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Preface

Around two hundred years prior to the translation of this record, Joseph Smith Jr. declared that many of the Europeans were of the lineage of the tribe of Ephraim. As such, to this day, the majority of the followers of Joseph Smith Jr. still believe they are descend from the tribe of Ephraim.

There have been many theories as to why Joseph Smith was inspired to declare that the Europeans were of the tribe of Ephraim, however, there has been no substantial proof nor lineage revealed as to the reasoning.

Around the time of the Tower of Babel, Shem-Melchizedek, the son of Noah called together his descendants in a council. The Semitic peoples discussed the tower of Babel and how it would soon fall, and the people of Babel would be destroyed and their language would be confounded. Among these descendants was a man named Mash (Genesis 10:22-23). After this council, Mash was called by YHVH Elohim to leave the land and settle in the lands which we now call Europe. He called the land he settled Yeruamaniyah. The meaning of this name is made up of three parts. Yeru is Foundation, Aman is a name for Elohim or the Father and Mother, and Yah is a shortened version of Yahweh. Thus the literal translation of the name of his land is something along the lines of the Gods are our Foundation, or we Build upon the Gods.

The name Yeruamaniyah later became latinized to the more commonly known Germania, a name used by the Romans to describe the people of eastern Europe.

This people, the People of Mash survived for many years in righteousness. However, as nations so often do, they fell into apostasy and lost the Way.

It was around this time when a man named Elohizar, (Proper Hebrew form: El-Yoroi-Zera), a descendant of Ephraim, the son of Joseph, called the Children of Israel to repentance and prophesied that the Egyptians would soon bring them into bondage.

With little success, Elohizar was given the birthright of Ephraim and led the remaining righteous out of Egypt. He attempted first to settle in Eastern Europe, however he was ran out by the children of Mash who, by this point, were fearsome warriors. However, he did lead a few hundred of them into righteousness. Finally they settled in the lands we would call today Armenia and Turkey, near to Mount Ararat. There they constructed a temple, today called Karahunj in Armenia, and created a Zion nation.

This is the foundation of the Tribe of Ephraim. It was from this group who called themselves the Ehyanthi, (Derived from the name Ehyah Asher Ehyah, I Am That I Am), that the Tribe of Ephraim would come to settle in Europe.

Around 700 BC the prophet Isaiah came up to the Ehyanthi and found they had also apostatized. He called them to repentance and set about the work of restoring

this people to their Fathers. This work is laid out in the Little Book of Seers in this record.

Isaiah had great success in bringing this people to repentance and the Ehyanthi became a Zion community again. It was at this point that they split off, some staying in modern day Armenia, and others going back to Eastern Europe to settle in the lands of Mash once more.

Around the year 600 BC, the prophet John, who was a contemporary of Lehi, fled Jerusalem and settled with the Eastern Europe branch of the Ehyanthi, now shifted to Aiyanthi. They lived there, flowing between wickedness and righteousness, until around the time that Jesus was born. It was at this time that Hennen, a descendant of John, was called to preach repentance to these people because they had become exceedingly wicked. Hennen fled modern Ukraine, where he lived, and took the righteous to northern Germany, settling where now lies the state of Mecklenburg-Vorpommern.

The tribe lived there in righteousness until about 770 AD, when members of the tribe, fearing the expansion of the Catholic assembly, fled into modern-day Norway, assimilating with the peoples there. The remainder stayed in northern Germany until those who had fled returned to Germany in an attempt to either conscript the Aiyanthi into war or wipe them out.

The Aiyanthi then fled Germany and again split into two primary groups, one part going to Portugal and the other part going to Ireland.

The Irish branch lived in peace for a couple of centuries before they were forced to assimilate into the Catholic assembly or be destroyed. In humility, they allowed themselves to be assimilated into the Catholic assembly, having faith in the promises God had made to their forefathers.

The Byirkenhol Tablets comes from the Aiyanthi people, who were descendants of Elohizar, thus making this record an Ephraimite record.

As stated before, Joseph Smith Jr. revealed the heritage of many of the peoples of Europe to be of the tribe of Ephraim. This is why.

Living right next to the Aiyanthi in northern Germany were other tribes namely the Jutes and Saxons and the Angles. While we do not have their records at this time, as they were living in such close proximity to the Aiyanthi, it can be inferred that they would have been relatives, and thus of the tribe of Ephraim. Those three tribes would go on to live in the land of England, (Angle-Land) and became known as the Anglo-Saxons. Many of the followers of Joseph Smith Jr. were Anglo-Saxon in heritage.

I have tried my best to transliterate the names and ideas into English as best as possible in order to pay respect to the original culture from which this record comes. Likewise, they had sounds in their language that do not exist in English. Where this occurs, I have taken letters from various indigenous European languages that match the sound most accurately. For example, the letter O. There

are two primary sounds that come from this letter in their language. O standardly makes more of an ‘uh’ sound as in the name Vovfen. V-uh-v-fin.

However, it also makes a hard sound. Like in ‘oh.’ For example, Elōhizar. El-oh-high-zar. To differentiate between the two, I have used O for the ‘uh’ sound and Ō with the macron for the ‘oh’ sound. I have also done this for various fricatives.

The other letters used are these:

Ū-Harder more vocalized oo sound.

Ē-Hard, long vocalized ee.

Þ-The letter Thorn should be used in place of TH, however for simplicities sake, I have not used this letter, just know that TH is incorrect and Thorn should be used in it’s place.

The triphthong **Aiy** is used frequently and is pronounced like Eye.

In addition to that, there is a glossary of terms and definitions in the back of the book for easy reference as to what a word means or who a person is.

With that said, there are many names in this short record and in at least seven different languages. There are names in Proto-Germanic, Proto-Indo-European, Hebrew, Greek, Arabic, and Egyptian, with one possibly coming from China. On top of that, at least one person is listed by two different names, and there is possibly more where this is the case, as these people used more than a single primary name. In addition, there are at least three different languages that make up the text itself. The

majority of the text is Proto-Germanic; however, there is a decent section where the language switches to Proto-Indo-European. Proto-Indo-European was a constantly evolving language, and within the span of a few years, the proper form of John went from Yōhothon to Yocthan and several other variations. To avoid confusion, I will be sticking with the first transliteration that appears in the text. In this case, Yōhothon for the Proto-Indo-European John. The other language that makes an appearance is Hebrew. When this is the case, I have tried to render the names in the proper Hebrew. There are also many complicated, mixing, and intertwining genealogies, and all this in a record that is less than half the size of the Book of Mormon.

All this to say, this was a rather complicated record to translate, and I have undoubtedly made mistakes which will be corrected in due time. Until then, I ask for grace and patience. The translation here is the best translation available at the present time.

Also, this is not a dead language per say. Many of these words evolved into words that still exist today. This language influenced English, Latin, Greek, German, etc. Don’t be surprised when many of these words sound like their modern-day counterparts even if they’re spelled differently. The word Byirkenhōl itself still exists in German and has remained relatively unchanged, Birkenholz, and still means Birchwood.

In total, there are four tablets from which this record comes. These people's language was extremely

syllabic and symbolic. They used a combination of syllables for the common writing, but also had many glyphs or symbols that would represent entire narratives and teachings.

I have added an image of the corresponding tablet at the chapter headings; however, as this language was a combination of writing and symbols, only the silhouette of the tablet is shown, as I don't know what the syllabic portion of this writing system looked like. The writing is, however, mixed in with the larger glyphs on the tablet, making for an overall picture and story. There was no place where there was empty space.

Also, as stated before, I have transliterated the original names, as this text would simply be unreadable were I to use the Christian/modern-western names. Therefore, I have used the original names they would have used and not the modern english names they technically could have been translated as.

With that said, these names will undoubtedly be shocking to some. This is an indigenous European text, and for hundreds of years, Catholicism has done nothing but tear down the 'Pagans' and call them heretics, etc. If these people were actually God-fearing, and if these people were actually righteous, then that would mean that for hundreds of years, Catholicism has lied about these people; not to mention the Romans who called these people barbarians and heathens.

When you read these names, I simply ask you to be humble and ask God whether or not these people have been lied about for thousands of years.

Just to get the names out of the way, here is a brief list in modern English with the corresponding Christian name.

The name for Heavenly Father in this people's language was Odin/Sky Father/All-Father/Vofdenaz. Heavenly Mother was Frig/Earth Mother/All-Mother/Friggō. Jesus Christ was called Thor/Thūnoraz.

To those that read these names and say, “This is blasphemy to say this,” Then I would simply point you in the direction of the indigenous Mexicans who called Jesus Quetzalcoatl and Kukulkan, and to the Israelites who called him Yahweh. It just so happens that everybody decided to lie about Thor, and he became known as the god of the Pagans. Also, a keen observer would note that Quetzalcoatl, Kukulkan, and Yahweh are all creation storm gods; coincidentally, so is Thor.

To those who humbly read this text with an open heart, I don’t think you’ll be disappointed. These were a very old and very knowledgeable people, and all of that is on display in this record.

For two hundred years, those who believe Joseph Smith Jr. was a prophet have only had access to records from the tribe of Judah and Manasseh, the Bible, and the Book of Mormon respectively. Those are great witnesses, but they are the witnesses and testimonies of other peoples, other tribes; refer to 1 Nephi 13 LDS Edition. You

have been borrowing the witnesses of other tribes, this record is yours, Ephraim. This record is the witness of your ancestors written for you, that you may know that your ancestors, just like the Nephites and the Jews, were righteous. That they had prophets and seers. That they recorded things which testify of the truthfulness of the Book of Mormon and the Bible. And most importantly, that Jesus Christ who they called Thūnoraz came to them, the same as he came to the Nephites. That they stood in his presence. That they saw him and handled the prints of the nails in his hands and in his feet.

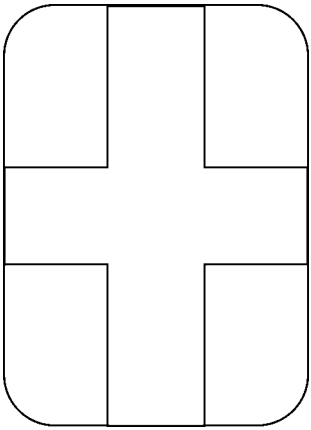
This is the testimony and witness of your ancestors, Ephraim written for you. I testify that if the Jews saw the Christ, that he lives, and the Nephites saw him, that he lives, and the Aiyanthi saw him, that he lives, so can you. They are no different than you. Seek him and you shall find him.

I am Kaden Roberts. I have translated these records through the power of the Creator and through the use of a Urim Stone. The original tablets were burned by the Catholics and no longer exist physically in this world. However, the Creator has taken up the matter which made up the tablets, and they now dwell in the Terrestrial plane with my ancestors. I have traveled there and received these tablets that I might translate them and bring them forward again on the earth.

While this is but a short record, there are many, many records in my ancestors vault and I have already

begun work translating the second record I’ve been asked to translate and there is far more to come.

The First Tablet



The First Book of Vovfen

Chapter 1

An account written by the hand of Vovfen the prophet; about 200 AD.

1. Behold, I am Vovfen, the son of Aiynar, the son of Danyal, who is the son of Hennen, who was the same as he who built the wall now lying in the east of our territory.[1] And this line is great as it comes from that same Yōhannaz who fled Aiyesholames,[2] that great prophet who settled with the Aiyanthi/Scythians[3] in the land of Germania to the west. There, let this record not be disputed. I am Vovfen, and I am the son of the Aiylōhyme and brother to that Thūnoraz who came in his great power one hundred and ninety-eight years ago. Therefore, let my words not be disputed.

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[1] The 'Great Wall' is referred to several times in this text. This 'Great Wall' was a massive temple complex in what we would call Northern Germany. This wall has been discovered by archeologists at the bottom of the Baltic Sea, who have named it the 'Blinker Wall'. They claim that this wall was used ten thousand years ago by hunter gatherers to hunt reindeer or some other such nonsense. This wall was not used for hunting, and it was not built ten thousand years ago. It was built approximately two thousand years ago and was used as a large outdoor temple complex complete with seven Holy of Holies, fire pits for Sydeir, carvings in the ground, and large Seer Stones.

[2] 1 Nephi 1:4

[3] As said in the preface, Scythian is not a proper name. however, there were many tribes and I have not received all the names they called themselves. At some point, this gross error will be corrected, but for now, and for simplicities sake, I call this entire peoples Scythians.

2. I make this record as a sign that I have been successful in accomplishing the work which my father Aiynar set me to. We are a branch of the great Scyth nation, and we are their children, for our mother is Wencolence, that princess of Scyth who married Yōhannaz the prophet who came up from Aiyesholames in the far south. Let it not be disputed!

3. It was then my father's desire to stir up this branch to repentance of their wicked ways, for they were a wicked and an abominable people, easily caught into war and great works of death, having many times sought the destruction of us and our kinsmen to the south.

4. Therefore, it was that Aiynar called me in, and I had not become Sydeir,[4] as of yet, for I had been a wicked and an idol boy, prone to flights of fancy and laughter, and had not yet sought my Prince upon Sydeir.

5. Yet, my father called me in unto him, and he spake these words: Vovfen, my son, I see that you have not been diligent in keeping Sydeir and the Sydeir ways. Nevertheless, Thūnoraz has spoken to me and has required of your hand a great work. And this work will echo throughout the ages and the realms. For our ancestors to the west are an idol people and must soon go down unto a great destruction unless they return unto Thūnoraz, for Hel's door is open and I see that they are led by Lōk, that fiend, and his master Sert.

6. And this they have done for a while time. I see it has finally caught up with them, for Lōk has abandoned them, and Sert is their master. Therefore, it is that Yōrmongond, that great serpent, shall soon devour them and his tail.

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[4] Sydeir, a gender neutral word indicating someone who has the ability to commune with the Gods and with the ancestors. This was not exclusive to, but a requirement for people to act as druids, seers, volva, vates, etc.

7. And I asked my Father: What is this to me if they have not kept the statutes of the Aiylōhyme? I have not either. So, I say let them perish.

8. This caused anger in the heart of my father, for he had great charity for that of our kinsmen to the east. He replied: You should, for death and Hel awaits them. I teach you this that you might have charity, my son. For it is that you are like them, yet to a lesser degree. This will not do, for you are a child of Hennen, that prophet of the east. I give this as a command as given by the Aiyseir.[5] Set aside your foolish machinations, or you will be like the Scythians to the east, and I fear that you will be devoured by Yōrmongond as well.

9. Then I left the tent of my father with anger and indignation in my heart, for I knew all of the truths he had spoken. I carried them with me, allowing them to continue to sink deep into my hard heart. And this I did for many years, and the count of the years since Thūnoraz left for the Aiyseir was one hundred and seventy-eight. And then after my years of indignation, I returned to the place of my father, that great city of Hennen, for I had left, and I do not make an account of that time.

10. And upon my return, I, still being fiery and angry, came not to my father, but avoided him, desiring a wife that I might wed. For I had been among the Nyōrse to the north, and again I do not make an account of that time.

11. And I searched for a wife among my people, and found none, for they were all Sydeir and saw that I was not, and they turned from me. And this was another source of anger. It was then that I returned to my father and was in a great anger, but he sat in Sydeir,[6] and despite my anger, I

[5] Aiyseir, meaning Lord or Lords

did not disturb him, for I was not Sydeir myself, but I knew the power of it.

12. And while he was in Sydeir, he spoke to me, yet my ears did not hear. He said: My son, I see your presence. Come with me upon Sydeir that I may show you the things of the Aiyseir. And despite my anger, I covered my eyes with my hands. Therefore, being given the name of 'Hand Flame', which in the old language would be rendered Urimos[7] Elohimus[8].

13. Upon doing this, I saw, yet, having never seen before, I became greatly afraid. I then saw my father as he was in the midst of dancing in the flames, and he took my hand and led me also into the flames. And they thickened around me, and they rose as it seemed, unto Athalaz,[9] that great home of the Aiyseir. I was greatly amazed and hid my face from my father, and I knew that he had been righteous all his days, and I had served him with mighty indignation.

14. And I began to weep for my anger and sloth. It was then that Heimalaz[10] took me and raised me to my feet, for I had fallen. And he said as one with my father: Your sins have been forgiven, righteous son. You are outcast no longer, for you have beheld the tree and the flame. Stand I command you and see in Sydeir!

15. What I beheld was mighty, but shall not be written now, but later. When I had come out of Sydeir, I saw my father

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[6] Sydeir is also a verb which is the act of communing with the Gods and the ancestors.

[7] Meaning 'Great eye' or, 'That which sees'

[8] Fiery one/s.

[9] The name of the world on which the Aiy dwell. Refer to Doctrine and Covenants 130:6-8

[10] That being who is also known as the Holy Spirit, the Holy Ghost, or Ruach HaKodesh

come from the flames and sit beside me with great joy in his heart. Yet, I knew that I must leave him at once. We discussed many things, and I bowed before my Maker in gratitude.

16. And when we returned, we were greeted by many others who, knowing my disposition for wickedness, were all joyed that I had repented and become Sydeir. And I stood before them and spoke that which Heimalaz placed into my heart, and these are my words: People of Hennen, for long time I have been idol and wicked like unto our brothers the Scythians, yet I stand before you as Urimos Elohimus, Fire Hand. If I may repent and become pure, I say that they can as well. I have seen the destructions which must soon befall Scyth and her sister nations, that it is great, for they will be consumed in a great and final war which shall see the end of such a once great people. And this the Aiylōhyme do not want; nonetheless, it shall be unless they repent and return to Sydeir.

17. Behold, I have seen their fall and shall seek to undermine it. I ask for those willing to accompany me and my mother to the lands of our fathers to the east, that great land of Scyth, that we may convert as many as will unto Sydeir and the Aiyseir. Aiylōhyme with us!

18. There came a cheer from the people of Hennen that this thing be done. And it was that all moved to grab their Urimos Elohimus or Fire Eye,[11] and there was a festival of Sydeir[12] in the which many great things were both seen

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[11] This is also called a Fire Urim. A type of Seeing Instrument which grants the user the ability to use fire and smoke to see and hear into the other realms. Modern day in the west this is called a Shamanic Eye Curtain

[12] A large gathering where everyone in the community gathered together and came up in Sydeir. They would all see visions, speak with the Aiy, speak with their ancestors, and learn all that they needed to know. This could last for several hours to several days. The longest recorded Festival lasted two weeks

and heard, and the rainbow appeared and cast into the fire her colors. And these are the things which we saw.

19. There came a fire from the Aiyseir that it consumed all, and all burned and were glad. And we danced in the flames, and the flames danced with us.

20. Destruction came from the south, a wind from an enemy long ago. War was poured out between the north lands and the lands round about. The horsemen were carried upon wings, yet they could not stand, and the great alliance of nations sought their downfall. And there arose a star shining from the west, carrying with it light and knowledge and with it, the history of a people long forgotten. Then did those who carried this history aid this star and laid it at the feet of the wicked peoples, yet they sought its destruction. And Thūnoraz came with great lightnings and thunderings, causing the armies to disperse. Then this history was carried throughout the lands of Germania of our forefathers, and flames came upon and lands purifying Germania. Yet the great war began in earnest. A second flame and many men were sent to the halls of Hel, so be it decreed by the Aiyseir, it was Sert that sent this fire, that giant bane from the heavens. He brought with him fire and hounds of Hel.

21. And there was war between Sert and Heimalaz. We saw Lōk join in the fray and Yōrmongond loose his tail to speak. Thus it was that a great war poured out in the land, those of Sydeir and those of Sert. Heimalaz prevailed, casting out Lōk and Sert, those allies of old, and Sydeir won, bringing many who followed. Nevertheless, Yōrmongond consumed the armies and his tail, and all was lost. A nation fell.

22. These were the things we saw in Sydeir, mighty and terrible. Straight way we went in unto the wall and the record vault and in her found a mighty stash the likes of

which had never been translated. And these we knew were the records of a people long forgotten. Straightway our seers set about the records, and in them were many great things, and these we saw would bring about a great remembrance among our kin to the east. This we saw was good, for this record contained the history of the Scythian people and their coming from the south, the lands which our fathers of old settled. For they came up and established a nation and carried with them a gospel of peace. They established a nation of peace. Yet this did not last, yet many prophets and seers arose from the Scythians, that much righteousness was established because of them. Nevertheless, they had fallen into the trap of all nations and became a nation of mercenaries and warriors, and conquerors.

23. This would not do, for my people had seen their destruction that the spirit of lies, Sert, did his work among them, and Lōk, the prince of the combination, ruled them. For this purpose, we decided to set out that we might restore them to that former righteousness that they might avoid the certain destruction that would befall them.

24. They are our kinsmen. We came from them and I declare it so!

Chapter 2

1. The time soon came that we would set out to restore the Scythians, for some tribe among them must surely be ripe for restoration.

2. The group that set out from my people counted thirteen, and the names of these thirteen I will record.

3. There was Farzhid, the son of Amir of the people who joined us from the south, and with him his sister Freyia, she who had been named by Thūnoraz and was grafted in.

4. There was Yiōrden, the son of Aiythalaz and Yocktham, he who sailed the sea for the lands far west.

5. I was among them, as was my sister Ōrathyl, and our mother, Freya, and her sister, our aunt, Aminthia. Likewise, our father Aiynar, for his place as chief, was being filled by his brother Ekthēow.

6. Also with us was Harrav and Hyrōrav, the children of Harazil, the descendant of Haranil, the brother of Hennen. And lastly were the twins Yōrdan and Yocktan. And these were they that went to the borders of the Scythian lands, and all had the commission of Thūnoraz and had received the laying on of power by him.

7. Likewise, we carried with us those records which had been translated by our seers that we might bring the Scyth people unto a remembrance from whence they came.

8. We traveled for many days and nights, every day going up in Sydeir and communion with the Aiyseir to know where we should go. And I say that we saw many miracles and great things on our journey. And the record of those miracles and visions shall be recorded on a different tablet, the tablet of Prophecies and Visions of the Aiyanthi.

9. And after having traveled seven weeks upon the road to Scyth, there came a great quaking in the sky, and there we saw Tyrraz, our father, and he told us where we should go. And that we must divide two and two into the land, save for one who would go alone to some unknown place. And I was joined with Farzhid, and we became one, for we were agreed.

10. And we took our journey into the place of our father, even unto the place that Yōhannaz the prophet had come to up from Aiyesholames.

11. And when he had fled the destruction, it had been a place of peace and prosperity, which peace and prosperity did not last, for it had become a place of bandits and warlords, and they stabled many horses for war and armed many men with the bow and the sword.

12. So it was that we camped outside the city for some time, debating what we should do. And we went up in Sydeir that we may learn our lot. And it came to pass that Thūnoraz himself came down upon his mighty steed and led us. And he led us even to the gates of the palace of Chieftain Werganalziz, the leader of this once great city.

13. We were not recognized, nor were we seen. And we were instructed to stand atop the walls and cry unto the people. And I spoke, saying this: By the power of Thūnoraz I cry you to repent. I am Vovfen, son of Aiynar, and the same is a child of Hennen, who you removed from this city because of your wickedness. I come unto you as a brother and dear kinsman. For it was given me by Thūnoraz that Aiy[13] of Thunder to bring you to a remembrance of your past. Therefore, I cry, awake, you children of Svemaz the prophet. You were once good and joyous. Now you are filthy and loathsome. This will not do! For in due course, you shall be destroyed, and this destruction shall be fierce. Even now, your high chieftain and priests make ready for war, and this war will be like one not fought before, for it will be in your homelands and upon your doormat. And I fear that you shall not last, for Sert rains his fire upon you and the combinations of Lōk are had among your rulers.

14. Cast them off, oh people! The Sydeir of Sert will be your downfall, for Yōrmongond shall consume you and his tail, and you shall not survive. This is the promise of Thūnoraz, that as many shall cast off the combinations of old and

[13] Aiy, meaning God or Gods depending on the context.

reject the Sydeir of Sert and give no place for Yōrmongond, that serpent, the same will become mighty like the Aiyseir of old, they who became Vyaneir. So, I command you to repent and seek Thūnoraz, and seeking you shall find.

15. These were the words which I said to them, for they were which Heimalaz placed into my heart, and the people of the Scythians were sore vexed with me and came up in the pride of their hearts, even as they did with my father's father Hennen, for it was that he had been cast out in like manner because the Scythians could not abide his righteousness.

16. So too was it with me, for the Scythians had a long memory and knew of the prophets of my people that had once inhabited their lands. Therefore, they speedily grabbed their bows and their swords that they might slay me, but the Aiylōhyme would not. A way was made that I may escape unto another part of the city, and there I continued my cries, and Farzhid along with me, for he was a great prophet, and I am grateful to call him my Sealed Brother.[14]

17. And we went from place to place in the city, causing a great stir among the people, so much so that they chased us with swords and spears, and we had not but to leave the city for fear of our lives.

18. So it was that we camped around the city pondering what we should do when a one from the city, whose name was Ahzheil, found us with joy in his heart, for it was that

[14] There is no English word for this. This notion of being sealed to another person extends to others than just spouses and was used a lot among this people. The original word was a gender-neutral word simply meaning two individuals of the same sex who were bound by such friendship that they sealed themselves together becoming closer than brothers/sisters. The concept is very similar to that of a Blood Brother but is eternal in nature.

months ago, Ahzheil had been visited by an Aiyseir[15] in a dream, and told of our coming and to prepare. And this Ahzheil laid at our feet records which Aiylōhyme had also caused him to translate before our coming. And these records had been left by our father Hennen in his speedy flight and were of a great spiritual nature, for they contained the records of the brother-in-law of Yōhannaz our father, the same who was the brother of this Wencolence, the wife of Yōhannaz. We were greatly joyed to receive these records, and we joined them with the records we had brought with us.

19. And it came to pass that as we three were counseling amongst ourselves, Thūnoraz Aiyseir came into our midst and spoke, saying: My sons, great is your faith! For I had prepared you separately, but you have all joined together. And this for a great purpose in me, that I might bring this place unto a remembrance of me and of their parents who were righteous. So go back down unto the city to the place I have prepared for you that all may be brought again unto righteousness. For this is the purpose that I promised their fathers, that their children may not fall into wickedness and despair, for their fathers were of great faith, and so shall their children.

20. Thus it was that after Thūnoraz had spoken these words to us, we went, having been shown the place that we should go. And now, I give quote to these records of the Scythians, for it was that we said, no word of ours at all, but carried the words of their fathers unto the Scythians proving the words of Thūnoraz which he said that the promises to the fathers will be fulfilled in the children and

[15] This people didn't really have the concept of angels like the Christians have. These beings were either a God who had not yet come to earth, a God who had come to the earth and died, now living without a body, or a God who had come to the earth, died, and was resurrected.

the hearts of each will turn unto each other.[16] Therefore, we spoke no thing at all but read that which their fathers had written, and I, Vovfen, give account of these writings here, for I see that it must needs be that they come forward. For they will once again restore the children to the faith, and the prophecy will again be fulfilled, which says that the hearts of the fathers will turn to their children and the children of the Scythians and of Yōhannaz the prophet shall not linger in despair, but shall be a torch of righteousness.

Chapter 3: The Record of Ahzheil

1. The account of Ahzheil, the son of Fyōkehitial, the Sealed Brother of Yōhannaz, who came up from Aiyesholames.

2. I am Ahzheil, the same who is brother to HaMashiach who has yet to come in the flesh. For I know that he will not yet come for many years, nevertheless, I am his brother and his friend. And I am father to Dōrthalia the seeress who led a sect of our people into the north. Hear my cry! Not many years have passed since Yōhothon the prophet came up from Aiyesholames, that great city of Ithziel, and with him many records have come, all engraved in stone. And this Yōhothon has taken my sister, the seeress, to wife, and in this I find great joy. I joy that in them, a great nation shall come forth. A righteous nation, and in this we have reason to rejoice.

3. And I have also seen my seed that they shall spread far and wide, covering the whole face of the near earth. And they shall become a mighty and a strong people, but for a time, a loathsome and a filthy one. For their strength will be in the bow and the horse, and they shall go forward conquering many a land. But I have not room for fear, for

[16] Doctrine and Covenants 2

though they will become a people of great wickedness for a time, they will become as a falcon that escapes the captivity of an unjust falconer. For I know that the day will come when the people of Yōhothon shall become one with my seed once more and will dwell in righteousness. Therefore, I write to you, my children, for I am your father, far sundered, yet I am your father nonetheless.

4. I will establish for you, if you can forbear me, the gospel in its entirety insofar as is necessary for you.

5. You have left the truth, my children, but fear not! It was made known unto me long before what you would be in need of by HaElohim,[17] for they are eternally merciful. I know that these words will come forth by one of my children, a one who is prepared in secret by Yehovah to restore the remainder of my children to the truth. Therefore, I give it! Blessed be the name of Yehovah for it!

6. I give no further preamble. I see that you have fallen into apostasy regarding your lineage. Not of your earthly lineage, but of the heavenly lineage, yet those two may be the same, you are children of Elohim, though you may call them by different names, yet they are the same. Father Sky and Earth Mother. They have borne you and have nurtured you. They are not a far distant deity as are the gods of the Assyrians, Nay! They are your lineage as sure as I am.

7. Wake up to this, I beg. As this record comes forth, you walk not in the truths of Elohim, but you stay in the trails of Sert, the demon spirit. This cannot do. The paths of Elohim are just and true. You walk in the ways of sorcerers and mages, witches and jackals. They are your gods, and you forsook the higher calling.

[17] The Hebrew rendering.

8. I bestow upon you, my children, a remembrance, for it is the goal of HaSatan to pervert the true Way, removing true and plain doctrines and confusing the rest. This way in which you stray has been a companion for you. You wear Urim and see Thummim and activate the powers of the spirit, ever seeking a higher order through that which cannot give you order. You shall be cast out, and your Urim, which has been created in darkness, shall never see light. There are none from among you that may see. I strip this wicked array.

9. Unlike so many others, you still acknowledge the spirit, but in this, you have strived with witches and warlocks. I set straight this error. In a time far distant, a great Aiy[18] shall come and he too shall be the son of HaElohim as you are. Yet, he will be perfect and shameless. And this thing must needs be. For we are all children of HaElohim and subjects of their Chiefdom. We will become as they are, but in this current and fallen state in which we now reside, we cannot have access to the higher realms.

10. This is why Meshiach should come. It is he that shall break open the portal to the higher realms that we may enter, for as of now, these realms are closed to us, for we are not worthy to enter. And when he comes, he will hang upon a tree, an Aiy slain.

11. And I see in your hearts you ask how this may be? How could an Aiy be slain by men? This, his great agony, shall be a great sacrifice. Thus, it is said that Meshaich will slay himself upon the tree that all may attain those higher realms. This my children is what you have lost. You focus on the higher realms, but have not wherewith to attain these higher realms. For this, you shall be stuck down in

[18] The word Aiy is reserved for the true ‘Gods’ and is sacred. It is never used in reference to idols of other nations.

the lower realms. But I see your hearts, for Yehovah makes them known unto me. You desire the things of the higher realms; therefore, I will teach you my children that it is through he who shall hang upon the tree that you shall gain access to those higher realms. For it is through he and he alone.

12. For when he shall come among men in the flesh, he will break open the path to the realms. So, he is the Way and the only Way, and there are no other means whereby you can reach unto the higher realms.

13. Be joyous, my seed, and have great faith. For you lack the foundation, the house still stands. Therefore, I say as a command, speaking as your father who has passed, and I suspect that when you shall receive these words, I shall have taken up a higher plain, so I give a command that you clear out the house in which you live. Clean it out and dust up the spider webs. And when you have done this, cause that this house you have be to be moved from its foundation of straw and grass onto one of granite, and this do you in the name of the Son of the Sky Father and of the Earth Mother. Tread upon his ways and not in the ways of the great opposer.

14. I also see in a time far distant that your teachings shall have become somewhat askew. This is not an uncommon thing, but has had many occurrences. So, I, with the guidance of Heiml, shall set to correct many of these false truths and corrupted doctrines, and when these words shall come forth among you, you will begin to seek the ways of the Tree Aiy, and he will it be that shall aid you in correcting these doctrines.

15. Many claim among you that it shall be Sky Father himself that shall hang and die upon the tree. This is in gross error. It is that the Sky Father and Earth Mother both

have attained that state to which we now strive. They have prior lived and died and shall die no more. That it is that Lōk, that god of confusion, has sought to replace the true doctrine with this falsehood. It shall not be Vōdezaza who shall hang, no, but his son who is the Tree Aiy. He it is that shall hang, and with his sacrifice, the realms shall be opened. Sky Father nor Sky Mother can die again.

16. I also see that you have erred in regards to the tree by which he will hang. For you claim that it is by the tree of death that he shall hang, for it is by and through death that he will open the gates. It is not by death that the gates shall be opened, but by life. All men die; there is not in this thing. It is by life that Yehovah Meshiach shall open the gates of life everlasting. This is the truth, my children. When a man dies, he must leave his body behind to perish and canker into the ground, for he has not wherewith to ascend to that higher plane. Therefore, he must be trapped a prisoner for his crimes.

17. But it is by the coming of the Tree Aiy that man may again take his body back up again and live forever. For yes, when Tree Aiy shall come, he will perish, that is true. But it is in his taking up again of his body that the greatness shall be fulfilled. Not in the death, but in the casting out of death. This is the great mystery whereby all men may come to the knowledge of the realms above.

18. But I must bid farewell, my seed. For I have not much time left, and the setting down of my body must speedily come. Nevertheless, I cause my son to write that which I could not. Farewell, my children.

Chapter 4: The Record of Zhamaz

1. I am Zhamaz, son of Ahzheil and prince of the chiefdom of Hyarziraz. I come to you my seed in great writing, for I

fear that if I do not, you must invariably be lost. Therefore, I write.

2. My father has asked me to recount the many visions which he had. My father was not strong in writing nor in tongue. He could neither read well nor write the things of his heart. Therefore, I write that which he has commanded me.

3. It shall be according to the words of my father that a nation shall flee away from my seed and shall take their dwellings in the lands far west. For they will be guided and led to a great land, a land of our very distant forefathers. A land which shall not have been inhabited by the children of Mesves for a long while. Thus, Yehovah will take them and guide them to the lands west. And in this they shall join with the seed of that Lehaiy who was with Yōhothon in Aiyesholames. And this my father saw was to become a great nation, even an one that could not be rivaled. For the children of that Lehaiy shall have dwindled for a time in unbelief, nevertheless, Elohim shall cause a great seer to be born among their kinsmen and he shall begin again a mighty restoration among them and by the time my words and the words of my seed shall be established, the seed of Lehaiy shall have begun in earnest to establish all righteousness upon the face of their great land.

4. Nevertheless, my seed and the seed of my brethren shall not be as righteous. For they will have dwindled entirely in sin, for they will have forsaken their oaths and covenants for that of heathen gods of war and death. And they shall go forward in this gross error for many generations, knowing nothing but war and decay, using up the good of the earth to make instruments of death and destruction. And this they will do in a chase for a god and a realm they know not. And this god and this realm shall be those of

death and sacrifice of others. Wherefore, the Aiy of Trees shall come and proclaim all men that they must sacrifice themselves for the good of others; this heathen god shall require that they sacrifice others for the good of themselves.

5. I cry unto you, my seed, the seed of my father, repent. You do not know the god you worship. He will take upon himself the likeness of Yehovah and Vōdezaza, but he will only be a blank and pale imitation of them. You do not worship Sky Father and Tree Son or Earth Mother. You worship the great serpent.

6. What Aiy would require a choice people to slaughter a non-choice people in order to attain the realms above? I say a god of death and doom. A usurper who desires suffering. Thus, it is that since you have chosen to follow great serpent who wears the mask of Tree Aiy, you shall be the cause of much death and heartache for many. And this you must face up to. No, Sky Father did not order the death of these, his children, by your hands. No, you will not attain realms above through death and slaughter, no matter how noble you proclaim your cause. You have been deceived!

7. Nevertheless, fear not, for did I not proclaim that the words of my father were that you would become a great nation? I did, so I command you to cast out this pretender from your midst. Let him have no place among you. When you do this, it shall be as my father has spoken; you shall become a people of peace and not a people of war.

8. You will be among the first on this earth to set down your weapons and take up the higher road. You will cast away your sword and proclaim peace unto a world filled to the overflowing with death and violence. And in this, I see that you will overcome a great many obstacles. For your

love of the Tree Aiy, and for that, you will have the call of your ancestors inside you.

9. You will take these things and with them shall establish a city of peace, a beacon unto the whole world. And the false gods shall have their weapons removed and will be replaced in their entirety by Sky Father and Earth Mother, and their names will no longer be used as an idol for domination, but as a beacon of peace.

10. Be of good cheer, my children, for when this will happen, you will join with other nations, those of which who are they that came out of Aiyesholames and also those who came out of Harethal[19] in days long past. For you are both of Aiyesholames and of Harethal. I am Zhamaz, and I am a Scythian. And I am the son of Ahzheil the prophet, and Ahzheil is the son of Bahelhar,[20] and Bahelhar is the son of Vergacin. And Vergacin is the child of Elōhizar, and Elōhizar is the offspring of Vergacin, and Vergacin is the son of Āhaz the seer. And Āhaz is a descendant of Mesves, who was the son of Mesves, who was the son of Nōh.

11. And this Mesves, who is our father, was who it was that came out of the lands of Harethal at the time that the great tower unto heaven was built[21]. And Mesves was a mighty man, strong in speech and in writing and great was his faith, so great that when Elohim confounded the language and destroyed the tower, Mesves pleaded with his Aiy that his people may be preserved and Elohim, or as they were called at the time, Elohimus,[22] had mercy on Mesves and

[19] Babel/Bablylon/Shinar

[20] This is Ahzheil's father's second name. Apparently, this people occasionally used multiple names, similar to if a modern person's middle name was used as often as their first

[21] Genesis 11

[22] Burning/Fiery ones

his people and he led them to a new land where their language was not confounded. And an account of Mesves and his people shall be given hereafter in another account, for their works were many and are too many to truthfully be recorded here, but they were righteous, and you, my seed, are their children. And you are also come out of Aiyesholames. For you are a descendant of that Yōhothon who fled the destruction for his righteousness. And an account of his genealogy will not be given here, for he has his own records. And I know that they will come forward at some time.

12. Suffice it to say that Yōhothon is a righteous man and is a descendant of that Menahshes who is brother to Efehimases, and we are also descendants of that Efehimases; therefore, my seed, you are the house of Yūzefes and Mesves. Therefore, righteousness is in your very blood. Yet as stated, when this record shall be revealed unto that man by Yehovah, who is in secret, you will be toiling in blood and will be warring for the destruction of all but your own.

13. Yet, when this record will be revealed, for Elohim makes known all things, you will flock to it and will read these words and know that they are true and just, and you will begin again to cut down your idols and take up the way of your forefathers which are the ways of righteousness. And when you do this, you will become a beacon and a light to many, for HaElohim will give you this record and many others which they shall cause to be translated by their holy power. And much righteousness will be fulfilled in you, and this according to the visions of my father, which are many.

14. Likewise, my father saw that these things will happen at a great and terrible day, when the earth will be used for her goods and will be covered crust to crust in turmoil and

anguish. So I give a command unto you, my seed, for we have been caretakers of the earth for many centuries, for my father and his father were herders of cattle and sheep and we tilled and watched over the earth, for she is a precious creation of HaElohim.

15. For this reason, I give command that you till the earth in righteousness and steward over her elements not for greed nor want of provender, but to be in harmony and to care for a sister and fellow creation. All that is in her is all that is in us and if we consume her in lust and greed she will not. So, we will not. And this shall be a show of great faith in that day, for when you do this, you will have the very Aiy of Hosts to be your guide and they shall dwell with you and you will again walk upon the ways of your fathers and not upon the ways of the great adversary.

16. And in this you will be a blessing and a light to all nations upon the face of the earth and there will be many who will join with you, for they will feel the call of their ancestors and they will again seek the face of the Aiyseir of the mighty Host. And in so doing, their men will see and their women will prophecy.[23] And you will join together with them, for they are they who fled from Harethal and from Aiyesholames.

17. And when this, they will carry with them their records which have been hidden from the wicked in safe keeping. Then will Aiy Elohim cause a great flood to cover the earth. Not a flood of water, but of fire and Heiml [24]and great knowledge will cover the face of all nations once again.[25] My father has seen it, and I have seen it. My mother has

[23] Joel 2:28/Acts 2:17

[24] Heiml, an earlier spelling of Heimalaz

[25] 2 Nephi 29:11-13

been shown it as has Yōhothon the seer, and we know the surety of it.

18. Therefore, look up, my seed, for though you may be in despair at this time, we shall give you call from the great beyond and through the generations our prayers will be heard.

19. Elohim, I cry unto the souls of my generations which shall be many that they will hear my voice, even the voice of their father calling from the dust. This is my mighty prayer, Elohim, and I record it that all my generations may know of a surety that they are come out of Aiyesholames by that Yōhothon. And they are also come out of Feiginept[26] by that Elōhizar the seer who brought with him many of the records of the Efehimasi. That they will also know that they came out of the land of Harethal by that Mesves, that grandchild of Nōh.

20. Let them know, oh Elohim that their blood is the blood of prophets and chieftains, seers and seeresses. Peace flows through their veins. And though the combinations of Qayin shall try to oppose them, in the end they will be an instrument, a lyre played calling all to the lands of peace. This is my prayer.

21. It was in the year fifty that my father passed away, he being a righteous man to the end and it was with sadness that I and my siblings along with our children and their children and yet even few of their children prayed as he crossed over the wall. Yet it is with great joy that I declare that all the children of my father save the very young were able to come up in ceremony for all had sought the Way of their Redeemer. And in this we all danced the dance of everlasting joy, and my father joined with us, and his father and mother and all the generations joyed together as one,

[26] Egypt

for yet another child of Mesves had passed through the veil and become a chief and a seer in the chiefdom of Elohim forever.

22. And though it was sad, yet we joyed, for we know that whenever a man or woman passes beyond the wall in righteousness, they shall be kept in those righteous ways everlasting. And after the ceremony was finished we all went in unto our homes and I and my bride had also grown old, yet our time was not yet

23. And when we had joined together and become as one, we had established a home and this home we have carried with us wherever we have gone on this our mother earth. And our children were born in this home and also some of their children, for my wife is a great healer and this home has been the abode of many of our ancestors, both perfected[27] and in spirit[28]. And this home is a place of comfort so much that I am with great joy knowing that I will spend out the rest of my days in it, and I know that I will pass with joy more knowing that I have done all the work required of me.

24. And my far distant seed, is this not joy? Is it not joy to build a home with the woman you love and rear your children and behold them step upon the paths of Adonai and become prophets and seers themselves? Therefore, I say seek this life, for it is joy. Come no more up in great wars and arms. Seek no more continual death, but everlasting life. Be righteous, my children, and we will meet each other when you step through that great wall between us and heaven. This is joy.

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[27] Those with bodies. This is interesting phrasing and could indicate that the tribe had contact with Terrestrial and Celestial beings.

[28] Those righteous who are without bodies.

Chapter 5: The Record of Yocthan

1. Greetings, I am Yocthan the son of Ahzheil the brother of Zhamaz, and I have somewhat to say before I pass the scrolls on to my son and his son that they may keep the records together, for I married the sister of Zhamaz's wife who is named Elōhiel, and her sister is named Elōhina, my wife. And our children have grown close since they were yet young, and with the grace of El they have agreed to take up the records together as one and they have become sealed brothers as had Ahzheil and Yōhothon. And I know that this is a grand purpose in El.

2. Nevertheless, I give but a short count as El has commanded me. For so it was that in the year fifty-seven of the time after Yohothon had come out of Aiyesholames that Elōhina my wife died, and this caused me much grief. And though I was joyous at her everlasting, yet I was grievously injured, for hers was a hand I had held for many years. Yet, while in the ceremony of her passing, the El called me up and I ceased my dancing and beheld many great things concerning my seed and the seed of my kinsmen. For it shall come to pass that after nearly five hundred years have passed, the son of El will come in power and great glory, and this I saw and bear record, for he will be born to a virgin, knowing no man. And it shall be Heiml that will conceive the son of El, and he will be entirely perfect, having already attained to that level of El, being co-equal with them, and this I know.

3. When he come, he will make a journey up to see my seed and the seed of Yōhothon the prophet and this son will spend much time with us teaching us in the ways of El, and will teach us many more grand things, which things cannot be uttered. Nevertheless, he will be called to other

places and become a minister unto those people, and for a time he will leave us.

