-GWAY-AY-KANEH-MANIDOO

Line 4

AAH-NEH-KAN-ROH-GWAY-BIN-NOH-MEH-KANEH-MANIDOO

Line 5

AAH-NEH-MEH-DEH-NEEH-AY-KAN-KANEH-AHNEH-MANIDOO

Line 6

AAH-NEH-HAA-NOH-MEH-ROH-KAN-AN-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-KAN-AAH-NEH-KANEH-MANIDOO

PLATE 25 • SIDE 1

Line 1

KAN-NOH-MEH-DEH-NEEH-AAH-NEH-KANEH-AHNEH-MANIDOO

Line 2

AAH-NEH-MEH-DEH-NEEH-ROH-AY-KAN-KANEH-MANIDOO

Line 3

AAH-NEH-HAA-MEH-DEH-NEEH-GWAY-AY-KAN-MANIDOO

Line 4

AAH-NEH-ROH-NAH-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 5

AAH-NEH-KAN-TSHEE-GEE-WAA-MEH-NEEH-KANEH-MANIDOO

Line 6

MEH-DEH-NEEH-KAN-AY-AHNEH-NOH-KANEH-MANIDOO-HAA

Line 7

HAA-KAN-AAH-NEH-MEH-DEH-NEEH-KANEH-AHNEH-MANIDOO

PLATE 25 • SIDE 2

Line 1

NEH-AAH-HAA-MAK-AAH-NEH-NAH-BOH-KANEH-MANIDOO

Line 2

MAK-NEH-AAH-MEH-DEH-NEEH-NOH-KANEH-AHNEH-MANIDOO

Line 3

IN-MAK-HAA-MEH-DEH-NEEH-GWAY-KANEH-AHNEH-MANIDOO

Line 4

IN-MAK-WOH-HAA-MEH-DEH-NEEH-KANEH-AHNEH-MANIDOO

Line 5

MAK-MAK-TSHEE-AAH-NEH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 6

SHAA-MAK-NOH-MEH-DEH-NEEH-GWAY-KAN-KANEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-MAK-KAN-TSHEE-KANEH-MANIDOO

PLATE 26 • SIDE 1

Line 1

IN-NEE-NAH-BOH-MID-GWAY-AY-KANEH-AHNEH-MANIDOO

Line 2

IN-HEH-MID-NEE-TSHEE-YOH-DEH-NEEH-KANEH-MANIDOO

Line 3

IN-NAH-AY-NEE-AAH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 4

IN-MID-MAK-NAH-ROH-HOH-AAH-NEH-KANEH-MANIDOO

Line 5

NOH-MEH-DEH-NEEH-IN-HEH-NEE-KAN-KANEH-MANIDOO

Line 6

IN-MEH-DEH-NEEH-AN-NEH-HAA-KANEH-AHNEH-MANIDOO

Line 7

IN-HEH-GWAY-AY-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

PLATE 26 • SIDE 2

Line 1

EE TO YI MII TEH MII GAH MII SHAA NEE WAH

Line 2

MII TEH GAH EE TO YI MII SI HE MAD O DHAM

Line 3

NAA EE TO YI TAH MII GAH SHAA MII NEE WAH TO NAH

Line 4

EE MAA TO YAH NAH MANIDOO GWAY TSHEE DEH MEH NEEH

Line 5

AN NOH KAN KANEH AHNEH AN NAA EE MAA TO YAH

Line 6

DEH MEH SHAA AN GWAY TSHEE NEEH AN MANIDOO

Line 7

HEH MID NEE MAN DEH MEH NEEH TSHEE GWAY AHNEH AN MANIDOO

PLATE 27 • SIDE 1

Line 1

KANEH AHNEH MEH SHAA AN KANEH AHNEH AN

Line 2

SHAA AN MEH SHAA NOH MEH

Line 3

EE TO YI SHAA MII EE TO YI NAA AN EE TO YI DEH SHAA MII AN

Line 4

NAH GWAY TSHEE DEH MEH NEEH AN NOH KAN

Line 5

KANEH AHNEH MANIDOO NAH SHAA AN SHAA

Line 6

NAH GWAY TSHEE DEH MEH NEEH AN NOH KAN KANEH AHNEH MANIDOO

Line 7

DEH MEH SHAA NEEH

PLATE 27 • SIDE 2

Line 1

AN NOH DEH MEH NEEH KANEH AHNEH

Line 2

NAH GWAY TSHEE AN KAN MEH SHAA AN MANIDOO

Line 3

AN NEEH DEH MEH NOH KANEH AHNEH AN KAN MEH SHAA AN DEH MEH NEEH

Line 4

AN NOH MEH DEH NEEH KANEH AHNEH

Line 5

AN SHAA AN KAN MEH DEH NEEH AN GWAY TSHEE

Line 6

AN NOH DEH NEEH KANEH AHNEH AN SHAA AN GWAY TSHEE

Line 7

DEH MEH KAN NOH MANIDOO

PLATE 28 • SIDE 1

Line 1

AN NOH DEH MEH NEEH AN KANEH AHNEH

Line 2

SHAA AN NAH GWAY TSHEE NOH AN MANIDOO

Line 3

AN NOH DEH MEH NEEH KAN KANEH AHNEH

Line 4

AN SHAA AN DEH AN MEH AN GWAY TSHEE

Line 5

AN DEH MEH NEEH AN SHAA DEH AN MEH NEEH GWAY TSHEE KANEH AHNEH AN MANIDOO

Line 6

AN NEEH SHAA AN DEH MEH NOH

Line 7

AN GWAY TSHEE KANEH AHNEH MANIDOO

PLATE 28 • SIDE 2

Line 1

AN NEEH DEH MEH AN SHAA NEEH AN GWAY TSHEE

Line 2

AHNEH KANEH AN NOH MEH

Line 3

AN DEH MEH NEEH AN SHAA AN DEH MEH AN

Line 4

NOH KAN KANEH AHNEH AN GWAY TSHEE

Line 5

AY NAH NEE MEH AAH GEE ROH MANIDOO AHNEH

Line 6

NEE MID BOH MEH NEEH AY MANIDOO

Line 7

NEE MID BOH MEH NEEH AY MANIDOO

PLATE 29 • SIDE 1

Line 1
GWAY NAH DEH MEH NEEH

Line 2
TSHEE AH KAY AHNEH MANIDOO

Line 3
AN IN NEH KAN KANEH

Line 4
DEH MEH NEEH NOH AHNEH MANIDOO

Line 5
GWAY NAH DEH MEH NEEH TSHEE

Line 6
AN IN NEH KAN KANEH DEH MEH

Line 7
NEEH NOH AHNEH MANIDOO

PLATE 29 • SIDE 2

Line 1
MANIDOO WAA NEE NAH BOH MID

Line 2
DEH MEH NEEH GWAY TSHEE

Line 3
KANEH AHNEH AY NAA

Line 4
MANIDOO WAA NEE NAH BOH MID

Line 5
DEH MEH NEEH GWAY TSHEE

Line 6
KANEH AHNEH AY NAA

Line 7
MANIDOO WAA NEE NAH BOH MID DEH MEH NEEH GWAY TSHEE KANEH AHNEH AY NAA

PLATE 30 • SIDE 1

Line 1

GEE-AY-GEE-AY-GEE-AY-GEE-AY-GEE-AY-GEE-AY-GEE-AY

Line 2

AAH-NEH-MEH-DEH-NEEH-AY-AY-AY-KANEH-AHNEH-MANIDOO

Line 3

AY-MEH-DEH-NEEH-AN-NEH-GWAY-ROH-KANEH-AHNEH-MANIDOO

Line 4

SHAA-AN-NEH-ROH-OM-KAN-AY-NOH-KANEH-AHNEH-MANIDOO

Line 5

OM-ROH-AY-AN-NEH-HOH-GWAY-NOH-KANEH-AHNEH-MANIDOO

Line 6

NOH-MEH-DEH-NEEH-KAN-HOH-BIN-WOH-KANEH-AHNEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-HOH-GWAY-AY-KANEH-AHNEH-MANIDOO

