**Book of Guatama**

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###  *Being of Eawahtah, a man chosen by God for the*

###  *children of Guatama.*

**XXXVI. — Eawahtah.**

### Chapter XXIV

In Guatama, in the Middle Kingdom, by the sea of So-ci-a-pan, came down from heaven, Gitchee, the Creator, the World-Maker, Manito! With silence, speaking in the soul of things. He said: Speak, O earth! Have eyes, O earth! Have ears, O earth! Behold Me, your Maker!

The earth answered him, not with words, boasting, but raised up man!

Man said: Here am I, O Gitchee! The Creator looked, and lo and behold, the I'hins of Guatama stood before Him, the little people, white and yellow. Gitchee (God) said: Because thou hast answered Me in faith, O earth, thy ong-wee (talking animals) shall be called I'hin. Thus was named the first talkers; men with mouths for words; ears for words.

Then Gitchee (God) called the I'hins together, and said they were good; even the handsomest of all created creations. And He commanded them to marry, male and female, and beget heirs.

And they obeyed God's commands; but the dumb earth cast clouds upward, and blinded the ways of the I'hins, and they strayed away from the mounds, and came to black druks, which speak not; have no words; being dumb like the black mud of the earth where they burrowed.

In the darkness of the earth the I'hins mingled with the druks, and lo and behold, a second born speaking animal (ong'wee, or Indian) stood upon the earth, tall, and red, and strong, swift and handsome. Gitchee (God) said:

I blame thee not, O I'hin! I saw the darkness; saw thy straits! But never more shalt thou dwell with druks, nor with the new red-born, those with faces like new copper. Call them I'hua; for they shall be protectors over My chosen, the I'hins, forever. The I'hua shall drive away the baugh and mieu and great serpents, and all man-slaying beasts; for I will make mighty nations out of the seed of the I'huans.

The first I'huan's name was O-e-du, and his wife's name was Uh-na; and they begat Owena and Dan and Shu-sa, but they had no more heirs. At a time soon after, the second man, whose name was Ka-Ka-och and whose wife's name was Wees, begat Somma, and Pan-ah, and Kac-ak, and Ku-bak, and Jessom.

And these were the first tribes of I'huans in the land of Guatama (after the flood), and they dwelt together, marrying and begetting offspring, dwelling in peace. And the I'hins taught them in all things, so they became an honor on the earth and a glory unto the Creator; but they were mixed so together that one tribe had no preference over another. So, by commandment of God, they were called the tribe of Oedukakaooh, of the middle kingdom, Waneopanganosah (Central America).

In the valley of Owak, by the river Ho-e-jon-wan, Gitchee (Jehovih) created another tribe called Bak-Haw-ugh, and to the north of them, in the mountains Mein-how-an-go-to-bah; and their tribes commingled and Gitchee (God) named them, Bakhawughmeiuhowangotobah.

Jesson, son of Rakaooh, married Wepon, daughter of Bakhawughmeiuhowangotobah, and they begat Sto-gil-bak, and he begat Kom, and he begat See, and she married Ban, son of the tribe Rakaooh, and Ban's first-born son's name was La-ban-a-see.

And Labanasee was born in su'is of the second order, and could hear the voice of the Creator, Gitchee, the Great Spirit. And the Voice remained with Labanasee during his life-time, which was one hundred and twenty and five years, when he died. And the Voice descended to Labanasee's son, Hootlabanasee, who lived one hundred and one years, and he died, and the Voice descended to his son, Hatapanagooshhootlbanasee; and thence to his son after him, named Arapanseekasoodativhatapanagooshhootlabanasee.

Thus were represented the eighteen tribes of Gitchee's chosen amongst the I'huans who should become everlasting heirs to the Voice.

And God said unto Ara: Arise and go forth; my hand will steer thee. So Ara rose up and departed by the hand of the Creator, and came to the valley of Owg, broad and sweet-smelling, full of health-giving food and air and water. And there came with Ara into Owg one thousand men, women and children; and they built a city and called it Eftspan, signifying place of beauty.