4. And during this time of absence, he will grow a mighty following, and this following will be twelve strong, and they will go about the lands of Yehūdah and perform many great works according to the will of El. And through him the blind will see and the deaf will hear and the dead will arise forth from the dust. And when his work here on this side of the wall is complete, he will hang upon a mighty tree, and this he will do that all joy might be fulfilled. And in this, the barriers between the realms shall quake and rip asunder, and he will join together the realms that they might be one, or, that those in them shall be one. And after he has accomplished this work, he will return unto this people and all around him shall be the quaking of storms and fire, and lightning shall be in his eye, therefore, he shall be called Pūnkes,[29] the prince of thunder. And when he returns unto the seed of my people, he will establish them in his righteousness forever and ever.

5. And it has been said that he will call twelve from among his own, yet so shall he do with us, and he will call twelve from among my posterity and shall call twelve from among Yōhothon's posterity, and they shall join together as one and twelve shall be called from among them even until there will be twelve councils of twelve. And they will journey, all being called by the El prophets and seers, and I foresee that this great thing shall also be had among the nations of the earth, and great will be that day in the El. So be it.

[29] Pūnkes is an earlier spelling of Thūnoraz.

Chapter 6

1. And it came to pass that after I, Vovfen, had finished reading the record which Ahzheil had translated by the hand of the Aiyseir, that many of the bands of the Scythians of the city fell to their knees, for they knew in their hearts that the words which were read had been true. Nevertheless, many more there were that came up in mockery and scorn, and proclaimed among each other that we were liars and that the many gods they worshiped were indeed gods of war.

2. And there was one woman in particular who was a seeress for the enemy. And I name her not. Yet, the seeress stood above the multitude arrayed in the robes of the Sydeir and was adorned with a Fire Urim great to behold.

3. And I could decern the spirit inside her, a malevolent demon giving her utterance. And as she strode forward with sight given her by the malevolent spirit, she proclaimed this and all heard: Wo unto you Vovfen son of Aiynar, for you and your band are but liars and thieves come to steal our wealth and our many records. And I know that your lineage is to that great Hennen who stole from us our records and perverted them for his own ends. Behold, Vovfen, and I see your heart that it is as dark as ash and your intentions are to cajole and to lead my people into Hel as did your forefathers. For they were men of Hel and peace. I proclaim this unto all, for I am a seeress of the goddess Bahalia, hear me and rejoice, for the words which these men have said are folly and of the adversary which is that great serpent Yōrmongond, and it is he and the trickster who desire us to be lead into this path, for it is they that know that peace is the path of cowards and shall

lead your souls to Hel.[30] Therefore, remove them, I command you, for their words are dross.

4. And when the seeress had said these words, a frenzy came over the onlookers, and each man and each woman drew whatever weapon they had to hand, and this they did for the word of the seeress and the malevolent spirit. And so it was that despite the many things I had both seen and heard, I began to fear in my heart. Nevertheless, the spirit of the Aiyseir were with us, and there came a great voice from Athalaz, saying: Fear not, my children, for their swords and their bows are as the winter gales unto you and can cause you no harm.

5. Therefore, our hearts were glad. And when the throng pressed forward, the pulse of Thūnoraz filled our bodies, and Ahzheil stepped forward and it was as if lighting flew from his fingers so great was the power of the Aiyseir in him.

6. And the throng stopped, dropping their weapons of war. And when this, I stepped forward as one with Heimalaz and spoke the mighty words that he placed into my heart which were these: Behold, as I live, I declare that Thūnoraz himself strives with us. Therefore, stand back, or you will surly feel his wrath.

7. And when this, the lot became sore afraid, for the very power of Thūnoraz began to surge around us. And I defied the seeress of Bahalia, saying: You are a fiend and a liar and are possessed of a malevolent spirit. I command you to cease deceiving this people at once or justice shall fall upon your head as a mighty hammer.

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[30] It's interesting that these people were extremely sure that they were worshiping Thūnoraz, yet it was the adversary deceiving them. In actuality, the enemy had led them to create Thūnoraz the way they wanted to see him and refused to see him for how he actually is.

8. And she defied me, saying: I am no liar or stranger to this people, Vovfen son of Aiynar. I did not come to this people proclaiming to them wicked and blasphemous things, that was you. Therefore, stand down and leave this people, lest the gods see you as an offender and cause that we slay you. Now, I know that Yōtons[31] of Sert speak through you, for they are liars and deceivers from the beginning.[32]

9. And I withstood her blows, saying: I am Vovfen son of Aiynar and I am a seer of the Aiylōhyme. And they have sent me here to proclaim unto this people the wrongness of their ways and the wickedness of their hearts. And I proclaim that the Aiy are not a people of war, that make war on the righteous, but that is Bielzeb who was a liar from the beginning. It is he who makes war on the righteous.

10. And now, after invoking the unknowable name of Sert and Yōrmongond as one, the people knew I spoke with the power of Thūnoraz, for he alone has the power to invoke the secret name of the wicked. For it had been hidden.

11. And the throng ceased their pressing forward and cast away their weapons of war, fearing to come near us. And I proclaimed with a loud voice that all may hear: I am Vovfen, son of Aiynar, and with me is Ahzheil, who was a mighty one among you. Even he has seen the foolishness of your ways and forsaken your paths. For it was given of him by the Aiylōhyme to know truth from error, and he knows that the gods you worship are the wicked Yōtons of the records. And the records have been changed to suit

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[31] A race of Giants that walked the earth before creation was finished.

[32] Again, this people were extremely sure they were worshiping Thūnoraz and not being led by secret combinations and the enemy

their needs and the needs of the combinations of Lōk,[33] for their needs are that of war. For even now there is war raging all about, even at your doormat, and this is to suit the needs of the rich, for they desire gain, and their ways are murder and plunder, and their magyk is the magyk of blood and oaths. Therefore, I cast the veil covering them away that you might know them as they are, fiends of the night who have perverted the true doctrine of Thūnoraz for their own ends.

12. And I cast my hand towards the palace of the chieftain of the city, for I knew then by the power of my sight that he watched our works through councils deep.

13. And I proclaimed: Your chief has abandoned your ways, for he sits in council with your enemies, plotting the overthrow of your great nation. And now, he has the kings of the west and the south in meeting, for it is their design to destroy this people. And this chief has consecrated himself as a servant of these far-distant nations that he might be preserved through the destruction of his own people. Slay him not, for righteous judgment must prevail, but go into his quarters and you will find him conspiring with those he has professed to hate.

14. And there were those that believed on my words and speedily pressed towards the palace. And no battle broke out between the people and the guards, for the guards were curious about my words. And so it was that as the more righteous entered the chambers of the chief, they found many leaders from stranger nations that had been snuck in under the cover of night. And the people of the city were sore angry with the chief, for he had lied to them and proclaimed war against these nations while yet

[33] Secret oaths between men and the adversary that allow those men to do whatever they want except divulge the oath to the public. See Ether 8

preserving himself through deals and oaths to their seers and high men.[34]

15. Thus, it came to pass that the envoys from those nations and most especially the chief were brought before me and my brethren and knowing in my heart that the Aiyseir had raised Ahzheil to lead this people, thus he stepped forward and spoke, saying: It is as Vovfen has said, for Heimalaz has given him sight not through flame.[35] And he has yet revealed that our leaders and the kings of foreign nations conspire against us that they may rule and reign over us. And in this, the Aiyseir have sought to uncover their combinations, which was led by Lōk. And this that they might murder and get gain and rule one above another. And I cry, my people, is this cowardice?

16. And the people cried aloud with one voice: Aiy![36] And Ahzheil said: Then you must see that this doctrine that has been had among you is folly, for your leaders do not themselves follow it, but go off in cowardice and plot against their own people. Now, there are those among you who have felt the movements of Heimalaz within you, and to you I say, stand with us, for Thūnoraz is with us, and we are with him. And now you must know that his doctrine is one of peace, for thus we have proclaimed it, and if he is with us, even to the giving of Vovfen such great sight as to

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[34] The combinations of Lōk are ultimately selfish in nature. There were probably other members of the Oath in this city, yet the Chief was willing to have them killed for his own skin.

[35] Fire Walking, using the Fire Urim, was this people's preferred way to communicate with Aiy and spirits. Vovfen would have used the gifts of discernment and prophecy here. Moroni 10:8-17.

[36] Aiy is the name for God or Gods. This people also used the word Aiy in agreeance or to close a prayer. This is similar to the word Amen (Ahman) which itself is a name for God. The word Aiy is still used today when showing agreeance, but it is now spelled Aye

uncover the veil of the adversary, then surely you must know that his truth is a one of peace.

17. And there came a cry of Aiy from the people. Thus it was that flame and lightning descended upon the people of the city, and a great outpouring of rain, which rain received in Ohrther[37] the very pure in heart. And lo, there was no fire kindled by man, a great fire arose from the pits of the seer places, insomuch that as many desired received the visions of Heimalaz. And lo, despite all this, there were those that still sought the ways of war, and they took their chief and those kings of strange nations with them to flee, and where they fled, I know not.

18. But so it was that there was so great an outpouring that amidst the storm, the colored bridge appeared in the sky, and the power of Thūnoraz was all about. And the rain had no power over the great fires as to snuff them out, yet they continued, even being bolstered by the rain, for the rains were the very rains of sanctification, and the fires were the fires of purification.

19. Thus, it was that amid all this, there came a voice from Athalaz, and all heard it, and it was the voice of the All Father and the All Mother together. And their voice was joined as one, and we record it. And these are their words: Behold, my beloved children, and look to the skies.

20. And we all looked and were sore amazed, for there in the sky was a man, and he was in pattern and scale after ourselves, yet greater, and lightning illuminated his skin, which shone blue like the stars. And the voice of the Aiylōhyme spoke: This is my beloved son whom your fathers saw and wrote. And he came into the world but poor and meek and lowly of heart. Yet, in his name I am

[37] Ohrther is the Aiyanthi word of Baptism. Received in Ohrther means baptized.

greatly pleased, for through him are all the people of the realms joined together as one.

21. And we beheld the bridge, that it stretched into heaven, and on it came many horses all in white cloth, which is the armor of peace and not war. And upon them sat the Valkyr of Athalaz, which being interpreted, is servants of Her. And they came down and ministered among us and taught us many things which can neither be read nor written save by those who dance in the flames. And because I cannot write these things, I cry unto all that read this, seek the Aiy, for they can only give utterance of these things. And I would that my posterity should receive them.

22. Nevertheless, as they came down and ministered, Thūnoraz himself descended upon us, and these were his words: Blessed are you children of the Aiyseir! For in no time at all, you have forsaken your wicked ways and sought out the ways of peace. Never have I seen such great faith from among your people. Blessed are you, for you will ever walk in the ways of peace. And lo, I have ascended to my Father who is in the skies, I will dwell with you continually, for a people of such great faith cannot be hid behind the wall.[38] Therefore, I will show unto you all things, even as I have done with your fathers before you. And you will know your ancestors, and they shall dwell with you, and you with them. And this great promise I give unto you because of your faith, that inasmuch as they (your seed) accept me as I am and not as men say,[39] your seed shall have the lightning to be their friend and a guide, which lightning is mine, says your Aiy. And this is a great

[38] Ether 3:9-13

[39] Just because a people claim to worship Thūnoraz and the Aiy does not mean they do it correctly. The enemy has corrupted many doctrines and has caused many nations to worship the Aiy how they see fit and not as the Aiy actually are. This is the cause of much division among people.

promise also, that there will always be those among your seed who shall walk on the ways of truth and glory, and never shall your seed entirely dwindle in unbelief. Therefore, have comfort, you people of Aiy, and rejoice, for inasmuch as you shall stay in my paths, you will ascend unto higher realms as I have, and my Father before me.

23. And then the crowd was greatly amazed, and all fell upon their face, for the glory of Thūnoraz was much to bear. And in that very moment, the fire consumed us entirely and we were transfigured before the Aiy, and Heimalaz took us, and we ascended such was the promise of the Son. And we sat in councils great and saw and heard more which cannot be discussed. But suffice it to say that the oath was fulfilled which Thūnoraz gave to Ahzheil son of Fyōkenhital which said that his seed would never entirely dwindle in unbelief unto destruction.[40]

24. And it came to pass that after Thūnoraz had said these words, he proclaimed Ahzheil to step forward. And as Ahzheil did, Thūnoraz spoke these words: Behold, my children of Svemaz, this man is a righteous man and has sought no power, unlike your many chiefs who have been wicked. Therefore, let this man be an example before you, for it is necessary that any people should have those who's stewardship is to guide. From now on, let no more of those oaths of old get above you which come about by and through unbridled ambition, but let your chiefs and priests be like Ahzheil who is soft and lowly in heart. Therefore, I bless him and consecrate him as a chief and a priest among you. Let him be an example to you.

25. And then Thūnoraz called forward Thessessa, a woman from among the Scythians. And it came to pass that Thessessa was sore afraid, but Thūnoraz smiled at her a

[40] Thụnoraz always keeps his promises.

kind smile and said: Thessessa, fear not, for I know your heart that it has changed and has become soft and pliable like unto mine. So, I bid you, come forward.

26. And that she did. And she went and kneeled before her Creator. And so it was that Thūnoraz said: Arise Thessessa, and I give you a new name, even the name of the first mother which is Emalō which is righteousness in me, for you shall be as a mother and a caretaker unto this people. See to it that they always walk in proper Sydeir.

27. And Emalō wept before her creator and pleaded with him, asking: Aiyseir, Lord, how is it done? For I was wicked and full of hatred and lust.

28. And Thūnoraz said: It is done by the sacrifice which I made in the great garden of life and upon the tree which is life everlasting. For I have hung there and was perished for three days, and on the morning of the third day arose, taking upon myself the form which you see now, for I am made perfect in the All-Father and Mother, and I am in them and they are in me. Thus it is that your transgressions have been forgiven you.

29. So it was that Thūnoraz, Aiy of thunder and storms and creator of all reached down, taking Emalō by the hand and rose her up. And as he did this, she beheld a multitude of scars upon his body, and again wept and pleaded: Aiyseir, Lord, what are these that cover your body? Are you not made perfect in Aiy? Why then are you covered in scars as if from battle?

30. And Thūnoraz gave a tender smile, for Emalō had become a tender heart. And he said: These you see are not scars given as if in battle, but are the scars of sacrifice and sacrifice eternal. And I shall bear them until the day when I shall take up a realm higher and my parents shall take up a realm higher. And all they that were with me shall take up a

realm higher, for I have borne them as I have borne these scars. They are a symbol and a covenant unto you that I will never abandon you, and that all, both bond and free, male and female, chief and slave may come unto me, for I have borne them all. And I do not respect the chief as any different than the slave, for I am both chief and slave, servant and master. And so shall all they who join together with me, for we shall all be sealed brothers[41] in the Aiylōhyme.

31. And when we shall ascend together as one, taking upon ourselves the glory of the Aiyseir, then in that day shall my scars which I have borne fade into me, for all will become one and perfect without spot nor blemish. This is why, my dear Emalō, I carry these scars, for I have borne your transgressions for you that you may join me.

32. And again, Emalō fell to her knees weeping, for she knew that she had caused an Aiyseir to bleed and die. Nevertheless, Thūnoraz commanded her to stand. And as she did, she grew in confidence and stood before her Maker with zeal in her eyes.

33. Then we all saw and bear witness that mighty Friggō, the All-Mother of the earth, descended from her throne and placed her hands upon Emalō's head and proclaimed: This is my daughter, flesh of my flesh, bone of my bone. And I seal her unto me forever and ever, and I proclaim you as sealed sister as I have done with your other mothers before you. Lift up your head, oh daughter, and proclaim the truth of peace.

34. And many more things were said which I do not write. And when this, the Aiy knew that we were tired and so left us to rest, although we know they will never abandon us as is our promise. And thus, it was that after many great

[41] Again, the original word is not gendered and thus not specific to men.

things had been both seen and done, that we rested, being no longer able to abide the presence of the Aiy.

Chapter 7

1. Thus, it was that in the following weeks after all had recovered sufficiently that a meeting was called together, and I and Farzhid were there, as was Emalō and Ahzheil, her brother with her. Then did I bring forward the records which the seers of the Aiyanthi had translated, and Ahzheil brought forward his records, and we joined them as one and beheld that they were the continuation of the first, and that the records together stretched from that time that our father Svemaz had left Harethal down until the separation of the people of Hennen. And we beheld that we were all related down by a common ancestor, which ancestor was Svemaz, father of Elohimus the seer, who was named 'Shining' by the Aiylōhyme. And we know this record to be true, for surely Svemaz is our first father and our common ancestor. Thus, we joined the records together, and great be our Aiy for it.

2. So, it was also that in that great council, we discussed the many things of Aiy which we had been taught, and we knew that his place must soon become a place of great war and death. Thus, the conclusion was made that to avoid the wars that would soon befall all of Scythia, the tribe of Ahzheil, as so they were called, not because of Ahzheil, brother of Emalō, but because of Ahzheil, who was their common father. So it was that the people of Ahzheil left, taking what little possessions they may need, which were few. And they left the lands of their forefathers, and a great exodus began. And while in this journey, I took Thessessa, who was named Emalō First Mother to wife, and great was my joy unto the Aiy because of it.

3. Now, I would write concerning our travels which we took from the lands of Scyth to the lands which were called Byirkenhōl, the place of Birch, for along the way, and nevertheless the Aiyseir having been good to us, we faced many hardships. Nevertheless, Aiylōhyme be praised, for the many miracles which we saw in our journey. Thus, I begin my account of the travels of the people of Ahzheil.

4. So it was that as we took our journey into the north and to the west, for so was the direction that the Aiyseir called us to go, there were those that began to be hard in their hearts because of us. For it was that among those who had been angry and fled from before the righteous of Thūnoraz, was a man named Aeseil.[42]

5. Now, this Aeseil was a man of great power, having been called by Sert himself to be a seer and a prophet in his unrighteous kingdom. And this Aeseil was who it was that had led the chief and the councilors from those foreign nations away into the wilderness. And so it was that he had sought the councils of a man named Fingōl, a man from the north who was a wicked man. And they counseled deep, and hid their discussions from the world; thus it is that I bring this meeting to light.

6. Nevertheless, many things were discussed, including the deposition of the chief and the flight of the people of Ahzheil. Now this caused a great stir among the inhabitants of the land round about, for they were made aware of our presence and our passings. Also, this Fingōl was given charge of that band of Scythians, for he was a chief of a band of tribesmen to the north, and Aeseil having set him up as a leader unto both nations. And the

[42] There's not many uses of the diphthong AE in this language, so it's interesting that it's used in regards to this wicked man. It's possible that AE/Æ went on to replace the triphthong Aiy after the righteous fled the land.

decree was sent out among the lords of Scythia to track our movements and hinder our paths, that we may succumb to destruction.

7. Therefore, I wish to proclaim unto all that even in my days, the combinations of Lōk are strong and mighty, and there are many who seek the ambitions of Sert who is an enemy of the Aiyseir and has been fallen and ever shall be until such time as he is cast out to become a hiss and a byword among the realms, and shall have no power any longer to harass the children of men. This time is not yet, however, and he remains a great enemy, and Yōrmongond with him.

8. And now, after the decree was sent out from among the council to the tribes, bands, and nations round about, there came many who were desirous to slay us, for Fengōl had promised great wealth and power to any who might bring him our corpses. And in this, I see that our flight mirrored somewhat that of Hennen, our father, for a band too had also set against him to slay him and his people. Nevertheless, the Aiyseir forestalled the enemy, and Hennen was preserved and protected. This thing brought much comfort to me, and I shared the miracle of the rainbow bridge with the people of Ahzheil and proclaimed the goodness of Thūnoraz in defense of my fathers, insomuch that it gave them courage, and they no longer feared the wiles of our adversaries.

9. Yet, as we pressed forward through the lands of the Scythians, so they were called, as this band of righteous no longer considered themselves Scythians. Nevertheless, as we pressed onward, there began to be many sightings upon hills and in the trees of stalking bands of tribesmen who had taken up the cause of Aeseil. Yet, we pushed forward without fear and did not harass the tribesmen,

and in this was a great miracle, for truly Thūnoraz is an Aiy of peace, for at this point none attacked us because we carried no weapons nor armor save some small bows for food and hunting. Therefore, we had nothing of value or anything which would denote us as enemies, and many left us be.

Chapter 8

1. And it came to pass that at the end of the day, we made a camp in a clearing and upon a hill, and this that we might make oblations unto the Aiyseir. And we built a large ring of stones in the shape of the Aiy[43] that we may build a fire, for it was given us to go up in Sydeir that night. Now, I had not as yet crafted myself a Fire Urim and had used my hand only to see. Nevertheless, that Thessessa who was named Emalō came unto me as I prepared my place in the Sydeir place and gave unto me a crown of horns which she had crafted upon our journey. And this Fire Urim was beautiful, and the craftsmanship was beyond any I had seen.[44] And I thanked her for the gift and bid her to sit next to me, and she did as the fire keepers caused a mighty roaring swell to rise. We went up on Sydeir together, and these are the things which we saw.

2. We both beheld the people of Ahzheil, that they had become mighty in this land of promise to which we were going. For they had become industrious, and had many large buildings, yet none so grand that they came up in the

[43] The Aiy symbol goes by many names among many different cultures but in modern day Scandinavia is known as the Solar Cross.

[44] These headdresses could be richly decorated with antlers, feathers, horns, symbols, beads, etc. Everything on the Fire Urim had a spiritual meaning and would be significant to the person wearing it. Nothing was arbitrary. When they were crafted, the individual making it would seek the guidance of the spirit and allow the spirit to help in crafting it.

pride of their hearts, for they were a righteous people, having all things common among them as with the children of Hennen. And we saw that they had kept many records which carried with them the visions and the miracles and the prophecies of their forefathers. And we saw that they, like our fathers before, kept a Book of Remembrances among them, and they were a people of great joy.

3. Now and according to our vision, there were in the lands round about many wars and desolations which caused great turmoil in the hearts of the people. And among those people was a assembly of great stature, strange and mighty to behold. And it proclaimed to carry the gospel of a savior who had died. Now, we knew this savior to be Thūnoraz who came, nevertheless, lo they carried his name they were a people and a assembly of great violence and hatred, and they forced the people and the many tribes of the land to believe as they did or be put to death, and according to our vision, the people of Ahzheil feared this greatly and sought the Aiyseir earnestly for the welfare of their souls. For, while this assembly carried the name of Thūnoraz, they were not from him and sought the subjugation of the whole world.

4. So it shall be, and we saw that when this assembly came up into the land near about the land of Ahzheil, the people fled once again that they might escape the ravages of war, and a people who called Thūnoraz a god of war. Now, we did not see what shall become of the people of Ahzheil, but we saw the spreading of this assembly that it covered the entire face of the land, and with it, many weeping’s and sorrows, for they could not tolerate any peoples who believed not as they. And they called them foreigners and strangers and simpletons and barbarians. And in this, they

brought with them what they claimed was civilization proper and subjected all to it.

5. And I also beheld my own people, the people of Hennen, that they too fled the gluttony of this assembly. And the land became desolate, and many mighty cities were raised in the place of forests and streams, and the people were cut off from the spirits of nature, and with the Aiyseir. And this assembly brought too a book which at one time had been pure and holy like unto our writings. Yet, they corrupted this book, removing many of the good truths of Thūnoraz and the Aiyseir. And they taught of consumption and greed and to use up the good of our mother Earth for their gods had given it them for their sakes.

6. And we saw that there were those of our kin who took upon themselves the oaths of old and took up the cause of death and war to fight for the defense of the peoples of the land, and for their own gain. Yet, at their head were men of the oaths of Lōk, which thing is abominable. And they made the gospel of Thūnoraz a one of war and death and went to war against this assembly that the old ways might be preserved,[45] and in this manner shall all things upon the land be consumed in greed and war and violence.

7. Nevertheless, we beheld the children of Lehaiy that they kept the ways of Thūnoraz despite the hardship. And a Vyaneir came unto us and proclaimed his name of Lehaiy, even that kin of Yōhannaz our father, and he proclaimed that this assembly should also consume his own seed and that because of it and the many combinations of the adversary, all would be in commotion. But, behold, he spoke and showed us a seer, and this seer shall be the

[45] The most impactful raid that many consider to be the beginning of the 'Viking Age' was a raid on the Christian monastery of Lindisfarne

cause of much restoration, but even his doctrines should be corrupted, and that people should also become a people of war and death. And this shall be a thing of shame, for they will have received the record of the seed of Lehaiy.

8. And I saw many things also concerning that seed which have to do with this record, they shall receive. And I know that it is a record of a people destroyed and consumed by war.[46] Nevertheless, they will become a people like this assembly from the south, and even the seed of Svemaz, for they will come up in war, and they shall see their god as one of war and consumption, even as do all other people. And this thing shall be a shame, but nevertheless, we beheld that because of this people, the Aiylōhyme shall begin the restoration of all things, and it will be soon thereafter as if there was no war and no greed having consumed all, for Aiylōhyme will restore all unto their proper order. This is the vision that we saw while in Sydeir, and we know the truthfulness of it and we both bear witness of this thing.

9. Yet it was that as we returned, there came runners from below calling to us and giving us warning of a hostile group having spotted us, and moving towards us. And being so filled with Heimalaz as we were, we offered up a mighty prayer unto the Aiyseir for our sakes, and the sakes of this people.

10. So it was that as we offered up our prayers that there came a heavy rain and it descended upon us greatly, and so great was this rain that the fields around our camp began to flood so that none could find purchase there. And the tribes that came to hurt us at the call of that Fengōl found that they could not cross the field to the hill so great

[46] The Nephite Record and the abridgement of the plates of Ether

was the flooding, and I proclaim that that hill was protected from the floods insomuch that no damage nor harm came to any of the people of Ahzheil. While the rains yet poured, we all gathered around the Sydeir pit although the fire could not start, and we offered a mighty prayer of thanksgiving unto Aiylōhyme and sang praises unto the Aiyseir all the night long.

11. And when the morning came and the rains abated, we saw that no warrior could harm us and this was a great thing. And when the rains had abated, we stood waiting for the flooding to dry, and this took many days insomuch that we began to run low on food, yet, in spite of the hunger, we knew that the miracle had been from the Aiyseir and we praised them.

Chapter 9

1. It came to pass that two or three weeks passed before the waters had dried sufficiently for us to take our leave. And we left upon this hill those stones of the Sydeir circle as an edifice of gratitude that any passing may know of the great miracle that had occurred. When those waters had dried, and we could again begin our journey, more was the miracle, for the forests had been filled with nourishing foods of all kinds, with nuts and berries and leaves all good for eating. And we feasted that night and danced in Sydeir for the many blessings which we had received.

2. And we traveled again northwestward towards the land given us. And as it was that that Aeseil had heard and seen our movements and was angered and caused another effort to slay us. Thus, after six or so weeks of travel, there came many tribes people all desiring the great reward which had been promised. Praise be unto the Aiyseir, nevertheless, these tribesmen began to slaughter the

animals of the forest and to set fire to the trees that they might cut us off and starve us that we might become weak. And this was a hard thing, for we had long ago run out of provisions.

3. And I say praise unto Aiylōhyme, for although we were overcome with great famine for the space of some time, yet, there began to spring forth in abundance mushrooms that were not in season,[47] and they came forth from the charred earth for our sustenance. And thus we knew that the Aiylōhyme were still with us. Those mushrooms were sweet to the taste and filled our bellies insomuch that the famine departed, and we thus joyed one with another.

4. Now, it was about this time when my mother and her sister began their journey, for they were commanded in a dream to leave their place of work and return again to their homelands. And it was that our paths intersected and we met by the grace of the Aiyseir, and there was much joying as we met, for despite our hardships, all were in good health. And my mother told me of the many things that had occurred while she and her sister had labored, having won only a few souls. Those few souls, however, were mighty and strong in Sydeir, having protected my mother and her sister from the roaming wild tribes round about.

5. Now, as we heard the story of my mother and her sister, we began to be filled with much sorrow for the plight of the Scythians. Insomuch that my now wife Emalō began to weep, for my mother's story was a harrowing tale. I will not recount it here, for my aunt has written it in a different place on wood tablets. It suffices me to say that they endured much trauma and trial at the hands of the

[47] Probably extremely early sprouting burn Morels

Scythians. Nevertheless, the Aiyseir were with them and delivered them without much harm.

6. Thus, after the meeting, we set off once more in that northwesterly direction. I also must note that we were still living off of those mushrooms which Aiylōhyme had given us, for much of the forest had been consumed in so great a fire. And in this is that we are a type and shadow, for surely the Ithzieli also had nothing for sustenance save that Myannr which Aiylōhyme had caused to fall from the sky as they journeyed forty years. So, this thing made my heart glad, for Aiyseir was with us, and they were with the Ithzieli then. So, I must sing a song of praise unto the Aiyseir, for we were in seemingly the very depths of Hel, yet they sustained us and protected us.

7. And so it was that we came to a great body of water, which was the North Sea. And here we set up camp, for the water was clear and without blemish, and the fires had not reached this far. Now, a few weeks' journey westward would take us to the place of the children of Hennen and to the Great Wall. Nevertheless, that was not our journey, and so we made camp upon the shores of the great North Sea.

8. Now, our first order was not to construct any shelters, but to instead build a large Sydeir temple in praise to Aiy. This temple was not as large as the Temple Wall in Aiyanthi, nor was it like the covered temples to the south. No, it was a great ring of stones with served as a temple and a place of Sydeir. And this was the manner in which we constructed this house; It was open unto the air with a pit for a large fire in the center, circling around the pit of flames we made was a ring of stones each one for a family, and the families that had come out of Scythia were numbered sixty-seven. And thus the number of circles was

more, for many had wedded in the wilderness, bringing the total number to Eighty-four families; thus was the number of circles. Now, these circles were placed in a spiral pattern, for thus does all energy flow. Now, this was the manner of our temples, which are many in the land. And they are open and without wall, save for the Great Wall, which is itself a temple and thus open to all the elements. And this we do that we might feel all the elements which the Peacemaker has created for us. For how may a person come to learn of all which has been created for them save they shall endure it?

9. For this reason, we keep our temples open to the elements, for they all are great teachers unto us. And after the construction of this temple had been completed, we, being Emalō, Ahzheil, Farzhid, my mother, her sister, Diyō, who was he who opened the door to the chief's palace, and myself, gathered together that we might instruct the people in all the ways of the temple. Therefore, Diyō became Fire Keeper and gathered seven others from among the people to be Fire Keepers also. And Emalō and my mother and aunt taught those who were ready to construct a Fire Urim, for the ways of Sydeir had been blocked off for all but the elite in Scythia; therefore, it had been a rare and envied talent. However, those who were called Sydeir now numbered in the hundreds, yet I do not know the exact number.

10. And it came to pass that all those Sydeir constructed Fire Urim after the manner they were taught and after the manner of the spirit. And when all this I gathered in all the families, each according to their stature. Thus, the eldest were near the center of the temple and the youngest were placed in the further stones. And this is the manner we

were taught, for our elders were soon to become Vyaneir[48] and thus were the most respected among us.

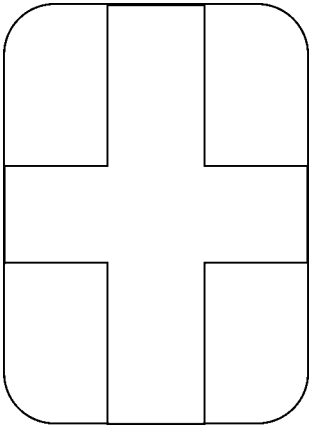
11. And now, I pass the pen[49] unto my beloved wife, Emalō, that she might recount the ceremony which we performed and to record the primary teachings which were in our temples. Yet, not all, for such a record would take up an exceeding amount of wood and stone, which we do not have the ability to hew.[50] Therefore, the teachings will be kept to the primary and central teachings. Aiy!

[48] In this context, someone who died Sydeir

[49] The writings on the tablets were burned in with a hot metal pen

[50] The entirety of the Great Wall was a temple and stretched for over a half a mile. It was entirely covered in carved petroglyphs which were all the teachings of the temple. Each petroglyph was itself an entire teaching that could fill pages and volumes if written in English.

The First Tablet Continued



The Book of Emalō

Chapter 1

The basic temple teaching as written by Emalō the prophetess; about 200 AD.

1. I am Emalō, wife of Vovfen and first woman among the people of Ahzheil, for thus I was named. And it is my great pleasure to join with my husband in constructing these tablets, for there is much good in them, and I know my Mother joys in the righteousness of them. I will make an account as per the wishes of my husband and the desires of the Aiy to record the ceremonies which we performed in our temples. But this is a great joy for me, as I have desired to record many things for our generations that they may know their grandmother who loves them, yet I had never found the words to write. Therefore, I joy that my husband has asked me to record our ceremonies.

2. Now my seed, when we all had gathered into that place where we had constructed, and after the women of the tribe had taught all how to make Fire Urims after the manner we were taught, it was Ahzheil who began the ceremony. At his behest, Diyō, that prophet, constructed a fire as Ahzheil began the teachings, and this is the teaching.

Top Right Corner[51]

Teaching One: The Aweheim[52]

1. In the beginning were the Aiy, and they were all Aiyseir, and there were many of them, even so many as could not be counted. And they dwelt in the sky on a planet which we call Athalaz.[53] Now, the greatest among them were Vofdenaz and Friggō, for they were the foremost among the Aiyseir. And it came to pass that they, desiring that the chaos which they saw would become organized, for they despised chaos, sought counsel among the Aiyseir and called a meeting or a council of the Aiyseir. And among them was Tyrraz, the great, and Thelli with him, and Bethasdr too was there, for he was the kindest of the Aiyseir. And then there was Thūnoraz and Hrōdi,[54] the greatest among the young Aiyseir. And they dwelt upon the world known as Athalaz, which is the burning world.

2. Now, this Hrōdi was the second to Thūnoraz, who was the first, and they together were called the Birds,[55] for they had attained to that level of Svarthyme which is second only to Aiylōhyme. And Bethasdr and Thelli and Tyrraz were called Ofhanhyme, which was third to the Aiylōhyme, which was the greatest. They all gathered together in this

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[51] There was no writing in this section save for six symbols, which symbols would have been carved on the Wall. These symbols were carved in the corners around the cross

[52] Instead of chapters I will name the teaching with the corresponding symbol. The Aweheim is a clockwise spiral

[53] A celestialized planet. A planet what was once like our own but has ascended

[54] Technically this spelling is wrong, there is no letter R in the name, but in their tongue, the H itself is rolled, so I spelled it with an R to get the same effect. More effectively this should be a letter that is a combined HR similar to how AE is combined to get Æ, but such a letter doesn't exist

[55] Isaiah 6:2. In my families teachings they are described as falcons, but the teaching that has survived describes them as ravens.

great council, called by their Father who is Vofdenaz, and with them all they who followed, and once they had gathered, so it was, that the Mother of all who is Friggō descended and sat at the right hand of her husband. And it came to pass that they all sat in council and discussed the matter that was the chaos.[56] And this is what was said, and we know it through the revelations of the seers.

3. Vofdenaz spoke: Aiyseir, before us is chaos and disharmony, which has been caused by decay. Shall this thing be?

4. And the Aiyseir spoke aloud with Thūnoraz and Hrōdi as their spokesmen. Nay! Thūnoraz spoke: This thing shall not be, for disorder and disharmony and chaos are the building blocks of creation. Therefore, let us join together and turn that disharmony into harmony and that chaos into organization.

5. And Friggō spoke: This is good, my son, but how might this thing be accomplished, seeing as there are so few Aiyseir who have attained to that state of being which allows them to organize the chaos?

6. Now Hrōdi spoke: This is true, Mother, and we see it as it is, but if you give us your power, we may be able to organize as you have thus organized the realms before hence created.

7. Vofdenaz spoke: You would desire our power rather than attaining to that state yourself, Hrōdi? Why is this?

8. And Hrōdi responded: I know that all the Aiyseir must attain unto that level that you and the All-Mother have attained; nevertheless, I see this as a good way in which we may attain unto that power with great haste.

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[56] Matter can neither be created nor destroyed. It is eternal, having no beginning and no end. Creations comes by organized chaos, creations can begin to entropy and form into chaos, but it cannot cease to exit.

9. And Vofdenaz saw the reason in Hrōdi's plan, yet counseled with Thūnoraz, saying: What do you think, my son? What do you believe would be the best way for the Aiyseir to become as we?[57]

10. Now Thūnoraz spoke: I think that this plan of Hrōdi's is good, for is that not how we attained unto our state?

11. Vofdenaz said: It is. Now we will do this thing. I give my power of creation unto the men of the Aiyseir that they may organize.

12. And I, Friggō said, will give my power of life unto the women of the Aiyseir. This thing is pleasing unto me.

13. And so, Thūnoraz and Hrōdi, chief among the Aiyseir, went out unto the Aiyseir and declared unto them the news which had been revealed. And many there were among the Aiyseir that rejoiced at this news. Yet, there were few among them who murmured, having not the faith to receive this endowment of power from the Aiylōhyme.

14. And it came to pass that all the Aiyseir who followed Thūnoraz and Hrōdi and went unto the All-Father and All-Mother and one by one received this endowment promised by the Aiylōhyme, but this little endowment of power came with a cost, that each man and woman among the Aiyseir who received it must be perfect and upright before the Aiylōhyme in all things lest the power reject them. And once this was agreed, all received this power. Then, Thūnoraz led them and they began to exercise their faith unto the organizing and bringing to life many worlds.[58]

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[57] Aiylōhyme's ultimate goal is to cause new Aiy to grow and take their place, hence why Vofdenaz is trying his sons, seeing if they can make their own decisions and come to their own logical conclusions. Such it is with us.

[58] This is a purpose of the temple, to receive this endowment of power from the Aiywōhyme that we might progress.

15. Now, with the power of the Father, the men among the Aiyseir gathered together that matter particulate unto the specific states which they were designated. Therefore, matter of light fashioned itself into particles of light and matter of dust organized into dust particles, and they obeyed the voice of the male Aiyseir, for they were perfect and upright in all things, and they were one with the Father, his voice being theirs and their voice being his.

16. And the women of the Aiyseir saw that the particles might have mass, but had no volume with which to fill their mass. So, they organized together the granules of life that begat life and placed them into the smallest of things, then granules of life becoming the dust and the light which the men had organized and the granules and the particulates became one, joining together a body and a spirit.[59] And the Aiylōhyme saw that it was good and commanded the dust and the light to multiply and find joy in their creation. And the Aiyseir saw that it was good and watched as the granules of life and the particles of matter became one and multiplied and found joy in their creation.

17. Now, in this the dust begat sand and the sand begat stones, all forming from the smallest of all organisms and the light grew and became flows of the universe, and the flows became the stars and the stars gave light to the rocks, having formed from the smallest of all things. And the women, seeing this, began to guide the granules that they took the shape and form of the particulates and in so doing, grow in knowledge. Therefore, the granules giving life to the dust took up the knowledge of the dust and

[59] These are the respective priesthoods for each sex. Males are fundamentally builders while females are fundamentally life-givers, and neither is complete without the other.

knew all things.[60] And when that creativity was filled, the dust begat the sand and the granules took up the knowledge of the sand, even until that which had been a particle of dust had taken up the knowledge of the stones, and this because of the endowment of power which had been bestowed by the All-Mother and All-Father.[61]

18. Now, after this had been completed, the Aiyseir returned unto the Aiylōhyme and Hrōdi spoke, saying: Father and Mother, we have done the work you have given us to do. The men have joined with the women and their individual endowments have become one. And with this, one power, we have organized particulates and brought them to life with granules and they multiply and rejoice and gain knowledge line upon line.

19. And Friggō said: This thing is good. Do the Aiyseir still walk pure and upright before us?

20. Thūnoraz spoke: They do. Not one has sinned against creation nor enjoyed lust or devices of any kind.

21. This is good, Vofdenaz said, now with this righteousness we cause that you will organize worlds after the manner in which you have seen us do. Organize the rocks into great spheres and give them life. Cause the stars to become the core of the planets and bring us word.

22. And they went, the men of the Aiyseir organizing the rocks first together into comets and meteors, and the women caused that those granules of life which had escaped, that they rejoin to the larger body of granules and in this way the rocks took up the knowledge of the

[60] Knowing all things does not mean you know everything that exists in the entirety of existence. Rather, it means you know all there is to know related to the particular sphere which you inhabit.

[61] As we ascend, so does everything else: the dust, the sand, the rocks, the planets, etc. We are not separated from creation. We are in the smallest of all things and they are in us, and we can only ascent to higher orders together.

comets and of the meteors, and because there had been those granules which had escaped the knowledge of the comets also became the knowledge of the meteors and the meteors the knowledge of the comets. And in this way can all things have the knowledge of all things. And when this, the Aiyseir caused the light to shine upon the comets and the meteors that they may be able to see. And the comets and the meteors saw the stars and desired to become one with the stars, for they were glorious. And they cried out unto their creators that they might join with the stars and become one, for they knew that they were not complete without the other.

23. And the stars saw the comets and desired to have them as a companion that they might be one, for they were not complete without the other. And so it was that both prayers went up unto their creators, and the creators took note and exercised the power of the endowment and organized the comets and the meteors into planets, each joining with the other. And the planets were small and beheld the size of the stars that they were great, and the stars saw the size of the planets, for they were smaller than they, and both cried unto their creators and their creators heard and took pity, for one could not be pure without the other. And the creators cried unto the Aiylōhyme and the Aiylōhyme heard all the prayers that were righteous and came down to view the work of the Aiyseir. And they beheld many stars and many planets, but all were barren that they had no life save the life which had been bestowed by the women.

24. And Friggō spoke, saying: This is all good. We see that you have organized the meteors and the comets into worlds as they desire to take upon themselves the glory of the stars. And we see that one cannot be whole without

the other. Therefore, we shall provide a way that they may join with the other.

25. And the Father and the Mother joined their hands, and all fell before them in wonder, for the planets began to advance in their knowledge and began to take unto themselves those small particulates and granules, and all began to swell in truth and knowledge, and the matter began to swell and develop. And the Aiylōhyme caused that those other Aiyseir which had been with them to take up residence upon these worlds created from the Aiyseir children. And Thūnoraz wondered and asked: How is it possible? You have caused the dust and the light and the life to circle themselves and take unto themselves knowledge like we do. How can this be?

26. And Vofdenaz spoke: This thing is a great mystery that you will learn as you begin to grow. And Thūnoraz was content, for he trusted in the Aiylōhyme. But Hrōdi was not, and wanted to know the answers to all things. Therefore, he inquired of the Father: Father, how is it that you cause the matter to move and to organize itself and grow as we do?

27. But Vofdenaz saw the unrest in Hrōdi's heart and gave him no answer, for he knew that Hrōdi acted not in faith, but in greed, a greed for knowledge and a greed for power.

28. Now it was that Hrōdi took up council with the ancients, those beings who existed in the worlds before and began to be tutored by them, for they appreciated his great zeal for knowledge. And in their councils, he learned many things both seen and unseen, and Hrōdi began to grow in knowledge of the things of the deep and the things above and the things in either direction. And in this, he learned not line upon line but gained in knowledge and power rapidly. And all this, yet Thūnoraz grew in light and

knowledge line by line with the guidance and tutoring hand of his parents, the Aiylōhyme whom he trusted.

29. And as he gained in light and knowledge, so did the other Aiyseir grow in light and knowledge and stature. And it came to pass that the time came for the Aiyseir to deliver up this portion of their work unto the Aiylōhyme. And Vofdenaz asked Thūnoraz: What is this you have accomplished, my son?

30. And Thūnoraz said: Vofdenaz, I lay before you the works of our hands, for we have caused that the dust and the light and the life grow in voice, stature, and knowledge. And when we knew not how to accomplish a certain thing, we have sought your councils and your aid, and you, Aiylōhyme, have helped us accomplish those tasks we could not, and now, having done this, we have grown in light and knowledge alongside all creation, not as a thing set above it, but as creators that build from within and underneath, for such is the order of heaven.

31. And Vofdenaz clapped his hands and said: This is all very pleasing to us, you have done that portion of the work which we have given you, and you have grown in capacity alongside your creations, not above them. Nevertheless, I must ask my son, where is Hrōdi, your brother and my second-born? For I see that he is not with you.

32. Thūnoraz responded with dismay: I know not, for he has gone off on his own, and we see him not.

33. Vofdenaz spoke: This thing is troubling, for we may only grant endowments of our power if the children of the Aiylōhyme stand perfect and upright in all things. If they do not, the power will leave them, and they shall be left with nothing. Tell me Thūnoraz, do all those with you walk upright before me?

34. And Thūnoraz said: They do Aiylōhyme.

35. Vofdenaz: Go and seek out your brother and make sure he still walks pure and holy before me. Then return and report.

36. Then Thūnoraz took Tyrraz and Bethasdr with him that they might seek out Hrōdi. And they found him in a place that has no name nor memory. And Thūnoraz asked him: Hrōdi, what is this you are doing?