PLATE 30 • SIDE 2

Line 1

AN-NEH-AY-ROH-OM-SHAA-GWAY-HOH-KANEH-AHNEH-MANIDOO

Line 2

MAK-AAH-NEH-NOH-HOH-WOH-BIN-GWAY-AY-KANEH-MANIDOO

Line 3

NOH-MEH-DEH-NEEH-OM-HOH-ROH-KAN-KANEH-AHNEH-MANIDOO

Line 4

AAH-NEH-MEH-DEH-NEEH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO

Line 5

MAK-AAH-NEH-GWAY-KAN-NOH-MEH-AY-KANEH-AHNEH-MANIDOO

Line 6

NOH-MEH-DEH-NEEH-AY-HOH-KAN-GWAY-KANEH-AHNEH-MANIDOO

Line 7

HAA-NOH-MEH-DEH-NEEH-HOH-GWAY-KAN-AY-KANEH-MANIDOO

PLATE 31 • SIDE 1

Line 1

IN-NOH-HAA-KAN-MEH-DEH-NEEH-AY-KANEH-MANIDOO

Line 2

IN-KAN-AAH-NEH-NOH-MEH-DEH-NEEH-KANEH-MANIDOO

Line 3

IN-GWAY-AY-HOH-BIN-WOH-ROH-NOH-KANEH-MANIDOO

Line 4

IN-KAN-OM-MEH-DEH-NEEH-HOH-ROH-KANEH-MANIDOO

Line 5

IN-KAN-NEH-NAH-BOH-MID-MEH-DEH-NEEH-MANIDOO

Line 6

IN-KAN-MEH-DEH-NEEH-AY-GWEE-KANEH-AHNEH-MANIDOO

Line 7

IN-NOH-MEH-DEH-NEEH-OM-HAA-AY-KANEH-MANIDOO

PLATE 31 • SIDE 2

Line 1

IN-YOH-TSHEE-AY-GEE-WAA-MEH-NEEH-AHNEH-MANIDOO

Line 2

YOH-OM-OM-OM-BIN-WAA-YAA-GWAY-ROH-KANEH-MANIDOO

Line 3

YOH-NOH-MEH-DEH-NEEH-HOH-OM-AY-GWEE-KANEH-MANIDOO

Line 4

YOH-SHAA-AN-KAN-AY-NOH-MEH-DEH-KANEH-AHNEH-MANIDOO

Line 5

YOH-OM-TSHEE-WAA-AY-BIN-ROH-AN-KANEH-AHNEH-MANIDOO

Line 6

YOH-IN-NAH-AY-NEE-MID-HEH-TSHEE-KANEH-AHNEH-MANIDOO

Line 7

IN-NOH-MEH-DEH-NEEH-OM-AY-KAN-KANEH-AHNEH-MANIDOO

PLATE 32 • SIDE 1

Line 1

IN-HEH-MEH-AAH-NEH-WAA-TSHEE-NOH-GWAY-AY-MANIDOO

Line 2

MID-ROH-GWAY-IN-WAA-TSHEE-BIN-NOH-NEEH-AY-MANIDOO

Line 3

AAH-MEH-NEH-YOH-MEH-NOH-MEH-DEH-TSHEE-AY-MANIDOO

Line 4

WAA-MII-NOH-TSHEE-MEH-AY-OM-HOH-NOH-NEEH-MANIDOO

Line 5

SHIN-NAH-NEEH-ROH-NAH-GWAY-OM-GWAY-NOH-AY-MANIDOO

Line 6

OM-NOH-GWAY-WAA-YOH-NEEH-MEH-HAA-NOH-AY-MANIDOO

Line 7

ROH-NOH-MEH-OM-ROH-AY-AAH-NEH-HAA-NEEH-MANIDOO

PLATE 32 • SIDE 2

Line 1

GWAY-NAH-AY-WAA-MII-TSHEE-ROH-NOH-MEH-AY-MANIDOO

Line 2

GWAY-NOH-NAH-WAA-ROH-OM-NAH-AAH-NEH-AY-MANIDOO

Line 3

NEE-HEH-WAA-NOH-HAA-NEEH-AAH-NEH-MEH-AY-MANIDOO

Line 4

MID-MEH-WAA-NEEH-OM-NOH-MEH-HAA-AY-KANEH-MANIDOO

Line 5

NEE-TSHEE-NEEH-AAH-HAA-NOH-MEH-DEH-AY-KANEH-MANIDOO

Line 6

MAK-GWAY-NOH-HAA-NEH-NAH-BOH-MID-KANEH-AHNEH-MANIDOO

Line 7

MAK-AAH-NEH-SHAA-AAH-NEH-HAA-KAN-KANEH-AHNEH-MANIDOO

SONGAB: SYMBOL PLATES

Plate number, side, and symbol lines only

PLATE 1 • SIDE 1

Line 1
29-33-36-44-41-40-42-47-48-49

Line 2
27-35-31-36-41-40-33-44-47-49

Line 3
35-31-36-42-44-30-33-41-47-49

Line 4
33-41-40-42-35-31-45-44-47-49

Line 5
33-41-20-21-17-16-30-31-47-49

Line 6
33-41-40-42-31-22-16-15-47-49

Line 7
36-33-41-40-42-45-30-31-47-49

PLATE 1 • SIDE 2

Line 1

35-41-40-30-31-17-25-49-45

Line 2

45-48-22-25-17-30-31-41-42

Line 3

34-42-41-40-30-44-17-49-21

Line 4

33-41-40-29-32-44-30-47-49

Line 5

30-31-44-17-16-21-42-9-45

Line 6

30-31-48-45-17-16-21-49-45

Line 7

30-31-7-9-16-21-47-49-45-42

PLATE 2 • SIDE 2

Line 1

44-30-31-17-47-48-41-42-49

Line 2

33-41-40-44-30-47-49-21-17

Line 3

30-31-47-48-16-21-17-49-45

Line 4

34-42-9-7-32-40-30-47-49

Line 5

30-31-16-17-21-7-42-45-49

Line 6

35-41-40-36-30-47-48-49-42

Line 7

45-30-44-17-16-21-47-49-41

PLATE 3 • SIDE 1

Line 1

44-30-31-36-41-40-47-48-49-34