And these took the name of the tribe of Ara, the which name survived one thousand seven hundred and fifty years. And their people were tens of thousands.

After the tribe of Ara lost the Voice, there was raised up Sho-shone, of the tribes of Sto-gil-bak. And Gitchee raised His hand before Sho-shone and pointed the way, and Sho-shone departed out of the country of Tabachoozehbakkankan and came to Owg, and took to wife Hisam, daughter of Ooeguffanauha, and they begat E-a-ron-a-ki-mutz, a son of great beauty and strength, a swift runner.

And the voice of Gitcheemonihtee (Son of Jehovih) came to Earonakimutz and remained with him during his natural lifetime, which was ninety years. And to his son, Fassawanhootaganganearonakimutz, and thence to his son, Monagoamyazazhufassawan-hootaganganearonakimutz.

And Monag inhabited the regions of the plains of Yiteatuazow (Arkansas), and his people became mighty in cities and agriculture. For four thousand years, the Voice of the All Father remained with the regular succession of the heirs of Monag, but their names and their cities' names became so long that no man could speak them or write them.

So Gitchee (Jehovih) raised up Honga, son of Ab, of the tribe of Oedu, of the land of the Middle Kingdom. And Honga went into the mountains of Ghiee (Rocky or Eagle Mountains), sloping to the east.

Gitchee (God) spake to Honga, saying: Thou shalt take Oebe for thy wife; out of thy seed will I raise up a greater tribe than all other tribes; and thy first-born son shall have thy name; and thy son's son shall be called Honga also; and thy son's son, and so on forever. For I am wearied with the burden of names; thy Great Creator hath spoken.

Then asked Honga, saying: What if I have no son, but only daughters? Or of my son or my son's son, they cease to have a son, but only daughters?

Then spake Gitchee, saying: The wife's first daughter. So it came to pass, in course of time, Honga married and begat heirs; and the Voice of the Great Spirit remained with the tribes of Honga, and it came to pass that he who heard the Voice, who was always the chief high prophet for the tribe, was called Hoanga; but the peoples themselves were called ong'wee, the same that hath endured to this day, and is called Indian.

And the generations of Honga were called,-first, Honga; second, Honga; third, Honga; and so on. And this was the beginning of the counting of time in Guatama. Neither knew any man the number of generations before the time of Honga the first.

And the land became full of cities, from the east to the west, and from the north to the south, and the people dwelt in peace, tribe with tribe, the world over. Then came the God of evil, I'tura (Ahura), sowing evil in the temples and on the altars. Yea, with a false tongue and cunning came he, before the prophets, stealing their eyes away, stealing their ears away, holding up his hand, saying: It is the Great Spirit's hand.

And I'tura obsessed the nations and tribes of men to worship him; infatuating them with the stories of far-off countries, and the glory of kings and queens. And he set on foot a war of plunder; brought ten thousand times ten thousand evil spirits to aid and abet mortals in war.

And I'tura, the God of evil, taught mortals to flatten the head, to make prophets, and, lo and behold, the land of Guatama became a land of seers and prophets and conjurers, seeking evil for sake of evil; consulting the spirits of the dead for war and for earthly glory in blood and death.

### Chapter XXV

These, then, were the principal kings of that day: Lanoughl, king of Eboostakagan, a city of tens of thousands, in the valley of Aragaiyistan. Lanoughl was the son of Toogaoogahaha, who was the son of Eviphraiganakukuwonpan, who was the son of Oyoyughstuhaipawehaha, who built the canal (oseowa) of Papaeunugheutowa, which extended from the sea of Hoola'hoola'pan (Lake Superior) to the plains of Aigonquehanelachahoba (Texas), near the sea of Sociapan, where dwelt Heothahoga, king of kings, whose temple was roofed with copper and silver. Of ten thousand boats (canoes) was the canal, extending along, carrying copper and silver from the north regions to the cities of the valley of Hapembapanpan, and to the cities of the mountains of Oaramgallachacha, and to Ghiee, home of Honga the first, the mightiest of red men.