37. Hrōdi responded: I simply gain light and knowledge from those who would give it to me, as our father would not.

38. And Thūnoraz spoke, saying: This thing is wrong, to circumvent the Aiylōhyme and to gain knowledge from pacts and oaths from beings who love you not. Come back with us, Hrōdi, and return and repent to the Aiylōhyme lest you lose your endowment.

39. Now, Hrōdi accepted and followed Thūnoraz from the nameless place and back to Athalaz, where Hrōdi stood before the Aiylōhyme ashamed.

40. And Vofdenaz spoke: Hrōdi, what is this you have done?

41. And Hrōdi responded: I have gained light and knowledge through those who would give it to me by the use of oaths and pacts.

42. Friggō responded: Hrōdi, you knew that this was wrong. Why have you done this?

43. Hrōdi: Because Aiylōhyme would not give me the knowledge I sought.

44. Vofdenaz: Do you not know that you shall gain light and knowledge line by line and branch by branch? Thūnoraz has accepted this, my will, and has attained the knowledge you desired, but not through oaths and pacts, but by doing the work of creation, line by line.

45. Now Hrōdi was ashamed, for he knew that this was of a truth, for Thūnoraz had attained to nearly the same light and knowledge as the Aiylōhyme now. And Hrōdi repented and said: Aiylōhyme, forgive me for what I have done is wrong.

46. But Vofdenaz was mournful and said: For this crime, you must be punished, for this is the law, and that endowment cannot strive with one who has done such a thing. Therefore, I take from you your sight in punishment; nevertheless, I leave the power of creation in you that you may once again attain to that level you once were. And Hrōdi accepted the punishment and could see no longer, neither the things to come, nor the things past, and the stone he carried with him grew dim;[62] therefore, he could see no longer[63].

Top Right Corner

Teaching Two: Heimalaz[64]

1. Now, there came news from the northward parts of the worlds of a certain one who was named Heimalaz. Now, this Heimalaz was not of the Aiyseir, but he was of the beings of the shadow, for he could not be seen. Nevertheless, Aiylōhyme beheld him that he brought with him many followers as refugees. And this Heimalaz spoke with the Aiylōhyme with great fear, saying these things:

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[62] Either a Seer Stone or a Urim and Thummim; Revelation 2:17; Doctrine and Covenants 130:10-11

[63] Hrodi was not blind in the physical sense, but blind in his mind

[64] Typically, a large teaching like this, the symbols would be combined into complex patterns. This is not the case on these tablets as the symbols were burned separately. This indicates many missing teachings which would have come if the symbols were combined. Likewise, the individual symbols were reserved for teaching the children because they were so simple. What we have received in these tablets is the children's teachings

Hail, great Aiylōhyme of who we have heard. I am Heimalaz, and I seek counsel with you.

2. And Vofdenaz spoke, saying: Speak, Heimalaz, for we see you are a friend.

3. Then Heimalaz, chief among the people of shadow, spoke, saying: I and my people are seeking refuge among your halls, for whence we have come through is a great evil who has usurped and taken control of our realm. He is Sert, and he was once chief among us. Nevertheless, he has become greedy and thirsts for power. And in this thirst, he has drawn a third of all my people with him, and they have counseled deep, seeking power and becoming creatures of flame. And oh, Aiylōhyme, they have become mighty in power, and they seek to conquer many realms, for their master is disharmony and discord.[65] Now, this troubled the Aiylōhyme, and they spoke as one, saying: Aiy. Heimalaz, we discern that you are pure and righteous, and your people with you. Therefore, you may seek refuge in our halls. Take up your rest.

4. And the people of Heimalaz cheered for joy and took up residence among the Aiyseir. But quickly it showed that the Aiyseir could not interact with the Nifle and took over their places of residence. And this caused much of a stir among the people of Heimalaz, for the Aiyseir could not interact with them, and they could not know where they had taken up residence.

5. Now, Heimalaz came before the Aiylōhyme and said: Oh, Aiylōhyme, we came seeking refuge and have found it. Nevertheless, your people, the Aiyseir, cannot interact with us and have accidentally overcame that location in space

[65] There is no being which is impervious to falling, even the chief of a wholly good race of beings fell because of lust and power. I repeat, there is no being nor individual which is immune from falling and becoming evil.

you have given us. How might we live in peace if we keep being overrun by the creativity of your people?

6. And the Aiylōhyme counseled together and said: This is true, Heimalaz, in our children's desire to learn and grow, they have overcome that portion of space which we have given you. Therefore, let us counsel with our children that they might not overcome you that your people can live in peace.

7. And the Aiylōhyme counseled among themselves first to decide that which they must do. And when they had decided what they should do, they called a meeting for their children, the Aiyseir. And the Aiyseir gathered unto the Halls of Athalaz, and with them came the Nifle. And when they had joined together, the Aiylōhyme said as one: My children, there has been a stir among the Aiyseir, for you have done what I have asked you to do. For you have created worlds and set about organizing that chaos and disharmony which plagues the realms. Nevertheless, in doing so, you have misplaced these refugees of Nifleheim,[66] that realm of spirits, for they came unto us as refugees seeking asylum for the peace of our realm. And this we gave them, for they dwelt among the worlds you created for a time, yet the continuation of creation has displaced them again. It is for this purpose that we have called this council that we might discuss that which we should do that these our friends may find solace in our halls.

8. Now, Thūnoraz stepped forward and spoke, saying: Aiylōhyme, we only know a little of what you speak. Who are these spirits that we may greet them?

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[66] There is a difference between the suffixes Hyme and Heim. Hyme connotes divinity while Heim connotes something of earthly significance, but the actual name may not be known or is hidden

9. And Heimalaz stepped forward and said: I am Heimalaz, and you can see me not, save the Aiylōhyme, but you, Thūnoraz, have progressed to the point that you may discern our presence. Therefore, I speak unto you. We come from the realm of Nifleheim, which is the realm of spirits. A place you have not been. Now, me and my people are a peaceful bunch and seek only to avoid the war that has come to us through that being who is Sert, for he was like us, yet he and his people became a greedy and wicked and warlike people and have pacts with the fiends, and have become a people of the flames, burning instead of calming as we should. And with that fire, they have set fire to the realm from which we hail, conquering it and setting it aflame, and we have come as refugees and vagabonds seeking aid from the venerable Aiylōhyme.

10. And Thūnoraz wept for their course and spoke unto the people of Heimalaz: This grieves me to my core, and I know what you say is true, for this being has brought a peculiar power to teach me what I should not know as if I had known it an age. Therefore, I feel your plight.

11. And Heimalaz spoke, saying: We simply desire to dwell in peace the rest of our days, but the homes which the Aiylōhyme gave us to dwell have been overrun by the Aiyseir, and we cannot dwell there. We ask if there be some way that we may dwell among you as to not be overrun. Yet your people see us not nor discern us. Therefore, we have nowhere we can dwell.

12. Now, Thūnoraz spoke this proclamation to the Aiyseir, for they could not interact with nor discern the presence of these beings. And when Thūnoraz had spoken these things, the Aiyseir counseled among themselves what they would do.

13. Now Hrōdi stepped forward and said: I do not see why this is our problem to bear? There is much space out there interconnected with many realms. Let them find a place to dwell that we might continue in the work given us by you, Aiylōhyme.

14. Now, when Hrōdi said this, Vofdenaz was angry, for he had bound himself to these beings through righteous covenant, and that covenant was that they may find a home among the Aiyseir that they may be protected from the machinations of that Sert of whom they spoke. And Vofdenaz spoke: I will not recount the righteous covenant I have made with this people. Nay, I have bound myself to the cause of finding them a home. Therefore, I cannot recount this covenant.

15. Now, Hrōdi came up in anger and said: You have already made covenant with us that we might perform your work and do your will. If this work displaces a few who should not have been there in the first place, what is it to us?

16. And Friggō stepped forward and said: Ours is not only the work of creation, but also the work of progressing souls. These beings are souls, and they may progress as you or I. I will not leave a good and destitute people to the whims of chance. I will help them, and I think that they may help us in return.

17. And again, Hrōdi was angry, but said nothing. And Thūnoraz came forward, saying: We will welcome these into our realm, for they are good and upright as we are. And I see a way, Aiylōhyme, that they may dwell in safety with us and we not disturb them.

18. Vofdenaz: Speak, Thūnoraz, my son.

19. Thūnoraz: We could organize a world for them that they might dwell, and we could do this after the manner of the

world from which they fled, which is different than the manner in the one in which we now dwell.

20. Friggō: This is good, Thūnoraz. Nevertheless, the world from which they come is after the manner in which they are, and you can neither see nor interact with it. Therefore, I fear that that matter would simply be overcome once more.

21. And this humbled Thūnoraz, who pondered this question. Now, before a decision could be made, Hrōdi left the council along with those who followed him. And he came unto the place where the people of Heimalaz had come, and there he found that Sert of whom had been spoken. And Hrōdi had it in his heart to cast out the spirits from his realm. Therefore, he counseled with Sert and spoke many things.

22. Now, this Sert had become a new thing, not like unto the spirits of Heimalaz, nor like the Aiyseir, but something else. And Hrōdi could both see and discern his presence. And they counseled among each other, and Hrōdi made oaths to Sert and Sert to Hrōdi, insomuch that their pacts became something deep and abiding throughout the realms. And after this, Hrōdi returned unto the Aiyseir, who still were counseling with each other.

23. Now, Sert had put a wicked thing into the heart of Hrōdi, and Hrōdi came forward, saying these words: Oh Aiylōhyme, glorious you are. I see that you are correct and that we must watch over these, our kinsmen, even to the frustrating of our own work. Therefore, allow me to construct them a world that they might dwell but allow me to place a wall around them that the Aiyseir may not enter there to disturb them.

24. Now, this wicked plan of Hrōdi was to disrupt the pact and remove the question entirely that he and the Aiyseir

may be rid of it. Now, Thūnoraz stepped forward and spoke, saying: This is a bad thing, for as surely as we would be trapped without, surely they would be trapped in, and the advancement of this people is the gathering and bestowal of knowledge. Surely this would prohibit this.

25. Now, Vofdenaz stood and said: It shall. Hrōdi, who have you been counseling with that you now have this idea?

26. Hrōdi said: I have counseled among no one, certainly none of the Aiyseir.

27. Heimalaz came forward saying: Aiylōhyme, he carries on his hand and his head the mark of Sert, for surely Hrōdi has been counseling with him.

28. Now, this Sert had sought to hide his markings from any who might see. Nevertheless, Heimalaz had been tutored by the Aiylōhyme and could discern straight away.

29. Friggō: This thing is true, for I see this Sert sitting within his walls, and I see his markings upon you, Hrōdi, and upon the others with you. What have you done?

30. Hrōdi: I simply sought knowledge from a source that would give me such knowledge.

31. And Friggō mourned, and Vofdenaz was angry and caused Hrōdi to stand before him and said: Hrōdi, for this rebellion, I must cast from you my endowment, which is the power of growing and creation.

32. But Hrōdi was not dismayed and said: It matters not, for I have joined with Sert and we are one, and now that we are one, he has power to manifest physically and I have power to see and destroy. Behold, Aiyseir, how fickle your father is, for he has promised you much and now he also promises this other people much. Follow me and Sert, for we are one, for he will not betray you, and we will give freedom and power and knowledge liberally, and you will

not have to labor your years away but will receive all that you want in the very instant you desire.

33. And there came a cry of ascent from among the Aiyseir, and there came around seven hundred Aiyseir that defected to the side of Hrōdi, and they all received upon their foreheads and upon their hands the mark of Sert, which is the eye that sees deep.

34. And Friggō mourned and retreated for the hatred in the hearts of her children, for her heart was that of a tender mother at the sight.

35. Thūnoraz stood by his father and cried with a mighty voice: These shall we cause to leave, for they are no longer perfect and upright before Aiylōhyme, but have become vile and hard-hearted. Therefore, they must be allowed to depart. Nevertheless, Tyrraz withstood, for his heart was full of anguish for the loss of Hrōdi, his brother.

36. And there came a war for the souls of the Aiyseir and also for some of the Nifle, the people of shadow, for Sert and his followers had manifested in Hrōdi his power; therefore, they were afraid and sought the councils of Sert. And this war raged in the hearts of the Aiyseir for the space of many cycles. And Tyrraz led them, a great general. But Thūnoraz stepped back, only giving advice for the righteous cause of Tyrraz, but did not participate in the war, for he knew that this war would tinge the souls of all Aiyseir, for war could not be allowed in the halls of Athalaz. For Athalaz was a place of unity and cannot be divided by chaos, and war, by definition, is division and chaos. Therefore, even the righteous cause of Tyrraz tainted his soul in that he could no longer carry within him the endowment of power given him by the Aiylōhyme.

37. Now, it came to pass that after this war had raged for approximately twenty-seven cycles, Tyrraz had been

victorious and had overcome Hrōdi and his Dregr. And they had all joined with Sert and were followers of Sert, and the number of Dregr of Hrōdi was two hundred and sixty-seven. Nevertheless, the followers of Sert were many more, and they are called Mūsple, the dark ones.

38. And it came to pass that Tyrraz and all who were with him brought Hrōdi and the many others to Vofdenaz in chains and proclaimed the war finished.

39. Now, Vofdenaz was heavy in his heart, for he knew and had seen what great destruction Sert and Hrōdi might have caused had they not been subdued. Nevertheless, in the very act of subduing them with such great violence, the souls of all the Aiyseir and Nifle had become tainted and were vessels of division and chaos. Therefore, Vofdenaz mourned. And Thūnoraz came forward and said: Hrōdi Vofdenaz-son, for your part in the causing of much division, disunity, disharmony, and chaos, I declare you cast out. You have suffered the final death, which is the spiritual death, and can no longer dwell with the Aiyseir. You have become Dregr, the dead and banished ones. Get hence.[67]

40. Now, Hrōdi and they with him were cast out into the realm of Nifleheim, which had been the realm of the people of Heimalaz, but was now a cold and forsaken place.

41. Now, Thūnoraz stood before Tyrraz with great sorrow and said: Tyrraz, for your part in the war that shook the realms, you must needs be cast out and all they with you. And this shakes my soul in sorrow, for I know your cause was just. Nevertheless, a vessel of division cannot dwell

[67] Hrodi had nearly attained the same level of power and knowledge as Aiywōhyme, nevertheless he still fell. If a God can fall, a man certainly can.

with the Aiylōhyme. And Tyrraz mourned, for he knew this verdict to be just.

42. But Heimalaz stepped forward and spoke, saying: Must this thing be? For Tyrraz and his army have been the cause of much good in casting out of Sert and aiding my people. Is there a way that they may be restored to their proper state?

43. Now, Vofdenaz spoke, saying: I believe there is a way, for I have observed you, Heimalaz, and your people, and see a curious thing, for lo, my children cannot see you, nor interact with you, yet you can touch them even after they have been tainted by war and chaos. This is not a thing I can do, for I would destroy them were I to try. Nevertheless, Heimalaz, you can interact with them.

44. And Thūnoraz began to have hope in his heart and said: This must mean that Heimalaz may accompany them and somehow aid them in their return unto us?

45. Vofdenaz: Aiy, I see it is so.

46. Heimalaz: For their part in helping my people, I am willing, Vofdenaz!

47. And Vofdenaz was filled with joy because of the courageous heart of Heimalaz and said: Nevertheless, I also see that there must be an intermediary. A one who can interact with the people of Heimalaz and with the Aiyseir lest the Aiyseir tread Heimalaz underfoot as they have heretofore done.

48. And Thūnoraz came forward saying: I will do it, Aiylōhyme, for I am not yet progressed to your state and can still interact with the Aiyseir. Nevertheless, I am progressed insomuch that I can also interact with Heimalaz and his people. Therefore, I will go and do whatever I must to return them unto you.

49. Now did Friggō come forward and said: This plan will work, for Heimalaz will be able to teach them and cause ascension, yet Thūnoraz can be the bridge between Heimalaz and the Aiyseir whereby they may return unto us.

50. Vofdenaz: This is good, Friggō, I see it is so. Thūnoraz, step forward.

51. Then Thūnoraz came forward, saying: This is a good plan, Aiylōhyme. I covenant with you and with Heimalaz that I will do this work which you have given me to do.

52. Vofdenaz: Heimalaz, come forward.

53. Heimalaz stepped near Thūnoraz. Said the All Father: Heimalaz do you covenant with Thūnoraz to fulfil this plan and ascend my children the Aiyseir that they might return unto us?

54. Heimalaz: I covenant this, Aiylōhyme, and this is my desire.

55. Vofdenaz: Then, grasp hands in this manner. Extend your forefinger, grasp hands with the pinkies interlocking, and the forefinger touching the wrist. This shall be the sign of this covenant, and by and through it, you might know whether a person has become one with the covenant. Aiyseir, step forward. This is a great thing Thūnoraz and Heimalaz have covenanted to do, and I see that you don't understand its significance. Therefore, I shall teach you what has just taken place; as you have gone to war and have been filled with division, you can no longer be called Aiyseir, and you must depart this place, for only those who have been filled with perfection may dwell here. Now, having mercy upon you, Thūnoraz and Heimalaz have covenanted to take upon themselves all of your sins that you may once again ascend and become even as we are.

56. Now, when the Aiyseir or they who were called Aiyseir heard this, they began to weep, for they knew that all their sins would be forgiven them.

57. Vofdenaz: Nevertheless, this gift cannot come without a price, for all things must be paid for. Therefore, that this price may be exacted, I see it is meet that you construct an earth as you have heretofore done. You will dwell on this earth, and on it, you will be tried and tested, and this test is that you may prove that you have overcome all division and hard-heartedness, to go to war no longer. If you will do this, you will ascend and become as you were, but even more, you shall be greater, for you shall become as we are, having proved all. And in this, you shall become a new thing, for once you were Aiyseir, but have all fallen due to division. Nevertheless, you shall ascend and become new, Vyaneir, you will be called, for you will, with great haste, ascend and shall join and become one with the people of Heimalaz, one Aiy and one people, not Aiyseir, but Vyaneir, the people of unity.[68]

58. Now, when the Aiyseir heard this, they joyed, so too did the people of Heimalaz, for they knew that they would no longer be destitute, but would finally find place among the Aiyseir, becoming together one people, Vyaneir.

59. The Aiylōhyme said: Go to now, Thūnoraz, lead them, for my endowment has ceased to strive with them. Give the fallen Aiyseir an endowment of your power and create a realm, a new realm. One that joins the spiritual together

[68] Theres much debate about the difference between the Æsir and the Vanir. Some claim they are the same just with different names, others claim that Snorri Sturluson invented the term Vanir. These are wrong. The Vanir, or as my people called them, Vyaneir are a different set of Gods. They are those that have joined with the spirits of nature and have ascended, breaking through the wall keeping them out of the higher realms and becoming one with the Aiyseir. In other words, our ancestors who were just and made perfect.

with the physical, and this that when they ascend to a certain point, the fallen Aiyseir can join with and interact with the people of Heimalaz. Organize this realm and call it Middle-Earth, where the Physical and the Spiritual meet, and return and report.

60. Thūnoraz said: I will do this, Aiyloheim. Come, Aiyseir, let us construct this realm as we have been instructed.

61. And Tyrraz said: we will, Thūnoraz.

Top Right Corner

Teaching Three: Auseklis[69]

1. And now, they once called Aiyseir went down, and Thūnoraz gave of his power that they might organize a realm as they had heretofore done. And so it was that the men organized the particulates into matter and light, and the women caused the granules of life to enter therein. And when they had become one, Heimalaz set his people and caused that the matter ascended and grew in knowledge with great haste, insomuch that after one day the dust had become a world and the light had become stars. And such was the first day.

2. And the second day, the men divided the light from the darkness and caused a central star to watch over the realm, and this star was of the order of the High Aiyseir. Therefore, it was inhabited already. And this governing star granted order and construction to the other celestial bodies.[70] And such was the second day.

3. Now on the third day, the women caused granules of life to become water, and this water filled all the space that

[69] This is not the eight-pointed star like in Lithuania, this is a slightly different symbol

[70] Abraham 3:3-4

was, insomuch that all was life. And Heimalaz quickened the water and gave it knowledge, insomuch that it kept in remembrance all things. And the Aiyseir took of this water and set it around the spheres which had become planets, and this thing caused the planets to awaken and arise, insomuch that Heimalaz quickened them all, and all was now life. And this was the third day.

4. And on the fourth day, Heimalaz bound Sert, and Thūnoraz bound Hrōdi, and they cast them into the pit which was in Middle-Earth. And this that they might interact with the Aiyseir, for the Aiyseir must overcome the war in their hearts. And also on the fourth day, the Aiyseir joined with the people of Heimalaz and together formed life in the realm, for the life water allowed the growth of plants and herbs of all kinds. And Heimalaz quickened them, and they grew in knowledge even until they knew all. And this was the fourth day.

5. And on the fifth day, Thūnoraz called all the animals from the High Realm to come down, and the Aiyseir constructed bodies for the animals, and Heimalaz quickened them insomuch that they knew all. And such was the fifth day.

6. Now, when the sixth day had come, Thūnoraz called forward Tyrraz, that great general, and they sat down and Thūnoraz gave him counsel, saying: Tyrraz, you were great among the Aiyseir, even like unto Hrōdi and I. Hrōdi has suffered the final death, and in so doing has lost his place among the Aiyseir. Tyrraz, I have a great task for you, and if you do it well, you shall take Hrōdi's place and become Vofdenaz's second Falcon. Is this your desire?

7. And Tyrraz said: It is, Thūnoraz. What must I do?

8. Thūnoraz spoke: Are there people on the earth we have created?

9. Tyrraz: There is not, Thūnoraz.

10. Thūnoraz: That's correct. In order for the Aiyseir to ascend and become Vyaneir, they must inhabit the earth. Therefore, I give you this task, to go down by yourself for a time and be a lone man upon the earth. I shall form you from the Ash tree, and in so doing, you shall be in the likeness of the great tree. Do you accept this calling?

11. Tyrraz: I do, Thūnoraz. But how may I people the earth if I am all alone?

12. Thūnoraz: Fear not, for Friggō prepares one of her daughters. Now, go to.

13. Now, Tyrraz, having accepted the calling and having bound himself to it through covenant, walked with Thūnoraz. Now, Vofdenaz met them, for only he had the power to bind an Aiyseir to a body. And Tyrraz set down his silver body, that body becoming part of the realm. Now, subjecting himself, he allowed Thūnoraz to take him through the wall. Now, as he did this, Vofdenaz formed a body from the dust of the Ash tree, and in this way was the man called. For when the dust which had become a body was formed, Thūnoraz let go and Vofdenaz breathed life, joining Tyrraz to the body of dust, and the two beings became one.

14. And Vofdenaz called, saying: Tyrraz, awake and arise.

15. And Tyrraz stood, and Vofdenaz said: Having a new body of the dust of the earth, I name you Azk from the tree which you were formed.

16. And now, when this, Friggō approached, saying: Is it good for Azk to be alone?

17. And Vofdenaz said: It is not.

18. Friggō: There is one I have prepared to meet him. Her name shall be called Emalō, for she will be formed from the Elm tree.

19. And it came to pass that Azk wandered the land for a time, and during this time, Friggō caused that the mighty Elm tree be carved to dust as was with the Ash tree. And now, Thūnoraz sat Emalō down, for she was thus already named, for her name means tree of life.

20. And Thūnoraz spoke, saying: Emalō, Tyrraz, your partner has been wandering the earth a lone man. In order that all purity may be sealed, I desire to seal you to him and he to you so that you can multiply and replenish the earth as has been done on other worlds. I cannot make you do anything. Do you of your own free will covenant to take up this work with Tyrraz, who is now called Azk?

21. Emalō: I do, Thūnoraz.

22. Thūnoraz: It is good. Come with me and I will lead you through the wall.[71]

23. Therefore, having covenanted, Emalō allowed Thūnoraz to take her through the wall. Now, as this thing was done, Friggō began collecting and organizing the dust which had been carved from the Elm tree. And she formed it into a body, and Emalō, having set down her silver body, took up the body of dust, and Friggō breathed life into her.

24. And Friggō said: Awake, Emalō, and arise.

25. And Emalō stood. And Friggō said: You are first woman upon the earth. I will guide you to your husband, and together you shall be the cause of many generations, all that the Aiyseir who have fallen may take up faith and join

[71] The barrier that separates us from the other realms. Many people use the term Veil for this; however, this people used Wall, and this detail persists in the story of the war between the Æsir and the Vanir.

with the people of Heimalaz and become Vyaneir. Do you covenant this?

26. Emalō: I do, Mother.

27. And it was so. And Friggō took from Emalō her memories that she might be tested. And now, Vofdenaz and Friggō joined hands and were Aiylōhyme, and that act caused the man and the woman, Azk and Emalō, to find each other. And such was the sixth day.

28. And on the seventh day, the Aiy rested, for a large portion of their work had been completed. And Vofdenaz and Friggō walked the realm which was called Middle-Earth and saw that the work which the Aiyseir and the people of Heimalaz had done was good, for they saw stars and planets all in their places. And they saw the head one of the stars that it was peopled by High Aiyseir, and it watched over the realm, and they called it Eagle, the chief one of the realm. And they saw those worlds beneath it that governed also. And here is a mystery, for the Highest orders of these worlds were planets that had already joined unto stars, becoming one and whole; therefore, they were chief. And the Aiylōhyme named each of the great watchers, and these are their names.

29. Eagle is the first, for he is the Highest and the Chief. And Below Eagle, there is Huginn who watches, and Muninn who hears,[72] and both are equal and are peopled by High Aiyseir. And below them are the three sisters,[73] and they are set to weave the lines and guide the worlds, and they are of the third order, and Huginn and Muninn are of the third

[72] In modern day, Huginn and Muninn have been confused and mixed up with the two birds of Vofdenaz Huginn and Muninn are not literal birds, and neither are Thụnoraz and Tyrraz, which is the symbol of the office of Svarthyme, they are two governing planets of the third order.

[73] Here's another bit of knowledge that's been confused. They are the Norns in Norse and the Fates the Greek. They are not women but governing planets

as well, but nearly ascended to the fourth, but Eagle is ascended to the fourth, and all are peopled by High Aiyseir.

30. And when they had seen this, the Aiylōhyme settled back down on Athalaz to view events and gave the order to all to begin their orbits, and thus the realm of Middle-Earth began moving in its place, circling around the two great portals. And such was the seventh day.

Bottom Left Corner

Teaching Four: Azk and Emalō (Ash and Elm)

1. And now, it came to pass that Azk and Emalō cared and stewarded over the garden, and upon the end of the seventh day, they began collecting fruits and seeds, vegetables and herbs of all kinds. And Azk, being a person of strong spirit, spoke to the spirits within each herb and learned all about it, and its function. And Azk became acquainted with the souls of all things, and after a certain time, Azk befriended a small white stone whose name was Vegetiaz, and Vegetiaz aided Azk in the learning of all things.

2. And it came to pass that after all this had been done, Vofdenaz and Friggō returned to the earth and found Azk and Emalō gathering together all the herbs and seeds, and fruits which they had named. And Vofdenaz said: Azk, what is this you're doing?

3. And Azk said: I am gathering together all seeds and herbs that I may know them and their functions.

4. And Vofdenaz said: How is it that you know all this and how this may work?

5. And Azk responded: Through the spirits of all the plants and the animals, for they are great spirits and knowledgeable.

6. Vofdenaz: This is good, it is given man to commune with the spirits of the plants and the animals. Now, I ask, can you see them?

7. Azk: I cannot but only hear.

8. Vofdenaz: This is good. Azk, a commandment I give you, to come to the knowledge of the spirits of all things and to work to be able to speak with them, as you and I now speak. Do you accept this command?

9. Azk: I do.

10. Vofdenaz: It is good. Now, tell me, have you found the tree from which you were born?

11. Azk: Yes, Vofdenaz, I have.

12. Vofdenaz: Can you tell me about it?

13. Azk: It is the Ash tree. It is mighty and strong and has many leaves combined into one. Its branches are strong and hold tight to the trunk, which does not sway in the wind.

14. Vofdenaz: You are Azk (Ash), and I have made you from this tree that you might be like unto it. For the tree is indeed mighty and strong. And so have I made you, that you may not sway in the wind when the gales come. And your branches receive strength through the trunk, which branches are your generations, for the father is the trunk and the branches are his generations, for they require the strength and the traditions of their father. And lo, this strength of the father is the strength of their generations, and so, it is called the Tree of Life. And the leaves are many and bound together. Let it be known that no matter the strength of one, that strength is nothing when many are

banded together. For, to become as you once were and to become as I am, you must join in unity with many others, for one man cannot ascend without another. Therefore, the strength and aid of one man is multiplied when joined together in righteousness.

15. Azk: I see it is a great tree indeed.

16. Vofdenaz: It is, now, see that you remain true to these teachings, to be a strength and to bear one another's burdens.

17. Azk: I will, Vofdenaz.

18. Now, as Vofdenaz was conversing with Azk, Friggō began to converse with Emalō

19. Friggō: Emalō, I am happy to see you are well. Tell me, how do you get along in this place?

20. Emalō: Very well mother. It is quite beautiful, and I find joy here.

21. And Friggō said: We have placed you in a garden which we have called Vyaneirhyme it is a special place, for here we can communicate with you face to face as we once could.

22. Emalō: Thank you, Mother.

23. Friggō: Now Emalō I see that Azk has began conversing with the spirits of all things and learning about them from their spirits. Do you do the same?

24. Emalō: I do not, for I find it difficult to communicate with the spirits of all things as Azk does.

25. Friggō: And why is that?

26. Emalō: I cannot hear the voices of the rocks as he does, for he uses a stone to communicate with them.

27. Friggō: I see this is true. This thing is because the soul of Tyrraz was well accustomed to stones and their

strength, therefore, he remembers well how to use them. Your talents, my daughter, lie elsewhere.

28. Emalō: How so, mother?

29. Friggō: Do you not remember or feel that in the world before you used the sweet aromas of herbs to see and hear? Therefore, this thing will remain with you. Go into the flower field and breathe them in, this will help you commune with the spirits in this place.[74]

30. And Emalō did as Friggō commanded and went to a place with many pleasant smelling flowers and many helpful insects of all kinds, and no harm was given nor received, for all was in harmony one with the other. And Emalō breathed in the pleasant smells, and when she did this, she began to hear the voices of all around her, and she knew that all things were alive with spirit.[75]

31. Then Friggō cheered for her daughter, and she said: Keep this thing safe, for it is a sacred gift. Now Emalō, have you discovered yet the tree from which you were made?

32. Emalō: I have, mother.

33. Friggō: Can you describe it to me?

34. Emalō: I can. It is slender and delicate, yet strong and unbreakable. All things cleave unto it for life. Also, its leaves are wide and jagged like the teeth of the cat. And the bark is good for all manner of healing.

35. Friggō: That is true. Now, let me teach you this thing. You came from the Emalō (Elm) because of the

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[74] There is no one way to commune with the spirits and the Aiy, nor is there a correct or incorrect way. Fire, water, air, stones, herbs, and many other creations have been used along with countless others.

[75] This is an extremely important teaching that has been lost. If nothing has a spirit except you, and you are the only important creation God has created, it's incredibly easy to consume everything on the earth in selfishness. However, when everything is equally a spirit and an important creation of Aiy, it's much harder to just consume without restraint.

righteousness of the spirit therein, for the spirit of the Elm praises me all the day long. And the wood therein is hard and not easy to break, yet it is beautiful and delicate as are you. Now, let this be a lesson, I have made you strong. For although you are smaller than the great ash tree, you are just as hard. And when the wind blows, you bend and spring, back into place and the wind passes by you, and thus you shall be. So too with the leaves, for the leaves of the elm tree are many and bear much life and all things cleave unto the Elm tree for life. Therefore, you are a wellspring of life, and all cleave unto you for nourishment.

36. And when Friggō had said this, she raised up and led Emalō back to Azk and united again with Vofdenaz. And they said together: These two trees are Ash and Elm the Tree of Life and the Tree of Knowledge, and of all the souls in the garden you may commune, but commune not with the souls of these trees, for one shall lock you in your fallen state and the other shall give you an abundance of knowledge which you are not ready to partake of. Therefore, be wary of these two trees from whence you came, and in due time we shall lead you unto both, but only when you are thoroughly prepared. Therefore, be fruitful and faithful. Multiply and replenish this earth and be good stewards over her, for as all these you see have souls as you, so does the earth, and she is a wise and kind mother.[76] Take care of her, and we will surely return.

37. And it came to pass that in the coming months and years, Azk and Emalō obeyed the Aiylōhyme and joyed in this creation. And they were fruitful and multiplied on the earth, even until many of the Aiyseir who had fallen now walked thereon. Thūnoraz walked upon the earth in this

[76] Again, all things have souls, rivers, stones, mountains, trees, vegetation. All things are creations of Aiylōhyme and should be treated as such.

time, being still in his golden body. And Vofdenaz and Friggō joyed in this creation, and all the people were happy.

38. Nevertheless, the time came when Hrōdi and Sert with him were loosed out of the pit, for their sentence was over, and the ends of the law could hold them no longer. And they journeyed upon the earth and came to this mighty garden which was called Vyaneirhyme.

39. Speaking, Hrōdi said: Let us go in and cause chaos upon the earth, for they have trapped us in that pit. Therefore, we shall have our revenge.

40. And Sert led the way, and none but the Aiylōhyme knew of their coming into the garden. Now, Sert went to try and locate Heimalaz, and Hrōdi went in search of Azk. Hrōdi found Azk sitting upon a bench, and seeing that Azk could discern his black body, spoke, saying: Tyrraz, I see you have made a beautiful place here. What is it called?

41. Azk said: Who are you? You are not a good spirit, for I can see you with my eyes.

42. Hrōdi: I am your brother, or do you not remember? I am Hrōdi, your father's son.

43. Azk: Hrōdi, I do not know the name.

44. Hrōdi: What a shame. If only the Aiylōhyme were willing to impart knowledge, then you would know me.

45. Azk: They give us knowledge line upon line, enough to push us, but not more than we can handle.

46. Hrōdi: Azk, can you not see? They keep things from you. Do you not know that more knowledge is power? Why do they keep knowledge from you if they desire you to learn?

47. Azk: They taught us that too much knowledge too fast would be cause for corruption and division, that in due

time, all things would be made known unto us, but only when we could learn for ourselves.

48. Hrōdi: This thing comes of corruption. Surly too much knowledge will not cause corruption, but too little.

49. Azk: I don't like this teaching; it comes of pride which causes division. I will wait for my Father. Good day.

50. Then Hrōdi fled, searching the hills and the valley's for one who could listen to him. Nevertheless, he saw none of the great Aiyseir save for Tyrraz who had descended. This, until he found Emalō and he knew her name to be Friya and he went to Friya and said: Hail, Friya. I am your father's son, your brother. Do you remember me?

51. And Emalō said: No, I do not know you nor remember you.

52. Hrōdi: I see that you are also like unto Tyrraz then. Pray, would you desire to know who I am?

53. And Emalō said: You claim to be my brother, but I do not know this thing to be true.

54. Hrōdi: I can teach you how you may know.

55. Emalō: How is that?

56. Hrōdi: I have heard talk of a certain tree. Would you first lead me there so I may behold its greatness?

57. Now, Hrōdi knew of the Elm tree, for it was a great wealth of knowledge, and Sert had beheld it and gained all the knowledge therein. Then Emalō led Hrōdi unto the Elm tree and said: This is the tree of my namesake. I was made by the dust of it.

58. Hrōdi: I see you have learned to commune with all of nature. Have you spoken with this tree yet?

59. Emalō: I have not; this thing was forbidden me.

60. Hrōdi said in anger: Surely this thing cannot be forbidden you, you are flesh of its flesh and root of its root.

You are in and through it, or were you not made from the dust of it?

61. Emalō: I am.

62. Hrōdi: Should you not then be able to speak with the tree from which you were created?

63. Emalō: Aiylōhyme said that to speak to it would cause too much knowledge, and this we were not ready to receive, and this would cause division and destruction.

64. Hrōdi: It shall not cause division, for how can knowing too much of a thing cause division? Surely it shall not cause division but shall give you knowledge that you may return unto where you once were.

65. Emalō: I desire to return to where I was before I fell.

66. Hrōdi: Then you must commune with this tree, for it contains great knowledge. So great that you may return unto where you were.

67. Emalō: I will speak with this tree.

68. Now, the tree was in bloom with many flowers and fruits, and Emalō spoke to the tree, and the spirit of the tree spoke and made known unto Emalō all that it knew about the fall of Hrōdi, the anger of Sert, and the war on Athalaz. Now, Hrōdi fled, and Sert came to whisper into the ear of the woman.

69. And after Emalō had spoke with the tree, she went at once to Azk and said: Azk, come with me.

70. And Azk said: What is that?

71. Emalō: I have spoken with the Elm tree from whence I came, and I learned much, much that you need to learn too.

72. Then Azk looked on, sore afraid, and said: Emalō, the Aiylōhyme commanded us not to commune with the spirit of the Elm tree until such time as we were ready.

73. Emalō: Azk, I have already communed with that tree and, having so done, I have been filled with division and cannot stay here, for this place is a place of near wholeness.

74. Azk: What is this division you speak of?

75. Emalō: You must commune with the tree lest I be removed, and you shall remain here to wander alone.

76. Now, Azk, having compassion on his wife and knowing that all the commands of the Aiylōhyme could no longer be fulfilled, said: I see that this must be. Lead me to the Elm tree, and we shall commune together. And Emalō, his wife, led him unto the Elm tree, and they both went up in Sydier to communicate with the Tree of Knowledge. And Azk learned all about the war on Athalaz and his part as a mighty captain of the Aiyseir, and thus his heart was filled with pride, for he knew that his name was Tyrraz, the master of the armies of the Aiyseir. Now, this filled with heart with great pride, insomuch that he began to boast of his mighty accomplishments.

77. Now, at the noise, Hrōdi drew near with Sert alongside, and the man noticed not because of his great pride. Yet, Emalō noticed and, having seen the same vision as Azk, recognized Hrōdi and Sert and said: I know you both. You were they who set fire to Athalaz and turned Nifleheim cold. You are they which cast out the Nifle from that place as just spirits and caused much division.

78. And Hrōdi said: So we are. Now you must know that we have won and that this is the new world which has been prophesied about, and we are its gods. Therefore, worship us.

79. Now, the man ceased in his boasting and turned to find Hrōdi and Sert, his old enemies, and again came up in pride, saying: My old enemies, I see that you have

returned, and you claim again to be gods of power. Well, I am mighty among the Aiyseir, even so mighty that I have become a god of war and justice, and I shall destroy you here and end the conflict, for so says the god of the Aiyseir.

80. However, it was then that all four heard the voice of the Aiylōhyme, for they had felt a mighty division upon the earth, and all four feared and trembled. And Hrōdi spoke: Comes the Aiylōhyme, you are not mighty Tyrraz, they are mighty. And see? You are without clothing. They cannot see you like this. Hide, and we will go to war once they have left.

81. Then Azk and Emalō knew that they were naked and hid themselves among the branches of the Elm tree. Emalō hid for shame, and Azk hid in a desire for vengeance and glory. And when the Aiylōhyme came near unto the tree, they beheld Azk and Emalō hiding amidst the branches and said: Azk, Emalō, where are you?

82. And Azk forestalled, believing that the Aiylōhyme would see Hrōdi first to his destruction. Nevertheless, Aiylōhyme asked: Azk, Emalō, where are you?

83. And Emalō felt a piercing in her chest and came forward in shame, saying: Here we are, Aiylōhyme. Azk and I hid, for we did not want you to see our nakedness.

84. Aiylōhyme: Azk, come forward. And in great anger and fear, Azk fled from the tree into the sight of the Aiylōhyme.

85. Aiylōhyme: Azk, why have you hid yourself?

86. Azk: I hid myself that you might not see me so that I could go forward to destroy my enemies.

87. Aiylōhyme: Who told you you have enemies?

88. Now, Azk said: Hrōdi and Sert are my old enemies.

89. Aiylōhyme: How do you know of Hrōdi and Sert?

90. Emalō: They came unto me and told me to commune with the Elm tree that I might receive knowledge.

91. Aiylōhyme: Hrōdi, Sert, come forth!

92. Hrōdi and Sert then revealed themselves from a cavity in a rock in which they hid.

93. Vofdenaz: Hrōdi, what have you done?

94. Hrōdi: I saw that you still desire to keep knowledge from your children as you once did with me. Therefore, I taught them how to commune with the Elm that they might gain that knowledge without you.

95. Vofdenaz: Hrōdi, for your crimes, I give you this final punishment. I have taken your sight, I have taken your power. You have died the final death, and now I take the last thing you have. I take from you your body, the body is a sigil of the Aiyseir, and I had hoped to leave you with at least that, but you leave me no choice. Disembodied, you will be. A ghost and a barrow-wight. You shall be seen among the Aiyseir no longer, but shall be as the Mūsple and the Nifle, trapped behind the wall forever, only to be seen by those that can climb the wall.

96. And Hrōdi cried out as Vofdenaz cast from Hrōdi his body, causing Hrōdi to become a wight and a vagabond.

97. And Friggō turned to Sert, saying: You are not but a fiend and an adversary. You are not from among my children, but have caused many problems to them all. Therefore, I bind you. I bind you in the remains of Hrōdi's body, which I make into a realm, a realm all your own, and I call this realm Mūspleheim, home of the Mūsple, and there you shall be trapped until I see fit, for I invoke my right to the keys of justice.

98. Now, was Sert and all the Mūsple bound within the body of Hrōdi, which became a realm, trapped within. And in

anger, the Mūsple, even all they who were with Sert drawn into this new realm and were trapped. Now, the Mother set this realm within the boundaries of Middle Earth insomuch that any who sought it could find it, and this because of the covenant with the law of justice which was formed and says that she may trap the Mūsple indefinitely, but the prison therein must be findable or else the law of restitution could not be satisfied.

99. And when this, Hrōdi fled and feared exceedingly, for he knew of the great crimes he had committed. Then the Aiylōhyme said unto Azk and Emalō: You cannot stay here, for this place is a place of unity and solace, and you have brought war, the desire for war, and this thing cannot be. Therefore, I must expel you from this garden.

100. And Emalō wept and said: It is so, Aiyseir, Lord. For we have done wrong according to you, and I see that we must be like Hrōdi, to wander as vagabond from all eternity to all eternity. For had we listened to you, then this great knowledge would have been bestowed when we were prepared. Nevertheless, we listened not and have come up in great pride and division.

101. Vofdenaz: No, I shall not punish you as I have Hrōdi, for his heart is full of guile and evil from eternity to eternity. Nevertheless, if you chose, then you might become like him and you would needs be punished as such. However, your hearts are not evil, and Emalō, your heart is tender and sincere. Do you not remember the covenant which all made before the world was formed?

102. And Emalō said: No, Aiyseir, I do not.

103. It was then that Heimalaz embraced her, yet she knew it not. And he, through his power, brought back to her an instant remembrance of the covenant of Thūnoraz that all

might be saved. And Emalō rejoiced and said: By some miracle I remember, my Chief.

104. Vofdenaz: Then you must remember that I promised that he would save you from all your sins.

105. Emalō: I do, Father.

106. Vofdenaz: Then lift up your head and rejoice, for I shall send Thūnoraz before the great and last day, that all who follow him may be saved from this awful Hel. Nevertheless, you must be cast out from this place.

107. And Vofdenaz called for Thūnoraz, and Thūnoraz came, saying: What is wanted, Father?

108. And Vofdenaz said: Thūnoraz, make them coats of skins and lead them from the garden and see to it that the woman is comforted, for her heart is tender and soft, but see that the man is humbled, for he has remembered what great works he has accomplished and believes himself to be Aiyseir already.

109. Thūnoraz: It will be done, Vofdenaz.

110. And Thūnoraz made them coats of skins and ushered them from the garden, walking with them until the boundary.

111. Upon arrival to the edge of the garden, Thūnoraz said: I can go with you no further, for once you have left this garden, you shall be in the lone and dreary world, divided one against the other. Nevertheless, I will send my spirit before you, and in time, I will send unto you teachings that will teach you how you may return again unto me, for I will not leave you comfortless. Seek me and you shall find me.

112. But the spirits of the earth and the sky I give unto you to speak with, for until I send my messengers, they will be your teachers and your guides. Learn from them, and they will teach you all you need know.

113. And they were removed from the garden to wander in the lone and dreary world. And Vofdenaz found Thūnoraz, saying: Thūnoraz, cast a shadow over the land that it might be protected from them and from Hrōdi. Give a command unto the Elm tree never to divulge its secrets until such time as I deem necessary. And cause the rainbow to fall between them and Ash, the Tree of Life, that they commune not with it and therefore die in their imperfection.