Line 2

35-31-44-30-33-42-47-48-16-49

Line 3

33-42-40-30-31-44-17-16-21-49

Line 4

27-35-16-30-31-47-7-21-17-49

Line 5

30-31-44-36-33-41-40-42-47-49

Line 6

45-30-31-17-16-21-7-9-42-49

Line 7

35-41-36-30-31-47-48-33-40-49

PLATE 3 • SIDE 2

Line 1

45-30-31-44-17-16-21-47-48-49

Line 2

33-41-40-36-30-31-47-48-42-49

Line 3

34-42-9-7-32-16-17-21-45-49

Line 4

30-31-22-17-25-15-47-48-49-41

Line 5

35-41-40-30-31-16-21-7-42-49

Line 6

36-33-41-30-47-48-45-21-49-42

Line 7

7-9-32-44-30-31-47-48-49-45

PLATE 4 • SIDE 1

Line 1

45-30-31-16-17-21-19-27-47-49

Line 2

33-41-40-42-30-31-22-23-24-49

Line 3

31-36-33-41-40-42-15-47-48-49

Line 4

27-35-31-36-16-17-21-33-47-49

Line 5

33-41-35-31-36-45-16-15-47-49

Line 6

35-31-36-41-40-42-45-27-47-49

Line 7

31-35-36-41-40-27-44-47-48-49

PLATE 4 • SIDE 2

Line 1

45-30-31-17-21-19-22-47-48-49

Line 2

22-31-23-24-15-25-17-47-49-41

Line 3

34-42-9-21-7-32-40-30-47-49

Line 4

33-41-40-36-44-30-31-47-48-49

Line 5

35-41-36-30-31-44-17-16-49-42

Line 6

30-31-47-48-45-44-33-41-40-49

Line 7

7-9-32-16-21-17-45-47-49-42

PLATE 5 • SIDE 1

Line 1

27-35-30-31-44-47-48-49-41-42

Line 2

34-42-9-7-21-17-16-30-47-49

Line 3

33-40-42-30-31-36-47-48-49-45

Line 4

27-35-16-17-21-7-47-48-49-42

Line 5

30-31-44-36-41-40-42-33-47-49

Line 6

7-9-32-30-31-16-21-47-49-45

Line 7

35-41-36-30-47-48-27-49-42-33

PLATE 5 • SIDE 2

Line 1

34-42-9-7-32-21-17-16-47-49

Line 2

30-31-44-17-21-19-22-48-49-41

Line 3

7-9-32-40-30-31-22-17-48-49

Line 4

25-22-17-19-27-30-47-48-49-42

Line 5

36-30-31-17-25-22-47-48-49-33

Line 6

35-41-40-42-30-17-16-21-49-45

Line 7

27-35-16-17-21-47-48-30-49-41

PLATE 6 • SIDE 1

Line 1

34-42-9-7-32-17-16-21-47-49

Line 2

27-35-16-17-21-30-31-47-48-49

Line 3

7-9-32-40-25-22-17-30-47-49

Line 4

25-22-17-19-27-30-31-48-49-42

Line 5

36-30-31-25-22-17-47-48-49-33

Line 6

35-41-40-42-30-31-16-21-49-45

Line 7

7-9-21-17-16-30-47-48-49-41

PLATE 6 • SIDE 2

Line 1

34-42-41-9-7-32-17-22-48-49-40-33

Line 2

30-31-44-36-17-22-47-48-49-41-42-33

Line 3

7-9-32-40-17-22-25-19-27-30-47-49

Line 4

35-41-40-42-17-22-23-24-48-49-36-33

Line 5

30-31-17-22-47-48-20-21-49-42-41-40

Line 6

7-9-21-17-16-30-31-47-48-49-41-42

Line 7

35-34-33-41-40-42-44-17-22-47-48-49

PLATE 7 • SIDE 1

Line 1

34-42-41-9-7-32-15-22-47-48-49-40

Line 2

30-31-44-36-15-22-23-24-47-48-49-33

Line 3

7-9-32-40-15-31-30-22-47-48-49-42

Line 4

35-41-40-42-15-17-21-19-27-49-47-48

Line 5

36-30-31-15-22-25-17-47-48-49-41-42

Line 6

7-9-21-17-16-15-30-31-47-48-49-33

Line 7

35-34-33-41-40-42-44-15-47-48-49-36

PLATE 7 • SIDE 2

Line 1

34-42-44-33-41-40-6-5-7-49

Line 2

6-45-31-22-23-24-41-47-48-49

Line 3

5-45-25-22-17-27-30-41-48-49

Line 4

7-45-35-31-36-41-40-42-47-49

Line 5

33-41-40-42-6-5-7-44-47-49

Line 6

30-31-17-16-21-6-5-7-41-49

Line 7

36-33-41-40-42-45-44-30-47-49

PLATE 8 • SIDE 1

Line 1

33-41-40-42-35-31-36-16-17-49

Line 2

35-31-41-40-42-45-17-47-48-49

Line 3

35-31-41-40-42-45-16-47-48-49

Line 4

30-31-41-40-42-45-44-47-48-49

Line 5

33-41-40-42-35-31-44-47-48-49