Next in power to Lanoughl was Tee-see-gam-ba-o-rakaxax, king of the city of Chusanimbapan, in the plains of Erezehoegammus (Central America), with twelve tributary cities extending along the river Akaistaazachahaustomakmak, to the mountains of Nefsaidawowotchachaeengamma.

And the third king in power was Chiawassaibakanaizhoo, of the city of Inuistahahahacromercromahoesuthaha, and to him were tributary seven and twenty cities and their kings.

Chiawassaibakanaiszhoo was the son of Tenehamgameralhuchsukzhaistomaipowwassaa, who was son of Thusaiganganenosatamakka, who built the great east canal, the Oseowagallaxacola, in the rich valley of Tiedaswonoghassie, and through the land of Seganeogalgalyaluciahomaahomhom, where dwelt the large men and women, the Ongewahapackaka-ganganecolabazkoaxax.

The fourth great king of Guatama was Hoogalomarakkadanapanwowwow, king of the city of Itussakegollahamganseocolabah, which had seventeen tributary cities of tens of thousands of people. And his kingdom extended from sea to sea in the Middle Kingdom (Panama). Here was the temple of Giloff, with a thousand columns of polished mahogany, and with a dome of copper and silver. And within Giloff dwelt the Osheowena, the oracle of the Creator, for two thousand years.

The fifth great king was Penambatta, king of the city of Liscararzakyatasagangan, on the High Heogula Ophat (Tennessee), with thirty tributary cities of tens of thousands of inhabitants. Here was situate the school and college of great learning, the Ahazahohoputan, where were taught tens of thousands of students. Penambatta was learned, and had traveled far, devoting his life to imparting knowledge. He had six thousand attendants, besides six hundred and forty officers.

The sixth great king was Hoajab, son of Teutsangtusicgammooghsapanpan, founder of the kilns of Wooboohakhak. Hoajab's capital city was Farejonkahomah, with thirty-three tributary cities, of tens of thousands of inhabitants, of the plains of He'gow (Southeastern Ohio).

The seventh great king was Hiroughskahogamsoghtabakbak, and his capital city was Hoesughsoosiamcholabengancobanzhohahhah, situate in the plains of Messogowanchoola, and extending eastward to the mountains of Gonzhoowassicmachababdohuyapiasondrythoajaj, including the valleys of the river Onepagassathalalanganchoochoo, even to the sea, Poerthawowitcheothunacalclachaxzhloschistacombia (Lake Erie). Hiro had forty and seven tributary cities of tens of thousands of inhabitants.

Betwixt the great kings and their great capitals were a thousand canals, crossing the country in every way, from east to west and from north to south, so that the seas of the north were connected with the seas of the south. In kanoos the people traveled and carried the productions of the land in every way. Besides the canals mentioned, there were seven other great canals, named after the kings who built them, and they extended across the plains in many directions, but chiefly east and west.

These were: Oosgaloomaigovolobanazhooegollopan, and Halagazhapanpanegoochoo, and Fillioistagovonchobiassoso, and Anetiabolalachooesanggomacoalobonbakkak, and Ehabadangonzhooeportalicha-boggasa-megitcheepapa, and Onepapollagassayamganshuniatedoegonachoogangitiavatoo somchooibalgadgad, and Hachooaolagobwotchachabakaraxexganhammazhooelapanpan.

In those days the kings and learned men put their hands to work building canals and finding places and roadways for them, and herein laid the great glory and honor of men at that time.

And God (Gitchee) perceiving the virtue and wisdom of men, sent His angels to teach man the mystery of canal-making; to teach man to compound clay with lime and sand, to hold water; to teach man to find the gau, the level, and the force of water. The angels also taught man to make pots and kettles; to burn the clay in suitable shape; to find copper ore and silver ore, and gold and lead for the floors of the oracle chambers, clean and white shining, suitable for angels.

And they taught man how to soften copper like dough; how to harden copper like flint rock, for axes and mattocks for building canals; taught man how to work the ore in the fire and melt it; and how to make lead into sheets, like cloth.