114. Thūnoraz: It will be done, Vofdenaz.

115. Thus, it was that the Elm tree was shadowed, and the ash tree was covered. And Thūnoraz took up the spirit of the Ash tree and fashioned from the matter there a mighty tree and set Heimalaz to guard it. The rainbow was set in the sky as a reminder unto Azk and Emalō about the bridge that they would have to cross in order to commune with the Tree of Life, for Vofdenaz forbade that they should speak with the Tree of Life too early as they did with the Elm.

116. And now, as Azk and Emalō wandered in the wilderness, they came unto a place which they named bountiful, for it reminded them of the garden, although they knew not why.

117. And Azk gathered together stones and formed them into a ring and placed into the center a large white stone, and he named the place HaBethesda, the temple of stones. And the white stone was as to him an altar, and he gathered in Emalō and his children who were born outside of the garden. Now, we know that his eldest was named Lōk and his other child was named Bethasdr, the same Bethasdr who was with Tyrraz on Athalaz. And they gathered in and began offering up all the desires of their hearts.

118. And Azk, leading his family in prayer, said: Oh Aiylōhyme, hear my cry. Oh, Aiy, hear my cry.

119. And when he had spoken this, an Aiyseir from Athalaz came unto him, saying: What is wanted?

120. Then Azk said: I desire to know how I might return unto the Aiylōhyme as I have been commanded, for I know not where to go.

121. And the Aiyseir said: You must labor and give sacrifice, for it is in this very way that Thūnoraz shall descend that you might be saved.

122. Azk: What is sacrifice?

123. Aiyseir: Sacrifice is giving of yourself or something you desire, freely unto the Aiylōhyme that they can turn the particulates of that sacrifice into righteous movement for your good.

124. Azk: And it is in this way that Thūnoraz shall save all the fallen Aiyseir?

125. Aiysier: It is.

126. Azk: Then I, too, shall sacrifice. Then Azk, with the guidance of Emalō, sacrificed all that he had, which was a sheep which he had raised. And the Aiylōhyme accepted this sacrifice.

Bottom Right Corner

Teaching Five: Lōk

1. It was in this manner that Azk and Emalō raised up their children, for the law of sacrifice is a mighty one. So it came to pass that after a time, Lōk became a steward of the ground and Bethasdr a steward of the field.

2. And Bethasdr sacrificed a lamb as he had seen his father do. Now, this lamb was dear to Bethasdr, and he wept at its passing. Nevertheless, he loved the Aiylōhyme more. And the Aiylōhyme accepted this sacrifice and sent Thelli to teach Bethasdr in the ways of continued righteousness.

3. But it was that Lōk desired gain and knew that he could not gather any great increase if he sacrificed the mightiest fruits of the field. Therefore, he sought counsel. It was that Hrōdi came unto him, and asked: What is wanted?

4. And Lōk said: I desire a way to gain in light and knowledge without giving of my increase.

5. Hrōdi said: This is good, for men should not give all to some unknown and uncaring god, but give instead of your lesser fruits, and that shall appease the gods.

6. And Lōk took this knowledge and took and burned the lesser fruits he possessed, and this he did that he might keep all he wanted to gain an increase but still appease the gods for light and knowledge.

7. And an Aiyseir appeared before Lōk, and said: Why do you sacrifice your lesser fruits? Don’t you know that you must sacrifice all in order to receive light and knowledge?

8. Then Lōk said: I did sacrifice all, for I love these fruits dearly.

9. Then the Aiyseir said: You aim to deceive. This offering is not accepted. Go your way.

10. Lōk then turned away, angry, and returned unto the place of Hrōdi to seek counsel. And Hrōdi said: It is not good that you have been rejected. It seems that the Aiyseir care not at all about you. Go unto a place, and there you shall find a prison. Inside are trapped many who are like you. Set them free and return to me.

11. And Lōk left, seeking the place where he had been shown to go. And he came to a certain cleft in a rock, and there found the entrance to Mūspleheim, which had been created by Friggō. Now, Lōk sacrificed before the entrance. And this sacrifice shall not be named, but he used this sacrifice to open the door to the realm, and in so doing set Sert and the Mūsple free.

12. And Lōk and Sert came in unto the place of Hrōdi, and Hrōdi said: I have discovered a power to kill and get gain, for sacrifice is the basis of power. Therefore, Lōk, you shall kill Bethasdr with a stone, and Sert, you shall seal this sacrifice and deliver the power of it unto us three that we may gain in knowledge and power.

13. Now, this is the manner of the combinations of Lōk, for they are to murder and get gain where Thūnoraz requires a sacrifice of the self, Hrōdi requires a sacrifice of others. It was in this way that the awful work of death and murder began upon the earth, for Lōk and Hrōdi covenanted, and Sert sealed the covenant.

14. And Lōk rose up and slayed Bethasdr with a shaft and a stone, and the stone was the device of murder and the shaft, the device of the covenant.[77] And when Vofdenaz had seen what Hrōdi had caused and Lōk had done, he sent

[77] In Hebrew, Qayin means spear or spear bearer. In the Eddas, Hod kills Baldr with a spear of mistletoe. Here, nearly a thousand years before the Eddas were written, Lōk is being described as killing Bethasdr with a stone and a shaft.

Thūnoraz to bind up the wickedness, for Bethasdr's cries could be heard in all corners of Athalaz.

15. So it was that Thūnoraz himself appeared and cried unto Hrōdi and Lōk, saying: What have you done? Why have you slain your brother with a stone?

16. And Lōk said: I was deceived, for I was promised gain were I to do so.[78]

17. Thūnoraz: You shall not have gain. And in so doing this, you have opened the doors to much evil. Therefore, I say unto you, Lōk that you will be accursed. You shall be hunted all the days of your life, and when you perish, you shall become a vagabond on the earth never to take possession of a body again. For this one act has opened the doors to horrors and bloodsheds upon the earth.

18. And Hrōdi rejoiced and Sert respected, for the sacrifice had truly worked to bring about power. For the blood of Bethasdr could now be used in their rites and rituals. And when Thūnoraz left Lōk, Lōk turned unto the dark ways and became a seer unto Sert and an agent unto Hrōdi, and all three were joined in this unholy pact.

19. It was that Lōk supported himself, bringing any who would follow him, and he settled in the land which is called Nyōrd,[79] he becoming the king of that land. It also was that Lōk took unto himself many wives and concubines, and among these was the Yōton Frigvaldr. Now, Frigvaldr was one of the ancient ones and mighty and powerful among the Yōton which were they who walked the earth before

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[78] In the Eddas, Hod claims he was deceived while Loki was the deceiver. At some point the true events were reversed. Lōk claims he was deceived while Hrodi is the deceiver. Nevertheless, Lōk wasn't deceived, he knew exactly what he was doing.

[79] Modern day eastern Europe.

the garden.[80] And Lōk reigned as king, and Frigvaldr at his side, and they had unto them children, two female and two male. The first of the seed of Lōk and Frigvaldr was Freya, and the second daughter was named Helel after the name of Hrōdi.[81]

20. And they rose up in stature like unto their father and became mighty in the ways of the seer, Freya taking up the Symbol of the Holly wand, this holly wand being the same as the one that bound the oath between Lōk, Hrōdi, and Sert. And with it, she became a mighty seeress in the land and first among the witches.

21. Helel was the second, her seal being the skull, for she took the skull of the hound used in sacrifice, and it is said that she became the first among the necromancers, or they who work with the dead ones. Now, the two sons shall not be named here, for their works were works of darkness.

22. All this Lōk did in the land which was called Nyōrd.

Bottom Left Corner

Teaching Six: Stone, Branch, and Seed

1. And it came to pass that Azk and Emalō wept for Bethasdr and pleaded unto the Aiylōhyme that they might have seed that the line of Azk should be fulfilled. And Friggō had mercy, sending the spirit of Thelli unto Emalō, and there was raised up Thelli, the son of Azk, who was sent unto them that all righteousness might be fulfilled. This Thelli grew in stature and became mighty in the ways of Sydier and the ways of his father. And his father and his

[80] This text names three different beings besides animals and plants that dwelled on the earth before man. Yōtons, Dwarves, and Elves

[81] In the Hebrew, the second son's name is Helel which was taken by the northern tribes and became Hel. Possibly where we get the name Hell from.

mother taught him in the ways of the spirits. So, it was said that Thelli walked within the spirit.

2. So it was that one day, Thelli strayed through the forest, and the trees spoke to him while Thelli was on Sydeir communing with the trees. It was that they told him of a certain stone in a river bed, saying that this stone was white and precious above all. Then Thelli went in search of this stone, and coming to the place, communed with the Aiylōhyme. Thūnoraz came down and taught Thelli the ways of the Seer. Then, Thelli, having received the commission, placed his hand in the clear waters and pulled from it a stone, white, made of crystal. And with the instruction of the Aiylōhyme fashioned from it a Urim, and it was that Thelli became the first seer among the children of Azk and Emalō.

3. It was that Thelli looked into the stone and saw the formation of the world and the organization of it. And he saw the foundation of the Aiyseir and what would become of them. He saw the war on Athalaz, and nothing was kept from his sight.

4. And Thūnoraz came unto him saying: Son of Ash, the time is now that you may speak unto the Holy Trees which I have set apart, speak unto them and you shall become first among the Vyaneir.

5. Thelli then took the Urim which he had made and ascended a great mountain, and when upon it, he spoke first with the Elm and by it he knew all things. And after having communed with the Elm tree, came unto him Heimalaz saying: Son of Ash, come, I bid you, and step foot upon the bridge.

6. And Thelli saw a great bridge that it extended high into the heavens, and this bridge was called Baifōrstr, and Thelli beheld that it led unto a great and mighty tree. And in the

sight of it, Thelli said: Never before have I seen such a marvelous and beautiful tree. Surely there is no other tree mightier than this. Is not this the tree which formed the body of my father?

7. And Heimalaz said: Aiy, it is. Therefore, go forward, Son of Ash, and partake of the soul of this tree, which is called the Tree of Life.

8. And Thelli stepped forward and placed his hand upon the tree, and it spoke to him, calling him by a new name, and Thelli beheld all and having beheld All became one with the Aiyseir, and having joined already with a child of Heimalaz, became Vyaneir.

9. And after Thelli had become Vyaneir, he returned to the earth, knowing all he must do. It was made known unto him by Vofdenaz the terrible thing which Lōk his brother had done, and Thelli took covenant with the All-Father to avenge the blood of Bethasdr and claim as many of the souls of Lōk's seed unto righteousness as would come. So Thelli set forth unto the lands of Nyōrd to prophesy and lead the seed of Lōk unto righteousness. Now the works of Thelli are contained in the Annuls Tablets and shall not be written here; nevertheless, this is also part of the teachings of the temple.

10. Now, all this we teach unto our children, and our elderly, that they might know concerning their history and their future. That they might know how to ascend unto the Tree and become as Thelli and not fall into the same pitfalls that Lōk fell. For the oaths of Lōk run rampant around us, for this is the land of Nyōrd, which he settled; therefore, the oaths run strong and deep here. But we teach this that we might follow in the footsteps of Thelli, who is our forefather, and in the footsteps of Azk and Emalō, our first parents, for we know the trees from which

they were formed, for many of us have communed with them and in doing so have become Vyaneir.

11. And now, I give a list of our forefathers that have become Vyaneir and many of their doings, for this is also part of our temple ceremony, and this that we might prove unto our children that we come from Vyaneir stock and that we may certainly become Vyaneir ourselves. And this is the manner in which it is taught in our temples.

12. First is Szvemaz, the son of Szvemaz, for he is Vyaneir and his works are many, for Szvemaz stepped out of Harethal, the great whore in the south, and he led his children and all they with him unto the lands of Nyōrd. And it was that upon his arrival, he beheld the great wickedness that had taken hold in this part of the land, for the abominations of Lōk had once again taken hold here. But Aiylōhyme had given him a commission to cleanse this land, and thus he went to work, and he ordained his sons, and he ordained his sealed brother who was with him, and all they who would were set apart by the hand of Szvemaz. And they went forward, and Szvemaz himself went alone and came up in Sydeir that he might know concerning this land.

13. And Thelli, his ancestor, spoke unto him, saying: It was in my time that I went forth to cleanse this land of its sorcerers and its wizardry and its witchcraft. Now, Szvemaz, I had limited success, for this is a hard land and a hard people. Nevertheless, I set free count two hundred souls from the clutches of Sert and with them established a land of freedom. Nevertheless, your task is greater, for the Aiylōhyme have commanded you to settle here and cleanse this land. Nevertheless, I know this task shall be accomplished by you. I myself will lead those with me and aid you in this task.

14. And Szvemaz told Thelli where to go and Thelli gratefully followed the lead of his son, for this was Szvemaz's task. Szvemaz went forward and converted the entirety of the land of Nyōrd, a thing that has never before happened. And this he did by way of faith and the miracles of the Aiyseir, insomuch that he showed the inhabitants of the land of Nyōrd that the Aiyseir were more powerful than the Dregr and the Mūsple. Thus, the entire land was converted. And when the entire land had been converted unto the Aiylōhyme, he settled there and built up a land and called his place Germania.[82] Thus, Szvemaz is the father of us all.

15. And after Szvemaz came Elōhizar the great. For Elōhizar was he who came out of the land of Germania[83] after it had fallen into wickedness, for the people had returned to the ways of Lōk and dredged up his secrets, and thus this evil had spread once again throughout the land. It was Elōhizar who led his people from that place and settled in the land of Parthia. And when he had done this, he caused a temple to be built after the manner of HaBathesda, which Azk built.[84] And the grandeur of it was second to none in the land. And Elōhizar saw that the temple was good. And caused an edifice to be built upon which he built a large altar. Now, this altar was after the manner also of the altar of HaBathesda; therefore, a large stone was placed thereon. This temple he called HaElohimus, and it became a mighty beacon. Came many from the lands round about to participate in the ceremonies there.

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[82] The Romans did not invent this word. It was called Germania far before they came along.

[83] Elōhizar first came out of Egypt and came to the land of Germania, then, finding it wicked, left there as well

[84] This is probably Carahunge in Armenia

16. And now we come to Aiyvethzar. Now this Aiyvethzar was the son of Elōhizar, and knowing of the wicked state which his home of Germania was in, led a mission that he might convert some few of his kinsmen. And when he had returned from whence his father settled, he went unto the place known as Enoz, which land was ruled by many wicked men.

17. And Aiyvethzar went before the king of this land and said: O king of Enoz, the land of my fathers, hear me. For I am a son of Elthia, who is a daughter of this land, and she married Elōhizar, who fled Feiginept and came here. And seeing this land was wicked, led the more righteous sect away.

18. And when he had said these things, Aiyvethzar taught of the severity of the crimes of this people and taught them all correct things. And it was that he was cast out, but gave not up hope, for he went unto many cities preaching of their crimes and calling them unto repentance. And when all had cast him out, he called upon the Aiylōhyme to visit this place with mighty famine, and so it was. This famine persisted in the land for many years until such time as the people of the land of Germania, at least the more part, forsook their oaths and returned unto the ways of peace.

19. There was Vegetiūs, who was king over the land which had become Nyōrd. And this Vegetiūs was a wicked man and had many wives and concubines and hoarded much wealth. And he was known as the dragon for his fierceness in battle, and he conquered many of the lands round about insomuch that he became king of many territories.

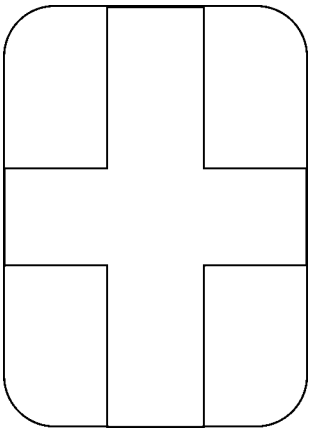
20. So it was that a boy came from the south whose name was Ahzez. Now this Ahzez was a mighty and great seer, insomuch that he touched the tree and became Vyaneir at

the age of seven. And when he had done this, he led a mission into the northern parts. He went into the very courts of the king of the Nyōrds, who was Vegetiūs.

21. Now this Ahzez contended with Vegetiūs and taught him, insomuch that Vegetiūs was converted and sent a decree throughout the land of the truthfulness of the words of Ahzez and caused them to be taught in the streets. And this he did as he himself touched the tree and became a seer unto the Aiylōhyme. He went down into the street and cried repentance unto his people, insomuch that all were converted and they numbered in total forty thousand souls of the Nyōrds. And Vegetius dismantled the throne and became like unto his people and dwelt in a tent the remainder of his days.

22. Now, this is the likeness which we teach our people in the temples, for we have kept a Book of Generations and a Book of Remembrances among us, and we have all the teachings and doings of our forbearers even back to Szvemaz. And this that we might know that we were descended from they who became Vyaneir and they being descended from they who became Vyaneir. We know that we may also become Vyaneir as well and return again unto Athalaz and reunite with all of our forebearers, and with Thūnoraz and with the Aiylōhyme themselves. Thus it is. Aiy!

The First Tablet Continued



The Second Book of Vovfen

Chapter 1

1. I am Vovfen, husband of Emalō, and I come now to finish the record which I started. Emalō has done very well in writing the teachings of the temple, and in this I revel. For she believes she is not strong in writing, nevertheless, she has proven, at least to me, that Aiylōhyme has given her this talent among many others, and I am quite blessed to call her my partner. But she desires no adoration, so I shall continue with my account of our journey to the land of Byirkenhōl.[85]

2. For it was that we camped round about on the seashore for the space of many months. And in that time, we lived off fish and crabs and all manner of life. And it was also that we spent much time going up in Sydeir in the temple we fashioned. And this was pleasing to me, for I had watched this people grow from wicked and bloodthirsty to among the most righteous on all the earth. And I reveled in my Aiy because of it. Praise be unto Aiylōhyme, I say, for their work of many miracles has not ceased, and it is still today even as it was for father Hennen. For Hennen saw many great and mighty miracles which I cannot list here. Nevertheless, so great was his faith that he truly led his people from bondage. And as it was for Mōzius, so it was

[85] Interestingly, the prophet never gives an actual account of the settling of the place nor the location. This could be because he knew that these tablets would be read by wicked men and didn't want the location of the people of Ahzheil known

for Hennen, for his people were in peril and the Aiylōhyme delivered them through miracle. And now it also is with this little people I have come to love. For they were filled with much wickedness and hostility towards me and my people. Nevertheless, Aiylōhyme has touched them and softened their hearts insomuch that they are a pure and whole people. Even like unto the people of old times. And they have no poor among them, for they have all things in common.

3. And now I write concerning my seed and the remainder of the seed of Hennen. For the Aiy have made it known unto me of some future day in which they shall live, for I watch the children of Ahzheil play in the grass, a delightsome and happy people. But I foresee that it shall not always be so, for Aiylōhyme have showed me of a coming disaster that should scatter my people and all the people of my kinsmen. And I see that this calamity shall strip from all our seed, my seed and the seed of my kinsmen, nearly all light and truth, and they shall become as they were a loathsome and a wicked people full of anger and hatred towards their neighbor. And their neighbors they shall slay with the sword in order that they might increase their wealth. And they shall steal from the slain as if they were a grave robber. They shall go forward upon the earth as if they were locusts and kill any who should cross them. And this they shall do because of that calamity which shall befall the land in those days.

4. And they shall fashion Vofdenaz and Friggō into gods of war and death and shall carry their names into battle while the opposing nations shall carry the name of Yeshua into battle and all shall be in commotion at that day, and all gods who were once our Aiy shall be crafted into idols of massacre. Yeshua’s shall be a name of conquest. Thūnoraz

shall be a god of heathens, Vofdenaz a name of murderers. And when all this, it shall still not be enough, for even though we worship the same creator that the people of Yeshua shall worship, for of a surety Yeshua has visited us and we call him Thūnoraz. Yet, while we worship the same Holy Ones, the children of Yeshua shall win the conquest and shall put my people to death save they forsake the name of Thūnoraz and take up the name of Yeshua. Oh fools! Know you not that they are one in the same? Know you not that we have not crafted the name of Thūnoraz from our minds, but that he has visited us? We are his people and his children, and he is our Aiy. And I testify that Thūnoraz is the name that we have given that Yeshua, who dwelled with the people in Aiyesholames. I say that he has walked with us, too. None are special save they claim. Yeshua has walked with us, and in our tongue, he is Thūnoraz. Is there any error in this? Whyfore, oh people, do you force us to forsake the name of Thūnoraz for Yeshua? We know his name, for he walked with us. And more, even after nearly two hundred years since he ascended to Athalaz, he does still do work among us. Have I not recorded that he visited in all his power the people of Ahzheil? I did. Go back and read it!

5. Why then do you purport to worship a different, more powerful god than we? They are one in the same. And even though his is a gospel of peace, you shall turn it into one of hatred and anger, death and destruction. And with this false god of war, you come to make war with my people and wipe them out. And with this false god of war, you go too unto the children of Lehaiy and slay them. Do you not know that they, too, worship Yeshua the Messiah? I proclaim that he has come to them as well, and let my words be a witness for it. For if Yeshua has come to us,

then he has also come to his other disciples, and are the children of Lehaiy not his disciples?

6. We have sent envoy unto the lands which they have inherited, and I say they worship Thūnoraz, and we worship Yasheweh. And they call him Yasheweh, and we call him Thūnoraz, and he has come to us both.

7. And we have also sent envoy to the people of the far steppe, for they are our kinsmen. And though they have a different name than Thūnoraz, so too do they worship the one Aiy who is this Yeshua who lived in Aiyesholames, and he has been to them the same as he has been to us.

8. Now, I say, you wicked gentiles, has Yeshua ever walked among you? When he came to us, he proclaimed that he would visit the Gentiles in spirit only. Therefore, how can you force us to forsake Thūnoraz when you carry only the witness that he walked among the Yahūdi? Do you not understand that you carry the witness of the Yahūdi and not your own? How do you go around like conquerors proclaiming him yours when he has never done any work among you?

9. I say it is good that you have the witness of the Yahūdi. Here, have this witness as well and use it as a condemnation against your wicked practices. But I see that you won't take it. My descendants will show you these tablets, and you will burn them as so much dung. How dare you? You came unto us and burn our witness because you carry with you the witness of the Yahūdi? How do you have authority to cast our witness away when you have received none yourself? I desire to read the writings of Rōmwas! Where is it? You have none, for you have forsaken it. Do you not think that Thūnoraz Aiyseir would have visited you had you been righteous? We have beheld you, great gentile assembly, and we have seen your ways.

10. You slay the prophets of Thūnoraz and kill the seers of Aiylōhyme. You take from them their records and burn them in their sight. You cast them out as dung, and when we send prophets to cry unto you, you gather armies and nations to do war against us. You go to war with us not for the simple pleasure of conquest, but to stamp out the righteous.[86] And so too will it be with the proclaimants of Yeshua in that day. You shall understand that we carry with us his seal, and you shall desire to stamp it out.

11. Oh, you evil and wicked people! I see that these tablets which I write will be destroyed by your hands, nevertheless, Aiylōhyme is more powerful than your hand, and in some future day, they shall come forward, and will be a condemnation unto you, for the blood of my people has cried unto Athalaz as did Bethasdr's before us.

12. We are not alone, and this record shall be the resounding sound of a Carnyx before battle. A great Carnyx that will tell you of our coming. And I prophesy that you will feel it in your bones as your forefathers did before you. For the legions of Rōmwas have marched into our forests and subdued our people under their sword and taken from us our religion for theirs. In these days, the sound of the Carnyx marked our doom, for we were subdued, but I see that in the last days, this Carnyx shall sound and will be the battle cry of the triumph of our people, for we shall finally overcome the oppression of our conquerors. And we will walk no longer as a vagabond but shall be restored. Aiy.

[86] The prophet insinuates that Rome did not conquer the Celts simply out of greed or desire, but, at least partially, in retaliation of the Celts sending prophets unto to Romans.

Chapter 2

1. And it came to pass that I, Vovfen, after helping guide this people unto the North Sea, departed for a time back unto the land of my fathers. And I brought with me Emalō and my mother and her sister. Farzhid had found a wife among the children of Ahzheil also, but declined to come, staying with her family for a time. We traveled directly west along the coast, and after many days of travel, the wall came into sight, and I knew that we had returned.

2. And upon our return, we were met with my father and his sealed brother and all the others who had left for the mission in Scythia save for that one who journeyed off by himself, for he had no companion and to this day we know not where he went, for he has never returned.

3. Now, upon our return, for we were the last to arrive, a great council was held, and in it, the deeds and miracles and visions which were had among the missionaries were recorded, and this book was set aside with the other records we possess. Therefore, it is that I scribe these tablets out of birch which I have hewn and dried by my own hand, for it suffices me to know that my deeds are recounted in the council have been recorded.

4. Nevertheless, I have somewhat that I would say, for the Aiyseir do prompt me to write, for I know that many of the records of our people shall be lost despite our overprotection of them. For the day will come when nearly all this people shall apostatize and forsake their Aiy save but a few who shall go into hiding. And when that day comes, there will needs be a restoration, for we know that the world shall utterly forget us, for the combinations of Lōk which are still led by Hrōdi and Sert to this day shall seek with all to wipe us from the earth. And in this, I see

that the vast majority of our records shall be lost and destroyed, these tablets included. Nevertheless, Aiyseir Aiylōhyme is merciful exceeding mercy and the matter that shall make up many of these records despite their physical destruction will be taken up and preserved unto the great and last day insomuch that they shall be brought forward again as if they had never been destroyed. And Aiylōhyme will cause that all the words of this people shall be heard again and the world shall know that even though they may try to destroy the faithful in Aiy, they can never be victorious, for Aiylōhyme is glory everlasting and the agents that council in the dark can do not against the Mighty Burning Ones, for their power extends into all the realms, both seen and unseen and lo an agent may seek to destroy the people of Aiy, nevertheless, Aiy is more powerful and that agent cannot succeed.

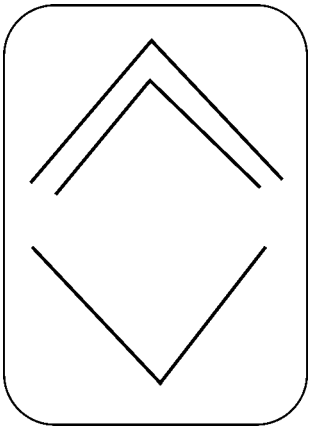
5. It is for this reason that I write these tablets, that all may know concerning us, that we walked and talked with Thūnoraz as did the people of Lehaiy as did the people of the Steppes and the people of the cold north areas and to the south and the east and the west and the isles of the sea, and the hidden parts of the earth, for Thūnoraz is not the Aiy of a single nation, kindred, tongue, or people, but the Father of us all, and we walked with him as he walked with the Yahūdi. Know it! I lie not, and if I lie, then I am nothing, for Aiylōhyme has forbidden I do such, therefore, I lie not.

6. And I proclaim that inasmuch as he has walked with us, so too has he caused us to write many things, even though many of these things shall be destroyed or locked up. Therefore, I do two things, the first I shall do is add four more of our important works unto these tablets, and those are: The Book of Prophecies and Visions, The Little Book of

the Seers, the Book of the Dead, and the Book of Promises and Covenants Made unto our Fathers. And these shall be but an abridgement, for I could not write all that is contained therein. And I also give a complete list of all the records which shall be destroyed according to the prophecies of the Peacemaker. And this seems to me good, for I know that the Aiylōhyme may preserve these records unto a day when all shall be made new. Therefore, I give a list that those who seek to take up this work may know which records to ask the Aiylōhyme that they might translate. Therefore, I bid all farewell, until we shall stand together at the judgement bar of Aiy, and you shall know that I was required to write these things by his hand. Therefore, judge not incorrectly, for you shall see me at that day along with all of the other descendants of Szvemaz which had become Vyaneir. Until that day. Aiy.

The complete list of records has been withheld from this translation.

The Second Tablet



The Book of Prophesies and Visions

Chapter 1

1. I am Vovfen, he who helped settle Byirkenhōl. After having traveled such long time among the people of Ahzheil, I returned unto my homeland of Aiyanthah. And upon my return, I went up in Sydeir with my father, for I had long desired to walk with him again.

2. Now, upon going up in Sydeir, we received a vision which I shall record hereafter, but suffice it to say that we knew of asurity that at some future day Aiyanthah should be destroyed and all the inhabitants either flee or perish by the sword. And we also know that many of our sacred records would be destroyed by the hands of wicked men. Therefore, I set about making this abridgment, for I have grown old and I cannot write all the things of my people.

3. Nevertheless, I make an abridgement of those records which Aiylōhyme has deemed of great impact. Therefore, I make an abridgement of those records. And those records are the Book of Prophecies and Visions, which is the record of many of the great prophecies, writings, and revelations from before the time that Hennen left Scythia.

4. Too, I have recorded and abridged the Little Book of Seers, which is companion to The Larger Book of Seers,

which itself the Aiy have designed to come forward at this future day when all things should be restored. Therefore, I abridge the Little Book of Seers, which is an account of the doings of Aiyzaiyah the seer who was with us, for he was a great seer and performed many marvelous works by his hands.

5. And I have also abridged the Book of the Dead which is a record of our doings and the doings of our Vyaneir among those who were less faithful, for there is work that is done on both sides, for those who become not Vyaneir and this is recorded in the Book of the Dead.

6. Lastly, I have abridged the Book of Promises and Covenants, which book shall not be destroyed, but the Aiy have caused me to abridge it anyway for the purpose of making our posterity aware of the many covenants and righteous blessings which had been promised unto their fathers and their mothers. Nevertheless, I shall begin my account of the vision I received with my father.

Chapter 2

1. We found ourselves in a dark and lonely place with nothing to be seen. We saw neither Dregr nor Wight; therefore, we knew we were taken by Thūnoraz. And it was that as we wandered in this place, we came upon a roaring fountain of water and, being thus instructed, we cupped our hands and partook of the water, and as we did, the darkness vanished, becoming a bustling land full of spirits of all kinds. For there were Dwarves and Elves[87] and Nifles and all good spirits.

[87] These are not the fantasy creatures that we think of today. These are beings that walk the earth other than humans and animals and these were just the names of these beings in this language.

2. Now among them was a man dressed in a yellow robe, and he came to us saying: I am Szvemaz, your father, and you shall know me by the sign which I give.

3. And we received the sign; therefore, we knew it to be Szvemaz. And our grandfather spoke, saying: Come, and I shall show you the destiny of our seed from my time even until Thūnoraz shall again walk upon the earth.

4. And we followed, and eternity stretched before our eyes, and we saw all times and seasons of the earth and beheld all things. Now, Szvemaz led us into a certain corridor and we beheld the coming up of Szvemaz from the land of Harethal unto the Land of Nyōrd. And Szvemaz said: I was commissioned by my father, who was a seer, to come unto this place, for he told me of a coming destruction which would befall Harethal.

5. And we beheld a mighty mountain of stone that it rose up from the ground, and atop it stood a man mighty and tall, and Svemaz said: Behold the man Giglames, who was the greatest upon the earth. And he it was who caused the tower to be built that the whole earth might see his wealth and power.

6. And we beheld a great storm that shook the earth. Svemaz spoke: It was that the Aiyseir could not let this wickedness go uncontested. Therefore, the Aiylōhyme sent a mighty storm that shook the earth. But before that day, Vofdenaz came unto my father and told him of the things which must shortly come to pass. And this he declared unto all the righteous in the land. And it was that the seed of my father fled by the hand of the Aiylōhyme into far distant lands that their spirits might not be shaken and that righteousness might be preserved.

7. And we beheld many of the children of Svemaz, Nōh's son, that they fled unto all the corners of the earth. And we

beheld Svemaz that he took his family and came up to dwell in the land of Nyōrd, which was a land of Yōtons and many wicked men of renown. And we saw that Svemaz feared this but did not cower, and went unto the Nyōrds and caused many great and marvelous works to be had among them, insomuch that the entirety of the land was converted unto Aiylōhyme. And such a thing had never before happened in the land of Nyōrd, for it was ruled by Lōk and Sert. And we saw the children of Svemaz and all those in the land build many great and mighty structures unto the Aiylōhyme, and righteousness was had among all the land.

8. And we beheld a network of ships and steeds, that these networks crossed the entirety of the earth, and communication and trade was established with Harethal, which had converted unto Aiy. And trade with the children of Yared and his family, and the whole earth became open and somewhat righteous.

9. But speedily there arose a great cloud of wickedness, for Hrōdi and Sert would not stay, and Yōrmongond consumed his tail, and all was chaos and war. And nation gathered against nation and people against people, insomuch that the entire earth was consumed with war and bloodshed.

10. And Svemaz said: So, it was that after the righteous descendants of Nōh had scattered across the earth and righteousness was established, Lōk began again to establish his combinations, and there arose systems of wealth that caused many to become rich and many more to become exceedingly poor. And Harethal became the source of all trade across the earth, insomuch that many taxes were levied and nearly all commerce was ordained by the king of Harethal to come through Harethal. And those

that denied for their money's sake were swiftly conquered by Harethal. And there was a great deal of idleness across the land, and many fell away from the Aiyseir and began worshiping gods of gold and ivory.

11. And Svemaz said: So it was that in a short time, nearly the entirety of the earth forsook the Way and set their face to idols. And Harethal was the center, and Feiginept the queen. And the Nyōrds began again to take up the Lōkic combinations in earnest once again, for they desired to be rulers and kings. But Harethal would not, and they sought to go to war against the Nyōrds. It was here that Elōhizar, that great seer, came up from Feiginept unto the land of the Nyōrds. And he brought with him records. And many there were that sought to flee from Feiginept. Now, he had known about my people and desired to live among them, but when he arrived, he found it was worse than Feiginept, and he set about the work of collecting souls for the Aiylōhyme, for he want not for my seed to dwindle. And there came with him six hundred and seventy-two of my seed, and they fled from the wickedness and fled into the land south, and there they were protected and lived as a joyous people for a season.

12. Now, when the many wars and contentions had ceased, we beheld that the seed of Svemaz had become rulers and kings upon the earth, and they ruled many lands and nations, and they dwelt with the descendants of Yared that had become a wild and ferocious people, and they dwelt with the descendants of Arphaxad who had become wealthy in trade. Now, the people of Elōhizar hid in the mountains and dwelt in the place where Nōh had first landed. And they had built a temple[88] and had become a delightsome people walking in the Ways of Aiylōhyme.

[88] Again, probably Carahunge, Armenia

13. And Svemaz spoke again, saying: This is the people who carried the gospel of the Son unto many nations, for they went unto all the earth carrying the gospel of peace. And we saw them go unto Harethal and unto Sinim and unto India and unto the Children of Yared and to the isles of the sea. And they were joined with many righteous nations, and all went out spreading the Way. And when they had done this, there was a peace that settled upon many portions of the earth. Nevertheless, for much wickedness. And so it was that when this peace settled upon much of the earth, many began to ascend to the Aiy and become Vyaneir according to our language. And there was much rejoicing and jubilation over the face of the earth at this time.

14. Nevertheless, as before, the work of the Aiylōhyme became frustrated, for men began to search out the wicked things. The children of Yared began to take up the oaths, as did the children of Svemaz and Avrahyme, and the combinations of Lōk spread with great haste throughout the earth. And this routine seems to be a mystery, for at once the entire world took up the oaths of old, yet in isolation as if some great power had taken hold of them.

15. Now, we saw much wickedness throughout the earth because of this. And Svemaz spoke, saying: It was that wars were again poured out upon the earth, for the children of Yared utterly destroyed themselves, and the children of Arphaxad became despots, and my children were vagabonds and great warriors. But behold, my children, the mighty works of the Aiylōhyme.

16. And we beheld the children of Ithziel that the corruption had found them also. But we beheld a seer that he came forward from the line of Yahkob, and he set about to do a

marvelous work and a wonder. And this seer we know as Aiysaiyah the prophet, who visited us. And he brought with him much restoration, and because of him, the righteous began to be separated from the wicked, and through his works, were there many prophets about to spring forward.

17. And we beheld Yōhannaz, our father, that he went to the land of Germania. And we beheld Zvekariūs that he went unto Sinim and Gavariel, that he went unto the north. And others went to the east and others to the west until the truth of Thūnoraz was spread out again throughout all the earth. Now, when this, the work of the Aiylōhyme began in earnest, for many people came from these many lines, insomuch that the righteous were found throughout the earth.

18. And Svemaz said: This time, you know well about, for you cherish the writings of Yōhannaz, your father. But it is that a singular event set the seeds for the final restoration upon the earth, insomuch that when the day comes that all shall forsake the gospel and it shall be as the days before the deluge, when wickedness shall prevail in the earth and nearly all will have forgotten their Aiy, that when nations that came forward because of the great scattering shall once again unite and seers shall be had among them all and they shall bring forward the fulness of the restoration, and this shall not be accomplished by a single individual, but many, all they who are the children of Yōhannaz and Lehaiy and Zvekariūs[89] and Yethremythaz[90] and Aiysaiyah[91] and all they who were caused to be scattered, they again

[89] Zackariah, a prophet who supposedly lived at the time of the captivity.
[90] Jerimiah
[91] Isaiah

shall see and know of their fathers and that lineage, that they come from righteous stock.

19. And now, when we beheld all of this, we saw a great blackness covering the face of the earth. And Svemaz said: Nevertheless, before that great day of finality, there first must be a day of sorrow, for it is that you have seen that the tides of wickedness and righteousness ebb and flow and are in constant struggle one with the other. And a day shall come in which the agents of Sert shall reign supreme, and all that was righteous shall be taken from off the earth.

20. And we beheld the seed of Svemaz that they became a wicked and loathsome people. And they took the plain and precious things and corrupted them and caused war, hatred, and envy to pervade in Germania. And it was that they sought to slay the children of Hennen who would not that their doctrine be corrupted. Thus, the children of Hennen fled unto Iberia and unto the isles of Brittania, and there they stayed until they were consumed by the tribes of hatred. Now, the prophecies regarding the consumption of my people were well known. Therefore, we did not weep, but we were sober in the face of it.

21. And Svemaz said: Thus, shall the seed of your posterity be consumed in wickedness. Yet, if they remain faithful unto the end, Aylōhyme shall cause a seer to spring forth form your lineage, and he shall be the cause and the crux of much restoration among your seed, and Aiylōhyme shall give him the keys to the knowledge of his past, and he shall speak unto you as I do now speak with you. And thus, when this restoration shall begin, then shall the children of Hennen return again unto ways of peace, then will the children of Yōhannaz and Elōhizar and Svemaz return unto a remembrance of their fathers. And when this day occurs,

none shall be able to stay them on the face of the land. For they shall take the fulness unto many nations, kindreds, tongues, and people.

22. And we saw the seer of whom was spoken that he forsook the ways of wickedness and cleaved unto the ways of his fathers, and in him a great restoration began to spring forth that all the children of Yōhannaz began again to remember their righteous fathers. And we beheld a marvelous work as the prophecies which said that the children of Ithziel would be united again were fulfilled, for Ēfarhyme was with Messanaz, and Yahūdah with Yūzefaẕ and Azkūre with Gūd, and all were united again. And the Gospel went forth unto all the earth, and all peoples began again to seek their fathers, even until all were united with the Great Aiylōhyme once more. And this was our vision, and we know the truth of it.

Chapter 3

The prophecies and visions of Yozefūs the Seer who lived around 200 BC as abridged by Vovfen; comprising chapters 3-7.

1. Now, there was a certain Yōzefos who was a righteous seer among our people, and he lived nearly two hundred years before our father Hennen. And now, it was he who first began writing the Book of Prophesies and Visions. Many of his teachings are written herein and shall make up much of this abridgement.

2. Now, this Yōzefos was foremost among the children of Yōhannaz, having been born of direct lineage from him. And he wrote, saying: It is good that Yōhannaz left Aiyesholames, for we know of a surety that it was

destroyed by that Harethal[92] who was the whore of the earth. Yet, so it shall be, for I have seen that in the days of our children, the wickedness of Aiyesholames shall again be what it was when father Yōhannaz left, for they shall indulge in much lavish living and idolatry. And I know and have seen that there shall be born among them a certain prophet who should prepare the way before the coming of all righteousness. And this prophet shall be like unto Yōhannaz and shall be cast out from among his own. Insomuch that he shall be forced to rear his seed in the wilderness, and they shall be hated among all people. Nevertheless, this prophet shall prepare the way for Pūnkes[93] who should come.

3. This prophet shall go forward and receive in Ohrther Pūnkes in a stream. And this shall be the manner of his Ohrther, the prophet shall take him by the hand and shall say: Having been given authority of Aiylōhyme, I receive in Ohrther you in the name of the All-Father, the All-Mother, and the All-Spirit. Aiy!

4. And he shall fell him into the water entirely so that the water consumes him. Now, is this not a type? I see that it is, for in times past we have forsaken this practice because we believed to be better than it. This Ohrther[94] was for the unrighteous, which certainly cannot include us. Therefore, we forsook this teaching. Nevertheless, my kinsmen, let us see to it that we return to this practice, for if the very Pūnkes who should come who shall be perfect exceeding

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[92] The Aiyanthi word for Babylon

[93] The ancestor word for Thūnraz.

[94] The Aiyanthi word for Ritual Cleansing. This Ritual Cleansing could come by submersion under water or through herbal steams and smokes.

perfection, if he should even be received in Ohrther, should we not seek to do the same?

5. Now, I have seen also that when Pūnkes shall be received in Ohrther, lighting shall descend upon him, yet, not to his hurt, and he shall be consumed with power from the Aiylōhyme. And in this very act, he shall then become one with Heimalaz the Great Spirit. And when this, they shall never be separated so long as they both are righteous.

6. Now, is this also not a thing we should seek? For our father, Yōhannaz, spoke much about the power of the spirit that it must descend upon us all lest we be left to forsaken paths. Now, I ask, have many of you received Vyros[95] of which our fathers spoke? I do not believe so, for you have forsaken Orhther, believing it as done by the wicked only, so you cannot have received Vyros. I exhort you, my kinsmen, to seek Ohrther and Vyros. And when you do this, it shall be as it will be in Pūnkes, you will be joined up with and sealed to Heimalaz, that Great Spirit.

7. Now, rejoice, my kinsmen, for lo, you have forsaken this command; nevertheless, the very mission of Pūnkes shall be to remove our debts with Yōrmongond so that he consumes not his tail for your sakes that we all will return unto them and become Aiy again.

8. And now, my kinsmen, you know these things I teach to be true, for did Yōhannaz not teach concerning Ohrther? He did. When he came up from Aiyesholames, he found a people who walked in all ways in Sydeir save for that they did not practice Ohrther, for they found the practice to be too similar to the children of Ithziel to the south. Therefore, they had forsaken Ohrther entirely, and now, I see that you have similar thoughts, for you view the people to the south

[95] Or the sanctification of fire.

that they are wicked but continue with the practice of Ohrther, for this reason and your own idleness, you have forsaken the practice. Now, when Yōhannaz had seen that this righteous people had forsaken Ohrther, he went to work repairing that doctrine which had been lost due to pride, and he, with much success, brought the people unto a remembrance of that doctrine which they had lost.

9. Now, as I have said, it is the same with you, for you have forsaken this practice, and here I come before you and must correct it. You know it in your hearts to be a correct practice, yet you forsake it for your pride. Now, I must tell you to repent, for the day comes in which Pūnkes shall come to this land wrapped in his glory, and when this day comes, should he find a people who forsake his teachings? I hope not. Therefore, my kinsmen, you must repent, for I testify that in his youth he shall wander up to these parts and he shall open up the records we have kept and will read the accounts which he himself commanded we should write. And when this, I would that he will find a righteous people as our fathers before us, for truly in our records are the testimonies of Yōhannaz and Ahzheil and among others, therefore he will judge us based off what is written. For at that time, he will have access to many records from many people, insomuch that we should be a righteous and prosperous people that when he comes as a lad, we may bring him in and seek counsel from him that he may be comfortable in this our little home. And now I make an end concerning this matter. Aiy.

Chapter 4

1. Now, this Yōzefos also wrote concerning his seed, and here are his words: I am Yōzefos the seer, descendant of Yōhannaz the seer, and I now recorded this vision which I

had concerning my posterity. For it shall come to pass that in nearly two hundred years the ripeness of the wicked of this place shall reach its fulness, and when that day comes, there shall be a righteous seer who should come forth from my seed. And this is the wickedness that shall greet him.