Line 6

6-5-7-41-40-42-44-30-47-49

Line 7

36-33-41-40-42-47-48-44-30-49

PLATE 8 • SIDE 2

Line 1

35-34-33-41-40-42-44-30-31-36

Line 2

35-31-41-36-33-40-42-47-48-49

Line 3

30-31-45-17-16-21-41-36-47-49

Line 4

35-31-41-40-42-45-44-47-48-49

Line 5

6-5-7-35-31-41-40-42-47-49

Line 6

33-41-40-42-35-31-45-44-47-49

Line 7

36-30-31-33-41-40-42-47-48-49

PLATE 9 • SIDE 1

Line 1

30-31-17-16-21-21-19-47-48-49-41-42

Line 2

34-42-9-7-21-17-16-30-31-47-48-49

Line 3

27-35-16-17-21-19-22-30-47-48-49-33

Line 4

35-41-40-42-44-30-31-17-21-49-47-48

Line 5

36-44-30-31-41-40-42-33-47-48-49-22

Line 6

7-9-32-40-41-42-21-17-16-47-48-49

Line 7

35-34-33-41-40-42-44-30-31-47-48-49

PLATE 9 • SIDE 2

Line 1

35-34-33-41-40-42-44-30-31-47-48-49-21

Line 2

30-31-44-17-16-21-19-27-41-42-49-47

Line 3

34-42-9-7-32-40-41-21-17-16-47-49

Line 4

35-41-40-42-30-31-45-44-17-16-21-49

Line 5

36-44-30-31-33-41-40-42-47-48-49-22

Line 6

7-9-6-5-41-42-44-30-17-16-47-49

Line 7

35-34-33-41-40-42-36-44-30-31-47-48-49

PLATE 10 • SIDE 1

Line 1

45-30-31-16-17-21-41-40-42-49

Line 2

6-45-5-45-7-45-33-41-40-49

Line 3

31-22-23-24-45-35-41-40-42-49

Line 4

35-31-45-31-45-31-41-36-47-49

Line 5

33-41-40-42-17-16-21-44-47-49

Line 6

30-31-22-25-19-27-17-45-48-49

Line 7

36-33-41-40-42-35-31-47-48-49

PLATE 10 • SIDE 2

Line 1

30-31-16-17-21-45-47-48-49-41

Line 2

17-30-17-31-16-21-47-48-42-49

Line 3

34-42-9-7-32-16-17-21-40-49

Line 4

33-41-40-42-17-20-21-16-47-49

Line 5

30-31-22-23-24-19-27-17-48-49

Line 6

6-5-7-33-41-40-42-16-47-49

Line 7

36-44-30-31-17-16-21-47-48-49

PLATE 11 • SIDE 1

Line 1

35-34-33-41-40-42-44-30-31-17-16-21-47-49

Line 2

30-31-36-41-40-42-44-17-16-21-45-47-49

Line 3

34-42-9-7-32-40-41-44-30-31-45-47-49

Line 4

35-41-40-42-17-16-21-21-17-45-47-48-49

Line 5

36-44-30-31-33-41-40-42-7-9-47-48-49

Line 6

30-31-17-22-25-19-27-47-48-49-41-42-33

Line 7

35-34-33-41-40-42-36-44-30-31-47-48-49-22

PLATE 11 • SIDE 2

Line 1

35-34-33-41-40-42-17-16-21-49

Line 2

30-31-36-44-17-16-21-47-48-49

Line 3

17-16-21-45-15-30-31-47-48-49

Line 4

15-17-21-19-22-25-30-31-47-49

Line 5

33-41-40-42-44-15-17-47-48-49

Line 6

35-31-36-41-40-42-45-44-47-49

Line 7

36-33-41-40-42-30-31-47-48-49

PLATE 12 • SIDE 1

Line 1

35-34-33-41-40-42-44-30-31-17-16-21-47-49

Line 2

30-31-36-41-40-42-44-17-16-21-45-47-48-49

Line 3

34-42-9-7-32-40-41-44-21-17-16-47-49-45

Line 4

35-41-40-42-17-16-21-19-22-25-47-48-49-33

Line 5

36-44-30-31-33-41-40-42-7-9-47-48-49-22

Line 6

30-31-17-17-21-21-45-44-47-48-49-41-42-33

Line 7

35-34-33-41-40-42-36-44-30-31-47-48-49-22

PLATE 12 • SIDE 2

Line 1

35-34-33-41-40-42-44-30-31-17-16-21-47-48

Line 2

30-31-36-41-40-42-44-17-16-21-45-47-48-49

Line 3

34-42-9-7-32-40-41-44-30-31-17-16-47-49

Line 4

35-41-40-42-17-21-20-20-45-47-48-49-33-44

Line 5

36-44-30-31-33-41-40-42-7-9-6-5-47-49

Line 6

30-31-17-17-21-21-19-22-25-47-48-49-41-42

Line 7

35-34-33-41-40-42-36-44-30-31-45-47-48-49

PLATE 13 • SIDE 1

Line 1

35-34-33-41-40-42-44-30-31-45-47-48-49-22

Line 2

30-31-36-41-40-42-17-16-21-45-47-48-49-33