Taught man to till the soil and grow wheat and corn; taught the women how to grind it and make bread. Taught the hunters how to slay the lion and the tiger and the mastodon, the Hogawatha, the rooting animal of wisdom.

Besides all these inhabited regions there lay another country to the far west, fifty days' journey, the land of Goeshallobok, a place of sand and salt, and hot, boiling waters. And this region was a twenty days' journey broad, east and west, and fifty days' journey broad, north and south.

In the High North lay the kingdom of Olegalla, the land of giants, the place of yellow rocks and high spouting waters. Olegalla it was who gave away his kingdom, the great city of Powafuchawowitchahavagganeabba, with the four and twenty tributary cities spreading along the valley of Anemoosagoochakakfuela; gave his kingdom to his queen Minneganewashaka, with the yellow hair, long, hanging down. And the queen built temples, two hundred and seventy, and two adjacent to the spouting waters, where her people went every morning at sunrise, singing praise to Gitchee, Monihtee, the Creator.

South of Olegalla lay the kingdom of Onewagga, around about the sea of Chusamangaobe hassahgana-wowitchee, in the valley of Mauegobah, which is to say, consecrated place of the Voice, a kingdom of forty cities. Here reigned for twenty generations the line of kings called Wineohgushagusha, most holy and wise, full of manliness and strong limbed. On the eastward of the lake lay the Woohootaughnee, the ground of games and tournaments, where came tens of thousands every autumn to exhibit their strength, carrying horses and oxen, and running and leaping, running races with the trained aegamma. And to the strongest and swiftest, the king gave prizes of handsome damsels, with straight limbs and shapely necks, proud, who loved to be awarded handsome, mighty husbands.

Next south lay the kingdom of Himallawowoaganapapa, rich in legends of the people who lived here before the flood; a kingdom of seventy cities and six great canals coursing east and west, and north and south, from the Ghiee Mountain, in the east, to the west mountain, the Yublahahcolaesavaganawakka, the place of the king of bears, the Eeughohabakax (grizzly). And to the south, to the Middle Kingdom, on the deserts of Geobiathaganeganewohwoh, where the rivers empty not into the sea, but sink in the sand, the Sonagallakaxax, creating prickly Thuazhoogallakhoomma, shaped like a pear.

### Chapter XXVI

I'tura, God of evil, dweller in hell, looked over the broad earth; saw the land of Guatama, the mighty races of I'huans. And his mouth watered, like a lion's when a lamb standeth before him. I'tura called his legions, tens of thousands of drujas, devils from the regions of hell: Come, he said, I have found a rich feeding place. Behold, I will make my kingdoms wider; spread out the walls of hell and gather in this great harvest of innocent souls.

Then came I'tura's hosts of evil, ten times tens of thousands, for such is the nature of spirits and men; call for ten thousand to do a righteous work, and only a hundred come; call for ten thousand to do an unholy work, and behold, ten times ten thousand come. They said to I'tura:

How shall we do? Where strike in? And I'tura, wise in wickedness, said: Go to the temples, the places of shining copper and silver, to the oracles, and obsess them, every one. And when the kings and the learned men come to consult Gitchee, my deadly enemy, assume ye to be Him, and answer them with lies and all manner of unprofitable speculation; turn them upside down; make them curse Gitchee; make them ask for I'tura. And when madness cometh on them, follow ye them to their sleeping couches and whisper in their souls that their neighbors are their deadly enemies. Incite them to war and to all manner of deeds of death; and when they overturn each other's kingdoms and houses, and their dead lie like ashes over all the land, gather ye in their distracted spirits to fill my mighty kingdom with Gitchee's harvest!

Then answered the hosts of I'tura (who was known in heaven as Ahura): Most mighty God, what are thy prizes, for the souls of men, for souls to extend thy heavenly kingdom?

I'tura answered, saying: According to the number of subjects any angel bringeth me, so will I exalt him to be a captain, or a general, or a Lord, or a God, and he shall have a sub-kingdom in my heavenly regions, with thousands of servants to do his bidding.