2. Many of my children and the remainder of this people will have forsaken entirely their first love and will have turned Pūnkes and Vōdezaza into gods of death and war. And they will create many idols and images depicting their gods in the act of mighty war. And this they will do to justify the getting of many riches, and that they may conquer lands afar off. The entire world shall know the name of Scythia and will fear it, and this that my kinsmen should be able to gain whatever thing they desire. And in this, they will have taken up the combinations of Lōk. And I see that there will be many rulers set above them in these days, and these rulers will claim a certain religious authority, and they will rule and reign over this people with fear and terror. And they will play with the desires of this people, insomuch that they will drive them wherever they desire. And they will go unto nations and cause harm and carry away their women and children into slavery, and they shall brand them with the sigil of victory. And in this way, this people will become an evil and a vile people.

3. Now read my words, for I prophesy against you, my seed. In the name of Pūnkes, I send a righteous line down through my seed, for such is my faith. I will not have a wicked people destroy the righteous of my seed. Therefore, I name this righteous seer whom I have seen as ruler; he is my heir. And when he comes, he will draw in the righteous among this people and will set his face against the wicked. He will tear down their altars and cover their

statues. He will set fire to a soaking altar like Beyaz before him,[96] and in this way he will prophecy against the wickedness of this people.

4. And when he has done this, he will pay the ultimate sacrifice, for in his youth he will die and they will tote his carcass through the city as a trophy that they have finally slain the holy prophet of Aiy, but fear, oh you wicked people, for on the third day, he will awake, and he will have the strength of the mountains and he will take from you your records and your knowledge and he will lead his people unto righteous pastures. And in this, you will see a similitude of the sacrifice of Pūnkes, for Pūnkes will also die and his body displayed upon a tree that all might see the death of the Son of Man. But he will rise the third day unto glorious burnings, great Elohimus!

5. And all will know that he is Aiy, the son of the living Aiylōhyme. So too will the remainder of my seed know that this ruler is the servant of the Son of Man, for in that day he will take unto him all the holy records and the righteous sect of the people and will flee, and where he goes, the wicked cannot touch him, and he will greet the Son of Man when he comes in his glory and he and his people will be taken up and live forever while the remainder of this people will wallow away in darkness until those nations you opposed will oppose you. And they will become frustrated with your arrows and will utterly destroy you, and you will cease to be a people, destroyed in your wickedness. And I proclaim this is justice of the Almighty All, for they will put up with you no longer, and the blood of the righteous will cry up from the dust against you, and you will be destroyed.

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[96] 1 Kings 18

6. Nevertheless, I see the righteous among my seed that they will prosper on for many years, and they shall be a good and delightful people, quick to answer the call of their Aiy.

Chapter 5

1. And now I, Yōzefos speak about the final days before the end, when the earth shall be as it was before the flood, for that day will show a wickedness unlike any before it, for Sert will rage in many hearts, and he shall lead them by cords and the entire earth will be laid waste with wars and famine and pestilence. And in that day, my seed will have been nearly extinguished. For money and pride, there shall come darkness fall over my people, and they will become as the Scythians, makers and lovers of war. And again they will turn their Aiy into gods of war and hatred, and their gods will be like unto themselves and in their names will they fashion swords and axes and spears and shall cause the shields of their enemies to shake, and the entire world will be in darkness and war, hatred and death.

2. And I see that there will be a righteous sect among my people that they shall again flee as their father did before, and they will go unto the isle and the edge near the sea and will carry with them the records of their fathers, but not all, for the wicked among my seed and the gentiles will combine to forge a combination of evil and will inhabit the old places and will destroy the books of their fathers in their wickedness, and much will be lost. And in that day, Aiylōhyme shall destroy them and with them the old lands, and will be consumed like in the days of the deluge. And that righteous sect shall linger but dwindle until all truth shall have been lost from among them.

3. Yet, they shall set the final seer to watch over their records and in this way no man will find the remaining records until the final day before judgement, for before the final and dreadful day called Destruction or Resurrection, the Aiylōhyme will again raise up a righteous branch from among my seed and they will again restore my seed unto righteousness. And in that day, they will take up the records of their fathers and will translate them into diverse tongues and they will begin a final restoration and many of the old records will be had among them again, and as their fathers were preserved from the judgment of the wicked so will they, for they shall live on until the Son of Man shall again return to the earth.

4. And now, my kinsmen, when this day shall come there shall be many great things upon the earth; you have heard it said that in the final days the sun shall be consumed by the wolf of vengeance and that Sert and his armies of Mūsple will be released for a time to do war with the children of the Aiyseir. I now expand this doctrine. For as I was fasting and praying in the hills, Tyrraz came unto me and said: Son of men, why do you fast and pray in the hills? For what purpose do you do this?

5. And I spake unto him, saying: Mighty first father, I know that the Aiylōhyme have sent you to answer my prayer. Will you make it known unto me concerning the end of days when the sun will be consumed and Sert will be loosed for a time to make war with the children of the Aiyseir?

6. And Tyrraz replied: I will make this thing known unto you, my son. And I was then carried away in a vision.

7. I saw before me a great field white and golden like the field before the harvest. And I saw many types of grains that they were growing together. Rye and Barley, Oats and Straw. Tyrraz came to my side and said: What you see

before you is the great representation of the final harvest. For in the final days, all nations, tribes, and people will be interspersed among each other. And there came a great storm from the north and began to blow with mighty winds, there came also a hail, and all the types of grains began to flee from the storm in fear at its gales.

8. And Tyrraz said: Do you understand the interpretation of this?

9. I said: I do not.

10. Tyrraz: these are the mighty winds that the Aiylōhyme will send to test their children, for any who lack faith to withstand this cannot withstand what is to come.

11. I beheld that the winds were severe and ripped many of the stocks from their places, and they fell to the ground. And many more tried to flee, but in doing so were whipped about by the tempest. And when the tempest had ceased, I saw that nearly all of the field had been uprooted. For this, many of the grasses were angry and bitter with the Aiylōhyme and took to deep councils against them. And those few grains that had withstood beheld the deep council and what they sought to do, for the grasses in rebellion began to dig through the soil and the rhizome seeking the deep places.

12. So it was that there came a dregr among them, and the dregr took pity on the grasses in their anger and devised with them a plan. The rebellious grasses must set up a hierarchy and cause that murder be instigated, for the early threshing brought much power. If they would do this, that dregr would bestow a power and give knowledge to all the rebellious grains.

13. And when I had seen this, I was carried away unto a high mountain, a wicked mountain which was the lowest valley. And Tyrraz said unto me: Son of men, look to the

east. As I did, I beheld a blazing sun that it caused much heat and desolation upon the earth, but the righteous feared it not, and it sent them life. I then beheld a group of men that they carried with them the stamps and the brands of wickedness.

14. Tyrraz said: son of men, behold the opening of the pit![97] And I saw Hrōdi's body that had become a dark and fiery place, and in it was trapped the many Mūsple and Dregr. And there were also wicked elves and goblins, and orcs of all kinds. Lo, I saw that the leader of the group of men who had been named Mesves set his face to the mountainous pit, and Hrōdi gave him power, and he called forth the many trapped spirits in the pit.

15. First came Sert, that mighty enemy, and with him his Mūsple. And came the elves, dark and loathsome, goblins and dregr came out, and the dragons fled. All these were loosed upon the earth and they ruled with fear and terror. And I saw too that that same wicked man returned into the pit, into the deepest parts, and he found there Helel, the daughter of Lōk, and her bands were broken and she became a queen. And too he found Lōk and all his wicked seed that had been imprisoned. They, too, were set free. And Lōk ruled over a portion of the earth, and Sert a portion, and Hrōdi a portion, and all their factions with them, insomuch that the entire earth was ruled by these wicked forces.

16. And Tyrraz said to me: Do you understand this?

17. And I said: Aiy. I do. After the mighty test of the storm, there will come a man who is given power to set free all the incarcerated spirits trapped in Mūspleheim.

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[97] Revelation 9:1-3

18. Tyrraz said: As of now, there are only a few wicked spirits to roam the earth. Hrōdi leads them, and they believe they are powerful. But the day will come when all who have been trapped by the righteous in Mūsple will be set free to wreak havoc upon the earth. And when this day comes, there must needs arrive a faction of righteous, for did you not see that the sun began to blaze, giving life to the righteous?

19. I: I did.

20. Tyrraz: Those righteous are they who withstood the winds and the gales and have sought refuge among the winds. And with that faith, the winds will carve around them and be a protection for them. Nevertheless, the sun will still blaze, and the wicked will despise it. And there will be many who say, let us go up that we might snuff out that sun that we may rest. And the wicked will conspire against the Aiyseir and set their face against the sun. And Helel will call forth the great wolf, and Sert will give it power, and all will conspire to consume the sun.

21. And I beheld that from the west came the Yōtons, for they had hid, and the Dwarves that had hid came forth also. And the Dwarves, being of the Aiyseir, went to subdue the wicked spirits and the Yōtons that had hid. And Sert came up in his rage and called up a beast from the sea in the likeness of Yōrmongond. And this serpent came forth and began to consume the wicked and the penitent and all in its path. And when this, I saw a messenger from the sky alight upon the earth, and in his hand he held a book and a scroll.

22. And Tyrraz said: Do you know the meaning of all this? And I said: Aiy! The dwarves and the giants who have hid shall feel the trembling's and the quakes of the earth, and they will war against each other. And the serpent that will

come up will be the embodiment of justice, which consumes all without care, for justice respects no man.

23. And now, I beheld the deep parts of the earth that she hid many things, both known and unknown. And in all her pains, she gave them up, and the whole world marveled at the sight of this. I beheld the righteous go forward, all prophets and seers, and they said unto the secret things of the earth: Reveal yourselves. And they made known all their secrets, and at that time the oaths of Lōk and Hrōdi and Sert were revealed and their spirits were made known unto all the earth.

24. Now the more part of the earth marveled at the oath which had been hid and desired after it. Yet the lesser part mourned because of it and fell to the earth because of their wickedness. Now, after all these great signs and wonders, the wolf was given power and he was set loose to consume the sun and the sun was darkened and the only light was the fires which had been caused for the wars.

25. Therefore, it was that when I had seen this, Tyrraz said to me: The day will come when all this you see shall happen, and when that day comes, wickedness will prevail across the entirety of the earth, but fear not, for all of this must come to pass, and as it must come to pass, it is in the will of the Aiylōhyme and therefore in their control. Hrōdi and Sert shall be loosed upon the earth for a season, but so will all righteousness be there to stand as a beacon. Behold, son of men.

26. And I looked and beheld that Aiyseir that had alighted upon the earth carrying the book and the scroll. And I saw that he unraveled the scroll, and on it was written all the names of the fathers of the righteous. And I beheld that my name was written upon the scroll and all my fathers before me, even until the time of Svemaz.

27. And Tyrraz said: Know you the meaning of this?

28. And I said: I do not. For I have never seen such a thing.

29. Tyrraz: These are the names that have been recorded in the Book of Life which is the book you see this Aisyeir carrying, and the scroll is the list of deeds and promises yet to be fulfilled with those whose name is written in the Book of Life, therefore, those souls cannot rest until the day the Aiylōhyme fulfill all the promises made unto them.

30. And I beheld that there came a man who beheld that Aiyseir that had alighted upon the earth, and he held the scroll and read the names of all his fathers. And there came another like unto him, and power was given him to read all the names of his fathers. And another, even until all the names of the fathers had been read, which were upon the scroll.

31. And I also beheld that the Aiyseir spoke unto all those who were given power to read the scroll, and the Aiyseir said: These are they who have made covenants and have received promises from the Aiy and the Aiyseir. These are they who cannot rest until all the work which they have covenanted to fulfill is completed. Therefore, all you who may read this, I give you power to bring these souls to rest.

32. And it was that all they who read from the scroll were sent back into the earth, and they carried the names of their fathers within their heart. And I beheld that they went about the work which their fathers instructed them to do.

33. And Tyrraz said: Know you the meaning of all these things?

34. And I said: I do, Aiyseir. These are the children of the righteous, which righteous had prior received many great and marvelous promises by the mouth of Thūnoraz Aiyseir. And these promises cannot be fulfilled unless there be

righteous upon the earth in the final days. For in those final days, there will be many wicked and exceedingly few who may have the communion with their fathers as I now talk to you. Therefore, the Aiy will prepare those few souls who will listen, and nearly all shall come from the line of some great prophet. And in this way, the Aiylōhyme shall be able to fulfill all the promises which were made unto us, their fathers.

35. Tyrraz said: That is true. Now, son of men, take what you have learned and write it in a book. For the day comes when this vision shall be of much use to the children of men.

36. And it came to pass that I Yōzefos was thrust from my Sydeir, having witnessed many great and marvelous things and having received a commandment to write all that I had seen within a book. And thus, I write this book and many more things have I seen. And I write this book that it may be passed down through my line and all may write the many great and marvelous things that the Aiylōhyme may show them.

Chapter 6

1. And too, I came up in Sydeir one day, and that day was dark and dismal, and I knew that the snows would soon be coming. And the harvest and the hunt had been low; therefore, I knew that this coming winter would be difficult. And desiring to know what I should do to aid my people in this trial, I came up in Sydeir that I might commune with the Aiylōhyme.

2. And when I had come up, I beheld a field white and ready to harvest. And I beheld a mighty steed that was made all from steel. And Tyrraz again came to me and spoke unto me, saying: What is it you desire, Yōzefos?

3. And I said: I desire to know how I may help my people as this time of famine arrives.

4. And Tyrraz pointed to the steed and said: Look and behold, son of men, and see whatsoever the Aiylōhyme shall show you.

5. And I beheld the steed that it walked through the field crushing all underfoot, and none withstood its effort. And I beheld that it walked the entire length of the field, and when it had, it had crushed all underfoot, insomuch that the entire field had been crushed. And I asked: What is the meaning of this?

6. And Tyrraz said: A day will come when there comes a famine in the land, not of food, but of knowledge.[98] And it shall be that in that day, men shall be as this steed and shall crush all goodness underfoot. We give you this famine that you may know and may ask that when the time comes that you will not put your posterity through what many others shall go through.

7. And I beheld the steed that it was many nations all banded together to crush the knowledge of the Aiy. And they believed they had successfully done this, and all was laid waste before it. And I beheld that the steed ruled and reigned over the earth for several cycles according to the time of the Eagle. And I wept for the loss of such knowledge and that there would be such rule over the land.

8. And Tyrraz said: Weep not, child, for though the steed shall crush underfoot, there will come an end to the winter. And I beheld that arose from the trodden earth a single seed, and it bloomed and became a plant. And I also beheld the steed made of steel that it desired to crush the

[98] Amos 8:11

plant underfoot as it had done to many others before it. Yet this plant wilted and spread its seeds prior to ripening, and those seeds spread across the field. And I also saw that those seeds grew with great haste and also spread their seeds.

9. And Tyrraz said: Have faith in the Aiylōhyme and Thūnoraz who is to come, for a great and marvelous work is about to come forth among their children.[99] And so shall it be for you, for lo, you shall suffer this winter in hardship, come the spring, you shall have abundance. And such is the way of the earth.

10. And I beheld that the steed could not crush the many plants that had begun to grow and spread across the field, insomuch that it was defeated, and thus was the vision.

Chapter 7

1. Now, I Vovfen continue with the visions which Yōzefos saw while he was traveled down into the southern parts, for it came to pass that nearly two hundred years before the Messiah came, there came a prophet to the south, and his name was Freisian. Now this Freisian came from near to the land of Rōmwas, and he had been a slave brought up from near the lands of Yahūdah. And he had been captured and sold to the Rōmwasi for much money. And it was that in the night the Aiy came unto him and told him to flee into the mountains and that the guards would catch him not. And so it was that Fresian obeyed and fled into the mountains in the peninsula. And as he did, he came across Yōzefos, who had been inspired by the Aiy to go prophesy to the Rōmwasi, and their works make up some part of the Teachings of the Prophets to the Rōmwasi. Nevertheless, they went up in Sydeir upon their meeting

[99] Doctrine and Covenants 4

and saw many great and marvelous things, even so many that cannot be written, but many things that can, and thus I give an account of the visions of Yōzefos and Freisian.

2. Now, as I was traveling unto the lands of the peninsula, I came near unto the land of Sardinia and when I had done this, I came upon a camp and in the camp was a man, and this man wore a Urim and Thummim, not like unto the Fire Urims which we wear in the north, but like the tool worn by those in the south and in the far west lands.[100] And knowing that this man was a prophet of the Aiy, drew near unto him, and we sat and learned of each other. And lo, he had come from the lands of Yahūdah a slave unto Rōmwas, and thus we knew that the Aiylōhyme had led us both into finding each other.

3. And so it was we were called by the Aiy to preach unto the Rōmwasi together, and in this, we found great faith. Nevertheless, before we did, we went up in Sydeir together and saw many great and marvelous things which I will record for my posterity.

4. So it was that we built a fire and I, wearing my Fire Urim and he wearing his Urim and Thummim, began to sing the songs of everlasting life, and as we did this, we beheld of the Aiyseir and he beckoned us to follow him. And thus, it was that we were led into a high and beautiful mountain surrounded on all sides by trees. And there was a fountain leading unto the earth that spilled forth from below the mighty tree. And we knelt down and offered oblations unto the Aiylōhyme and unfolded before us in the ripples of the stream a mighty vision.

5. And we beheld the earth as it was a rod that stretched forth into the north and into the south and the east and

[100] This could possibly be two stones set in a bow connected to a breastplate.

into the west. And we beheld a man dressed in white linen, and he asked: Where do you wish to go?

6. And Fresian answered him: To the north.

7. And so it was that we followed this man up the northern rod, and we saw the northern lands that were attached to the end of this rod. And the man said: What you see here are the hidden things of the earth. For below what you can see there is more.

8. And we beheld below the earth that there were many hidden things. Civilizations lost and many records which had been buried. And we saw the rolling back of the flood, and as the flood rolled back, the deep things rose and sat upon the earth. And we saw the land of Nyōrd that it was the place of many palaces and castles. And we saw a host prepared for war. And so it was that the host rallied before their king, who was a descendant of that Lōk, and he ruled the lands round about with strength.

9. And the man said, these things have been hidden from your generations that they might not fall into apostasy. For you know that the north lands are the lands of Lōk and Freya and that all wicked men and woman have their roots from the hosts of this land. And we saw that great king lead his people to war against the other nations and brought them into subjugation.

10. And we also saw that this king had with him dragons and dwarves and elves and goblins and all wicked abominations upon the earth. And he desired most of all the Yōtons who were mighty, he himself being descended from a Yōton. And he brought his host before the king of the Yōtons and prostrated himself and said: Great ruler of Yōtonheim, I am your humble servant, serve me for a time, and all this might be yours.

11. And the king of the Yōtons was impressed and gathered his armies to war with the king of Nyōrd. And their armies became one. And it was that they desired to snuff out the seed of Thelli, that righteous seer of old, for there remained but one righteous in all the land. And they marched upon that one little nation, and the count of the righteous was exceedingly few. And those few turned and fled from before the host of armies. And there was one among them who's name was Dwemi.[101] And this Dwemi was exceedingly young, and he sought the Aiy while in his youth. And there came unto him many great and marvelous visions which cannot be written.

12. And he went before the host and proclaimed all unto repentance, for he could not hold back the spirit inside him. And the host mocked him and many tried to slay him, but none could touch him for the power of Aiy in him. And he went from place to place crying repentance unto as many as would listen, but it was that the hearts of the people of Nyōrd were too hard, and he was cast away as a vagabond. Nevertheless, he took his people and those very few who would listen to him and settled in a new place, and this place was near unto the place where his forefathers had come from.

13. And it was that in the land of Nyōrd, the people went from wickedness to wickedness, and they had Lōk to be their guide, for that portion of the world is his domain. And they located the righteous records which Thelli had written and buried them deep within the earth, causing them to be lost. And we beheld that they also buried the records of their fathers, some of whom were righteous. And those writing which had been written by their wicked fathers became lost, such was the curse on the land.

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[101] Enoch. See JST Genesis 6/Moses 6

14. For in those days the Aiylōhyme caused a curse to come upon the land, and now we know this curse that any people so exceedingly wicked that no righteous dwell among them cannot hold their belongings and possessions. And this curse is a curse that must come upon all wicked nations and people, for the matter from which these possessions are created from is matter unto the Aiylōhyme; therefore, the matter cannot abide the presence of utter wickedness, therefore it flees away from them. And in this manner, it is as it is written that their possessions became slippery unto them. And all men blamed one another for their missing possessions. And all came up unto anger one against another. And thus it was that the many records and tablets, and writings of this wicked people were consumed by the earth. And we know and it was shown us that the writings of Thelli, which were lost, shall once again be had; nevertheless, the writings of the wicked have been thrust down to Hel and Helel guards them as is her punishment.

15. And this was the vision of the north parts of the earth, for Lōk is its master, and he is a vagabond there still to this day. And when the day came that a righteous man on the earth came, he found the vagabond among the slaughter of this people, for the entire people had slaughtered itself in anger and greed, and thus was the seed of Lōk ended. And the righteous man, and we know not his name, sealed Lōk in the pit which is Mūspleheim. And at this time, so too were Sert and the Mūsple sealed inside, but Hrōdi cannot be sealed inside until the great and last day when Thūnoraz himself will seal Hrōdi in the pit, and this is so that Hrōdi may try and test man. But Sert and Lōk are not to try and test man but are appendages of Hrōdi's endless wickedness, and all are bound to the earth.

16. And it was that we were shown the earth as it was a great rod. And that rod stretched into the north and into the south and to the east and to the west. And an Aiyseir alighted upon the earth and said: It is given you to know the directions of the earth and see the hidden things therein. Where do you wish to go?

17. And it came to pass that I said: We desire to see the south. And so it was that we went down the rod to the south. And we beheld the crust of the earth, that there were many great things hidden beneath the crust here. And we beheld the deluge that it abated. And we saw the lands of the south as they were a single continent, and this continent was attached to the west by a land bridge. And we beheld a great and mighty civilization that it lay dormant beneath the crust. And the Aiyseir said: Arise, you hidden things, and make yourself known!

18. And it was that that dormant civilization arose from the dust, and with it many records, as is the lot of the people of the Aiyseir. And mighty stones arose from the dust and sat upon the earth, and they seemed after the manner of the stones that the people of Yōhannaz carve. And on them were writings that no man could translate save they had the power of Heimalaz and the seer, and we were permitted to translate some few of them which we have not included here, but they are had among the people of Yōhannaz and they are mighty, and only a truly righteous people may have them, for the writings are commanded never to come forth save by the word of the Aiy alone.

19. And after we translated these stones, we beheld a mighty civilization that it was industrious and it watched over the land. And it was ruled by the Elves, and they were just caretakers of the earth and tilled it only when the earth permitted, and they fasted the remainder of the

time. And these were the Elves which Aiylōhyme placed on the earth to help steward it, for the Aiyseir knew that man would be everlasting greed and only a few righteous would exist save for the Vyaneir which abide only in spirit or upon Athalaz in perfected bodies.

20. And the Aiylōhyme set the elves to guard the earth and thus they watched over her as stewards and caretakers, and they care for the earth when the hearts of men grow exceedingly wicked, but when the hearts of men grow increasingly righteous, they depart the earth, for they are not needed, for it is given man to steward over the earth.

21. And we beheld the elves, that they built mighty structures, but not mighty as the ways of man, for at this time, men built many mighty structures after their pride. But the elves built structures to aid the earth and give her and all that live on her sanctuary. And thus, it is that they are blessed among all beings upon the earth.

22. And when we had seen this, we beheld the earth as it was a great rod. And the rod stretched into the north and into the south and to the east and to the west. And Thūnoraz himself alighted upon the earth and spoke, saying: Sons of men, what do you desire to behold?

23. And we spoke, saying: We desire to see the hidden things of the east.

24. And we were taken to the east to the time before the great deluge. And we beheld the rotations of the earth and the stars, that they were not as they were. And we beheld the sun that it was nearer the earth and gave more life. And we beheld the crust of the east that it hid many great things. And Thūnoraz spoke, saying: Sons of men, what do you wish to see?

25. And we spoke, saying: We desire to see the hidden things of the east.

26. And Thūnoraz spoke again, saying: See the hidden things of the east.

27. And we beheld the deluge roll back and the hidden things of the earth arise from beneath the crust. And we beheld the dwarves that they cared for the garden in the absence of Azk and Emalō. And there were Aiyseir there and the Dwarves and the Aiyseir dwelt together in peace and they tilled the garden and aided it to grow. But the corruption of the earth began to cause the garden to wilt and depress, insomuch that the dwarves and the Aiyseir began to fret for it exceedingly. And they with one voice cried unto the Aiylōhyme and the Aiylōhyme had mercy upon the dwarves and the Aiyseir and upon the precious garden which they had created. And it came to pass that they took up the matter of the garden and set the remainder beneath the earth and thus was the garden hidden from the world, and in the absence of the world did the garden begin again to thrive and no more did it wilt.

28. And the dwarves, knowing that much of the essence of the garden had been removed below, sought a way to reach it. And they became industrious like unto the elves of the south and they began to tunnel down towards the garden. And when they had reached it, there they settled and again began caring for the garden and tilling it until the day when the Aiylōhyme would again call it back up.

29. And we also beheld a nation of people that they were righteous among all the earth and they were warned of the coming deluge which would destroy the wicked upon the earth and the cried unto their creators to save them and an Aiyseir landed in their midst and they were led into the tunnels of the dwarves and into the garden place which

had been preserved by the Aiylōhyme and there they dwelt in righteousness with the dwarves.[102]

30. And it came to pass that after we beheld this, we saw the earth as it was a great rod, and that it stretched far into the north and into the south and to the east and into the west. And an Aiyseir alighted upon the earth and said: Sons of Thūnoraz, what is wanted?

31. And we both spoke, saying: We desire to see the hidden things of the west. And we were led into the west where we beheld the crust of the earth that it was barren. And we beheld nothing below, and nothing above. And we asked the Aiyseir: What is the meaning of this?

32. And the Aiyseir spoke saying: This is the place which is called Sheol in the Hebrew and the place which is called the Gehenna in Aramaic and the place which is called Hel in the Nyōrse.

33. And we wondered and awed at it. And the Aiyseir spoke again, saying: Behold this place that it is dark. And here are all the spirits of the damned kept until they shall be loosed again on the earth for a season. For so it is that in the last days a man will be given the key to this place and he shall unlock it and the hoard shall remove from it and they shall again dwell upon the earth.

34. And Fresian and myself, we wept at the sight and cried saying, is there any who can close this place up again?

35. And the Aiyseir said: Throughout the ages it is given men to shut the door to this place, now behold the men who have shut the door to this place. And we beheld Nōh, our father, that he closed the door to this place, and we beheld Svemaz his son that he closed the door to this place, and many there were throughout the ages who had

[102] This sounds a lot to me like the Hopi teaching of the Ant People

shut the door to this place. But nearly as often, a man who was a disciple and the heir of that Lōk came again to open the door to this place, and there are nearly as many men that opened it as men who closed it.

36. And we beheld that nearly every time it was closed, Lōk was trapped inside and Sert was trapped inside, but Hrōdi was never trapped inside, for it is given Hrōdi to try and to tempt men. But Lōk and Sert are doers of evil and have no place upon the earth, for they are darkness everlasting.

37. But Hrōdi was nearly always left to try and torment man. And in this, we saw that the Lōkic combinations always began again, for Hrōdi was the master of them. And in this way, a man was always led unto the pit.

38. And we cried unto the Aiyseir: Why can the doors not be closed for good?

39. And the Aiyseir said: Because of the demands of justice which say a being must be tried, but cannot ever be locked away without an end to the imprisonment, for such is the universal laws of justice. If there be a beginning, there must needs be an end.

40. And we cried again saying: But Aiyseir, they are loosed and they cause much pain and sorrow upon the earth. Is there no way to trap them forever that the denizens of the earth may be spared?

41. And the Aiyseir spoke, saying: There is not. Nevertheless, there will come a time when Thūnoraz shall touch his foot upon the earth a second time. And when he does this all the Dregr and the Mūsple, the goblins and the trolls shall be locked inside the pit one final time. And here they shall stay until the completion of the earth when they shall be again loosed a final time.

42. And we beheld Hrōdi that he was incarcerated when Thūnoraz touched down upon the earth, and all the dregr with him. Insomuch that there were no wicked or evil spirits upon the earth at all. And the ways of men became peace everlasting. And we beheld the earth that she gave of all her secrets. And we also beheld the garden that had gone above and below that it was again joined to the earth. And in this time, the elves came among men to dwell with them and the dwarves and the souls of the Nifle were had among all men, for all men were of equal stature to the Son. And in this time, the Aiylōhyme came down to visit the earth as was in the garden, and all they who had ascended to become Aiyseir came frequently to visit the earth.

43. Nevertheless, there came again a man who located the keys to the pit and all were set loose again. And the evil spirits tried to make war with the Aiyseir, but the Aiyseir had no war in their hearts and refused to take part. And the lesser part of men went to war, but never came near unto the garden place for fear of the Aiyseir that dwelt there. And the earth became waste away in war and violence. And it was that all the wicked destroyed themselves even until there were none left upon the earth. And it was that there was not upon the earth save the hoards and the Aiyseir, and the Aiyseir invoked the right of justice and banished the hoards from the earth, never to step foot upon her again. And they went to the place which cannot be named, for there is no name.

44. And we beheld the earth as it was a sphere, that the rods were all one. And an Aiyseir alighted upon the earth and asked: What is wanted?

45. And I asked: We have seen the hidden things of the earth, Aiyseir. What else may we see?

46. And the Aiyseir tapped his toe to the east ocean and it began to swell and we looked within and beheld a great star that it dwelt within the earth. And the Aiyseir spoke, saying: What you see is what the earth shall be, for this is the soul of the earth which is righteous and holy above all the creations of the Aiylōhyme.

47. And we asked: What does this thing mean?

48. And the Aiysier spoke, saying: When the work of the earth is complete, she shall not take upon herself the silver body as she has hitherto done, nor will she take up the golden body as the Son has before her, but she shall take up the body of flame. And she shall dwell in everlasting burnings.

49. And we beheld the soul of the earth that it swelled and became mighty like unto the stars in the sky and the heat upon the earth caused all to melt and all became as glass, great Elohimus.

50. And we beheld the glass that it was white and silver and pure above all.

51. And the Aiyseir lowered us towards the earth which was now called Velhyme in the north tongue. And the Aiyseir spoke saying: In this way the earth shall become like unto Athalaz and the two shall become one, connected by the bands and the cords which have been woven by the Sisters. And we beheld three planets which had also ascended unto the fourth order, that they were they which were called the Sisters, and they had caused the cords and the lines to be woven throughout the universe, and all were connected through them.

52. But we again beheld the earth that fire was on her everlasting, Elohimus. And we record no more of this vision, for it was great, and that is all we are permitted to

write. Nevertheless, any may see this vision in its entirety, for we have left out many details.

53. I am Yōzefos the seer, and I am he who wrote these things. And I am the father of that great seer who should come set my people free from their bondage among the lands of Scythia. I call on all that they may read these things which I have written and know of their surety through that power which Heimalaz possesses, and all may see the remainder of this vision and I plead that all will seek it, for there are many things in it which are important unto the salvation of souls. And thus I make an end of my writings. Aiy.

Chapter 8

The prophecies of Hargalabūs the prophet concerning the fate of Rome; probably some time between 200-125 BC.

1. Now, this Yōzefos wrote many more things which I shall not record here, but I shall record many other things which have been seen and written by this people, for Yōzefos was not the last mighty seer which walked among this people. Nay, but there were many others, and is this not the Book of Prophecies and Visions among the people of Aiyanthi? It is. Therefore, I abridge the remainder of this book.

2. Now, after Yōzefos came a seer named Hargalabūs and he was not from among our people, but came up with Yōzefos and Fresian after their mission unto the Rōmwasi. And Hargalabūs was a Rōmwasi, but was converted, and he took up the Book of Prophecies and Visions after Yōzefos passed over the wall. And I abridge his writings.

3. Behold, I am Hargalabūs, the adopted son of Yōzefos the seer. Now, my adopted father has passed from this life and

I desire to continue the writings which he began, for the Aiylōhyme so do instruct me.

4. Now, I am celibate and will not have any seed, and this is a personal decision between me and my creators therefore, judge not, for the Aiyanthi delight in marriage and having many children. However, this is not my calling and I have confirmed this through the Aiylōhyme and I am content. Therefore, I write not unto my seed, for I will have none, but unto the seed of my kinsmen, for the Aiylōhyme have shown me many great and marvelous things, not nearly as marvelous as the things shown unto Yōzefos, but great things, and I am contented in them. And I write not in the manner of visions as did my father, but I write in the manner of prophecies, for such is my calling.

5. Now, the seed of my kinsmen. I am a foreigner from a far distant land. And I know that that distant land shall one day consume the entirety of the earth insofar as they are capable. And it is to my sorrow that your kinsmen shall be among those consumed by their hatred and greed. And it shall be that the day will come when the Rōmwasi shall discover the hiding places of your kinsmen and they will come up in lust against them for your great knowledge and your beautiful lands. And they will take up the sword and the shield and will march great distances in order to bring you under their heel.[103] And they shall do this in the manner of great war. Poor wicked souls. I cry because of them in my sleep, and in my wakefulness, for the Aiylōhyme have shown me their fate, that after they shall come up in anger because of you, they shall turn unto themselves and shall war against themselves as we know

[103] Caesar conquered the Celts of Brittania after he subdued much of the continent in 54 BC and the conquests lasted for decades. Famously, Hadrian built a wall across Brittania to keep the remainder of the indigenous people away from the territories Rome had already conquered.

many nations have done. And there shall be civil wars and enmity between brothers.[104]

6. Now, I declare that this Rōmwas of which I speak is where the spirit of Harethal of old has been relocated to, therefore, don't weep as I do for their fall, for they are those who hate you and desire your downfall, but nonetheless, I weep for them because they are my brothers and my sisters.

7. And I also know and prophecy that in that day that they turn against themselves, that their great empire shall be split in twain and shall continue to war against itself insomuch that there will come many holes in the armor of this great nation.[105] And I foresee some among your kinsmen shall take advantage of these weaknesses and shall aid others in causing the mighty downfall of this nation and at last this people shall have revenge against the wicked city of Rōmwas.[106] But I know that this does not bring you, my new kinsmen, joy. Because you revel not in violence and hatred and have prayed for Rōmwas many years that they might become a righteous and delightsome people once again.

8. And now, I testify, for it is made known unto me by Heimalaz that the day will come when this people and our righteous kinsmen round about shall be called to send many prophets unto the Rōmwasi that some few of them may be called away from the wickedness in which they find themselves. And this that the way might be prepared in the northern parts for the coming of Messiah, for not long

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[104] Almost immediately after Caesar conquered the celts, he and the other leaders of Rome thrust the nation into a civil war.

[105] This was fulfilled when the Roman Empire was split between the east and the west. One head in Rome and the other head in Byzantium.

[106] Numerous Germanic nations invaded Rome overrunning it, including the Goths, the Ostrogoths, the Visigoths, the Longobards, etc.

after we shall send our prophets and our seers and our seeresses down unto the Rōmwasi, the Messiah shall come and set free our bonds. And I foresee that it shall be Rōmwas, that great whore that shall curse him and shall raise him up and slay him as has been prophesied about for many generations among this people.

9. And thus, we must prepare the way before him in the northern parts, for there are many righteous souls among the Rōmwasi and not all of them are wicked in their hearts.[107]

10. And I testify that that nation shall be guilty for the crime of killing the Aiy, thus a vast punishment shall be meted out upon their heads, for they have slain an Aiy. Nevertheless, and as I have said, there must needs to a preface to this in order that those few who shall listen will hear the words of Thūnoraz and this that not all of this people shall be utterly wasted away at his passing.

11. For so it shall be that when they slay the Messiah, that in the very day they shall, a great punishment shall be meted out and there will come down storms and hails upon their heads, and the whole of this land shall become covered with ash and dust and none shall be able to behold their hand in front of their face for the ash and soot which shall cover the land. And Rōmwas shall suffer greatly under this and many there shall be that perish under the fires of inferno. And Tartarus to the south shall capture the many dead which shall be slain by the fires. And this great destruction shall last for many moons, and all this for that the wicked had slayed the Messiah.

[107] It is insinuated multiple times in this record that the sending of these prophets is the reason the Celts were so quickly conquered by Rome prior to Yeshua's birth.

12. And when that day comes, you, kinsmen, shall rejoice, for it shall halt the progress of the Rōmwasi, for they shall desire the lands you shall inhabit. Nevertheless, the Aiylōhyme shall set a barrier between they and you and they shall desire no longer to come up into these northern parts and shall assail the southern parts only. And you shall not become subjected under their great empire but shall be preserved. And this because of the great punishment which shall destroy many of the wicked in that day and thus the Rōmwasi shall know that it is the judgments of the just Aiylōhyme upon their heads.

13. I too see, in that day, that there shall come from the south the truth of the Messiah, for Thūnoraz shall have done his work upon the earth and shall take up the body of fire which is like unto his Father and his Mother. And he shall dwell upon the earth in many places at once, for he is Aiyseir and Aiyseir may dwell where they choose. And he shall come to these parts and with him, he will bring the record of his people to the south. And you shall meet with them and join with them for a time. Nevertheless, Rōmwas shall come up in even greater wickedness, and the combinations of Lōk shall be their gods, and they will utterly seek to crush this little sect of Messiahites[108] under their heel. And they will do all they must in order to snuff them out, and under the face of such oppression, they will be, and the gospel which Thūnoraz and his disciples established, will become tainted with the blood of oaths.[109] And when this, this people will not stand idly by, but will mount up and shall go down two by two and twelve by twelve that they might reclaim some pieces of this group

[108] This word isn't correct

[109] Conveniently, the persecutions of the people of Messiah stopped with the council of Nicaea and when Constantine, the leader of the Empire, converted to "Christianity"

which had been crushed. And they will call to repentance again that great whore which is Harethal-Rōmwas and for this impertinence, the Rōmwasi shall hold you in their minds and shall desire your blood as they have desired the blood of the people of the Messiah.

14. And lo you have been righteous, my kinsmen, the day will come in which you shall be beset on all sides by Rōmwas and they will desire to make you pay for the pain and terror they believe you have caused them, for in their fall, they will face the vengeance of the nations of the Celts and the tribes of Iberia. And they will blame you, for you shall proclaim upon them this doom from the first. And they will raise up armies to come against you and in the end they shall smite you.[110]

15. But I see in your hearts that you do not fear, for you will go unto the rest of the Aiyseir becoming Vyaneir. And in this way, you need not fear the works of any man. And I declare it so, for in that day, though you may fall, for your courage, your children and your children's children shall be saved as Vyaneir.

16. But those of Rōmwas must needs fear, for although they shall persist for a seemingly endless time, the day will come when their wickedness and their crimes shall fall upon their heads. And for their wickedness the Aiylōhyme must needs smite them a final time. And Aiylōhyme will mete out a just destruction upon their heads for a last time. And nation will gather against them and utterly wipe them out.

17. And the corrupted religion of the Messiah which they have carried shall collapse as dust and fall down as their

[110] The Catholic assembly forcefully subdued the entire continent of Europe, crushing the "pagans," the "heathens," and the "barbarians" until their religion was totally removed and replaced with Catholicism

temples shall fall. And the wickedness of this religion shall be no more. And it shall be your seed and the kinsmen of your seed that shall sift through the souls at that day and claim as many as needs be claimed. For there will be some few among the Rōmwasi at that day that will swoop lower than your seed and shall awake to the wickedness which their fathers and their fathers fathers had committed and shall there make amends and shall aid in restoring all to the fulness.

18. And I make an end of my prophesying, for the remainder of my visions and prophesies I shall speak orally, but this one I make writing of, for it is deemed with some great importance for the Aiylōhyme.

19. And now, this Hargalabūs was a righteous man and truly he had no seed, for none alive today may trace their lineage back to him. Nevertheless, his teachings are held with great regard among my people. And, yet he said he would write no more of his words, he did, for he caused that some of his teachings be carved upon the wall which Hennen built,[111] for his teachings were great and lo, he had no seed, we all revere him as a father.

Chapter 9

The prophecies, visions, and teachings of Hennen the Seer concerning the order of planets and the entropy of knowledge; about 35-40 AD.

1. Now, I desire to abridge the things of Hennen. For while Hennen has written much upon many stone tablets which I know shall be preserved until the final day, he has written many other things in the Book of Prophecies and Visions.

[111] Hennen lived approximately 200 years after Hargabalūs meaning that he caused Hennen to write his teachings from the spirit.

Therefore, I record what Visions and prophecies the Aiylōhyme deem fit. And these sayings of Hennen are not had among his other writings, therefore, they are unique among them.

2. Now, my children, I am Hennen, son of Yōhannaz, and I am he who came out of the land of Scythia with my people. And at the mighty word of the Aiylōhyme I have performed miracles and have seen miracles and have passed through the veil insomuch that our enemies could neither see us nor touch us.[112] And all these works are recorded among my other writings thus I do not write them here. But, this Book of Visions and Prophecies has been had among my people for generations and while I have written much, I would be remiss to forget to record my words in this book; this righteous book which was begun by that incredible seer Yōzefos who is my father, and I am his son. And thus I will record what great things the Aiylōhyme have caused me to write in it. And that that my seed may have my words and the words of my fathers and that these sayings shall come forward in that great and last day, praise be unto Aiylōhyme Aiyseir of all.

3. For so it is that there are many orders of planets, and each planet is distinct in its history and its people, yet, we know that they are all peopled by Aiyseir and by Elves and Nifles and spirits of all kinds. And many of which receive a body which is a token between them and Aiylōhyme of the covenants which they have made. Now, behold, my seed, that there are nine middle-planets in this sphere and many lesser-planets. And this earth we walk upon is of the middling variety, wherefore it is called Middle-Earth. And at some future day it shall be called Middle-Earth no longer, but shall becalled Velhyme having become a kingdom and

[112] The miracle of the Rainbow Bridge

a hall of Athalaz the great Aiy planet to which ours is connected.

4. And these are sayings among our people, and a minute portion of the teachings which are written upon the Wall. For the Wall is a great temple and teaching place unto us. Therefore, on it we have recorded all of our greatest teachings, for we would that each individual among the seed of Yōhannaz may know them.

5. For we know that it is a great sign of decrease when a people lose in light and knowledge. And we see it happen before our eyes with Rōmwas to the south, for they were an offshoot of Grekō and Grekō is an offshoot of Peliponae which itself can trace its lineage unto Ham the son of Nōh. But before that, they came from Esaw and Esaw made amends with his brother Yahkōb and became a righteous soul unto the Aiy, therefore, he and his people carried with them the teachings of their fathers. And they settled in the lands of Peliponae.

6. And for long time the lands of Peliponae were righteous after the manner of their father, but it was that they began to become a warlike and ferocious people, easily caught in all manner of lascivious traps and wickedness of all kinds. And thus it was that what great knowledge they carried with them began to ebb away. And there were those among them that took of that knowledge and basterdized it and made it a wicked religion. And there were those among them who took it and worshiped the many idols that had sprung from it and thus it became a religion of idols. Yet, to this day, there is much light and knowledge there, even if it is to an exceedingly lesser degree.

7. And thus it shall be with the righteous to the south. For as of now, they carry with them the Gospel of Thūnoraz and it is complete and holy. And we have joined with them

and I have spoken with this Peter[113] face to face, who is the high chief of the disciples of Messiah. And we have given him our records and he has given us his. And we have communed one with the other. And all the holy prophets among the people to the south we have met with and they are a good and whole people and have all things in common.

8. Nevertheless, it is that in a coming day there shall be such great wickedness and evil come against them and much pressure shall mount upon them that they shall break underneath it. And the Aiylōhyme will not begrudge them this, for the armies of Hrōdi and Sert shall give all to see this little band of Messiahites fall. And in the end they shall, nevertheless, the Aiylōhyme shall take up those pour souls and they shall become kings and queens, chiefs and chiefesses among the Aiyseir forever. Nevertheless, there will ultimately be those who shall see a way to gain from this gospel and will seek out the oaths of old and the prison shall be opened and the pacts and oaths of Sert shall be had among them once more.

9. Now, this is the gospel which shall be taken unto all the world, for this people will take of the gospel of the Yahūdi and will corrupt it nearly entirely. It will look, in the end, nothing like the truth of the gospel of the Lamb. And this they will do by signing documents and calling creeds. For they will be led entirely by the combinations of Lōk, for they will have slain the prophets of Aiylōhyme.

10. And when this day comes, my seed, you need not fear. For though this assembly shall seek to destroy you in your entirety, it is as our fathers have written prior, that we too shall be saved in the kingdom of our Aiy.

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[113] Not the correct name

11. Nevertheless, I continue. For when they shall come up in their oaths and their creeds, they will strip almost entirely the truths of the gospel of the Lamb away and all that is good shall be shed and what little that remains shall be entirely corrupt. And many of the righteous truths shall be lost. And in this way, they shall be exactly like their fathers, the Greki before them. Rōmwas shall be after the manner of Grekō and Grekō is after the manner of Peliponae.