Line 3

34-42-9-7-32-40-41-44-30-31-47-48-49-22

Line 4

35-41-40-42-17-22-25-19-27-30-47-48-49-33

Line 5

36-44-30-31-33-41-40-42-17-22-25-47-48-49

Line 6

7-9-6-5-41-42-44-30-31-17-16-47-48-49

Line 7

35-34-33-41-40-42-36-44-30-31-45-47-48-49

PLATE 13 • SIDE 2

Line 1

34-42-9-7-32-27-30-31-47-48-49

Line 2

27-35-31-36-17-22-25-47-48-49

Line 3

27-17-17-22-30-31-44-47-48-49

Line 4

27-21-19-16-30-31-33-41-47-49

Line 5

24-27-22-23-41-36-30-31-47-49

Line 6

35-41-40-42-27-17-16-44-47-49

Line 7

36-33-41-40-42-27-30-31-47-49

PLATE 14 • SIDE 1

Line 1

35-34-33-41-40-42-44-30-31-17-22-47-48-49

Line 2

36-44-30-31-17-22-25-19-27-47-48-49-41-42

Line 3

34-42-9-7-32-40-41-44-17-22-47-48-49-33

Line 4

35-41-40-42-17-22-25-30-31-45-47-48-49-36

Line 5

30-31-44-36-33-41-40-42-17-22-47-48-49-21

Line 6

7-9-6-5-41-42-44-30-31-17-22-47-48-49

Line 7

35-34-33-41-40-42-36-44-17-22-47-48-49-30

PLATE 14 • SIDE 2

Line 1

33-41-40-42-17-16-21-44-47-49

Line 2

35-31-45-17-16-21-30-47-48-49

Line 3

17-21-20-45-17-16-30-31-47-49

Line 4

33-41-17-16-45-17-30-31-48-49

Line 5

6-5-7-33-41-16-17-45-47-49

Line 6

35-31-36-17-16-45-30-31-47-49

Line 7

36-33-41-40-42-17-16-47-48-49

PLATE 15 • SIDE 1

Line 1

35-34-33-41-40-42-44-27-30-31-47-48-49

Line 2

27-35-31-36-17-16-19-21-47-48-49

Line 3

27-30-31-17-17-16-16-21-21-47-48-49

Line 4

27-41-40-42-17-22-25-19-30-31-47-49

Line 5

24-27-17-22-30-31-36-41-47-48-49

Line 6

24-20-17-44-30-31-33-41-47-48-49

Line 7

36-33-41-40-42-27-17-16-30-31-47-48-49

PLATE 15 • SIDE 2

Line 1

17-17-17-17-17-17-17-17-17-17

Line 2

36-44-30-31-17-22-33-41-47-49

Line 3

35-31-17-16-21-15-33-41-47-49

Line 4

33-41-40-42-17-44-30-31-47-49

Line 5

27-17-17-16-30-31-33-47-48-49

Line 6

24-20-17-44-33-41-40-47-48-49

Line 7

24-27-15-17-33-41-40-47-48-49

PLATE 16 • SIDE 1

Line 1

35-34-33-41-40-42-44-30-31-22-23-24-47-49

Line 2

30-31-36-44-41-40-42-17-22-25-47-48-49-33

Line 3

35-41-40-42-45-30-31-22-23-24-47-48-49-36

Line 4

34-42-9-7-32-40-41-44-30-31-47-48-49-22

Line 5

36-44-30-31-17-22-21-19-25-47-48-49-41-42

Line 6

35-34-33-41-40-42-44-17-22-30-31-47-48-49

Line 7

36-44-30-31-33-41-40-42-17-22-47-48-49-21

PLATE 16 • SIDE 2

Line 1

35-34-33-41-40-42-44-30-31-36-47-48-49

Line 2

36-44-30-31-33-41-40-42-22-23-24-47-48-49

Line 3

34-42-9-7-32-40-41-44-30-31-47-48-49-22

Line 4

35-41-40-42-45-30-31-22-23-24-47-48-49

Line 5

36-44-30-31-41-40-42-33-47-48-49-21

Line 6

35-34-33-41-40-42-44-17-22-30-31-47-48-49

Line 7

36-44-30-31-33-41-40-42-45-47-48-49-22

PLATE 17 • SIDE 1

Line 1

35-34-33-41-40-42-44-30-31-36-47-48-49

Line 2

36-44-30-31-33-41-40-42-23-24-47-48-49-22

Line 3

34-42-9-7-32-40-41-44-30-31-47-48-49-33

Line 4

35-41-40-42-44-17-22-30-31-47-48-49-21

Line 5

36-44-30-31-41-40-42-33-47-48-49-22

Line 6

35-34-33-41-40-42-44-30-31-17-22-47-48-49

Line 7

36-44-30-31-33-41-40-42-45-47-48-49-22

PLATE 17 • SIDE 2

Line 1

35-34-33-41-40-42-44-30-31-36-47-48-49

Line 2

36-44-30-31-33-41-40-42-22-23-24-47-48-49

Line 3

34-42-9-7-32-40-41-44-21-17-22-47-48-49