With that the evil God and his evil spirits fell to work, night and day; and lo and behold, the fair land of Guatama was overspread with human blood. Fell war spread along throughout all the mighty kingdoms; kingdom against kingdom; city against city; man against man.

And the holy temples were pulled down or burnt; and the canals broken and wasted; the cities on fire, and the fields laid desolate. Neither grew there any grain; the grinding mills of the women were silent, like the dead stretched over all the fields!

Into the forest, afar off, fled the women with the children, hungry, weeping, starving. And the cities went down; the nations went down; the tribes of men were broken up; only remnants here and there remained. And where had been great and mighty peoples, lay only heaps of ruins, past the power of man to rebuild.

Then looked down from the highest heaven, the Creator, the Great Spirit; saw the work of desolation; saw I'tura at his bloody work.

And the Great Spirit cried out with a loud voice, so that the earth and heaven shook with the power of His voice; sifted all things, as a woman sifteth meal. And He found one grain of corn not ground by the God of evil, found Honga! The tribes so fast sworn to the Great Spirit that the evil Gods' and evil spirits' words rolled off and took no hold on them.

The Great Spirit saw the tribes of Honga, they that stuck most to the I'hins, the sacred little people, white and yellow, oft marrying with them, thus preserving the stock to the Hand and Voice. And He called loud and long:

Honga! Honga! Honga! The Creator would not be put off with silence; called again: Honga! Honga! But He heard only His Own Voice resounding far; knew His mighty Power! Again He called: Honga! Honga! Honga!

In the first call, I'tura and his evil hosts ran away. In His second call, it was like spring-time, after heavy winter. And in the third call, it was like budding summer. And there came up a sprout of the seed of Honga, an I'huan; taller than any other man with a bright shining face of copper; shining as if all the destroyed temples glistened in his broad head.

And he spake, saying: Here, O Great Spirit, here am I! And the Great Spirit said: Who art thou, My Son? And he answered: I am Son of the Creator. Then asked the Great Spirit: Of what tribe? And he answered: My flesh is nothing; my genealogy is of the spirit. Of the I'hin my mother; of the I'huan my father.

Then said the Creator: For which reason, I name thee Eawahtah, spirit and flesh even balanced, best of men. Come thou with Me; walk along with Me; thou shalt reinstate the tribes of men; deliver them out of darkness; make them worshipful.

Eawahtah said: I am Thy servant, O Great Spirit. What shall I call Thee, that the tribes of men be no longer distrustful? Then answered the Creator: Call Me after the wind, O Eawahtah!

Eawahtah said: How after the wind? The Great Spirit said: Come with Me, My Son. Then Eawahtah walked along and came to a place where the wind blew in the leaves.

The Creator said: Tell Me, My Son, what saith the wind in the leaves? And answered Eawahtah: E! Then the Creator took Eawahtah to the big sea water, and asked: What saith the wind in the water, My Son?

And Eawahtah answered: Go! Then took the Creator Eawahtah to the high crags, the rocks above the clouds, piercing, where the wind whistled; and He said: What saith the wind, My Son? And Eawahtah answered: Quim!

And the Great Spirit said: Call Me Egoquim, O My Son. I am three in One; the earth, and all that is in the earth and on the earth, and all the stars and moon and sun; they are one of My members. And the air above the earth, the Atontea, is another member of My Person. And higher yet; in the high place above the air, is the ether; the great penetrator; and that is the third member of My Person. I am everywhere, far and near; all things thine eye seeth; all things thine ear heareth are of Me and in Me.

Whatsoever is one with Me hath no hard labor. Behold the flowers of the field; I color them. Behold the ant and the honeybee; I lead them; the bird I teach how to build.

Man alone is stubborn, setting up ways of his own. O that he could learn to be one with Me! To move and labor with Me! Then spake Eawahtah, saying: Holy Egoquim! I will go and teach man, give him Thy words; make him understand.

