

THE WAYO KAPI THE SYNOPSIS

Both Awanata and Adahy had warned the people at the behest of Ha-wen-ne-yu that three times the land would be invaded and that they must repel the invaders. As a sign of when the invasion would occur, the Creator promised an unnatural fire in the sky. Twice this had happened. In 4761 (ED 1000 - European Date) the Norseman attempted to establish a small settlement and were thrown back into the sea; and again in 5253 (ED 1492), which frightened the people greatly and accounted for a new wave of religious fundamentalism in the land of Our Confederated Peoples (OCP). As a result, a fifteen decade struggle between the Iskodaywatomí, the progressive thinkers, and the *Old Believers*, those who held to a strict interpretation of the *Assurances* and the Law, followed this attempt by Spain to colonize the Amerindian.

Ha-wen-ne-yu's earthly priests, of course, were at the vanguard of the *Old Believers*; while the Iskodaywatomí found its strength in the educated elites and the protection offered the freedom of thought and speech found in the First *Assurance* given to the OCP by the Prophet Awanata. The *Old Believers* could scarcely argue that the Iskodaywatomí did not have those privileges on one hand and on the other claim they upheld to the letter the *Assurances*. Thus, during the century and a half a stalemate had been created between the two opposing forces.

Months before, Priest Shikoba of the Temple of Our Lady of Awanata in the national capital of Tenskwatawa hit upon what he believed was an idea inspired by Ha-wen-ne-yu Himself. He'd beat the professors at their own game. The Temple would conspire with Tenskwatawa Universita (Kansas City) to hire a credible historian to write the history of the centuries between Shmuel's death and present day, but in such a fashion that it would justify their own position.

Shikoba used the religious community's network of priests to put his plan into motion. Within two months a likely candidate was found, a graduate student finishing up his studies at Tenochtitlan Universita (Tenochtitlan), where he'd gotten into trouble with the headmaster for publication of unauthorized histories. As Shikoba read the report, it got even better. The soon-to-be-professor was the only living descendent of Tasunke, a son of Shmuel and Chansomp's. In addition, he was reported to be ostensibly a religiously committed Jew, so the Iskodaywatomí would have a difficult time convincing others that he was just a name to advance the agenda of the *Old Believers*. Zvi Wahta was, in fact, the perfect means by which the priests could achieve the power they had been denied for 150 years.