Line 4

35-41-40-42-45-30-31-22-23-24-47-48-49

Line 5

36-44-30-31-41-40-42-33-47-48-49-21

Line 6

35-34-33-41-40-42-44-17-22-30-31-47-48-49

Line 7

36-44-30-31-33-41-40-42-45-47-48-49-22

PLATE 18 • SIDE 1

Line 1

33-41-40-42-35-31-17-44-47-49

Line 2

35-31-36-41-40-42-17-45-47-49

Line 3

33-41-35-31-45-17-30-47-48-49

Line 4

35-31-41-40-42-33-44-30-47-49

Line 5

35-41-40-42-45-44-33-47-48-49

Line 6

33-41-40-42-44-17-30-31-47-49

Line 7

36-33-41-40-42-35-31-44-47-49

PLATE 18 • SIDE 2

Line 1

29-33-44-41-40-42-35-31-47-49

Line 2

35-33-41-40-42-17-45-44-47-49

Line 3

35-31-36-41-40-42-16-45-44-49

Line 4

35-31-17-22-33-41-40-42-47-49

Line 5

29-24-23-2-33-41-40-42-47-49

Line 6

44-31-35-33-41-40-42-17-47-49

Line 7

29-33-41-40-42-44-20-15-47-49

PLATE 19 • SIDE 1

Line 1

29-24-2-8-9-42-35-31-36-49

Line 2

30-14-12-45-40-42-35-31-48-49

Line 3

29-24-8-9-32-40-33-41-47-49

Line 4

9-45-30-31-14-12-21-20-48-49

Line 5

8-40-29-24-31-36-41-33-16-49

Line 6

29-31-36-40-41-44-15-16-45-49

Line 7

35-31-36-41-40-42-33-45-47-49

PLATE 19 • SIDE 2

Line 1

29-31-36-45-15-16-17-21-47-49

Line 2

31-22-23-24-15-25-17-48-47-49

Line 3

35-31-41-40-42-33-44-36-47-49

Line 4

33-41-40-35-31-45-16-15-48-49

Line 5

35-41-40-42-31-36-45-17-47-49

Line 6

29-24-2-8-40-42-31-16-47-49

Line 7

31-35-36-41-40-42-17-16-45-49

PLATE 20 • SIDE 1

Line 1

29-31-36-44-20-19-17-16-47-49

Line 2

33-41-40-35-31-20-15-17-48-49

Line 3

30-31-22-25-17-27-44-20-47-49

Line 4

6-5-7-9-33-42-17-16-48-49

Line 5

17-45-23-24-31-36-41-47-48-49

Line 6

33-41-40-42-20-15-17-45-47-49

Line 7

35-31-36-17-16-45-22-25-47-49

PLATE 20 • SIDE 2

Line 1

33-41-35-31-17-45-44-30-47-49

Line 2

35-31-36-41-40-42-33-44-47-49

Line 3

35-41-40-42-35-31-33-41-47-49

Line 4

33-41-40-42-44-35-31-36-48-49

Line 5

35-31-45-41-33-44-30-47-48-49

Line 6

36-33-41-40-42-44-17-30-47-49

Line 7

35-31-36-33-41-40-42-47-48-49

PLATE 21 • SIDE 1

Line 1

30-14-12-45-40-42-35-31-48-49

Line 2

20-14-12-45-30-31-22-15-48-49

Line 3

35-31-36-41-40-42-33-44-47-49

Line 4

29-31-31-35-36-41-40-33-47-49

Line 5

31-31-35-41-40-42-22-23-47-49

Line 6

33-41-40-42-20-44-31-22-47-49

Line 7

45-29-31-31-35-36-16-17-47-49

PLATE 21 • SIDE 2

Line 1

45-29-31-31-35-36-17-16-47-49

Line 2

31-31-35-22-23-24-15-17-47-49

Line 3

33-41-40-42-20-15-17-16-47-49

Line 4

17-45-6-5-7-9-33-42-48-49

Line 5

13-17-45-30-31-23-15-48-47-49

Line 6

31-31-35-22-13-15-17-33-47-49

Line 7

35-31-36-41-40-42-45-17-47-49

PLATE 22 • SIDE 1

Line 1

17-49-17-45-17-16-21-47-48-49

Line 2

29-31-31-35-36-17-13-15-47-49

Line 3

20-17-21-21-13-30-31-48-47-49

Line 4

20-17-13-6-45-15-30-31-47-49

Line 5

35-31-44-5-19-20-17-47-48-49

Line 6

33-41-40-42-31-35-22-23-47-49

Line 7

36-33-41-40-42-27-35-45-47-49

PLATE 22 • SIDE 2

Line 1

35-31-44-17-20-13-30-31-47-49

Line 2

29-34-15-44-30-31-22-23-47-49

Line 3

34-15-27-27-33-41-40-42-47-49

Line 4

35-31-9-27-36-41-40-33-47-49

Line 5

35-31-44-7-41-42-36-47-48-49

Line 6

35-31-27-33-16-45-41-47-48-49

Line 7

36-33-41-40-42-27-7-45-47-49