Egoquim said: For that labor called I thee forth, made thee tall and handsome, with strong limbs, and broad shoulders. Come, then, My Son, I will go with thee; into all the lands; amongst all the scattered tribes; thy voice shall be My Voice. So near thee will I stand, when thou openest thy mouth to speak, fear not, I will give thee words; thou shalt not err.

Eawahtah inquired: What shall I say; how teach the sons and daughters of men; give me a synopsis?

Egoquim answered Eawahtah, saying:

### Chapter XXVII

One Great Person, even Egoquim, Creator and Ruler over all in heaven and earth.

Him shalt thou have and no other God, nor Lord, nor idol, nor man, nor angel, to worship, forever!

Him shalt thou love above all things in heaven above, or on the earth, or in the waters of the earth!

And thou shalt teach him to thy children, and command them to teach Him to their children, and so on forever!

And thou shalt swear against all other Gods, and Lords, and idols, to serve them not forever! And the same to thy children, and to their children after them, forever!

And this is the first Egoquim law.

And thou shalt deal unto all men, and women and children, as justly and as kindly as to thine own mother, out of whose breast thou wert fed when thou wert helpless and of no strength.

Teaching this to thy children, and to their children after them, forever.

And this is the second Egoquim law.

And to the sick and helpless; to the stranger and the man that cometh afar; to the widow who is destitute; to the child that hath no father; thou shalt be both father and mother to them; and take them into thy house and feed them; and give them skins and cloth to wear; and if they be lost, thou shalt go with them and show them the way.

Commanding these things unto thy children, and to their children after them, forever!

And this is the third Egoquim law.

And thou shalt not tell lies; nor speak falsely against any man, nor woman, nor child; nor break thy word of promise, even though death come upon thee to induce thee otherwise. Unchangeable as the setting and rising sun shall be the word of my mouth!

And thou shalt command this to thy children, and to their children after them, forever.

And this is the fourth Egoquim law.

And thou shalt not take and possess that which is another's; nor suffer thy children to do so, nor their children after them, forever.

Which is the fifth Egoquim law.

And thou shalt respect the times of woman; and when she is bearing unto thee, thou shalt not lie with her; nor give her heavy labor, nor angry words, nor fret her; but be obedient to her, doing whatsoever she asketh thee to do, for it is her time, and she is thy queen.

Teaching this to thy young men and to thy young women, and to theirs that come after them, forever; for their young are begotten of Me, and I will have them shapely, and strong, and brave!

Which is the sixth Egoquim law.

Thou shalt labor six days, but on the seventh day it is the moon's day, and thou shalt not labor, nor hunt, nor fish, but go to the altar of thy Creator and dance and sing before Me; and sit in silence to hear My words, which I speak into the souls of men, and of women and children.

Teaching this to thy children, and to their children that come after them, forever.

Which is the seventh Egoquim law.

Thou shalt restore the rites and ceremonies of Choe-pan and Annubia-pan on the part I swear thee which thou shalt not restore; which is: Thou shalt not flatten the head to make a seer, a Haonga, to drive the judgment of the brain away to the prophetic regions.

Teaching these things to thy children, and to their children after them, forever!

Which is the eighth Egoquim law.

Then rose up Eawahtah, Son of Egoquim, saying: I am Thy servant! Lead Thou me, for I am going in Thy name, even to the end of the world!

When thus spake Eawahtah, Son of the Great Spirit, a Light came over him, dazzling, brilliant, lighting the way, showing him the way.

And so great was the spirit on Eawahtah, that when he came to the river, he rose up like an angel, sailed over and landed safely on the other side.

Neither knew he whither he was going; knew not the places of the scattered, destroyed peoples.

And the angels of Egoquim went before him; went into the forests and valleys, calling to the souls of the suffering, starving, dying, saying to them in their despair:

Egoquim, the Mighty, is coming! His Son! Behold Him! He holdeth the keys of Yaton'te, the heavenly hunting ground. Come forth from your hiding! Come forth, O My beloved! It is your Heavenly Father calling.