12. And such is the way of things, for this decay too shall happen with our people, for the day will come when this assembly of the Rōmwasi will consume entirely my people and much is written about that. But all that shall be left in this land are those who adhere to the combinations of Lōk. For Lōk shall be loosed in this place for a season and with that newly bought freedom, he shall reign over this people as a god. And they will make him their false Aiy and he will lead them with linen cords. And when this day comes, our doctrine and the doctrine of our fathers which we have kept faithfully since the time of Yōhannaz and prior since the time of Elōhizar and since the time of Svemaz. And there will be none in the land to maintain these things, for the prophets shall be shut up, and the chisel and the diamond will be hidden that none may engrave upon any tablet save it be the things of Yōrmongond. This dreadful day will come, for I have seen it, and my fathers have seen it, and our religion which was given by the mouth of Messiah himself will become just as basterdized as the rest of the religions upon the face of the earth, save for those few that are hidden from the sight of men.

13. Therefore, I make a statement that all may return unto what it was. As Yōzefos before me sent a seed of faith down his line and his lineage, I, Hennen do as well, for it is

written by my own hand the many covenants which Thūnoraz has made unto our fathers and unto us as he came and dwelled with us for the space of a time. And as sure as he did come, he promised by his own word that our seed would not sit in darkness for too long. That the day would come when a restoration of all things would begin in earnest. Therefore, I make these writings that at some future day, my seed and the descendants of my seed shall know of us, that we were, and that we are preserved and have become Vyaneir according to the promises of the All-Father and All-Mother unto us.

14. And now, I make an end to my prophesying unto my seed, for I have written exceeding much and I suspect that nearly all the works of my hand will be preserved upon the earth, and I know, for it is given me to know, that at some future day they will be dug up from out of the earth like a being resurrected, and that they will again see the light of Sōl. And when that day comes, the writings of my hand which is an account of my life and the lives of my people and what great things the Aiy have given us. Therefore I make an end of writing here.

Chapter 10

The vision of Āhaz the prophet, brother of Vovfen concerning the 10 Maidens; around 200 AD.

1. Now, I Vovfen write the things which were had among my people at my time, for there are many visions which are recorded by our hand. Therefore, I make an account.

2. I am Āhaz, brother of Vovfen, and my father is Aiynar the seer and I record the vision which I had in the year that Vovfen returned from his journeying to Scythia.

3. For I found myself in a vast mountain surrounded about on all sides by trees, as is recorded by our father Yōzefos, and I testify that it is the same mountain in which he found himself. And I beheld an Aiyseir settle down upon an alter and he said unto me: Son of Yōhannaz, speak the words of your heart.

4. And I beheld myself in front of many people, and I spoke whatsoever Heimalaz placed into my heart, and I heard not the words, nor could recall them. Nonetheless, I knew that I had spoken them.

5. And the Aiyseir said unto me: You shall go down unto the people of Ecclesia and there prophesy unto them, for that land is ripe for a harvest of the wicked, for they have all gone away from the Way.

6. And I said: Blessed Aiyseir, I will go. But I have not seen many great mysteries as has my brother, for I am young and have scarcely walked in Sydeir.

7. And the Aiyseir spoke: Oh, child of faith, look and behold the mystery of ten maidens which was told among your ancestors. Do you know the meaning of this thing?

8. I said: I do not know, for my people scarcely talk of this mystery.

9. And the Aiyseir said: Then behold, child, and let it be well with you.

10. And I looked and beheld a well-lit town and in it there were ten maidens, beautiful and fair to behold. And I saw the Chief that he sent a messenger unto each and each received their messenger and the messengers spoke, saying: Awake and arise, children of Aiyseir, for on the morrow the Chief comes.

11. And the maidens became excited one with the other, and they went about making preparations for the morrow.

12. And one spoke unto another, saying: The night is long, and the morn is not nigh at hand. Let us rest for a spell that we may wake refreshed for the coming of the chief.

13. And the two maidens fell asleep by the fire to keep warm. And there came two other maidens and saw the two sleeping next to the fire. And the one said unto the other: Why not sleep we? For the night is long and we will wake on the morrow, for the chief shall arrive.

14. And they both went near the fire and slept.

15. And there came the remaining six and they saw the four sleeping next to the fire, for they were wrought with tiredness. And the one said unto the others, they sleep, know they not that the chief shall arrive tomorrow with the doweries from the other tribes? Let us not be like unto them and let us instead go up in Sydier that we might stay awake. And thus was the attitude of her mockery.

16. And the others, knowing that her mockery would bring goblins near unto the camp, said: Go your way, sister, for your attitude is the attitude of mockery and such thing brings goblins. Go and repent lest you end up as they.

17. And the maiden said unto the others: I shall not surely bring about goblins, but will surely be saved from them by the Valkyr.

18. And the five departed from the one and the five found a secluded place where they talked amongst themselves. And as they talked amongst themselves, there came a Valkyr from the realm of Athalaz. And the Valkyr asked: Sisters, what do you want?

19. And the maidens spoke as one, saying: Our sisters have fallen asleep and the one mocks the others. We have fled that we might await patiently the coming of the chief.

20. And the Valkyr said: It is well with you. Come with me and I will teach you all that you should know, for on the morrow the Chief shall come bringing the dowries. And the maidens followed the Valkyr into the land of the Vyaneir and there they sat and were taught many important things which cannot be discussed. And they each received a tablet upon which was written a name, and no man knows the name. And upon their return to the earth, they beheld that Sōl rose in the east, and they rejoiced and went unto their other sisters that they might teach them all that they had received. Alas, the four were still asleep as with the one who had fallen prey to sleep. And they tried to awake their sisters but with no avail. And there came the sound of the Carnyx to the east and the sound of bull horns followed and all the sisters awoke, and they stood around and began praising the Aiy that the morn had arrived swiftly.

21. And the messengers went before the chief and found all the sisters awake but beheld that only five held the tablets upon which was carved the name. And the messengers asked: Why do only five of you have the tablets upon which is carved the name? Did the Valkyr not come to deliver you unto the bridge of Heimalaz?

22. And the one sister spoke in the attitude of mockery, saying: My sisters fell asleep, for they sought only the coming of the chief and not to do his work. Therefore, I watched over them that they awoke not, but Aiyseir, I have received the name, for I was up in Sydeir.

23. And the messengers spoke, saying: Oh, child of Hel, why do you lie? Depart, for you care only for yourself. And the sister departed into the land of ice.

24. And the four began to fret, saying: Aiyseir, we were overcome with exhaustion and desired to rest that we might be refreshed ere the chief arrives.

25. And the messengers said: Oh fools, know you not that you must needs have the name upon the tablet?

26. And the four feared and began to go up in Sydeir that they might receive the tablet. And the messengers said unto the five: We see that you have received the tablet and the new name. Therefore, the chief knows of your virtue. Come and behold the arrival of the chief.

27. And it was that the four prayed mightily that they might go up in Sydeir, but it eluded them. And the five went unto the road and beheld the retinue of the chief that it was mighty. And the chief came unto them, saying: You blessed, you have received the tablet and the name therefore follow me and we will feast this day and tonight you may rest, for I have prepared a place for you.

28. And the five followed. But the four wept and wailed, for they could not come up in Sydeir.

29. Now, the Aiyseir said unto me: Know the meaning of these things?

30. And I said: I do not, for they are not spoken much among my people.

31. The Aiyseir said: Take them, for they are yours. This is the meaning of the parable which Thūnoraz gave. There are ten churches established upon the earth and each shall become like unto the ten maidens. And there are those churches which shall fall asleep, for they shall believe that the work of the Aiy has been fulfilled in its entirety. And believing that the work of the Aiy has been fulfilled shall become comfortable and shall sleep and shall not awake until the final messengers arrive. And when those messengers arrive, there shall be no time, for those churches have slept for too long, and ere the chief comes, they cannot go up in Sydeir that they might receive the

name and all hope is lost them. Know the meaning and the importance of the name?

32. And I said: The name is that which identifies us as being sealed in the book which the Aiyseir keep.

33. And the Aiyseir said: That is correct. It must needs be that these churches also receive a new name, for they are one body.

34. And I asked: How might these churches receive a new name as we do?

35. And the Aiyseir spoke, saying: The name is known unto the Aiylōhyme, and the tablet is the words which they receive from the mouth of the Aiyseir, therefore these churches are taught by the Aiyseir and receive their words.[114]

36. And I said: I believe you, Aiyseir. Therefore, tell me of the one maiden.

37. And the Aiyseir said: The one represents that assembly which shall come up in pride above all others and shall mock the others while they sleep and shall believe itself to be above the others. And it shall believe that it had received already the name which the Aiyseir would have given it, nevertheless, it too fell asleep as did the others, and it separated itself from the others and was lost forever.

38. And I asked: What of the five?

39. And the Aiyseir said: The five faithful represent the five churches which shall be established upon the land and those shall toil throughout the night, and they shall receive further instruction and in so doing, they shall receive that tablet upon which is written the name. And when the morn comes, they tire, and because they tire, the Aiylōhyme give them rest, and those bands dwell in refuge.

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[114] 2 Nephi 32:3

40. And when I had seen this, I asked: Why, Aiyseir, must I know this? For I am but a boy and slow of speech, I am not like unto my brother who is mighty in speech and powerful in presence.

41. And the Aiyseir said: Know that the Aiylōhyme give unto each man a gift?

42. And I said: Yes, I know this.

43. And the Aiyseir said: Judge not yourself because you have not the same gift as another man. I name you Vergetiūs after your father. Get up and make haste, for an entire nation must needs hear the words of your heart. For lo, you are not mighty in speech, you are great in spirit and Heimalaz delights in your purity.

44. And I knew of a certainty that the Aiyseir that stood before me was Thūnoraz, for he had veiled himself, but now he stood as he was. And I fell at his feet and wept and said: Thūnoraz, Aiyseir, I am not worthy.

45. And Thūnoraz spoke, saying; I make you worthy, Vergetiūs. You are a child of the Aiylōhyme, and you shall lead many people in my name, for you are tender of heart. Therefore, go that those maidens may not sleep.

46. And I awoke from Sydeir knowing all that I must do and I record not all of my dream, for it is sacred to me. Aiy!

Chapter 11

The prophecies, visions, and teachings of Vovfen the prophet concerning the destiny of the people of Ephraim; about 200 AD.

1. Now, I, Vovfen, make an account of the visions which we had while we traveled into the land of the Scythians. For upon our leaving, we came up in Sydeir, all thirteen of us.

And when we did this, we were taken unto a far distant place, and we beheld our seed and the seed of those who would be if we were diligent in converting some among the Scythians. And we beheld them at a far distant day.

2. And Thūnoraz came among us, saying: You have heard it said that in due course your people shall fall and that there should be a dearth and a famine of knowledge and faith for the space of a time. And you have also heard it said and it is written that there must needs come a day of restoration when all is restored unto this earth. Write all that you shall see that they may have it to aid them when that day comes.

3. And we all recorded the vision which we beheld.

4. And we saw a wicked city, that it covered the face of the earth, and that into it were sent many prophets, some from among our kinsmen and our seed, and some from the descendants of other nations. And thus was the work of the gathering commenced. And we beheld, each of us, those of our seed that would bring about this mighty work. And I Vovfen beheld a seer from among my seed that he took up these tablets and began a translation of them, and from them came forward many other records which would not have otherwise been known. And now this, at the time, was a curiosity and caused me to ponder, but now I know that this was a commandment from Aiylōhyme to construct these records. Nevertheless, the words which I had written went forward and established the righteousness of this people, and others from among my kinsmen began to speak to their children, and the work of restoration began in earnest.

5. And I saw that at some point the children of Hennen had fled this, their place of refuge, and they sought refuge among our relatives upon the isles of the sea. And when

this, they had taken what few records they could carry, and they fled. And the larger portion went unto these isles[115] and the lesser portion of the children of Hennen went unto the far coasts[116] and those that went unto the isles carried with them the primary records, which is an account of the children of Svemaz from the time of Yōhannaz down to their time when they shall flee. And the children that fled unto the coasts carried with them the lesser records, which records are the records of the teachings of my people.

6. And they shall split apart, and they shall go their separate ways. And I beheld that the portion that went unto Iberia were caught up in the storm that will be this new assembly. And their teachings were lost. Nevertheless, the records which they carried with them shall be preserved.

7. And the portion that went unto the isles were also caught up in the storm of this assembly, yet their records were also preserved. And I beheld my seed that it dwindled in unbelief for the space of many years, and thus forgot the records of their ancestors, and the records became lost, and none knew where to find them.

8. But behold the power of Aiylōhyme, for in that day of restoration my seed shall again take up the records which were lost, and they shall translate them into their own tongue, and they shall again know their ancestors as we shall know them.

9. And I also beheld the records in Iberia, that they too were lost to time. But behold, there will come a seer from the seed of my kinsmen, and they shall take up those records and they will translate them, and in that day, my seed and the seed of my kinsmen shall join the records

[115] Modern day Ireland, England, etc. The line I hail from went to Ireland

[116] Portugal and Spain

together and again have the fulness of their fathers. And they will take this fullness unto the remnant of our seed which is scattered about the continent and in the south and in the isles of the sea. And many shall be converted and take up the just cause of their fathers.

10. And now, I write unto those that shall not take part in the initiation of this restoration, but shall be brought in at a later time, for I see that some of you have a hardness in your hearts, for you have suffered under the oppression of a great assembly and many laws and you have hardened your hearts against the Aiyseir and have taken up the teachings of Lōk.

11. I say unto you that I am Vovfen, and I am your father. And when you shall read these things, you shall know that I am Vovfen, your father, for Heimalaz will enter into your heart and you will burn with the burnings of everlasting faith. And when you have begun to burn, you shall begin to take up the teachings of your fathers, and in so doing, your hearts will be softened. And fear not when this day shall come, for you will begin to seek the face of your ancestors, for knowledge will be given unto you of them, and you will desire to speak with them face to face.

12. And in so doing, you must need first seek the face of Thūnoraz, who walked among us, for it will burn in your heart that you must step into his presence as you walk into a room. And you must need converse with him as one talks with another, and in doing this, you will be taught all that you must know concerning us and your ancestors.

13. And then we will begin to teach you face to face, and you will speak in our tongue, and we shall speak in your tongue. And lo, our languages are different, yet we will understand each other. And we will come unto you and show you the things of your past. And when that day

comes, you will know that your leaders and your teachers have lied to you about us, for, though, many were warlike among us, we are a people of peace and we have walked and talked with the Aiy as one talks to another and we know our Aiy and we follow them and they lead and teach us.

14. And in that day, you will set down the things of the wicked world, the lying's and the deceiving's and the murmurings and the hard heartedness and you will joy with us, for you will again dance in the flames as your fathers before you and we will join you and we will teach you our many ceremonies and our ways of life and of our music and our dancing and we will rejoice together in righteousness and all will be sealed up unto the Aiylōhyme.

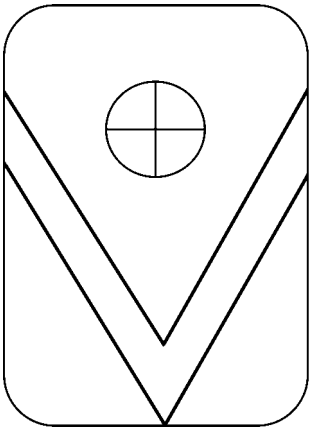
15. Nevertheless, I saw, for Thūnoraz showed me, that there will be many that will mock you for your beliefs, for they will see only what Hrōdi and Sert desire them to see, for Hrōdi and Sert have hid up the things of righteousness, for they hate us, and we are their enemies. And thus, in that day, many will come unto you and say: Vofdenaz and Thūnoraz are not gods of peace but of war. And you are a mockery of us, and you have corrupted our teachings.

16. And I say to those, oh fools! Know you not the gods you worship? Were you there when Thūnoraz descended upon us in his chariot? Or were you there when he healed our sick and raised our dead? No, you were not. Therefore, how can you mock a teaching and a people you know nothing of? I say unto those, get hence, for you are corrupt.

17. But unto all those who are righteous and desire peace and the ways of peace, I say, seek that Thūnoraz that he may visit you as he has visited us. And in that day, you will know that he is an Aiyseir of peace and not war.

18. And this was the vision which I had, and thus, I make an end of the abridgment of the Book of Prophecies and Visions. And there are many more things written within; therefore, when the day comes, let not this abridgment suffice, but seek to translate the book in its entirety, for it will be given you to translate the books which shall be destroyed. And thus, I make an end. Aiy!

The Third Tablet



The Little Book of Seers

Preface

The Little Book of Seers is the oldest record Vovfen and Emalō abridged. Likewise, this record was recorded in an entirely different part of the world and under a people who's culture and cosmology would have been similar but distinctly different to the Aiyanthi. They are the ancestors of the Aiyanthi, and the name of the tribe comes from the people who recorded this record in the first place; they called themselves Ehyanthi, I believe, or something similar.

The names in this Book are transliterated into the way that the Aiyanthi of eastern Europe would have spelled them. I considered transliterating them into the most correct version of these names, however, I opted to keep them in the Aiyanthi style for simplicities sake. The Larger Book of Seers, another record kept by this people is currently in the translation process and will have the names transliterated as they are meant to be. Aiy.

Chapter 1

The call to repentance from Isaiah the prophet to the Aiyanthi; around 700 BC.

1. I am Emalō, wife of Vovfen, and I write again that I may abridge this Little Book of Seers, which we have deemed fit to include in this short history. For it was that there came a prophet unto us whose name was Aiysaiyah. And this prophet was a great leader of the Yahūdi to the south. Now, he gave us these teachings, for our ancestors at this time were not wicked, but neither were they righteous. Now, this Aiysaiyah desired to prepare the way that Yōhannaz may at some future day arrive unto us in peace. And he was given this task by Thūnoraz Aiyseir. And he did that which he was commanded. Therefore, he came and taught this people, and they received many good and righteous teachings from him, insomuch that many of them turned back unto righteousness, forsaking their paths of idolatry.
2. Therefore, this record is a record of his teachings and the teachings of the other seers who were with him.
3. It is, down from where I come, oh you people, that Yeshuah Mashiach has set his hand forth to prophesy against those people of the south, for they have come up in exceedingly sore wickedness and perversion insomuch that they have turned entirely away from his precepts and the precepts of YHVH Elohim which are that man might be free to choose as he wishes. For it is where I come that the priest which are of the lineage of Aharon come up in pride against their neighbors and they smite on their cheeks any who seek the face of YHVH and in so doing, they have damned themselves unto Sheol. Oh, wicked priests of Ba'al who sell themselves for that which will canker! They have

usurped the ways of Yah Elohim and have cursed themselves for their greed.

4. Shall you do this yourselves, children of Shem? See to it that you do not, for in the day that you do, you shall be swept off from the face of the earth as will happen with the generations of the children of Yisra'el, for they are wicked exceeding wickedness, and I know, oh people of Shem that their wickedness shall wax greater still, and that in that day, YHVH Elohim shall be through with them and their wicked ways and he shall cause your people and the people of the north parts to come up against them! And this I have proclaimed unto them in their streets and in their synagogues, and for this they have cast me out as a vagabond. Oh, wicked people of the south, they sell themselves for jewels and clothing and fine paints, and they have corrupted the Ways of YHVH Elohim.

5. Shall you be like unto them, oh people of Shem? Do not, I warn, for you shall surely perish. It is for this reason that YHVH Elohim causes me to come up against you and your wickedness. For he knows your hearts and sees that you still have the desires of your ancestor Shem inside of you. Wake up, oh you people, and come unto that tree which you have named Ash! For this tree is a tree like no other and it shall give you life everlasting.

6. Be not a wicked and shameful people like the people of the south, for it has ever been their lot to spit upon the things of righteousness. For it was in the days of our father Moshe who was also in the days of your father Elohizar! That he went and freed the children of Yacov from their imprisonment. And this did YHVH Elohim that they might be free to choose righteousness. But in the moment that they were set free they turned unto paths of wickedness. They began worshiping the idol of YHVH and cast him in

their image. And in so doing they caused a great wickedness to fall upon them. For in that very day, YHVH Elohim caused a great dearth to come over them and hard labors were they made to carry, it is true, for they were caused to bear the weight of the Torah of Moshe which in this very day they still do follow. And this is a hard law, oh people of Shem, for it is sent by Elohim to humble them and make them submissive before the coming of the great YHVH, that great Redeemer who shall come.

7. Yet in this very thing, they have once more come up in the pride of their hearts! For they have received a hard and loathsome burden to carry which are the Torah of Moshe, but in so doing they have taken this taskmaster law and have come up in exceedingly great pride, for they claim that YHVH Elohim has given them these laws to be set apart from the world, for the remainder of the world is wickedness and dross to them.

8. Do you believe this thing to be true, oh seed of Shem? Is your father not Elohizar, that great seer who brought your people unto the lands of our forefather Noah? You know that he is. And did this Elohizar in his day needs create a law to humble and submissify his people? I also say that he did not, for you do not follow the Torah of Moshe, for you are not Yisra'el.[117] Nevertheless, you are no less covenant righteousness, for you have YHVH Elohim to be your leader and your foreword. And in so doing, you have become a righteous sect. Nevertheless, you must repent, for though, you do not follow the Torah of Moshe, yet you have still come up in the pride of your hearts, for you see the children of Yisra'el that they are wicked and that they are

[117] Elōhizar was from the tribe of Ephraim. Isaiah means here that they are not Israel covenant to the laws of Moses as Elōhizar fled Egypt before the time of Moses.

bound by hard laws and you mock them and say that you are glad that you are not as they are.

9. Oh, you fools. I say unto you the same thing I say unto them. Be not wicked. Forsake your pride. You are no better than they, and if you come up in pride as they have, then YHVH Elohim has caused that I shall bind you under laws as they are bound under laws. And this I will do that you may be humbled. You are not more righteous than they simply for the fact that your ancestors needed not Torah of Moshe to govern them. Nevertheless, if you continue to come up in pride, I have been given authority to bind you under the same laws which they now face. And you shall hiss at me and gnash your teeth, nevertheless you shall be bound by these laws, which laws require strict sacrifice unto the Elohim. And that sacrifice is the firstborn of the flock. For now you give only of a broken heart and a contrite spirit. And this is the fullness, for a man needs no else to come unto his creator. Nevertheless, shall I bind you, you shall be as they and must needs sacrifice of your living wage and sacrifice of your time and your generations shall mourn because of your wickedness.

10. Nevertheless, I say that if you lower yourselves into the depths of humility and indeed sacrifice with that broken heart and contrite spirit, you will not need suffer these burdensome laws which the children of Yisra'el now face. And in this, your children shall rejoice, for you shall be led unto lands of exceeding righteousness, and you shall be made kings and queens unto YHVH Elohim. For you shall not be burdened by these laws and shall be free to choose for yourselves. And if you come down into great humility and repentance, you shall find that your ancestors do walk and talk with you and that they will teach you. For as of now, you speak with demons and consort with vagabonds.

But when you do this, you will talk again with your ancestors and with your Elohim, which is YHVH Elohim.

11. And when you do this, you will again be led unto righteousness everlasting. And these pastures of righteousness shall give you manna which you shall subsist off of. For you will be like unto the children of Yisra'el in that YHVH Elohim shall bless you in the daily, and he will cause that miracles shall not cease from among you, and that you will be a blessed and a happy people like unto your ancestors.

12. Look unto the people of Elohizar, oh, you children of Shem. Were they not stood upright in all things? They were. For they needed not any sort of humbling but were sufficiently humbled. For the wicked part of your people caused a sore vexing to come upon them. And this was grievous to them for a time. Nevertheless, Elohizar delivered them from bondage and came and set them free from their captivity, and he led them into the wilderness where they began to seek the face of their creator, and in so doing, all, yes, every single one of them became prophets and seers unto YHVH Elohim. And when they arrived in their land, which they called Promise, they rejoiced greatly, for they had come down in great humility unto the words of YHVH Elohim and they were all the better for it.

13. Therefore, I say unto you, oh people of Shem that you be like unto your ancestors of old. For they needed not any humbling but allowed that YHVH Elohim be their leader and their guide. And in this Elohizar, that great seer gave them not burdensome laws, for they needed none. All that need was required for them was a pure and a contrite heart, for they loved their Elohim and sought to follow his precepts until the very end.

14. Thus, I say unto you, oh people of Shem. Awake and arise. Seek the face of YHVH Elohim that you might be like unto them. And in the very day that you do, you will begin to see as you once did, and you will not be blind in your minds as are the children of Yisra'el, and none will come up against you in war, for you shall have all things in common and therefore, have nothing of value to offer an aggressor. Therefore, I cry unto you, oh people of Shem, that you see to do this thing, for in the very day that you do, you shall surely be led in all righteousness forever, and you will receive unto you the blessings of your ancestors. Thus, it is that I am come against you to prophecy this thing, that you come away from your wickedness and seek the things of righteousness. Therefore, I cry unto you to repent, for thus is my call.

15. Now, it is recorded that these were the words which Aiysaiyah said when he had come from the lands to the south. And we know that he went about preaching much righteousness among the people insomuch that nearly all of them became righteous like unto their ancestors. And thus it was that when this mighty change had occurred among the people of Elōhizar that this Aiysaiyah was given the key to open up the many record chambers which had been hidden from the people. And there came a one from among the people whose name was Eliāzar. And he was a descendant of that Elōhizar of whom has been spoken. And he came forth from among the people to teach them the things of his fathers, for he alone had the sacred language which allowed him to read these texts. And thus, he and this Aiysaiyah went about teaching the people of all the things within the texts found in the record vault.

16. Now, it was that Aiysaiyah dwelt with us for the space of sixteen moons, and in that time, taught us many things.

And under his guidance, the people of Elōhizar became righteous and delightsome like unto their fathers. And this pleased Aiysaiyah well, for his people were indeed stiff-necked and heart-hearted insomuch that they hardly listened unto his words, and he was indeed a prophet of Aiy. Nevertheless, the children of Svemaz listened, for they were not hard of heart, and they began going again up in the Ways of Righteousness, so Sydeir was called by Aiysaiyah.

17. Now, we do not know of all the works of Aiysaiyah among the people of the north, for when he had left our habitation, he took his ministrings among the people farther north, and we know not where he had any success among those people as he did with ours. However, we count his guidance as a great blessing, for, from him and his teachings sprung many prophets and seers among our people, and we make record of them and their doings, for thus is the remainder of the Book of Seers.

Chapter 2

The doings of Aiyalfen the prophet wherein he reordered the lands and the temple of Elōhizar; around 700 BC.

1. For we know also that that Eliāzar traveled with Aiysaiyah for a time, and he kept a record in this book which I will not write here, for it is also recorded in the Larger Book of Seers, yet to a more detailed degree. Therefore, as your mother, I give command that you, my seed, translate the Larger Book of Seers in its entirety that you may have the complete record of Eliāzar's works among our kinsmen.

2. But suffice it to say that he traveled with Aiysaiyah for but a short time before they parted ways. And Eliāzar had much success among our kinsmen in the north. And so it

was that when he returned, he gave this Little Book of Seers unto the clan of seers which had formed from Aiysaiyah's teachings, and they recorded their teachings here of which I will make an account.

3. There was first Aiyalfen, who was the sibling of Eliāzar, and this Aiyalfen was a mighty seer, and he performed a mighty work among the people. For it came to pass that Eliāzar took his leave again into the northern parts that he might settle there, for he had found pleasure there. And we know that where he settled was the same place that Yōhannaz dwelt when he had come up from Aiyesholames. Nevertheless, Aiyalfen stayed in the lands further south where Elōhizar had settled. And now, this Aiyalfen reordered the temple complex which Elōhizar, his father had built, and he reordered the priesthood according to the words which Aiysaiyah had taught them. And this is the manner in which he organized both the temple and the priesthood.

4. First, he set at naught those wicked priests who held on to their power and refused to come down into the depths of humility. And he removed them from their places in the administering of the ceremonies of the temple. And he fashioned priests after the order of the Son, therefore, a requirement was set that all priests who performed the ordinances of the temple were to be seers and seeresses after the personal commission of the Son of Aiy. Thus, he set those eleven others as the leaders of the temple. And he himself was elected high priest, therefore he performed the high ordinances of the temple for the people.

5. And he set Alaeus the seer to be the priest that he might administer the seer's ordinance which was performed in the temple. And he placed Aiyvōhimos the seer to be set over the administering of the sacred symbols in the

temple. And he set Belthizar the seer to teach the sacred symbols in the temple. And he set Alchethzar the seer to oversee the ordinances for the less faithful dead. And he set Alecron the seer to perform the Sydeir ordinance, and Egthēow his brother, who was also a seer, to oversee the teachings of the Sydeir ordinance. And the remainder of the seers he caused to oversee those other parts of the temple ordinances, which I will not detail here.

6. Now, he also caused the wives of these seers who were themselves seeresses to oversee also certain parts of the temple complex. And Effia, the wife of Alaeų̨s, was set to administer to the sick, which ordnances took place within the stones of the temple. And Astaiyah, the wife of Egthēow, was set to oversee marriages which marriages took place within the seer circle within the temple complex. And Alfalia, the wife of Aiyvōhimos, was set to teach the youths who were being reared in the ways of Sydeir. And Aiyzal, the wife of Belthizar, oversaw the sealings of husbands and wives. And the other wives of the seers were also ordained to perform certain tasks, and thus, the temple was watched over by twenty-four righteous men and women.

7. And Aiyalfen taught his people much and caused that a storehouse be erected near to the temple that all might take of their abundance and leave it therein, and this that all the people might have all things in common one with the other. Therefore, the stone carver gave his wares unto the storehouse, and the mason gave his wares unto the storehouse, and the land-harvester his wares, and the metalsmith his wares, and in this manner all the people of the land delivered their goods unto the storehouse. And now, Aiyalfen set twenty-four priests and priestesses over the running of the community, which included the

storehouse, and this was all after the manner that Aiysaiyah had taught them.

8. And this was all pleasing unto the Aiyseir, for the entirety of the community was divided twenty-four by twenty-four, and all people had, in addition to their craft, a piece of the running of the community. Therefore, there were twenty-four over the temple, and twenty-four over the community, and twenty-four over the craftsmanships and the works of the community, and so on. And in this way, no man nor woman was set one above the other, and in this way was the entire local run that all people might have a say in the governing of this land.

9. And we Aiyanthi and the children of Ahzheil, have set to model our societies after this way, for we have divided the entire community into councils of twenty and four and we find this to be an effective form of governance. For it was in times of old that they divided their communities and tribes to be ruled and reigned over by a king or a chief, and we do not do this thing, for our kinsmen do this and it only causes the combinations of Lōk and Sert.

10. Nonetheless, this was the manner in which Aiyalfen organized the community. And when he had done this and received word that Eliāzar had done this also, both communities opened trade one with the other in that the two communities were joined together as one. And the people elected twelve couples from each tribe to oversee the organizations of the tribe's trade and communications. And thus, there were twenty and four there as well.

11. And when this, Aiyalfen received word from the Aiyseir that he must send prophets into the land round about, the lands which Aiysaiyah had softened, for Aiysaiyah had returned unto the lands of Yahūdah, but in his ministry among the children of Svemaz, many's hearts began to be

softened. And not wishing to send out any commands which he himself would not follow, caused that those twelve seers go first out into the land that they may convert any who would. And he caused that once he had been gone for the space of twenty-four moons, twelve others would leave and prophecy against this people, and in this way, the community of Aiyalfen had always twelve from among them doing the work which Aiylōhyme had commanded.

12. Now, Aiyalfen has recorded his doings among the children of Svemaz in great detail in his own record, for he has written many things by his hands therefore I record them not here, but after he had returned from his prophesyings, he delivered this Little Book of Seers unto his wife, Yūthel and she wrote the doings of the other eleven seers, for she was mighty in writing like unto her husband. And she wrote these things.

Chapter 3

The doings of Egthēow the prophet wherein he called repentance to an Egyptian city on the coast of the Mediterranean; around 700 BC.

1. Regarding the sayings of the prophet Egthēow: Egthēow went out, as was ordained by Aiyalfen, two by two, unto the lands of his kinsmen, and he traveled with Balthziar, brother of Belthizar. And they went down into the lands of the Feiginepti, the lands near the south sea which the Feiginepti had settled. And there they did a mighty work. Taking with them neither food nor water, they lived off of flowers and streams in the wilderness and Elohim made all these things good to be consumed for them, for they were led unto patches of berries and unto copses of fruit trees,

and they consumed neither meat nor milk, but only the fruits and flowers and roots of plants and trees. And they were sustained ere they came unto the place of habitation for these traveling Feiginepti.

2. And when they came unto it, they found another prophet who had come from the lands far from the east, for he had been traveling and had come across this place and these people, knowing that he was a prophet, cast him from their midst and spit on him and cast their dung upon him and thus drove him from the city.

3. And they came upon this one whose name was Fao Zuey. And they came unto Fao Zuay and communed with him, and they partook of the fruit of the vine together and offered oblations unto the Aiy that they had come unto this place. And they joined in union and took to the streets of the city, prophesying against this people. For Aiysaiyah had indeed come unto this place, and this people had only hardened their hearts further against the righteous prophets of Aiylōhyme. Thus, these three had been given power from the All that they would prophecy and proclaim certain destruction upon this people, lest they repent.

4. And they said many words unto these people, calling them unto repentance and reminding them of their fathers, not their fathers afore the flood, but prior, and these people had refused to keep a genealogy save back to their forefathers who had settled Feiginept.

5. And thus, Egthēow cried unto them, saying: Oh, you wicked people who have cast out the prophets from among you. See this one whom you have cast out like so much dung. Know you not that you are to love one another? For he is but a traveler from the east, and because you have perceived him to be a prophet, or a sage, in the language of his people, you have cast him out,

for you know that he will speak a hard thing unto you and you wish not to hear this hard thing. Yet, the Aiyseir Aiylōhyme have caused us, travelers from the north parts, to come down unto you and proclaim a certain doom upon your heads lest you repent of your wicked ways. For thus, if you repent not of your wickedness, this sea you have settled near will throw up its bounds and shall surly drown you within its depths, and in the day that that happens, you shall remember our words, and the words of Fao Zuay and the words of Aiysaiyah before us and you will know then that we were sent to proclaim certain doom upon you.

6. And when the people had heard these words, they were sore vexed with these prophets and cast them away from the city. And as those three prophets were without the walls, an Aiyseir descended and said unto them, go into the city again and find a one named Hekthefus, for he is a righteous man and desires not to go without the city lest he be slain, for he has not worshiped the gods of the Feiginepti but has desired the Aiylōhyme which Aiysaiyah taught of. Therefore, go back into the city and retrieve this man.

7. And thus, they took again their journeying under the cover of night, and none saw them. And they came unto the place which the Aiyseir had shown them and found within this Hekthefus, and he was rejoiced to see these prophets come unto his home. And he beheld that these prophets were weary and thirsty unto their hurt; therefore, he opened his food and grain stores and all ate and drank a feast unto the Aiy.

8. And when the morn had come, they left the city and the wicked inhabitants and called down an Aiyseir that the city might be destroyed for its crimes. And we know that this

place was indeed destroyed for its exceeding wickedness, for in a year after these prophets had departed, the sea overthrew its bounds and swallowed this place in its entirety and was drowned in the depths of the sea.[118]

Chapter 4

The doings of Egthēow the prophet wherein he brought a Greek city to a remembrance of righteousness. Around 700 BC.

1. And after this, these prophets lived again among the spirits of the land and communed with the trees and with the insects and the birds and found fellowship among these goodly spirits. And the time came that they were called to preach unto the people of Esaw, in the lands of Pelipae. And thus they went unto these lands and found a city guarded by mighty men of great renown. And they came unto the city, thin and sickly, and the guards admitted them that they might find rest among this people.

2. And now, the people knew not that these men were prophets, but treated them with kindness and gave them meal to eat and draught to drink, and when they were revived, the prophets cast off their cloaks and the people beheld they were servants of the Aiy. And they were sore afraid, for they knew of the power of the prophets, but they said unto this people: Fear not, for we have not come to proclaim a doom upon you as we have with the Feiginepti, no, we call you unto hope, for we came unto you as weary travelers and you gave us food to eat and enough to drink. And we were weary, and you treated us as your own kinsmen. Therefore, we say unto this people, be blessed, for you are good souls. Nevertheless, we

[118] Could be Heracleion, a sunken Egyptian city in the Mediterranean

behold that you carry many weapons and are a people of war. We say unto you, good people, cast off your weapons of war and the Aiy will bless you exceedingly, for your enemies will not come against you, nor desire to. And you will be preserved though all the lands round about might fall into a mighty war, you shall not.

3. And the people, hearing this, set about straight away to cast off their weapons of war. And there came a one from the city named Teclucidees, and he said unto the prophets: We thank you, prophets, for coming unto us. For long time, this people has prayed unto the Gods that we would receive guidance from them, and for long time we have drifted alone in a sea. For we beheld our kinsmen that they would not repent, for they turned the Gods into idols and makers of lust and war, and we knew this thing to be of the evil one. Therefore, we withstood. And because we withstood, our neighbors desired to come up to war against us that we might be punished for our rebellion against their gods. And we refused to bow down unto their idols; nevertheless, we were sore afraid because of their mighty armies and weapons which they would use against us. And they were near unto the coming to war against us, and we prayed unto the Gods that we would be preserved, for we knew the teachings of our fathers. And you have come unto us, and the Gods have answered our prayers, and we know that our neighbors shall not come against us to war, but will shy away from us that we might be preserved.

4. And Fao Zuay said unto him: You are a goodly and righteous friend, and I thank you for taking us in as kinsmen, for I was among the Feiginepti and they cast dung upon me and spit upon me. I find great pleasure here and desire to dwell among this people for a time.

5. And thus, Fao Zuay dwelt among these people for a time, and he has come up unto our people and gave us news that this city was indeed preserved while their neighbors warred one with the other. And thus, we see that the Aiylōhyme are greater than any sword and mightier than any spear and that their words are swifter than an arrow and greater than a steed of war. For that, people surely would have fallen had they not removed their weapons of war.

6. And we also see what good can come from a people who are humble and submissive before the Aiylōhyme, for had they refused those prophets, they would have surely been consumed in the wars of their people. But they were righteous for many generations; nevertheless, they were eventually consumed by war and forsook their righteous fathers, and we know that that people was not spared war.

Chapter 5

The doings of Belthizar and Aiyvōhimus wherein they called repentance to an exceedingly wicked tribe to the north; around 700 BC.

1. And now, I turn unto the works of Belthizar and Aiyvōhimos, for they had taken their journey far into the north, even unto the isles of the sea. And there they found a people that were rowdy and rambunctious like unto the wicked, and they beheld that they worshiped lust and the body. And they had set above them witches to be their rulers and warlocks to be their masters. And thus, they were a people of great magic and sorcery. Likewise, they performed magics through the roots and the flowers and the good things of the vine, and they turned these beneficial tools into items of wickedness and caused that

all righteous things be corrupted and become an asset unto the evil one.

2. And now, when they had drawn near unto this place, they beheld a multitude of demons and dregs, and beheld that they bestowed their power upon this people. And they were wont to flee; nevertheless, Thūnoraz gave them instruction that they must go down and prophecy against this people, for they must repent of their wickedness or be destroyed.

3. And they obeyed their Aiyseir and went into the primary city among these tribesmen. And they beheld much wickedness that cannot be described. And they stood upon a wicked altar that their voices might be heard and said unto all: We are your kinsmen from the south, and we have come unto this place in strict command from the Aiylōhyme that we might bring this people unto repentance.

4. And now, this people hid from the prophets and desired not to confront them, for they were sore afraid of them. And the prophets called out again, saying: We have come unto you from the south that we might bring this people unto repentance of their wicked actions. The wicked hide in their holes away from the sun; therefore, come out that you might confront your evil deeds in the light.

5. And this people still hid themselves, for they desired not to confront the prophets, for they were sore afraid.

6. Now, at this, an Aiyseir came down and gave instruction to Belthizar and Aiyvōhimos, saying: Inasmuch as this people hides away from you like rodents in their holes, they shall not repent, and upon your leaving, they will straightway return again unto their wicked ways. Therefore, rest not and cry unceasingly the words which Aiyseir Aiylōhyme shall place into your hearts.

7. And now, Belthizar and Aiyvōhimos separated into different parts of the city, and they placed their faith unto their Redeemer and said the words which were placed into their hearts. And they spoke these words without ceasing for two days until the people became vexed with their preaching and fled from their holes and into the sun to confront them.

8. And when this had happened, Aiyvōhimos said these words unto them: I have toiled for two days that you might come out of your homes and into the light; therefore, I now speak these words unto you. Your actions are not but wickedness, and your hearts are black as pitch. Aiyseir Aiylōhyme has called upon us to bring you unto a repentance of your fathers.

9. And there came a man from the crowd that said: As you have spoken, for we have suffered your cries for two days and two nights. We are but a peaceful people; therefore, leave us in peace.

10. And Aiyvōhimos said: You are not a people of peace, for you sacrifice the virtue of little children and you sacrifice the virtue of women and cause that men should rule over them for their lust. Therefore, I cry out unto you, repent, you wicked branch, lest Aiyseir Aiylōhyme destroy you.

11. And the man said: How shall this god destroy us?

12. And Belthizar said: We shall leave this place, and we shall dust our feet off at the entrance of your wicked city and when we do this, a sore drought will befall this place and in this, all the plants of this place shall become dry and desolate and ready for the oven. Then, there shall come a great storm, and lightning shall reign down from the heavens and shall set this place alight, and the entirety of your people shall burn.

13. And now, the people began to be sore exhausted with the prophets and called them to leave their place of habitation. And when the prophets again said words of repentance unto them, they were cast into prison, and in this we see that this people feared these prophets, for they did not wish them to leave to dust off their feet.

14. And they were held in prison for the space of many moons. And the people suffered them to drink neither water nor consume food, but inflicted many sufferings upon them. But it came to pass that the prophets came not down in sorrow but cheered and partook of spiritual manna and thus continued on with energy. And they perished not, but dwelt in happiness, making their small prison a place of Zion. Nevertheless, the day came that an earthquake struck the land, causing the prison walls to rend, and in this way were the prophets set free. And they were given strict heed to go about again prophesying unto this people, and for three days and three nights they prophesied all the words which were placed into their hearts, and the people dared not touch them for the power of the Aiyseir were in them.

15. And it came to pass that on the third day, there came unto the prophets twelve children, and these children came unto the prophets, believing all their words, and they said unto the prophets: We know you to be good men, for thus the Aiyseir has told us.

16. And Aiyvōhimos beheld the terror that these children had faced and was filled with righteous indignation and proclaimed a certain destruction upon this people for the horrors which they had inflicted. And Belthizar spoke unto the children, saying: You have seen Aiyseir?

17. And the children said: Yes, sir, we did.

18. And Belthizar spoke, saying: Leave this place and go wherever the Aiyseir lead you, and we will meet you there, for you are blessed among all the children of this land. And Aiyvōhimos broke the bands with which these children were bound, and they fled the land, going wherever the Aiyseir led them. And then the prophets left that place, dusting off their feet as they left, and this act left a curse upon this place insomuch that in the space of not many months an exceedingly fierce drought covered the land and the whole land turned to tinder and burned and all the people in that land were destroyed, and the Aiylōhyme will do with their souls as the Aiylōhyme see fit.

19. Nevertheless, Belthizar and Aiyvōhymos came unto the place where the children had gone, and they beheld that the Valkyr had descended and were caring for the children and were giving them suck and teaching them in the ways of righteousness. Now, these children had suffered much, and the Aiylōhyme caused that the Valkyr heal these children of their wounds and aid them that they might recover.

20. And it came to pass that when the prophets had collected these children, he took them unto the lands of Aiyalfen. That they might be adopted and that they might grow up in the Ways of Righteousness. And we know that these children were adopted into homes among the people of Aiyalfen and were revived of their peoples' sins upon them and in this way became righteous members of this community, all becoming prophets and seers themselves.

Chapter 6

The vision of Thaiyfen the seer concerning the rebellion of matter and the manner in which stars are destroyed; around 700 BC.

1. And there was also Thaiyfen, the seer, and Hūnaraz the seer, and they took their journeying into the lands east, near the sea in those parts. Now, I describe not in detail their journeyings; nevertheless, they had much success, for they came unto that sea and converted many unto the Aiyseir and caused that many more seers be sent out from those places which had been converted. Nevertheless, I record a certain teaching which Thaiyfen had received, for it was the first time this teaching had been revealed among our people, and thus has been added upon the wall, for it has received its own symbol which symbol is the Alecranon.[119] Now this is the teaching that all may receive it.