PLATE 23 • SIDE 1

Line 1

35-31-27-33-16-45-17-21-47-49

Line 2

27-35-31-36-33-41-40-42-47-49

Line 3

34-33-27-27-41-40-42-36-47-49

Line 4

35-31-7-41-40-42-6-5-47-49

Line 5

35-31-44-7-36-41-40-42-48-49

Line 6

27-35-31-33-44-17-16-45-47-49

Line 7

36-33-41-40-42-27-7-44-47-49

PLATE 23 • SIDE 2

Line 1

35-31-44-16-16-16-16-36-47-49

Line 2

16-16-16-16-7-7-44-24-47-49

Line 3

27-27-7-7-44-36-47-48-49-42

Line 4

5-43-20-17-19-25-22-23-42-49

Line 5

5-6-7-30-31-36-41-40-47-49

Line 6

35-31-35-31-36-44-41-47-48-49

Line 7

33-41-40-42-7-16-45-44-47-49

PLATE 24 • SIDE 1

Line 1

31-31-35-36-41-40-42-44-47-49

Line 2

27-35-31-33-36-41-40-42-47-49

Line 3

31-31-35-44-27-35-31-47-48-49

Line 4

35-31-36-35-31-36-44-47-48-49

Line 5

27-7-35-41-31-35-41-47-48-49

Line 6

31-22-23-24-31-22-23-24-47-49

Line 7

36-33-41-40-42-44-35-31-47-49

PLATE 24 • SIDE 2

Line 1

27-35-31-33-16-45-17-44-47-49

Line 2

31-31-35-36-27-35-31-16-47-49

Line 3

12-20-27-7-35-41-16-45-47-49

Line 4

35-31-44-17-16-21-33-41-47-49

Line 5

35-31-41-40-42-45-44-47-48-49

Line 6

35-31-36-33-41-17-44-30-47-49

Line 7

36-33-41-40-42-44-35-31-47-49

PLATE 25 • SIDE 1

Line 1

44-33-41-40-42-35-31-47-48-49

Line 2

35-31-41-40-42-17-45-44-47-49

Line 3

35-31-36-41-40-42-16-45-44-49

Line 4

35-31-17-22-33-41-40-42-47-49

Line 5

35-31-44-7-6-5-41-42-47-49

Line 6

41-40-42-44-45-48-33-47-49-36

Line 7

36-44-35-31-41-40-42-47-48-49

PLATE 25 • SIDE 2

Line 1

31-35-36-27-35-31-22-23-47-49

Line 2

27-31-35-41-40-42-33-47-48-49

Line 3

29-27-36-41-40-42-16-47-48-49

Line 4

29-27-19-36-41-40-42-47-48-49

Line 5

27-27-7-35-31-41-40-42-47-49

Line 6

12-27-33-41-40-42-16-44-47-49

Line 7

36-33-41-40-42-27-44-7-47-49

PLATE 26 • SIDE 1

Line 1

29-2-22-23-24-16-45-47-48-49

Line 2

29-8-24-2-7-9-40-42-47-49

Line 3

29-22-45-2-35-41-40-42-47-49

Line 4

29-24-27-22-17-15-35-31-47-49

Line 5

33-41-40-42-29-8-2-44-47-49

Line 6

29-41-40-42-30-31-36-47-48-49

Line 7

29-8-16-45-33-41-40-42-47-49

PLATE 26 • SIDE 2

Line 1

EE TO YI MII TEH MII GAH MII SHAA NEE WAH

Line 2

MII TEH GAH EE TO YI MII SI HE MAD O DHAM

Line 3

NAA EE TO YI TAH MII GAH SHAA MII NEE WAH TO NAH

Line 4

EE MAA TO YAH NAH MANIDOO GWAY TSHEE DEH MEH NEEH

Line 5

AN NOH KAN KANEH AHNEH AN NAA EE MAA TO YAH

Line 6

DEH MEH SHAA AN GWAY TSHEE NEEH AN MANIDOO

Line 7

HEH MID NEE MAN DEH MEH NEEH TSHEE GWAY AHNEH AN MANIDOO

PLATE 27 • SIDE 1

Line 1

KANEH AHNEH MEH SHAA AN KANEH AHNEH AN

Line 2

SHAA AN MEH SHAA NOH MEH

Line 3

EE TO YI SHAA MII EE TO YI NAA AN EE TO YI DEH SHAA MII AN

Line 4

NAH GWAY TSHEE DEH MEH NEEH AN NOH KAN

Line 5

KANEH AHNEH MANIDOO NAH SHAA AN SHAA

Line 6

NAH GWAY TSHEE DEH MEH NEEH AN NOH KAN KANEH AHNEH MANIDOO

Line 7

DEH MEH SHAA NEEH

PLATE 27 • SIDE 2

Line 1

AN NOH DEH MEH NEEH KANEH AHNEH

Line 2

NAH GWAY TSHEE AN KAN MEH SHAA AN MANIDOO

Line 3

AN NEEH DEH MEH NOH KANEH AHNEH AN KAN MEH SHAA AN DEH MEH NEEH

Line 4

AN NOH MEH DEH NEEH KANEH AHNEH

Line 5

AN SHAA AN KAN MEH DEH NEEH AN GWAY TSHEE

Line 6

AN NOH DEH NEEH KANEH AHNEH AN SHAA AN GWAY TSHEE