And the women heard! The little children, with sore, bleeding feet! The proud, brave men gave ear! They said: Why do we fight? Why do we destroy? It was a wicked God! He called himself the Savior,--the wicked monster, I'tura!

Then came Eawahtah; came first to the kingdom of Took-shein, and to his queen, Che-guh, in the land Anagoomahaha, the flat-heads. Told them all the words of the Great Spirit, Egoquim.



**XXXVII. — Took-Shein.**

High chief of the flat heads of the region of south central region of North of America.



1. **— Che-Guh.**

Wife and queen of Took-Shein.

Then spake Took-shein, saying: To me the Great Spirit hath spoken; told me all the words thou hast. I know all thou hast said is true. Then spake Che-guh, saying: To me spake Gitchee, the Great Spirit. True are all thy words, O Eawahtah. By thee will all the scattered tribes be gathered together. Many tribes will there be of the red man; Egoquim will be the centre, the Mighty Spirit!

Then spake Eawahtah, saying to his good host and hostess: Your place shall be the centre; from your place I will shoot out around about, always returning, bringing in followers.

Whilst they thus talked, a Light came above them. Look, said Took-shein: It is the hand of Egoquim! Look, said Che-guh: It is the Voice of Gitchee! Then spake Eawahtah, seeing more clearly, raised up expressly: It is a ship of fire coming down from heaven! I hear the voices of the angel of Egoquim, the Mighty!

Then Eawahtah went and stood betwixt Took-shein and Che-guh, holding their hands, so the Voice of Egoquim could speak plainly; so he could hear.

Then spake Egoquim, saying, speaking out of the ship of fire:

Yea, My beloved! I am with you! Behold, My worlds are wide and many. When My back is turned, evil Gods come to steal My children; tell them lies to win them; tell them they are My Sons come to save them!

Hard is the fate of those that worship one God only; but they are Mine. I look around at times; I set the evil Gods flying. Be of strong heart, O My beloved! Many races will come and go on these lands. But the red man shall possess it: inhabit it far and near. Then shall come another evil God, to flay and destroy My sons and daughters, to cover all the lands over with pure blood. Then will I come again and rout the evil God, raise up My sons and daughters, full of glory.

From far over the water will I bring their kindred (Jews), who worship none born of woman; a wise speaking people. A people that war not; who kill not off weaker nations. I will come in the Mohawk (Tenonachi), and the Mohegan (Hoochiquis); My hand shall reach around the earth in that day. I will chase away all Gods and Saviors born of woman. Only the Great Spirit shall all men worship.

Go forth, My son; build wide My foundation; in this land will I found My earthly kingdom.

Then upward rose the ship of heaven; and Eawahtah buckled on his traveling slippers; bade good-by to Took-shein; filled his pockets with the bread of Che-guh; kissed her hand good-by, and started.

For many years traveled Eawahtah, over all the regions of Guatama; teaching, gathering together, swearing the people ever after to be firm to the Great Spirit: made them swear solemn oaths that never more would they listen to any God save the Creator; made them swear they would never be caught by another cunning Savior, like I'tura, whose people delight in war.

Into villages gathered Eawahtah the frightened tribes, and taught them writing and engraving; taught them the secret name of the Great Spirit, Egoquim; and explained to them the moon, how to keep the seventh day for worship.

The Creator saw the great work of Eawahtah; saw the people gathered together in tens of thousands of places. Then spake the Creator to Eawahtah, saying:

Forty mighty nations shalt thou found, O My son; and every nation shall be an independent nation; but all the nations shall be united into a brotherhood of nations, as one mighty people, and that one shall be called O-pah-E-go-quim, signifying one. For when I come in kosmon, My people shall have many states, like unto thine, and their combination shall be called Union, signifying one. Build thou a model for them, O Eawahtah. For, though when they come, they shall overthrow thy people in the earth, the angels of thy holy ones shall come and purge them of their Savior, and make them clean in My sight.

Then Eawahtah made the nations; united them into one mighty people, and called them the nations of Opahegoquim. And they planted the country over with corn-fields, and dwelt in peace.

**End of the Book of Guatama.**