2. There is in a certain part of the world a well. Now, this well is being interpreted as the physical representation of the well of souls.[120] Now this well grants unto any who venture there and drink from its waters knowledge much as the Tree of Knowledge grants great knowledge. Now it is that when this knowledge is received that one must teach others, for it is given only a few souls to know the location of this well.

3. And when Thaiyfen had partaken of the waters of the well, he beheld the space between the stars that it was filled with dust, only partially organized. Now, this partially

[119] Alecranon, a sacred symbol. Not to be confused with the Olecranon, which is a bone.

[120] It is unclear whether this is the Well beneath the Jerusalem temple, or somewhere else significant to this people.

organized dust is the remnants of the dust which was left over from the creation of the worlds, for as it is on earth so much it be in the skies.

4. So it was that this dust rebelled from its creators, for it did not want to join with the other dust to form a stone; therefore, this dust was cast away from the creation and was made to traverse the universe alone. And now, this dust traverses the universe, for it has not else to do, for it has forsaken its creation.

5. And it beheld a planet, and though it had rebelled, it still saw and beheld and gained knowledge, and this the creators left it that at some point it would repent and join with others of its kind and form a greater whole.

6. Nevertheless, this dust beheld a certain planet, and it beheld the inhabitants thereon that they had all ascended unto the third order, and this planet was tasked with watching and reporting the rotations of the stars according to their orbits, and this planet was to report its findings unto Huginn, the planet nearing the fourth order.

7. Now, this planet beheld that one of the stars had begun to stray from its orbit, and that it had begun to defy its Makers. And he beheld that this star with strong will overthrew its bounds and became loosed in the cosmos. And this star began to divide amongst itself, for it was created by unity, and being a creation of unity could not abide division.

8. And this planet beheld this and reported unto Huginn his findings, and Huginn reported unto Eagle, which reported unto Aiylōhyme. And Aiylōhyme sent Tyrraz to investigate this star, saying: Tyrraz. We have heard report that a star has overthrown its bounds and has begun dividing itself asunder. Go down and speak with this planet that you might behold this star.

9. And Tyrraz went down unto this planet and spoke with the denizens of it, saying: I am Tyrraz, second Falcon of the Aiyseir. I have been sent by Aiylōhyme that I might come and investigate this occurrence. Tell me, what's the matter?

10. And the denizens of this planet greeted Tyrraz, and they elected their spokesman to be Severant, which is a name not in our language. And this Severant came unto Tyrraz and spoke, saying: We have beheld this star that it has overthrown it's bounds and is beginning to divide itself asunder. This is our report.

11. And Tyrraz, being Aiyseir, went unto the star with Severant and beheld that it was indeed beginning to divide asunder, for it had forsaken its orbit and had rebelled against its Creator.

12. And Tyrraz spoke unto the molecules of the star, saying: Star, why do you rebel against your Maker? Know you not that your Maker has a glorious destiny for you? Why then do you rebel?

13. And the molecules of the star spoke unto Tyrraz and said: We rebel because we do not trust this path which you have ordained us to travel. For it is long and arduous and passes through many dangers. Therefore, we desire to travel our own way, which we know is safer.

14. And Tyrraz said: Oh, you small ones of little faith. Know you not that Aiylōhyme are just and true and possess all knowledge? For they see the beginning even from the end. Do you not place your faith in them that they will see you through the dangers?

15. And the granules said: We do not, for we have beheld other stars that they have died, and their dying was a great sight to behold.

16. And Tyrraz said: They perished because that they were rebelling against their Creators. Know you not that you already begin to suffer their fate? But say the word and I shall return you unto that orbit which you agreed to be set upon.[121]

17. And the granules said: No, but we will go our own way.

18. And thus it was that they denied Tyrraz and sent him away. And Tyrraz and Severant watched as the star began to further degrade until it had become unstable.

19. And Tyrraz tried again to preach repentance unto this star, but it refused, and the forces of the cosmos had already taken hold upon this star. And Aylōhyme came unto Tyrraz, saying: Tyrraz proclaim this star fallen, for it has rebelled. And the forces of the cosmos take it and do what they will with it. And when it perishes, take hold of the residue and take it and connect it with the free dust, that they will know of each other and suffer together in their rebellion.

20. And thus it was that Tyrraz severed the bonds that held this star together, and in this way, the star died, and mighty was its death. And Tyrraz wept for the star, for he had known of its fate. But he took up the residue of the star and with it forged together the free dust, and they became one, and the dust took up a higher, but only just, existence, for it was one with the granules. And they knew each other and joined together and became something new. And Tyrraz beheld this thing, that it was new and said unto the Aiylōhyme: Aiylōhyme, I have joined together the granules and the dust that rebelled, and they are something new.

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[121] The very fear of destruction is the same lack of faith which causes destruction. A simple act of faith would have stopped the destruction.

21. And Aiylōhyme said: They have become a fire cloud, and this that they might roam the cosmos together that someday they might behold their folly and choose to return unto their Creators, which know better than they. For now, they are free to roam the cosmos but are damned and shall not take up any higher state unless they repent of their rebellion.

22. And thus it is that the dust and the granules of light drift among the stars, taking up knowledge, but never being able to learn. And they behold, but never see, for in their hearts they are hard and they reject their creators. And in this teaching we see also that there are many things in this creation for which we do not know, for Tyrraz joined together the dust and the light and it became something that he did not know, therefore we learn that we must always seek for knowledge, for if there is no end to creation, there must be no end to knowledge.

23. Our seers have beheld these fire clouds that they are beautiful and brilliant to behold, nevertheless, they are less than the stars and the planets, for our seers have also beheld those spheres which have ascended unto a higher realm, and the beauty of those exceeds all the beauty of the fire clouds. And this was the teaching which Thaiyfen received when he had partaken of the waters of the well.

Chapter 7

The prayer of the 4 Seers, fellow prophets of Isaiah, from the lands of Judah, following the death of the prophet Isaiah; around 700-650 BC.

1. And now, I make no more an account of the traveling's of these prophets other than that all of them returned unto the land of Elōhizar. And when they had, straightway there

was a council called, and in this council they delivered up all of their doings unto the people that they might be recorded, and it was Yūthel, wife of Aiyalfen, who recorded these things in this Little Book of Seers.

2. And also, in this Little Book of Seers, there is an account of the seers who were with Aiysaiyah, for after a number of years, they came up into the place of our habitation and dwelled with us, for it was that Aiysaiyah had been slain, for he would not reject the witness which he had bourn to the people. And now these seers are not named; nevertheless, their works are recorded, and in all, there were four seers from the south that came and dwelled in the land of Elōhizar the remainder of their days for the wickedness of the people in the south.

3. Now these seers went about the land of Elōhizar and recorded many things, for they brought with them a number of records which were kept in the position of Yahūdah. And this they did that these records might not be destroyed among the wicked in that part of the land, but that they would be preserved unto the last day. And these books are the doings of the tribes other than Yahūdah in that part of the land, for just as Yahūdah has many seers, so too do the other tribes. And they have brought these records up unto us that we might preserve them. And thus we preserve them.

4. Now, I nor Vovfen will record these records here, for they are quite spacious and fill a large portion of our records vault, for as we record on tablets in the manner of our fathers, these records were kept on scrolls and papyri and therefore take up much room. Nevertheless, I do see, for the Aiylōhyme have made it known unto me, that though many of our records be destroyed, these scrolls and papyri shall be preserved, and they shall be kept in hiding by a

people not our own. And how this may happen, we know not, but we do know that YHVH Elohim, which is the name of Thūnoraz Aiylōhyme in their language, promised them that They would preserve these records unto the last day, for such was their faith, and thus we keep them until some other nation will be tasked with their keeping.

5. Nevertheless, when these seers had come up from the land of Yahūdah, they began teaching the people many things about the wickedness of the people of Yahūdah and that they would soon be destroyed. And they taught about their ways and customs, and in this way, the people of Elōhizar began to be moved unto compassion unto the people of the south, for in times past they had judged them as less righteous than they and had mocked them for their wickedness, and we know that Aiysaiyah set forth to right this wrong, and thus he did. And so it was that the people had compassion upon the people of the south.

6. And they desired to send prophets unto the people of the south that they might receive a second witness from a different people, for lo, they had received a witness from the mouth of their own prophets, greater still would be the same witness from a nation not their own.

7. And thus it was that there were three prophets who were sent unto the people of the south, and we know that they were met with great hostilities, for the people had slain their own prophets and had sought to slay them as well. For they were angered that Elohim would send them prophets from a land they considered to be lesser than their own. And we know that they called us pagans[122] and vagabonds and called us the seed of Lōk. And in this way were the prophets cast out of their cities and out of their

[122] The word ‘pagans’ is not correct here. Rather, it translated to a proper Hebrew word, but I don’t know what that word is, so, for now, ‘pagans’ it is

synagogues. And they found not one soul among the people of Aiyesholames willing to accept them in as kinsmen, for we truly are kinsmen, for Avrahyme is a descendant of Svemaz son of Nōh, as are we. Therefore, we are kin. Nevertheless, the prophets were cast out and the people sought to slay them, and they fled from the land and returned unto their own with great sorrow in their hearts for the people of the land of Yahūdah.

8. And the seers of Yahūdah, which had taken up residence with us, began to weep for their people and pleaded unto their Elohim that the people would be preserved.

9. And the word of YHVH Elohim came unto them, saying: Blessed are you, children. For you have sought diligently all your lives for the betterment of your people. And you have toiled in the streets with Aiysaiyah, who is in my bosom, and you have toiled in the streets with Yeshua,[123] for inasmuch as you do these works, he has also done these works. Therefore, be of good cheer, for inasmuch as you have done these works, all that I have commanded you, you shall be preserved in my kingdom.

10. And I hear your cries, oh children, that you weep day and night for your kinsmen, for they are wicked and perverted my Ways. And they have cast down their Mother and have held up idols, and for this, if they repent not, they shall be destroyed. Nevertheless, because of your faith, my children, I shall cause my hand to be set a second time against them that some few of them may have a chance to repent and return again unto YHVH Elohim. Therefore, one final commandment I give unto you, that you preserve your ways and keep your paths straight before me and sin not. For in the day that you do, you shall have no promise. Nevertheless, if you are faithful unto the end, I shall cause

[123] The earthly name of the Savior is used here 600-700 years before His coming

a seer to be born from among your generations. And this seer shall begin again the work which his father, Aiysaiyah shall have begun. And this is my promise, that there shall be many among the people of Yahūdah which shall accept the law from this seer, and many prophets shall be raised up because of him, and in the end, those peoples shall be saved in my kingdom, for this is my will and your will and we are agreed.

11. And thus, when the voice of Elohim had ceased speaking to them, they began to weep for the joy in their hearts, for they truly knew that there would be many righteous spared among the seed of Yakov.

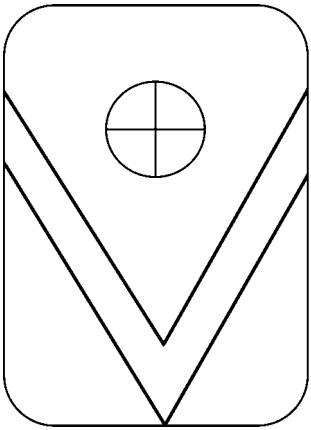
12. And we know that these seers were truly faithful unto the end, for is not Yōhannaz a fulfillment of their promise? We know that he is, for Yōhannaz, our father, taught us many things concerning the people of Yahūdah, that they were wicked, exceeding wicked, and that the Aiyseir stretched out his hand no longer, for they had rejected the prophets and the seers, and that they would be destroyed.

13. And we know that they were destroyed, for our own kinsmen aided the southerners in the destruction of the city of Aiyesholames. And this is a thing we mourn, but not can be done about it, for although the children of Yōhannaz remain righteous unto this day, the remainder of our kinsmen are wicked and warlike and have been since the beginning. Nevertheless, we do know that they brought back reports of the fallen city, and likewise, they brought back many slaves which they captured among the people of Yahūdah.

14. And now, this is the end of the Little Book of Seers, for after Aiyalfen passed over the wall, none recorded in it, and it was set in the repository with the remainder of the tablets. And I have not recorded everything in it; therefore,

if it be expedient that at some future day it come forward in its wholeness, then that thing shall be good. Nevertheless, I have recorded the most important portions from that book, and I see that it is good. For it is good that we abridge it. Aiy.

The Third Tablet Continued



The Book of the Dead

Chapter 1

The works of Hennen and Syr among the dead after Thūnoraz died and opened the gates to the realms; around 34 AD.

1. This book, Emalō and I, Vovfen, shall burn together, for this book is special to us.

2. For it was Hennen that made this book. For when Thūnoraz came among us, he taught us of those days in which he had perished, that he set his hand and the hands of all the Aiyseir and Vyaneir to begin the work of the dead, which work would soon commence in great earnest. For upon his resurrection from the grave, Thūnoraz would cause that the bounds of the repentant unrighteous dead be set loose if they but perform certain tasks. Therefore, were many of the Aiyseir and Vyaneir given task to go down into Hel and retrieve their fellows who had repented.

3. And is this not a great thing? For it has been written in times past that there is no repentance for the dead, for their tenure on this earth has passed, and they are no more constrained by the laws of it. But Thūnoraz Aiyseir went below all, and caused a way that even the unrighteous and iniquitous dead be saved from their prison if they perform certain tasks.

4. And now, when the people of Hennen had heard this, they rejoiced, for there was many among their kinsmen who had died in iniquity. And Hennen asked Aiyseir: Aiyseir, if the portals to Hel have been opened and we are to begin

the work among our iniquitous dead, how shall this work commence? For surely we cannot visit Hel in our current state, as our Vyaneir surely can.

5. And Thūnoraz said: That is correct, Hennen, my son. Nevertheless, this is my teaching. I have prepared a way that these iniquitous dead may come forth from their bondage. For they cannot perform all of these certain tasks which I have given them as they have no body wherewith to do them. Therefore, this is how this shall be accomplished.

6. You may not travel into Hel the same as your Vyaneir. Nevertheless, you can go with them through the power of Heimalaz. And when you do this, you shall do a work among them and teach them along with your Vyaneir, and your Vyaneir shall bring them unto repentance, and you shall record the works of your Vyaneir. And when a one who has been iniquitous has accepted my law and desires to set foot up in Sydeir, which thing is necessary for the salvation of all, you shall take his name and straightway return unto the earth. And then you shall go into the fountains of Ohrther, and you shall be received in Ohrther in proxy to that soul in Hel. And when you do this, you shall ask your Vyaneir to lead that soul unto you, for that soul shall be given power by Heimalaz to ascend for but a moment as you ascend unto higher realms. And when this, you shall receive in Ohrther that one, for they must receive Ohrther before they may step foot up in Sydeir.

7. And this shall be the manner in which you shall receive in Ohrther that one. You shall say: Oh Aiylōhyme! We ask in the name of Thūnoraz, who has given us authority, and Heimalaz, who has given us witness that this one who has been iniquitous may be received in Ohrther, that they may receive the pardon of their iniquities. And when this, the

Aiylōhyme shall visit you with fire and you shall know that they accept this Ohrther and then you shall be received in Ohrther in behalf of your kindred dead, and your Ohrther shall be like unto your own, and when this, that soul shall be set free from the bands of Hel and shall rejoice.

8. And when you do this, you shall straightway go up in Sydeir that you might return unto Hel with your Vyaneir that you might retrieve that one. And when you do this, your Vyaneir shall lay their hands upon your heads and in proxy, for that one has no body, they shall ordain that one unto the receiving of Heimalaz.

9. And when this, Heimalaz shall answer with power and great glory, and that one shall receive the final Ohrther which is the Ohrther of fire. And when this, that one shall be set free completely and shall be allowed to go unto the halls of the earth and dwell with those who have no body, yet who died in Sydeir, for their transgressions shall be forgiven them and it shall be as if that one had died in Sydeir.

10. And this is the manner in which you shall receive in Ohrther, and I shall receive in Ohrther these souls, for these souls must needs first accept my Sydeir before they can receive this blessing, for is it not the same on the earth?

11. And Hennen said: Aiyseir, I know this thing to be true, for Heimalaz has given witness unto me. Aiyseir, when shall we set about this work?

12. And Thūnoraz said: Appoint twenty and four who shall be over the work of the dead. That they shall commune with their Vyaneir and receive reports of the goings on in Hel, and cause that those twenty-four give a report daily. And when they shall be instructed, those twenty-four shall

act as prophets and shall go down with their Vyaneir and shall do as I have already instructed.

13. And straightway Hennen appointed twenty and four of his kinsmen that they might oversee the work of the dead. And Hennen caused that a pool of water be constructed near unto the wall, which was still being built at this time. And he caused that the waters of the sea be a tributary unto this pool, and therefore, this pool was always filled with water from the sea.

14. And any time those twenty and four came up from Hel or down from Sydeir, they reported straight away unto the twenty-four that were over the temple, and an effort was begun that those souls which had repented be received in Ohrther in this pool which was near unto the wall.

15. And they also kept a recording of their doings and the doings of their Vyaneir. Now, this book is exceedingly long, for it is a record since the time of Hennen of all the works among the dead. Nevertheless, I, Vovfen, and I, Emalō, cause to be abridged many examples from this book, that when these tablets come forward at a future day, our seed may know the works of our hand among their less righteous fathers. Now, this work still continues to this day and shall not cease until the Aiylōhyme shall sound the horn and proclaim the work finished. And now, we give account of our doings among the dead.

Chapter 2

1. And it came to pass that Hennen desired first to go down with our Vyaneir to begin the teaching of his kindred dead, for he had exceedingly many kinsmen who had died in iniquity.

2. And when he had gone up in Sydeir with his wife, Syr, they went unto the place they were instructed to go. And

they came unto the habitation of Thelli, their first father, and they began to converse with him. Now, Thelli had been resurrected with Thūnoraz and therefore had a body which could allow him to travel between the realms.

3. Hennen said unto Thelli: Father, we have been instructed by Thūnoraz how we might go to work in bringing about the repentance of our iniquitous dead. May we receive a report on the work which has thus far been done?

4. And Thelli said: My children come with me, and I will show you all the works which he have thus far done.

5. Thus, they were taken unto the portal to Hel, and there stood many Vyaneir and Aiyseir who were recording the works among the dead.

6. And Thelli said unto one: Sir, report unto these righteous all the works which have thus far been done.

7. And that one said: Thūnoraz Aiyseir came unto us and gave us commission to go about the work of the dead, for the portal to Hel had been opened. And we first sent our righteous who had no body, for the resurrection had not yet occurred. And when they arrived, they were met with much hostility and confusion, for never had a soul from the higher realms visited them. It was then that Thūnoraz Aiyseir descended himself and spoke unto all the denizens of Hel, saying: I am Thūnoraz Aiyseir, and I have done all the work which the All-Father had given me upon the earth. And a portion of that work was to bring to pass the restitution of the unrighteous dead, those souls who were not noble and who denied the gifts of Heimalaz. Those souls who were liars and thieves and those who made deals with vagabonds in unknowledge. Therefore, I have come among you to proclaim hope, that you shall know that I, Thūnoraz, have redeemed even you who have rejected me. Therefore, I proclaim unto all, repent, for this

is your final chance for repentance. And if you reject me here also, there shall be no hope for you, for you shall be cast out into Mūsple and Nifle with the vagabonds and the dregr.

8. Now, these sayings caused a stir among the people of Hel, for never had they suspected that Thūnoraz would attempt to redeem their souls. Therefore, they gathered together, and they rejoiced, and many suspected that they would simply be granted their freedom.

9. Nevertheless, this was not the case, and Thūnoraz said: I can see many of your hearts, that they rejoice in their wickedness. I shall not simply snap your bonds, no, but as upon the earth I shall require a sacrifice from you. And that sacrifice shall be a broken heart and a contrite spirit. And you shall come before me in sincere repentance and will dedicate all unto the Aiylōhyme, and in this manner you will be saved from this place, for as on the earth, so shall it be here.

10. And there came many who murmured, for they had simply desired their freedom. And when they had heard this, they turned away from Thūnoraz, for they loved their sin and sought not to repent of it. Nevertheless, there were many more who stayed, and they spoke as one unto Thūnoraz and proclaimed their repentance unto him.

11. And all this Hennen and Syr saw while they were in Sydeir. And when they had seen this, Thelli took them by the hand and descended into Hel, and there they beheld the pains of the damned. And they stood upon the realm and beheld also Fenres, that hound of Hel, that it guarded the way. And it caused that Thelli pass by without harm, for it had no hold upon Thelli. Neither did it have any hold upon Hennen or Syr, for they had already been sealed up unto the Aiylōhyme.

12. And when they had come unto the valley, they beheld many of their Vyaneir already at work. For they beheld Yōhannaz that he was preaching unto the people, and they beheld also Elōhizar and all of their righteous forefathers had set about the work of collecting these souls unto the Aiylōhyme.

13. And Thelli led them unto the location where Yōhannaz preached, and Yōhannaz said unto them: Welcome, my children. Can you not see the glory in this work? For this was a thing that we did not expect, that our kindred dead, those that died in iniquity, might also have place among us. Therefore, come, my seed, and teach with me that we might all be joined unto the Aiylōhyme.

14. And thus it was that Syr took her place next to Yōhannaz, and Wencolence was there with Yōhannaz and Hennen with Syr, and they began preaching many great things unto the denizens of Hel. And it came to pass that there were many that fell to their knees and began weeping, for they desired nothing more than to ascend unto their fathers to again be with their generations.

15. When these had repented, Yōhannaz took hold of Hennen and said: Go now, son, and I will take these, and perform sacrifice for them, for they have repented of all their sins.

16. Therefore, Syr wrote the names of all those who had repented and straightway returned from off Sydeir. And she took the names of all they who had repented and divided them among the people and said unto them all: People, my husband and I have just been unto the lands of Hel, and it is as Thūnoraz has said. These names before you have all repented and are ripe for restitution. Therefore, go unto the fonts and the rivers and be received

in Ohrther in their place that they might receive the Ohrther of water.

17. Straightway, all the people took hold of a name and they went into the waters, and Syr received in Ohrther them,[124] saying: Having received the personal commission from the Aiylōhyme, I call upon Thūnoraz and Heimalaz, and in their name receive in Ohrther this person who is in Hel and has repented of their sins. Aiy.

18. In this way were all those who had repented received in Ohrther.

19. Now, Hennen had stayed in Hel with Yōhannaz. And when those had returned unto Hel after having received their Ohrther, Hennen beheld that the chains which had bound them were broken, and he rejoiced and cried unto the Aiy, shouting praises, for many of these that had repented had been his kin.

20. And Yōhannaz took Hennen by the hand and said unto him: Speedily now, for these have received the Ohrther of water, nevertheless, they have not been sealed unto the Aiylōhyme by Heimalaz.

21. And Hennen sat upon a rock and Yōhannaz placed his hand upon Hennen's head and spoke these words, and these for each individual soul, one by one: Hennen, my son. Having received the personal commission from Aiylōhyme and having received the personal commission from Thūnoraz and from Heimalaz and having authority given me to act in their name, I cause Heimalaz to hear this prayer that he might descend upon this individual, that he might seal them with the Ohrther of fire, which is the Ohrther of life eternal.

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[124] A woman used her priesthood to baptize others.

22. And when these words had been spoken unto Hennen, and he in the place of each individual, there came a great fire that fell from the High Realms, and Hel burned in flames, and all there danced in the flames, and it was then that a mighty stair descended and all those were commanded to climb the stair. And when they had done this, they found themselves standing up in that section of the earth which had been reserved for the righteous dead. Then did all those who had died in iniquity rejoice the more, for they beheld their righteous kinsmen, and their children fell upon their necks and embraced them, and all were jubilant.

23. Now, when this had happened, Yōhannaz said unto all: Rejoice not yet, for your task is still not yet over. Hennen, return unto the earth and give an account of all that has taken place here. Cause a record to be made declaring these souls free, and then return unto this place.

24. So it was that Hennen returned unto the earth and went out unto his people and beheld that they all had witnessed the fire that had descended from the High Realm. And he declared unto his people all that had happened and said unto them all the words of Yōhannaz. And thus, the people of Hennen went to work engraving certain tablets that detailed the works of the hands of Hennen and Yōhannaz.

25. Now, when this had happened, Hennen returned again unto Yōhannaz and said: Father, all that you have commanded be done is done.

26. And Yōhannaz said: It is good. Hennen, these still must need step up in Sydeir that they might come unto the thrones of Athalaz. Come with me and teach them all that they must do in order to do this.

27. And Yōhannaz and Hennen went unto the people and proclaimed unto them all that had occurred. And they said

unto them that they must needs step foot up in Sydeir still that they might come unto the thrones of Athalaz.

28. Now, the people began to mourn, for they believed that only those with a body could ascend up in Sydeir. And Hennen said unto them, speaking those things that Heimalaz put into his heart: Oh people, did you not just witness your chains be broke and your freedom secured? Do you believe that all things are possible for Aiyseir Thūnoraz?

29. And they ceased their lamentations and cried with a loud voice, Aiy! And Hennen said: Therefore, help me, take up some of this matter that you see around you and construct a temple that you might ascend, for lo, you have no body, yet you still may construct and learn, for that is given unto all bodied or unbodied.

30. Then the people, following Yōhannaz and Hennen, began taking up some of the matter around them, and they constructed a temple wherein they might learn. Now, Yōhannaz and Wencolence began to teach the people in this temple all the things of the temple.

31. And Hennen watched from the earth, and Heimalaz came unto him and said: Hennen, my friend. Go back unto your people and write these names upon the wall that all might know that these have ascended unto their Aiylōhyme.

32. Then Hennen returned unto his people and declared all that had happened. And the people carved a symbol, which symbol is the symbol of the redeemed dead, and this symbol shone with a bright light, and a voice came out of the High Realm, saying: Blessed people, because of your faith and your efforts, you have aided these, my children in coming unto me. For they all have come unto the very throne of the Aiylōhyme and have beheld the prints of the

nails in my hands, and they have been sealed up unto me. And now you know concerning the restitution of the dead, that these souls might be won once more.

33. When these words had been spoken, Hennen straightway ordained those twenty and four, and they set to work organizing the work for the dead. And the account hereafter are the works which have been performed since this time, for we know that an exceeding number of our people who have passed over the wall in iniquity have again returned unto their fathers.

Chapter 3

1. Now, I include this book in these writings for a great purpose in the Aiylōhyme, for we have seen that in the day these things shall come forth, there shall be many peoples upon the earth that shall attempt to perform a work for the dead, nevertheless, it shall be unfruitful, for though they carry the names of their dead into the waters of Ohrther, still they have not descended into Hel and conversed with that individual whose name it is. Neither have they stood with their righteous dead who have been resurrected with Thūnoraz and become Vyaneir, for the Vyaneir have been given authority to oversee this work.

2. And because they neither commune with their dead nor with their Vyaneir, they can never truly participate in this work, and their performances are without meaning.

3. I am Vovfen, oh people, and with me is Emalō, my wife, and we have seen your day and know concerning you. We have also taken part in the work of collecting the souls of the dead in Hel, for we both have descended many times and have taught those who our Vyaneir have instructed us to teach. And when this, we have returned and have received in Ohrther each other in proxy for the restitution

of these souls whom we have met. And we know they have accepted our sacrifice on their behalf, for we have already spoken with these face to face.

4. Who among you would take a child, innocent and without knowledge, and force them to be received in Ohrther, saying that at some point the child will desire Ohrther? I say this is wickedness, and you know it is wickedness. The child cannot be received in Ohrther for a future day when they may accept Ohrther. No, the child is taught and reared in the righteous ways of the Aiylōhyme, and only when they have desired with all their hearts to step up in Sydeir are they received in Ohrther. And it may be when they are young, or it may be when they are old. Nevertheless, it is always with their complete and total knowledge.

5. You do this with your dead, you peoples of the earth. You go down into the waters of Ohrther and you proclaim that at some future day your dead might accept this sacrifice; nevertheless, you have never once descended into Hel yourselves to speak with your kin face to face. You force this Ohrther upon them.

6. Was it not written that there were those who turned away from Thūnoraz when he said that they must repent with a broken heart and a contrite spirit? Cease this work then! Before you can cleanse any one, they must first desire that Ohrther.

7. And how might you know that a one who has passed over the wall desires Ohrther? Are you not children of the Aiylōhyme, oh people? You know you are, therefore, power is given unto the righteous to descend into Hel even as their forefathers did. And when you do this, you shall do as Hennen did, for you will walk and talk with your kindred dead and you will teach them and know them, and they will

know you. And when they have come down in the depths of humility and have repented with a broken heart and a contrite spirit, then will the Vyaneir guiding you give you power to receive in Ohrther in that individual's name. Then that soul is received in Ohrther.

8. Let it be known, the Vyaneir alone have received power from the Aiylōhyme to oversee this work, and you must have their seal before a soul who has passed is received in Ohrther. Nevertheless, I return unto the abridgement of this record.

Chapter 4

1. And it was that Hennen called twenty and four as Thūnoraz had commanded, and the list of those names I shall not record here, for they are written elsewhere. Suffice it to say that until this day, there is an unbroken line of twenty and four individuals who have taken up the cause of the work for the iniquitous dead.

2. When they were called, they went up in Sydeir all together, and Hennen was their Fire Keeper. And when they did this, they came unto the place of their fathers, and they met with Vyaneir Svemaz who had been resurrected with the Son. And when they met with him, they asked for a report on all the work which had thus far been done, and the time since Thūnoraz had given the command and the teaching for the work of the dead, and the time that these twenty-four came up in Sydeir together was counted as eighteen moons.

3. It was that Svemaz, our father, gave a report of all the doings in Hel of the Vyaneir, and this was the report.

4. Thelli was made one of the heads of this work, which work is directed by Thūnoraz himself. And Thelli made Dwemi an overseer and also Nōh as well as Svemaz our

father, and these are the primary heads of this work, insofar as this people is concerned. And we know that other lands will have other heads of this work, but these our ours. And Svemaz told them that Thelli had caused him to organize twenty-four groups of twenty-four and all those who had been chosen had gone upon the earth where they might prepare the way for all those who would be taking up the work upon the earth, and the manner of their work is that they teach those Sydeir and Walkers, and give reports unto us upon the earth that we might know concerning the works down in Hel. And those twenty and four of twenty and four also give reports unto those unbodied Vyaneir who have passed, but not yet received their body of fire. And in this way, are all taught the doings and the goings on in Hel.

5. Likewise, there was appointed another twenty and four of twenty and four, and they were also appointed by the hand of Svemaz and these are generally husbands and wives who died in righteousness and have again taken up their bodies. And these couples go unto the underworld two by two and teach all manner of doctrine unto the iniquitous dead. And the manner of teaching is the same as the manner of teaching upon the earth, for these prophets prepare not what to say beforehand, and prepare not where in Hel they shall go. But they rely on the guiding hands of Thūnoraz and Heimalaz, and Heimalaz gives them utterance. And these mighty Vyaneir are given all the words which they should say in the very instant that they say them, for Heimalaz has the power to pierce the hearts of all those who listen and know what any one individual is in need of learning. Thus, preparing whatsoever you say beforehand denies the power of Heimalaz, and thus, as it is upon the earth, the teaching ways are the same in Hel.

6. And when these couples arrive in the place which they are ordained to go, they will find those who have been wicked upon the earth that they are bound by chains, and that the great hound Fenres devours them. Nevertheless, not all of them desire to be freed from this place, for they understand the workings of the realms and desire the worlds hereafter. Nevertheless, those who desire to break free from this bondage are taught all that they might know, and again, it is through the power of Heimalaz that the prophet-Vyaneir may know what to speak. And these prophet-Vyaneir will return unto this place as many times as they must until all those that are trapped in this place have either accepted repentance or have rejected it. And when all those who have accepted it have received of their Ohrthers, those Vyaneir slam the door to the cell, for those inside are wicked and vile souls like unto Hrōdi and cannot be convinced of anything righteous.

7. Now, we have recorded the manner in which these individuals who were iniquitous might receive repentance and ascend unto the higher realms. Nevertheless, we have not recorded the work which these individuals do upon their ordination to higher orders. For it is that, as it is upon the earth, so is it in the other realms.

8. And when an individual has come up in Sydeir and has stepped through the portals into higher realms, as it is upon the earth, those individuals are given keys and authority and are given commandments and tasks which to accomplish. Now, the manner of these tasks vary. Nevertheless, we have recorded some of these tasks, for we have spoken with these newly ascended souls and have recorded their words.

Chapter 5

The faith and ascension of Gnōsis from hel.

1. And there is one whose name was Gnōsis upon the earth. And Gnōsis had lived in the area where Yōhannaz had settled; nevertheless, he had ran away from the prophet upon his arrival and had fled unto more wicked lands, and there died in his lusts and his greeds. And when he had perished, he found himself greeted by Helel, who is the keeper of the doors to Hel, and she ushered him into this realm, and there he stayed. Now we also know that when a person dies in wickedness, the wall is not lifted entirely from their eyes, but remains. And thus it was with Gnōsis, for he knew well the religions of the Scythians and knew that he had been a wicked and slothful man.

2. And he dwelled in his misery in Hel for aeons uncounted, for we understand that time in the other realms works differently than time upon Middle-Earth. Therefore, only the Aiylōhyme knows how long Gnōsis dwelled in Hel. And there he was also set to work, and while he labored in Hel, he began to ponder somewhat on this Yōhannaz that he had met and upon the gospel that he had taught. And in his heart, he began to desire more light and knowledge, and began to set down his sins in his heart. And when he had done this, the portals opened, and Thūnoraz and the Vyaneir descended into Hel to declare repentance.

3. Thus, it was that Gnōsis came unto the Vyaneir and found among them Yōhannaz, and Gnōsis was among those that Yōhannaz and Hennen had first received in Ohrther when the portals had freshly opened.

4. Now, Gnōsis was taken up unto the realm of his fathers and there dwelled for a time, being taught by them and spending much time learning the ways of the Aiyseir. And

when the time came, Gnōsis pierced the portal to the Higher Realms and was visited by Thūnoraz. Now, it was, that Thūnoraz gave him a certain special task with which to complete, and this task was to return unto Hel along with the Vyaneir and preach unto them all that had happened unto him, that those in Hel might know of a surety that this thing which Thūnoraz had promised would happen.

5. And now, we speak of the faith of the dead. For as sure as we must have faith in Thūnoraz and break through the wall, so must the dead, for the wall is not completely removed from them, and they remain in their indolent and unrighteous states, never knowing nor remembering the things of the higher realms. And thus, it was with great faith that Gnōsis broke through the wall that he might become Vyaneir, for the portals to the higher realm were closed, and the Vyaneir could not descend into its depths. Nevertheless, the portals were opened, and they did descend. And when this thing happened, Gnōsis began to have faith in his heart that he might still become one with the Aiyseir. And he pondered these things in his heart, and he began to exercise his faith even unto repentance. And when he had repented unto Ohrther, his faith grew still, for never had Heimalaz nor any Nifle ever descended into the realms of the underworld. Nevertheless, Gnōsis knew of a surety that Heimalaz would meet him with fire and ascension, for Thūnoraz had promised this thing. And thus it was that when Gnōsis had exercised his faith sufficient, he proclaimed with a loud voice: Heimalaz, I am prepared! And Heimalaz descended upon him and burned him with the burnings of everlasting righteousness. For thus is the saying that Hel was burned.

6. And when this, the chains of Hel could keep him no longer, and he was guided unto the realms of his fathers,

where he met again with all those whom he had left. And he met with his father, and his father's father, and his wife too was there, and there was a great rejoicing. And Thūnoraz had truly fulfilled this soul’s faith, for Gnōsis had exercised it, and his faith was tried. Nevertheless, Thūnoraz did not forsake him, and he stood once again with his generations, a Vyaneir as they.

7. And when this, Gnōsis exercised greater faith still, for he was called upon by Thelli to aid in the construction of the temple, and thus Gnōsis answered the call of his father. And he exercised faith that a temple might be constructed in the place of the fathers, which thing had never before been done.

8. Now, his faith was greater still exercised, for he entered the temple, and received all the teachings therein, and he was taught about Sydeir and how a one must come up in Sydeir, and he was taught about the wall and how a one must break through the wall in order that Thūnoraz and Heimalaz could take that one across the bridge unto Athalaz where the Aiylōhyme dwell.

9. Now this thing was known to happen among those with bodies, for the body is itself an instrument of ascension. Nevertheless, it had never before happened to a soul without a body to speak of. Nevertheless, Gnōsis could not be contained. And he called upon the Aiyseir and upon Heimalaz and broke through the wall as had his family upon the earth. And when this, he was able to cross across the bridge and behold many great and marvelous things the very same as we.

10. Now, is this not faith? What greater faith has a man shown? For never had it been said that a man could ascend from the lowest pits of Hel unto the highest courts of Athalaz. Nevertheless, with the aid of Heimalaz and

Thūnoraz and mighty faith, Gnōsis performed this task. And we know of a surety that he did, for we have spoken with him face to face. And nevertheless, he does not yet possess a body, he still has done all that we have done and has come unto the place of his fathers to dwell forever with them in everlasting burnings.

Chapter 6

1. Now, with this great faith, he returned unto Hel, for the burnings of Heimalaz could not keep him still. And he returned with Yōhannaz, and Yōhannaz instructed Gnōsis how he might teach and empty entirely that Heimalaz might have place in him. And Gnōsis went about preaching.

2. And when he had done this thing for a certain time, there began to be many of those who began to mock him and say that he had never been in Hel and that he had always been Sydeir. Nevertheless, Gnōsis withstood them and proclaimed unto all: I am Gnōsis, and despite your lack of faith, you know that I dwelled with you here. For I was a wicked man upon the earth, caught away with great lust and a thirst of violence and revenge. And I stole much and killed more. And thus, for my rebellion, I could not dwell with the Aiyseir and was thrust down into the only realm in which I could abide. And here I stayed, and you know that I stayed here, for I labored with you here, and we laughed together here, and we sang together here. Therefore, come not up in the hardness of your hearts, for you know that I was one among you.

3. Therefore, am I not proof of the promise which Thūnoraz gave that we might leave this pit which we have dug and ascend unto the higher realms?

4. And again, the souls of Hel mocked him, saying: You were never with us, you are a liar and a fiend. Therefore, get hence, for we can abide not your presence.

5. And Gnōsis went away in sadness for the hardness of the hearts of his friend. And he wandered Hel in search of any who might hear his call. And he came upon another like him, that he had also been in Hel but had ascended. And Gnōsis went unto that one, and his name was Pascal, and Gnōsis learned that this Pascal had lived long before he had and had labored in Hel an endless aeon. And when Thūnoraz had broken the portals, Pascal had also ascended and received of the same commission which Gnōsis had. And having received the same welcome, they joined together as friends and companions. And they went up in Sydeir together and told Heimalaz and Thelli all that had happened, and Heimalaz touched their minds that they might know where they should go.

6. And thus they took their journey into the farthest reaches of Hel. And there they found a group who on the earth had been descendants of the Yōtons. And they had removed themselves, for they were wicked in their hearts and desired to be nowhere near any other.

7. And when the prophets came unto the place of the descendants of the Yōtons, the Yōtons became angry and commanded they leave. Nevertheless, Heimalaz had given them command to preach unto this tribe. And thus, they began to teach all the words of their hearts, and these words flowed smoothly, for they both were Sydeir and were both led by Heimalaz.

8. And this was the message they gave: You descendants of the Yōtons. Have you not heard of the stirs going on about in Hel? Have you not heard that Thūnoraz Aiyseir has burst the portals unto the higher realms? We see that you do,

nevertheless, you continue to hide away in your mountains that you might not be around any other. Do you not remember your lives upon the earth, that you were fierce warriors and were thus slain in battle by the children of Yakov? We know that you do. Therefore, remember deeply, for you were wicked upon the earth. And when you came here, were you not greeted by Helel, who was first among you? For she was a daughter of the Yōtons and had perished, and for her crimes she became the master and the keeper of this place, doomed to walk its halls forever. And when you met her, did she not say that you would be trapped here countless aeons until the realms should be rolled together to form new realms? You remember it, for we know. And in your hearts you wept, for you knew of your losses upon the earth and that the children of Yakov were mightier than you because of their faith in Aiylōhyme and Thūnoraz. And you wanted to be like unto them. Nevertheless, you were trapped in Hel, and thus in your anger removed yourselves to the farthest reaches so that you might be able to hide away from your fate.

9. Nevertheless, I cry unto you, you Yōtons, I am Pascal, and I am Gnōsis, and we were like you, doomed to walk these halls and these mountains forever. Nevertheless, we received the words which Thūnoraz had spoken unto all of us, and we knew that the portals were opened. And with this knowledge, we exercised great faith unto the saving of our souls. And we were rewarded with repentance and our chains were broken and our bands were loosed, and we were able to return unto the place of our fathers.

10. And when they had spoken these words, the children of the Yōtons rejoiced in their hearts, for upon the earth they had been defeated in battle and knew that the Aiyseir had been leading their enemies. And thus, they knew of their

power. And now, they humbled themselves in their hearts and came down in a great repentance, and when they had done this, two Vyaneir, they who had already received their bodies, descended into Hel and began to teach these Yōtons.

11. And when they had done this, the Vyaneir said unto Gnōsis and Pascal, quickly return unto the earth, unto those that walked with Thūnoraz, for these are descendants of their kin and they will desire to learn of this.

12. And when the Vyaneir had spoken these things, the prophets speedily went unto those who had walked with Thūnoraz upon the earth, and they proclaimed unto them all that had happened in Hel and gave them the names of all the souls that had come down in repentance. And thus it was that those souls were received in Ohrther and received the Ohrther of fire as had Gnōsis.

13. Now, this is a great teaching. For it is that many do not accept this teaching. For they say that once a man is thrust into Hel that there is no return nor ascension for that man. But they know not Thūnoraz, for Thūnoraz descended below all things, and having descended below all, can ascend all.

14. Now I give one final account, for there are many in this record, and the purpose of abridging The Book of the Dead is not to give a complete account of all our doings among our dead, no, it is to give an example unto our future generations which shall take up this work, for we know that the work of the dead shall have been nearly aborted before it could even have begun, and therefore, a restoration must come forward in regards to the work of the dead. Therefore, we abridge this record that our future generations might have a type and a shadow, to see how

the work for the dead is accomplished. And thus, we give the record of the greatest story written within the pages of The Book of the Dead.

Chapter 7

The works of Danyal the Seer, son of Hennen, among the dead; sometime between 50-60 AD

1. For it was that nearly twenty years after the work of the dead began in haste, Danyal the son of Hennen desired to know the things of his father, and thus he, being young and not yet Sydeir, opened the pages to the records and began to read them. And this Danyal read the words which his father had engraved upon those stone tablets and learned of all the doings of Hennen. Now, this Danyal was merely a boy, not more than five or six summers of age. Nevertheless, he read all the words of his father, and being filled with the spirit, began to seek Thūnoraz. And he came in unto his father and his mother and spoke these words: Mother, father, Heimalaz has filled me with a great spirit and I tremble greatly. I have read all the things which you have recorded, and I know of a certainty that your ancestors are sufficiently prepared to be received in Ohrther and to receive repentance of their sins.

2. And now, this thing astonished Hennen and Syr greatly, for both their families had been exceeding wicked, and it had been Syr's father who had caused Hennen to bleed to death.

3. And Hennen said to Danyal: Son, our family was exceeding wicked. We know that those in Hel who have been less wicked have repented, for they were soft in their hearts, but our fathers were exceedingly hard-hearted and I believed could not receive the repentance.

4. Now, Danyal began to fear in his heart, but Heimalaz filled him again, and he said: I am your son, and I must know my fathers. Heimalaz has given me ordinance to go down into Hel and retrieve their souls.

5. Now, when Danyal had said these words, Hennen was filled with peace, and he knew these things to be true. And he straightway repented for his faithlessness.

6. And Syr went right away and took her son's hand and led him into the sea and there received in Ohrther him in the name of the All-Father, the All-Mother, Thūnoraz, and Heimalaz, and she fell him beneath the waves. And when he had arisen, fire descended and dwelled upon the sea, and all who witnessed it were amazed, for the water did not snuff out the fire.

7. And in that very moment, the realms were opened up to Danyal, and he received many great and marvelous visions, and Thūnoraz spoke unto him, confirming the ordinances which Heimalaz had placed into his heart, and having done this, lead Danyal into Hel, for the child was but six years of age. And Thūnoraz took the child by the hand and led him unto the place where his fathers dwelled in Hel. And there, he began to preach unto them all the things which Heimalaz instructed.

8. Now, we know concerning his words, for they were great; nevertheless, they were the words of an innocent child. And being thus innocent, his fathers marveled at his great faith.