Line 7

DEH MEH KAN NOH MANIDOO

PLATE 28 • SIDE 1

Line 1

AN NOH DEH MEH NEEH AN KANEH AHNEH

Line 2

SHAA AN NAH GWAY TSHEE NOH AN MANIDOO

Line 3

AN NOH DEH MEH NEEH KAN KANEH AHNEH

Line 4

AN SHAA AN DEH AN MEH AN GWAY TSHEE

Line 5

AN DEH MEH NEEH AN SHAA DEH AN MEH NEEH GWAY TSHEE KANEH AHNEH AN MANIDOO

Line 6

AN NEEH SHAA AN DEH MEH NOH

Line 7

AN GWAY TSHEE KANEH AHNEH MANIDOO

PLATE 28 • SIDE 2

Line 1

AN NEEH DEH MEH AN SHAA NEEH AN GWAY TSHEE

Line 2

AHNEH KANEH AN NOH MEH

Line 3

AN DEH MEH NEEH AN SHAA AN DEH MEH AN

Line 4

NOH KAN KANEH AHNEH AN GWAY TSHEE

Line 5

AY NAH NEE MEH AAH GEE ROH MANIDOO AHNEH

Line 6

NEE MID BOH MEH NEEH AY MANIDOO

Line 7

NEE MID BOH MEH NEEH AY MANIDOO

PLATE 29 • SIDE 1

Line 1
GWAY NAH DEH MEH NEEH

Line 2
TSHEE AH KAY AHNEH MANIDOO

Line 3
AN IN NEH KAN KANEH

Line 4
DEH MEH NEEH NOH AHNEH MANIDOO

Line 5
GWAY NAH DEH MEH NEEH TSHEE

Line 6
AN IN NEH KAN KANEH DEH MEH

Line 7
NEEH NOH AHNEH MANIDOO

PLATE 29 • SIDE 2

Line 1
MANIDOO WAA NEE NAH BOH MID

Line 2
DEH MEH NEEH GWAY TSHEE

Line 3
KANEH AHNEH AY NAA

Line 4
MANIDOO WAA NEE NAH BOH MID

Line 5
DEH MEH NEEH GWAY TSHEE

Line 6
KANEH AHNEH AY NAA

Line 7
MANIDOO WAA NEE NAH BOH MID DEH MEH NEEH GWAY TSHEE KANEH AHNEH AY NAA

PLATE 30 • SIDE 1

Line 1

6-45-6-45-6-45-6-45-6-45-6-45-6-45

Line 2

35-31-41-40-42-45-45-45-47-48-49

Line 3

45-41-40-42-30-31-16-17-47-48-49

Line 4

12-30-31-17-20-44-45-33-47-48-49

Line 5

20-17-45-30-31-15-16-33-47-48-49

Line 6

33-41-40-42-44-15-21-19-47-48-49

Line 7

36-33-41-40-42-15-16-45-47-48-49

PLATE 30 • SIDE 2

Line 1

30-31-45-17-20-12-16-15-47-48-49

Line 2

27-35-31-33-15-19-21-16-45-47-49

Line 3

33-41-40-42-20-15-17-44-47-48-49

Line 4

35-31-41-40-42-22-23-24-47-48-49

Line 5

27-35-31-16-44-33-41-45-47-48-49

Line 6

33-41-40-42-45-15-44-16-47-48-49

Line 7

36-33-41-40-42-15-16-44-45-47-49

PLATE 31 • SIDE 1

Line 1

29-33-36-44-41-40-42-45-47-49

Line 2

29-44-35-31-33-41-40-42-47-49

Line 3

29-16-45-15-21-19-17-33-47-49

Line 4

29-44-20-41-40-42-15-17-47-49

Line 5

29-44-31-22-23-24-41-40-42-49

Line 6

29-44-41-40-42-45-46-47-48-49

Line 7

29-33-41-40-42-20-36-45-47-49

PLATE 31 • SIDE 2

Line 1

29-9-7-45-6-5-41-42-48-49

Line 2

9-20-20-20-21-5-32-16-17-47-49

Line 3

9-33-41-40-42-15-20-45-46-47-49

Line 4

9-12-30-44-45-33-41-40-47-48-49

Line 5

9-20-7-5-45-21-17-30-47-48-49

Line 6

9-29-22-45-2-24-8-7-47-48-49

Line 7

29-33-41-40-42-20-45-44-47-48-49

PLATE 32 • SIDE 1

Line 1

29-8-41-35-31-5-7-33-16-45-49

Line 2

24-17-16-29-5-7-21-33-42-45-49

Line 3

35-41-31-9-41-33-41-40-7-45-49

Line 4

5-43-33-7-41-45-20-15-33-42-49

Line 5

25-22-42-17-22-16-20-16-33-45-49

Line 6

20-33-16-5-9-42-41-36-33-45-49

Line 7

17-33-41-20-17-45-35-31-36-42-49

PLATE 32 • SIDE 2

Line 1

16-22-45-5-43-7-17-33-41-45-49

Line 2

16-33-22-5-17-20-22-35-31-45-49

Line 3

2-8-5-33-36-42-35-31-41-45-49

Line 4

24-41-5-42-20-33-41-36-45-47-49

Line 5

2-7-42-35-36-33-41-40-45-47-49

Line 6

27-16-33-36-31-22-23-24-47-48-49

Line 7

27-35-31-12-35-31-36-44-47-48-49