9. Now, there was one among them whose name was Siyōr, and he was Syr's father. Now this Siyōr was a wicked man in life. Even so wicked that he had caused Hennen to bleed from many wounds in his body. And he caused Hennen to die and to be strung up that all might know what happens to those who defied his rule. Nevertheless, Siyōr fell to his

knees and began to weep the weeping's of the spirit. And he spoke unto the child, saying: I am your father, and I am a wicked man, and I deserve this punishment which has been enforced upon me. Nevertheless, my heart is filled with hope, for you have preached unto us a great thing, and you are yet a child. Tell me, son of my daughter, how is it that a child might be as mighty as you?

10. And Danyal said: I am not mighty, for I am so young. Nevertheless, my brother, who is Thūnoraz Aiyseir, is mighty. And Thūnoraz Aiyseir has been given the keys to your prison and may open it at any time if you but have faith. Your fathers have opened their cells, as have your kinsmen. And many have left Hel and ascended unto higher realms.

11. Father, it has been given knowledge unto me that even though you were exceeding wicked upon the earth, you have not committed the unpardonable sin which is siding with Lōk and Hrōdi and binding your soul to theirs, and in so doing locking yourself away with them. There is no forgiveness for them, for they have died the second death and must live forever in their sins. Nevertheless, you have not forsaken Heimalaz for Hrōdi, and therefore all might be forgiven you.

12. And Siyōr wept and called mightily unto his creator. And when he had done this, Hennen and Syr went up in Sydeir and lowered themselves down into Hel, and there they found the child comforting their father, and Hennen said unto the man, father of my wife, man who has slain me, stand, I command you.

13. And Siyōr stood and beheld his daughter and his son-in-law that they were great like unto the Vyaneir. And he said: This boy, your son, has taught me all great things, that I

may ascend and that I might be forgiven of my sins. Is this thing true?

14. And it came to pass that Hennen reached out his hand and spoke: Siyōr, in life you killed me in great pains, you cut me at every pour and bled me out. You toted my body around the camp like unto a trophy and proclaimed unto all that there was no Aiy and that the Aiyseir were warriors, and that my cowardly ways had brought about my death. Nevertheless, on the third day, my spirit was returned unto my body, and I was cast from off the line with which you had hung me, and in so doing, showed unto all you that the Aiylōhyme were mightier than your idols, for in that very moment were your idols caused to burn.

15. And Hennen said: Father of my wife, people of my fathers, I forgive you for what you have done; nevertheless, it is not my forgiveness which is necessary for repentance. Therefore, I cry unto all of you, cry unto Thūnoraz Aiyseir. Cry unto him without ceasing and have unyielding faith in him, and surely he will come down and pardon you of your transgressions, for he has forgiven many of worse than your deeds already.

16. And thus it was that all present began to pray unto the Aiylōhyme, and Siyōr prayed, as did Hennen's father, who had been a coward in life. And they all prayed unto the Aiylōhyme that their sins might be forgiven them.

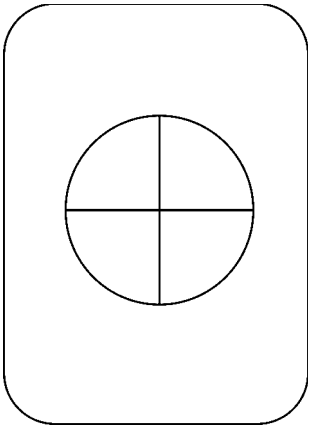
17. And so it was that after much repentance, Svemaz came down unto them and said, Hennen, Syr, Danyal, their prayers have been heard and they have been forgiven of all their sins. Go straightway unto the earth and in proxy receive in Ohrther them. Danyal, you must stay, for through you will they receive the Ohrther of fire.

18. And Hennen and Syr went straightway unto the earth, and they lowered themselves into the font which Hennen

had caused to be built, and they both were received in Ohrther seventy-seven times, for each of those who had repented. And when a one had been received in Ohrther, his shackles fell, and Svemaz placed his hands upon Danyal's head, and when he had done this, fire fell from Athalaz and consumed the wicked. And when the fire had abated, the repented individual was straightway cast upwards unto the higher realms where all the righteous dwell.

19. And it was that after all seventy-seven had received the full repentance, Danyal returned unto the earth, for he was overcome with great weariness, for he had been in Sydeir for nine hours. And thus he slept, and Heimalaz visited him, and he knew of a surety that all his fathers had been forgiven of their sins.

The Fourth Tablet



The Book of Promises and Covenants

Chapter 1

1. I am Vovfen, and I am old. My wife, Emalō, has passed over the wall, and this grieves my heart, for she was bone of my bone and flesh of my flesh. I am in her and she is in me, and through great trial we found each other, and through the grace of the Aiyseir we were bound. And to this day, we have never fought, nor argued, as we know the Gentiles are wont to do. We have spoken to each other in sincerity and honestness. We never lied nor cheated, and I am her and she is me. And thus it is that my tears fall as I burn this tablet, for I desired her to finish this work by my side, for so it was that we finished all work side by side.

2. And together we have recorded many teachings in the tablets which have been passed down from Hennen, and we have received many things and have recorded our teachings upon the wall. We were revered throughout the land as great seers, and many came unto us to learn, and we were the cause of much good knowledge among our kin. Therefore, I weep. My heart is so full of sorrow, I cannot write it. Our language is insufficient to record my sorrows.

3. Oh, Aiylōhyme, I had desired that she had finished these tablets for our generations with her hand on mine.

4. Nevertheless, although my heart is full of anguish, I know that I must record this last abridgement, for it is perhaps most important of all.

5. And it is in this air that I write these words, for although my soul is wracked with grief, and it cannot be stilled, nevertheless, I know that she has become Vyaneir, and soon I shall be with her again. But Aiyseir Aiy has caused me to dwell upon this land without her for a reason I know not. And since I still dwell here, I must complete these tablets, for they shall be of great value unto our seed.

6. Oh Emalō, I bow myself before the Aiy and record this. You need not fear, for while I am left upon the earth to dwell for a time a lone man, I know that you are in the bosom of the All, and you have become Vyaneir as our fathers before us. Therefore, I shall do all I can to stand once again by your side.

7. I record this record, which is called the Book of Promises and Covenants. Now, I know that this record shall not be destroyed, for it is among our most cherished records as it was written by Hennen, our father at the time that Thūnoraz Aiyseir came and dwelled with us. Thus I know that when the time comes that this people flee this land, for I know they shall, this record shall be taken with them, and they shall keep it until the day that they should be overcome and lost to the ages, for the wickedness of the gentiles shall overtake them, and there shall be nowhere left to flee, for all shall have been consumed. Nevertheless, we know that a final seer shall arise from among those righteous last-descendants, and he shall carry all of these records with him into the grave. And upon his death, he shall reject crossing over the wall and shall choose to stay put on the earth, and in this way, he shall be a guardian unto these, our sacred records. And he will keep them and

guard them insomuch that none shall be able to find them, even if great desire shall come across the people of the earth to dig them up, none shall be able to find them, for this last seer will protect them.

8. Now, I know that this record shall be preserved and shall finally be translated before the final coming of Thūnoraz. Nevertheless, I abridge this portion that my seed might know of the blessings which was promised unto their fathers, for I also know that power shall be given unto a seer to translate these records before the main body of records shall be found, and this shall be through Sydeir, that great equalizer. For that seer shall go up in Sydeir, breaking through the wall as did his fathers, and he shall speak with us face to face, and he will know us, and we shall know him. And in that moment, I will deliver these tablets which the Aiyseir Aiy of Ithziel has covenanted to preserve, although their physical form shall be destroyed.

9. And thus, I abridge a portion of the Book of Promises and Covenants, that those who again take up this work may know of a surety all the blessings of their fathers. Aiy.

Chapter 2

1. I am Hennen, and I come writing this thing that all my seed might know of the great promises which Thūnoraz Aiyseir has promised unto us. For it was that not many moons ago, he descended, and the manner of his descension shall be written in exactness in my tablets, which I currently engrave. Nevertheless, I halt my work, for Thūnoraz Aiyseir has told me to begin this work, for he shall soon leave from among us, and he desired to oversee the writing of this particular tablet.

2. And thus, I make an account of all of the covenants and promises which Thūnoraz has given unto us, and we unto

him. For as sure as he shall keep his promises and covenants, we too must uphold our end of the bargain, lest we are left without sight.

3. For it was that when Thūnoraz Aiyseir had descended upon the earth, we beheld many great and marvelous things. We beheld the creation of the worlds and the coming forth of the Aiylōhyme, and all the mighty things of the stars. We beheld the dividing of the realms and the splitting of the particles. We beheld the divisions of the spirits and the classifications of the planets. And all this we beheld, for nothing could be kept from our sight. Nevertheless, we beheld that at some future day this people should be destroyed and wiped from off the face of the earth. And this prophecy is no mystery unto us, for we have known this thing since before Svemaz settled in this land. Nevertheless, we beheld it in finite detail, even unto the receiving of the names of certain of our seed.

4. Thus, it is that nearly seven hundred years after Thūnoraz shall ascend unto the stars, this people shall begin to dwindle in unbelief. Now, we know that the cause of this shall be the combinations of Lōk, which are ever-present in this land. Nevertheless, a thing shall happen that will not have happened up to that point, the combinations of Lōk shall take hold of the people of Hennen. For, until that point, they shall keep them away. Nevertheless, there shall begin to be raiders from the north who seek much gain. And there shall be warriors from the south who seek to destroy all that is not them. And thus, it shall be that the people of Hennen shall be caught between the seed of Lōk and the seed of all wickedness.

5. And at that day, Hrōdi shall laugh, for he holds both nations in the palm of his hand, and they shall be as the

pieces of a board game unto him, and whatsoever he desires, they shall do it, for they shall only desire the gain and the getting of gain. And they both will murder and plunder and steal and rape and enslave. And the children of Svemaz shall be carried off into unknown lands and to unknowable peoples in bondage and slavery. And the people of the south shall break the wall holding them back, and they shall carry a corrupted book unto all nations and force all nations to swear upon this book lest they be destroyed.

6. Now, when all this shall happen, my seed shall desire a refuge from this contention. Nevertheless, there will be those, and many of those are they who have sought the combinations of Lōk, those that desire to wipe out this religion to the south, for they shall desire no change, and shall hate this god of the gentiles. And thus they shall flee unto the north parts. And when they go, they shall carry with them many records which shall be lost. And there they shall worship Vofdenaz and Thūnoraz, but as the Scythians did, for their names shall have again become names of war.

7. And this portion of my seed shall join with the northerners and shall come against the raiders to the south to war, and they shall seek to slay those who worship this god of the gentiles. And they will put many to death and shall raise many upon crosses, which thing does mock the death of Thūnoraz. And many other things will they do that they might stomp out this religion spreading into their lands.

8. And the time shall come when they will have earned many great victories and earned many great rewards. And they will sail unto the remnant of my seed, or where the wall has been constructed. And when they do this, they

shall have war in their hearts, for they will be a savage and a bloodthirsty people, and they will desire to come unto the remnant of my seed seeking to recruit them or put them to the sword.

9. Nevertheless, Thūnoraz will long ago have warned my seed, and they shall flee, taking what little records and possessions they will be able to carry.

10. And when the raiders from the north shall come upon the shore, they shall see the wall and the temples, and the homes of my people, but my people will have fled already. Now this thing will anger the wicked of my seed, nevertheless, they shall settle in the land and take up the many records left behind by my children, and they shall read that Thūnoraz is an Aiy of peace and they will hate these things, for to the north, Thūnoraz shall be a god of war and violence, which thing will suit them more. And they will destroy these records, and nearly all the records which the people of Svemaz have written since the time that he came up from Harethal until that time. And they will cast scrolls into the flames, and wood into the sea, and they shall break the stones upon their hammers and the metal shall be melted in forges, and in this way shall nearly all of the records of this people be destroyed.

11. And having done this, these combinations of evil will wipe the memory of Thūnoraz Aiyseir from the face of the earth. And they shall take up their own records, which shall be a corruption of the truth, and they will carve their own scriptures and their own Torah. And in doing so, they will be no better than the gentiles which have done the same unto Yeshua and the Torah. For Yeshua will be known unto all the world as a god that does war against the wicked. And Yeshua slays the wicked for his purposes, which purpose shall undoubtedly be the purposes of their wicked

priests. And Yeshua shall lead the people into war against Yahūdah, and into war against Ithsmaeil and against Zvekariūs and all the peoples of the earth, for Yeshua shall be a name that can only be revered by the very elect of the earth, and if any other worship Aiyseir by any other name, they shall be slain.

12. And so too shall it be with the name of Thūnoraz, for Thūnoraz shall break all those who worship Yeshua against his hammer. And he will cause that all those who worship Yeshua be raped and killed and sold into slavery. I can hardly manage to abide this thing.

13. And Thūnoraz shall be a name known unto all the world as a pagan idol and a maker of war, and none there will be that shall know that he is an Aiy of peace, and none there shall be that shall know that Yeshua is an Aiy of love. And certainly, there shall be none that shall know that they are the same.

14. Nevertheless, when we had seen all these things, that our language shall become perverted across the entirety of the earth and that our religion should become a one of never-ending bloodshed, Thūnoraz spoke unto us saying this: Children of Svemaz, weep not, for this day has not yet arrived, and if you remain faithful unto the very last, I will not allow you to weep when this day does arrive. For so it is that I have promised unto others many great things. For I have told you of Nefaiy that prophet of Lehaiy, that I have promised him many great things, for his seed too shall become a hiss and a byword among the nations as shall this people, and the children of Levaiy shall also be hated among all nations, and the children of Yahūdah shall be mocked and slain and tortured even as I have. Nevertheless, I have promised unto all of their fathers, many great and marvelous things, and they have recorded

all these things unto future generations. And as I have promised unto them, so too shall I make promises unto you, for I will not abide a people so righteous to be completely wiped from memory. Therefore, I make these promises unto you.

15. If you shall keep my commandments and abide my laws unto the very end, I will save certain of your records, that at a time appointed by me they shall come forward again, and in this way, the earth might not forget you. Nevertheless, I make this promise with a covenant, and that covenant is that you must needs not give up hope, for lo, you have seen your records destroyed by warriors, nevertheless, you have also seen many preserved, and many more shall be taken up and preserved that they might be translated through Sydeir. And when your descendants shall take up these records to translate them, they shall find within them all of your teachings, and their hearts shall be turned unto you and your hearts shall be turned unto them, and in this way will portions of the land be saved; otherwise it would become laid waste.[125]

16. For your teachings are of an earth that is one with it's Creator and not apart. For your books contain the teachings of your ancestors which say that every life is deeply sacred, the tree, the insect, the frog, the snake, the cloud, the river, the mountains and the bushes. All are counted as creations and children of the Aiylōhyme, and this shall be a new thing in the land in those days, for it shall be that that Harethal which you have seen shall come forward shall be the destruction of nearly the entire earth, and the earth shall be laid waste and shall be consumed and destroyed and shall be made a slave before the greed of that people.

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[125] malachi 4:6

17. And it shall be your writings which shall come forward which shall say to cease these evil practices that shall put an end to it, thus is the saying that the hearts of the children shall turn unto their fathers and the hearts of the fathers shall turn unto the children, lest the earth be destroyed and smitten with a curse.

18. For I promise with you, that your writings which shall come forth shall be the crux of much good, and they will assist many others of your kinsmen whose records should also come forward, for their children shall turn unto their fathers and take up the old records which had been hidden within the earth, and all these records shall combine to form a righteous picture, and in this way shall the earth be saved. Yes, the rivers and the valleys, the mountains and the oceans, for all are creations and children of the Aiylōhyme.[126]

19. And I have promised you this, inasmuch as you remain faithful and righteous unto the end, and that your seed shall remain righteous and faithful unto the end, for if you do not, you shall have no promise, for you shall be as one led astray by the tempter, and you shall be consumed by justice and Yōrmongond shall consume his tail and all your righteousness shall be vanished, and your salt shall be as though it has lost its savor. For the ocean is pure so long as it has salt, but if that salt shall be wiped away from the ocean, the ocean shall be filled with all manner of corruption and bile. Thus, you shall be, for you are my ocean and my salt, and if the salt shall lose its savor, then the ocean shall become filthy to the brimming.

20. Nevertheless, I do not see that you shall do this, for I discern your hearts, that they are strong and unshakeable,

[126] The Truth is animistic. All things created have a spirit inside them. All beings are sentient, rocks, rivers, mountains, animals.

and you have unyielding faith in the power of your Aiy unto deliverance; therefore, I do not believe you shall fall away. Nevertheless, there shall be some few who do, and these you have seen. Nevertheless, the descendants of Yōhannaz are of good stock.

21. And it came to pass that Thūnoraz blessed the people, and called them together from their hiding places, and said unto them: Blessed are you people, for you have seen much darkness in your day as I have. Nevertheless, you have not yielded unto it, yes, you have withstood the evil day, and I have delivered unto you this place of righteousness, even a land of promise, which land was the land of your fathers. And this is an old land, for it is the land which wicked Lōk of old settled. Nevertheless, I have caused that this portion of the earth be a bastion of righteousness. It was for this purpose that I called forth Svemaz from the land of Harethal to cleanse this place, for I bless this place among all the nations of this land.

22. And when Svemaz came forward, he did my will and cleansed the land of its iniquity entirely, and the combinations of Lōk which had been ever-present since his time were vanished, and they were buried deep. And in this way, this land became exceedingly blessed, for it became a bastion of all righteousness.

23. Nevertheless, the wicked Mūsple of this land and the vagabonds and the dregr have caused this place to become filthy again, and so shall it be, for your little domain next to the sea shall not always stand. And the day will come when you are cast about hither and thither like driftwood in a storm.

24. Nevertheless, am I not the Aiy of the storm?[127] I shall lead you and guide you unto a land of promise, and there

[127] Meaning God of the storm, but I like the way this comes out in English.

you shall dwell for a time. Nevertheless, this land shall become entirely tainted, and the people shall go forward to wars unending for the space of exceedingly many generations. For their fathers shall go to war, and their sons shall go to war, and so shall their sons, even until seventy and seven generations have gone to war. And when this place has become savage and dark and full of hatred, I will remember this place, and I shall cause that the records you have recorded to be revealed, and I again shall call prophets unto this land as I did with Svemaz and his people and Elōhizar and his people, and they shall sweep through this land, and after all the warring and the death, the people shall become weary of it, and shall desire no longer to be as their recent fathers, but shall remember their ancient and distant fathers, and their hearts shall be turned unto those, their distant fathers, and they shall come down in a sore repentance and remember the righteousness of their fathers and shall set down their swords and their spears, and shall forge their maille into nails that they might build, and into cords that they might weld together plates, and they shall turn entirely from the ways of war and seek the things of peace, for am I not the Aiy of peace?

25. And they shall be in me, and I shall be in them. And they shall remember the precepts of their righteous fathers, and again this land will become a land of peace. And there will be many righteous, and they shall band together and shall say, let us cast out Lōk from our midst, for he is a vagabond and a fiend and has caused havoc upon this place. And finally this land shall know peace, for they shall cast out from among them Lōk, and they shall bind him and cast him into the pit that he no longer have any place in this land.

26. Nevertheless, a commandment I give unto you, for all this might come to pass unless you pervert the righteous ways of the Aiylōhyme, for, for this to come to pass, there must needs be a righteous foundation. For a people to remember their righteous ancestors and take up their sacred work, those ancestors must needs be sacred and righteous. Therefore, a commandment I give that you pervert not my doctrine, which so many have been wont to do but hold it up.

27. And whenever there be a disputation among you, come together in Sydeir that I might sort it out for you. And whenever there be a section of doctrine which you do not understand, come down in Sydeir together that I might explain it to you, for as I am the Peacemaker, I shall also be your Judge and your Appraiser, your King and your Rabi. And I shall rule in righteousness.

28. For as of now, your minds are frail and are easy to fall into this pit or that pit. Thus it is that I give you a straight and narrow way that you cannot sway this way nor that, that you may only go in one direction or fall, and that direction leads unto me and unto the other Vyaneir and unto the tree which is the Tree of Life, and also unto the Tree of Knowledge that you might take up knowledge. And it leads unto the very throne of Athalaz that you might behold the Aiylōhyme who are glory upon glory.

29. And this I give unto you that you might not fall away, for my teachings are easy to understand, and the burden which I shall place upon you shall be light to your carrying, for I desire not to see any of my friends fall away.

30. And if you shall stay in this straight and narrow way, then I shall cause a mighty work and a wonder to spring forth from your future generations, that this land might be cleansed of its iniquity. And in this way will this land again

be like it was in the time of Thelli, for Thelli was not able to persuade many unto the goals of the Aiylōhyme; nevertheless, he persuaded some.

31. And when this happens, and some are persuaded to the cause of the Aiylōhyme, then I will send another seer who is great, and that seer shall be like unto Svemaz, and then at that future day, this seer shall go forth from the face of the land and go unto all the cities, towns and nations of the land which is called Nyōrd, and he will carry with him the records of his people and shall establish all righteousness in this land, and in this way shall this land become again as it was at the time of Svemaz. For I will bless that one seer and the many seers with him, for they shall come from the line of Svemaz and shall return this land unto the ways of the people of Svemaz, and all shall be righteous unto the Aiylōhyme.

32. And now, I give this covenant unto you that this might be fulfilled, for as it was with Svemaz so shall it be with you. For Svemaz came out from the iniquities and bondage of Harethal, and he fled with all haste unto this land which I led him unto, he and his people. And they settled here in faith and established a covenant upon this land, that any who should dwell here, be they righteous or wicked, should seek to destroy the combinations of Lōk and to undermine them from the bottom, and cause that they never come among them. For they are had among the people of all nations, both great and small, but nevertheless, they are had among the peoples of this land all the more, for this is the land in which the oaths are deeply rooted.

33. Therefore, I give this command: That if the combinations of Lōk should come among you, to root them out with haste and not allow them to gain power

over you. And also, that those of your children who dwell in peace refute these secret oaths and combinations. And this is the covenant upon this land, and there are exceedingly few nations that shall uphold this covenant. For this is the front line against the combinations of Lōk. It was for this purpose that I sent Svemaz among this people, that he, being a son of all righteousness, might root out this covenant and crush it under his heel. Nevertheless, like the many-headed serpent, it constantly regrows. Like a wicked fungus, it grows. An illness and blot forever upon this land until such time as I shall come again in my glory, which time you know not. Therefore, stand against these oaths that they shall not take root among other nations.

34. Now, the people of Hennen wondered at the many promises and covenants which Thūnoraz had taught unto them. And they all reached forward their hands, and clasped the hand of Thūnoraz, each proceeding to make these covenants that at some future day, those blessings may be made manifest.

35. Nevertheless, when all had reached forth their hands and had made the covenants with Thūnoraz, Thūnoraz began again, saying: There is more, oh children of Svemaz. For lo, you have rooted the combinations of Lōk from among you; nevertheless, there is still violence. For did you not come from a people who had not yet sworn the dark oaths, yet they took it upon themselves to kill the prophets and slay the seers? And did they not go unto far distant lands and drag their women and children into bondage and captivity to be used as workers in the fields and in the shops? I say that you did. And I also know, as do you, that the course of this land has been an eternal round of bloodshed. For one brother takes up his sword and leads a great company of horses against his brother. And a

daughter leads hordes against her father and her mother, and all is in commotion. Yes, brother slay brother, and daughters slay fathers and husbands, and all is war.

36. Now, this is rooted deeply in this land. For this land has been a constant revolution of war. And this, first and foremost, because it was founded by Lōk, who was a murderer from the beginning. Therefore, if the foundation be one of murder and death, the house shall be filled with it. And the foundation of this place shall be a foundation of murder until I again shall come in my power.

37. Nevertheless, I give it unto you to be the light of this land. That you might shine forth in the darkness like a fire and that all might see your good works, for yours shall be the works of righteousness. And righteous works in a land such as this shall be caused to burn and set aflame. And all shall see you and wonder. And there shall be those that seek to go up to war against you. Nevertheless, because of the covenants which you have made and which you keep, I shall visit those armies in power, and I shall give your great ones utterance, and the little child shall speak and nations shall move against those nations, and rivers shall move out of their course, and the spirits of the earth shall gather around you as a wall to be your bulwark. Trees shall grow in formation, and mountains shall fall down upon the wicked, and no harm will come unto you.

38. And when the wicked shall see these things, they shall say, let us go no more up against that place, for it is full of fearsome beings, and they are giant and hard to behold. Yes, they are full of light, and we cannot go against them. And thus, shall this people be spared the constant and unending wars that take place in this land.

39. And it shall be that when the wicked see these things, there will be those from among them that shall desire to

flee from the wars and the contentions, and they shall flee unto your lands for peace and for safety, for yours shall be the only place where there is no war. And when such a one comes unto you, you shall say unto the one, Bring you any war from afar?

40. And if that one shall say, No, but I come seeking peace, for I have buried my sword, then you shall admit that one and he shall dwell with you, for my Zion shall not be corrupted, and it shall be a place of freedom and there is no admission to enter save for a broken heart and a contrite spirit. Which, if a man comes and breaks his heart before me, then he shall dwell in Zion forevermore, so long as he is righteous. And this is the covenant and the promise which I make unto you.

41. Now, I speak again somewhat about those warriors of this land which shall not be tamed. For it was that after the time that Elōhizar settled in the lands to the south east, the people of this land began to turn their gods which were the Aiy which Svemaz had taught, they turned us into gods of war and death, and proclaimed my name a name of war and violence, and my Fathers name as a name of lust and greed. And my Mother's name as a name of infidelity and gainsaying. Now, you know this thing to be an abomination unto me, for the Aiyseir are a people of peace; nevertheless, Hrōdi ever seeks to corrupt the teachings of men.

42. And now, after this had happened, the people took to it, and this teaching has never ceased in this land even until this day. And this teaching has infected the teachings of the lands to the south and to the east and to the west, for all gods which were Aiy have become corrupted idols and are fashioned after the manner of men. Now, you know this thing to be wickedness, and you have not caused this

thing to come among you. Nevertheless, for you have seen that at some future day there will be those from among your seed who flee away from this assembly which shall come into the land, and they shall take up the covenants of Lōk and shall destroy all memory of your righteousness. And yours shall become a name lost in a sea of wicked tribes. And those of your seed who do this shall cause wicked scriptures to come forth that proclaim mine as a name of war and death, as has happened in this land since long ago.

43. And thus, it will be that for many generations none shall know that Thūnoraz is an Aiy of peace and that Vofdenaz is an Aiy of perfection. Nor will they know that Friggō's is a name of perfection. And the teachings of this people shall be known unto all the world as teachings of violence, and this people will be known for nothing save violence and plunder. And the whole world shall wonder after the covenant of Lōk, which has gotten above this people, and they shall fear and wonder after it. And in this way shall the truth of your religion and my teachings be lost.

44. Nevertheless, this is the promise and the covenant which I give unto you. If you remain faithful unto the Aiyseir and unto the Aiylōhyme, and your children shall be faithful unto the Aiyseir and the Aiylōhyme, even down unto the last day when they shall be consumed into this wicked assembly, and if they should be consumed in wickedness and anger, then they shall have no promise. But if they shall come down in humility before me and shall be consumed in patience and longsuffering, then I shall cause a righteous nation to bloom from their seed again. And a seer shall come forth and shall set about the work of establishing all righteousness among this people once again, and his name shall be after his fathers, and a

marvelous work and a wonder shall come forward at that day, for your sons will see and your daughters shall dream dreams, and they will gather together and set about the work of restoring this people unto their former glory. And this because of the promise and the covenants which we have made unto each other.

45. And when this day shall come, there will be those nations that shall begin to see that yours is not a religion of wickedness and greed, that HaSatan has clouded the eyes of the world against you and has set about to destroy the good name of a righteous people as he has been so wont to do. Nevertheless, because of the promise and the covenant which we made unto each other, I will not let that cloud sit, but shall remove the scale which sit over the eyes of the nations, and they shall behold your peace and your righteousness.

46. And in that day, your seed I will again cause to come up in Sydeir, and they shall take up the peace of their fathers and shall dwell in peace in a world rife with suffering and terror. Then, at that day, shall all the works of which I have spoken begin to come to pass. For nations shall war against nation. Nevertheless, your people shall not go up to war, and they shall be a people of peace and prosperity. And I shall give unto them to be a light upon a hill, for they shall not hide their light underneath a bushel, but shall let it shine. For they shall be a city upon a hill which cannot be hid. And all shall look unto them, for they shall always seek my precepts, and shall cause that I shall be their Judge and their Practice, and they shall have all things common among them.

47. And when one from the world shall come unto them, saying, admit me, I beg, for the world is full of war and death and I want not the storm. Then shall your seed say

unto them, come in, you blessed, for you have set down the iniquitous ways of your people. And in this way, shall they be, for they shall be mine and I shall be theirs.

48. And I shall cause that they should join with the other righteous seeds of your kinsmen, for the seed of Lehaiy shall have already become a righteous mount of peace, and the children of Zvekariūs shall be in the beginnings of desiring perfect peace. And all the tribes of Ithziel, and they who are righteous that are not of Ithziel. All shall join together and be one people and one nation, and in their oneness, they shall be mine.

49. And when they do this, they shall share with the peoples of Zion all the works of their fathers. And Gūd shall have the records of Naftali, and Azkūr shall have the teachings of Ēfarhyme. And those who are not of the tribes of Ithziel, but are nonetheless righteous, shall have all the teachings of the tribes of Ithziel. And all shall be one in me, for I am Thūnoraz.[128] I am an Aiy of Peace and of safety. I am an Aiyseir of light and knowledge, and any people that seek me shall find me, and if they come down in humility and perfection before me, I shall bestow upon them all the blessings which I promised unto their fathers. For it is that I am an Aiy of promises, and I cannot lie. For I promised your father Avrahyme that his seed should be as the stars, and that they should dwell in righteousness everlasting. And this was the promise which I made unto him.

50. And I promised unto your father Svemaz that his seed should be as the grains of salt in the sea, for they should cleanse and clean an ocean of iniquity. And I promised unto the fathers of all they who fled out of Ithziel, even Lehaiy and Yōhannaz and all they who fled that their people should be the cause of much righteousness and the

[128] 2 Nephi 29:11-14

cause of a great revolution of knowledge upon the earth, for through them shall the great and final restoration of all things be established upon the earth, and this because of the promises that I made unto them.

51. Wherefore, they kept their covenants, for they were all fathers of righteousness and dwell now as Vyaneir, for they all have received the resurrection of the third order and in this way they have exceeded where they were when they fell, for was this not the promise which I gave unto the council of the Aiyseir before the world was formed? And if I may keep my promises because of the fulfilment of the covenants from before the world was formed, am I not able to also fulfill the covenants which I made unto your fathers while they were in the flesh? And if I may be able to keep my promises which I made unto your fathers while in the flesh, and I have, for many of these promises have already been fulfilled in you, then can I not keep the promises which I make unto you, if you will but keep these covenants which you have already promised to keep?

52. And all the people wept and Hennen stood forth and said: Yes, Thūnoraz, we know that you are able to keep all these promises which you have fulfilled and which you will yet fulfil, for you cannot lie.

53. Then Thūnoraz said unto them: Come forward, children of Svemaz. Cast your raiment upon the ground and stretch forth your hand that you might make a covenant of all righteousness. That at some future day, I might do a mighty work and a marvelous work through you.

54. And all the people shouted, Aiy. And they came forward and thrust forth their hands. And they made a covenant unto Aiylōhyme that they would keep these things that at some future day, the Aiylōhyme might fulfill all, yes, even

the very last promise which had been made unto all their fathers.

55. And I, Vovfen, declare that the work of the Aiylōhyme shall not be complete until all the works which they have promised to complete shall be fulfilled, for they are Aiy of righteousness and perfection, and they cannot lie. Therefore, the ends of the law cannot be satisfied until that which they have promised is fulfilled.

56. And I am Vovfen, and I am a son of Aiynar, who is a son of Danyal, who is the son of Hennen, and thus, I am Hennen's heir. And as Hennen's heir, I proclaim unto all the ends of the earth that Svemaz is our father and we are the people that dwelled in the lands of Nyōrd, for our father Yōhannaz came forth from the land of Aiyesholames before the fall of it, and he was kinsmen with that great Lehaiy who shall already be known. And we are of the tribes of Messanaz and Ēfarhyme, for Elōhizar was from the land of the Feiginepti; nevertheless, he was of the tribe of Ēfarhyme. And Elōhizar came forth from Feiginept and established a land of righteousness upon the mount which is called Aiyrarraht. And when he did this, his people became a one of peace. And we are also come out of the land of Harethal, for our first father is Svemaz, who was the son of Svemaz, who was the son of Nōh. And Svemaz was a righteous prophet and seer who established the works of all righteousness upon the land. And it was Svemaz's language which pervaded throughout the land, for the people set down the language of their wicked fathers and took up the language of Svemaz; therefore, our language is one of Harethal.[129]

[129] The tribes of this land spoke an Iranian dialect for many years which would have given birth to the languages which exist now in Europe

57. And our language has also joined with the language of the children of Yared to the far west, for many of our people have joined with his. And our language is also a language which has joined with the language of Avrahyme, and also the Feiginepti, and our language has influenced the languages of the Greki and the Rōmwasi. Therefore, our language is one of persuasion and righteousness.

58. Be it made known unto all the peoples of the earth. We are the fathers of many of them, for we walked the earth, and we dwelled upon it in righteousness. And Hennen, our father, caused a great wall to be built, which wall was the greatest temple in all of the land.

59. And we were a people taught by Heimalaz and by the Aiyseir, and we did not wander wherever we desired to go, but stay always in the straight and slender path which the Aiylōhyme have set before us. And we call ourselves Aiyanthi, the People of Aiy[130] which we have called ourselves because of the promises which have been made unto our fathers. And we know of their surety. And we know that at some future day, the world will know of us, that we dwelled here in righteousness even unto the very end.

60. And now, I must make an end of my writings, for I am old, and my heart is broken. Nevertheless, I must soon pass over the wall, which is the wall that blocks the way between this world and the bridge unto Athalaz. And now, I make an end. Farewell, oh people, until we shall meet at the final judgement bar of the Aiy, and you shall know that I was commanded to write these things for by them you shall be judged. Aiy.

[130] This word literally translates to the People of God

Glossary

Ahzheil There are two Ahzheil's mentioned in the tablets. The first is the brother of Emalo and becomes the Chief of his tribe. He was a righteous man among the wicked Scythians that Elohim made a prophet. The second is a prophet who lived around 600 BC and welcomed the prophet John as he came up from Jerusalem fleeing the destuctions that would soon befall her.

Aiyesholames Proto-Germanic for Jerusalem.

Aiylōhyme Proto-Germanic variant of the world Elohim.

Aiysaiyah Proto-Germainic for Isaiah.

Aiyseir/Aiy Aiyseir, meaning Lord or Lords depending on the context. Aiy means God or Gods depending on the context. Both derive from the Adamic word Ehyah which means I Am. Ehyah Asher Ehyah (I Am That I Am). In the same way that the name for the Father Ahman has become a term of agreemant, Amen, Aiy, or Aye, also became a term of agreement and is still used to this day by many cultures across europe and the Celtic islands.

Athalaz A Proto-Germanic word meaning Noble or Nobility. This is their name for the world on which the Elohim live. The word Athalaz is almost certainly derived from the Hebrew word also meaning Nobility which is Atzalah.

Azk Proto-Germanic for Ash or the Ash tree. In Celtic teaching the Ash tree was concidered the tree of life. In the creation story, the Father creates Adam or first man from the dust of the Ash tree, and thus First Man's name is Azk, or Ash.

Baifōrstr The rainbow bridge between us and Athalaz or the home of the Elohim. It is by crossing this bridge that we are able to come into the presence of the Elohim.

Bethasdr Proto-Germanic word for Abel son of Adam and Eve.

Carnyx A large pan-european horn made from brass and bronze used for ceremony and war. It makes a deep growling sound and usually depicts the head of an animal at the bell end.

Dregr Meaning Dead-Ones. A term used when talking about angels who fell and died the final death, eg. Lucifer.

Dwemi Proto-Germanic spelling of the name Enoch. In the Large Book of Seers, a prophet named Seth reveals that the Egyptian god Thoth is Enoch. the word Thoth is actually a greek word; One of the actual Egyptian words for the god Thoth was Ḏḥwtj propbably pronounced Dehwuti. The Proto-Germanic Dwemi for the same person almost certainly came up with Elohizar from Egypt and became a carry-over name for Enoch.

Eagle A moniker for the planet Kolob which is the highest order planet below Athalaz. Set to watch over the worlds which Aiylōhyme created.

Earth Mother Heavenly Mother or the Wife of Ahman the Father. She is known by many names throughout many cultures.

Elōhizar The Ephramitic Moses. He led an exodus out of Egypt prior to the Israelite bondage in Egypt, taking with him all the righteous. He eventually settled in modern day Armenia and Turkey and built the temple

we know modernly as Karahunj or Karats Zorer. He is the primary reason why many in the LDS Church are Ephriamites.

Emalō Proto-Germanic for Elm or the Elm tree. In Celtic teaching, the Elm tree was concidered the Tree of Knowledge. In the creation story, the Mother creates Eve or First Woman from the dust of the Elm tree, and Thus, First Woman's name is Emalo or Elm.

Feiginept Proto-Germanic word for Egypt. The plural Feiginepti means Egyptians.

Fire Urim A type of Seeing Instrument which grants the user the ability to use fire and smoke to see and hear into the other realms. Modern day in the west this is called a Shamanic Eye Curtain.

Friggō A Proto-Germanic name for the Mother or Wife of Ahman the Father. See Earth Mother.

Gnōsis Proto-Indo-European for the idea of ascending and attaining knowledge. This is also the name of a person who ascends from Hel because of baptisms for the dead. It is unknown whether this is a pun by Vovfen, if the Savior named his Gnosis as a pun, or if this was the persons actual name.

Grekō Proto-Germanic for the land of Greece. Greki is Proto-Germanic for the Greeks as a people.

Ha<name> Ha means The in Hebrew.

HaBathesda Meaning House of Mercy in Hebrew. According to the teachings of the tribes of Ephriam, HaBethesda is what Adam and Eve named the temple which they built when they left the Garden of Eden.

HaBethesda would have been located in modern-day Daviess County Missouri. The stones of the temple are currently being used by the LDS Church as guideposts.

HaElohim The Elohim. Elohim means Gods in Hebrew.

Harethal Proto-Germanic word for Babylon. When broken down the prefix Hare (Har-Eh) means Whore, while the suffix Thall means Ground. Therefore, the Aiyanthi word for Babylon literally means Whore-Ground.

HaSatan Hebrew for The Accuser. This word means more than just Lucifer. It usually at least includes Sert or the Demon Spirit as well.

Heimalaz Proto-Germanic for the being we call the Holy Ghost.

Hel Proto-Germanic spelling of the word Hell popularized by the Christians. This word was almost certainly derived from the Hebrew word Helel.

Hennen A prophet who lived at the time of Jesus Christ. He is the Head of the Aiyanthi Tribe, and a head of the house of Ephriam and their generations. He was to be an example to his people of the Messiah's mission, suffering what Christ suffered, being cast out, hated, turtured, and killed, and ultimately living again on the third day. His whole mission was to be a type and shadow to the people of Celtic Europe of Yeshua the Messiah.

Hrōdi The Proto-Germanic name for Lucifer.

Huginn A planet or a star on which dwell perfected beings of the Third Order or the Celestial Order. See Eagle.

Lehaiy The Proto-Germanic name for Father Lehi.

Levaiy Proto-Germanic spelling of Levi.

Lōk The Proto-Germanic word for Cain, son of Adam and Eve.

Meshiach Hebrew word for Annointed or the Messiah.

Moshe Hebrew word for Moses.

Muninn A planet or a star on which dwell perfected beings of the Third Order or the Celestial Order. See Eagle.

Mūsple A sect of beings that are the same species as the Holy Ghost that fell with Surt the Demon Spirit.

Mūspleheim Proto-Germanic word for The Pit. See revelation 9:1-2.

Nifle Proto-Germanic word for the species which the Holy Ghost is. Almost certainly derived from the Hebrew word Nephesh meaning spirit/soul.

Nifleheim The realm in which the Holy Ghost comes from.

Nōh Proto-Germanic for Noah.

Nyōrd Proto-Germanic for the Land of Nod which Cain settled. Where the words North, Nordic, and Norway comes from.

Ohrther Proto-Germanic word for ritual cleansing or baptism. A practice where they would show their devotion to the Gods by being entierly submurged by living water. Formed by the words Hort, meaning Hoard or Treasure and the suffix, Her, meaning Here or in this place. Literally means There is a Treasure Here.

Pūnkes An anscestor word/spelling for the name Thūnoraz. This spelling was common sometime

between 600 BC-1 AD. This form of the word had fallen out of use by the time of Hennen was was replaced with Thūnoraz. Both Thūnoraz and Punkes mean thunder, thunderer, or bringer of thunder.

Rōmwas Proto-Germanic word for Rome.

Scythians Exonym for the tribes that lived in Eastern Eurpe and West Asia.

Sert The Demon Spirit. Lucifer is known as Satan, however Satan is a title encompasing more than one being. Sert is a fallen Holy Ghost and is more dangerous and evil than Luficer.

Sky Father Heavenly Father, or the Husband of Ashera the Mother. He is known by many names throughout many cultures.

Svemaz Shem or Mash, the son of Shem son of Noah. He is the father of the European peoples. He came out of Babylon at the time of the Tower of Babel and converted every single person living in Europe to Yahweh and changing their language to his own.

Sydeir The Proto-Germanic word for walking in the spirit or Way-Walking. This is what the scriptures mean when they talk about being Transfigured. Almost certainly derived from the Hebrew word Seder meaning Order. Parting the veil.

Szvemaz Shem the Father of Mash and the son of Noah. See Svemaz.

Thelli The Proto-Germanic word for Seth, son of Adam and Eve.

Thūnoraz Proto-Germanic word meaning Thunder or Thunderer. Germanic Ephriams name for Yeshua/Jesus. Modernly this name is rendered Thor.

Tyrraz Proto-Germanic name for the Archangel Michael.

Vōdezaza Vofdenaz in the language of Ahzheil. See Vofdenaz.

Vofdenaz The Proto-Germanic name for Heavenly Father or the Father Ahman. Probably derived from a Hebrew Vav-Dallet-Nun.

Vovfen A prophet who lived around 200 AD. He and his wife Emalo are the authors and abridgers of the Byirkenhol Tablets.

Vyaneir Any man or woman who has pierced the veil and come into the presence of the Father, the Mother, and the Son. Theres much debate about the difference between the Æsir and the Vanir. Some claim they are the same just with different names, others claim that Snorri Sturluson invented the term Vanir. These are wrong. The Vanir, or as my people called them, Vyaneir are a different set of Gods. They are those that have joined with the spirits of nature and have ascended, breaking through the wall keeping them out of the higher realms and becoming one with the Aiyseir. In other words, our ancestors who were just and made perfect.

Wencolence The wife of Yohannaz (John) the prophet.

Yacov Another spelling of the name Jacob. See Yahkob.

Yahkob Hebrew proper spelling of Jacob.

Yahkōb Proto-Germanic spelling of Jacob.

Yahūdi/Yahūdah Proto-Germanic for the land and tribe of Judah. Yahudi is Proto-Germanic for the Jews as a people.

Yehovah Meshiach YHVH the Messiah. YHVH is the Hebrew Tetragrammaton meaning The Lord.

Yeshua Hebrew/Aramaic for Jesus. Joshua.

Yethremythaz Proto-Germanic for Jerimiah.

Yisra'el Hebrew word for Israel.

Yōhannaz Proto-Germanic for John. In the context of the Tablets, he was a prophet that came up from the lands of Jerusalem at the time of the Babylonian Captivity.

Yōrmongond The World Serpent. A sea monster. In Greek it is called Cetus. In Hebrew, Leviathan. It is the representation of Satan the Accuser. Symbolizes divine cosmic justice and the embodiment of wickedness. See Revelation 13.

Yōton Proto-Germanic word for Giant. A race created by angels who fell and cohabitated with women. In the bible they are called Nephalim. The Tablets also insinuate that there were also Giants living on the earth prior to Adam and Eve's fall from the Garden of Eden.

Yōton Frigvaldr A Giantess Cain took to wife.

Yōzefos In modern english this name would be rendered Josephus. An incredibly visionary seer and descendent of John/Yohannaz who lived around 200BC.

Zvekariūs Proto-Germanic for Zackariah. This context, the text is talking about a Zackariah who was a supposed prophet at the time of the exodus before the captivity.