

**THE BOOK OF
ZELPH** ANOTHER
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"No man knows my history. No man could write a book like this and live. Joseph Smith did and he got killed. But look at me, I'm not dead!"

- Josh Anderson

THE BOOK OF ZELPH

AN ACCOUNT WRITTEN BY

THE HAND OF ZELPH

UPON PLATES

TAKEN FROM THE PLATES OF LABAN THE YOUNGER, THE
WHORES, AND DANCES WITH CURELOMS

These leather plates are an abridgement of the record of the people of Laban, The Whores, Dances with Cureloms, and other ancient Americans known collectively as "Lamanites" who mixed their seed and DNA with the Asian women who accompanied Laban the Younger when he sailed to the American Continent, approximately 600BC, in an attempt to avenge the murder of his father Laban at the hands of Nephi. The followers of Nephi became known as Nephites and are a remnant of Jerusalem, and did not mix their seed with Asian whores, and therefore, should have Israelite DNA markers. Unfortunately, the Nephites were destroyed by the Lamanites approximately 400 A.D. and their remains can no longer be found on this continent, not even by scientific means, because they lived in a limited geography which nobody has been able to find. The Book of Zelph is written by way of knowledge, by great men of this, the American continent and it was engraved upon plates. It was written and hid away from the disbelieving eyes of the overly religious man until that day that it can come forth to the secular, gentile Americans of the twenty-first century, and fill the holes in the Book of Mormon narrative and explain away the problems of Book of Mormon historicity, and explain the DNA controversy and the lack of physical evidence. The plates were preserved by Zelph, the White Lamanite, and given to his son, Melph, who kept them hidden. They were hid away until a time that they could come forth so that the gentiles can understand the rest of the Book of Mormon story.

And now, if there are faults with this book it is nothing to worry about. Even if you're reading this book and you think to yourself, "No way!" just remember, maybe it could be true. Therefore, condemn not the things of Laban, The Whores, Dances with Cureloms, Zelph or any other characters in this book, for they are real, I promise.

TRANSLATED BY JOSH ANDERSON
AUTHOR AND PROPRIETOR

INTRODUCTION

The Book of Zelph is a volume of books, like the Book of Mormon, and is a supplement to the Book of Mormon. Since it takes two witnesses for something to be true, the Book of Zelph is a second witness of the ancient inhabitants of the Americas, and contains stories of the men and women who lived here. Whereas the Book of Mormon was mostly about religion and was from the Nephite point of view, the Book of Zelph is about the day-to-day activities of the non-christian groups living here at the same time, and tells their stories from their point of view. These non-christian, non-Nephite groups became known collectively as "Lamanites". The Book of Zelph contains the history of ancient America through their eyes. Their words, etched on metal, stone, and leather plates were quoted and abridged by a Lamanite warrior-historian named Zelph. Zelph was a great warrior, and many called him Zelph "The Handcart Warrior" because his collection of plates was so heavy he had to wheel them around in a handcart. Zelph finally grew tired of wheeling around the heavy plate collection so he abridged their contents onto smaller, lighter, more convenient leather plates, and bound the leather plates in book format. Zelph's record gives an account of the people who could no longer tolerate the religious zealotry of the pompous, know-it-all Nephites, and therefore decided to annihilate them.

The great people in the Book of Zelph lived life to the fullest, and multiplied quickly by breeding like rabbits because of their sexual liberation, which was taught to them by the Asian whores. The Lamanites became a culturally diverse group with Asian DNA, while the Nephites remained sexually repressed religious zealots, and white separatists, who lived in a tiny geographical area, and refused to mix with the dark skinned Lamanites. As a result, the Nephites left no trace of their civilization behind. Even today, archeologists cannot find a trace of their existence anywhere in the world. When Columbus arrived in 1492, the only group dwelling in the Americas were the multitude of dark skinned Lamanites with Asian DNA, and they are the principal ancestors of the American Indians. The crowning event recorded in the Book of Zelph is the final victory over the Nephite armies, and the raping, pillaging, and eventual extermination of the Nephite people and their culture. Zelph lost his life sometime during these final battles, and his handcart overflowing with plates became 'lost' to the world, as did his leather abridgment. The remains of Zelph were found by Joseph Smith in 1834, however Smith did not see the handcart of plates hidden in a nearby cave. The plates would remain hidden until 2004 when Josh Anderson was led to them by the ghosts of Zelph and Melph. Zelph handed Josh Anderson his leather bound abridgment of the plates and told him to translate them for the

modern generation to read.

The plates, and Zelph's leather abridgment, were inscribed using a secret language called 'Reformed Asian.' Like Joseph Smith, Josh Anderson translated the leather plates using a magic rock and hat. The record is now published for all to read as an additional book that fills in the gaps in the Book of Mormon narrative, tells the Lamanite side of the story, and helps answer some sticky scientific issues with the Book of Mormon.

Concerning this record, Josh Anderson said: “I told my friends that the Book of Zelph is a really good book.” In addition to Josh Anderson, thirteen others saw the leather plates for themselves and were selected by Josh to be special witnesses of the truth of the Book of Zelph. This is better evidence than the Book of Mormon which only had eleven witnesses. The Book of Zelph has two more witnesses than the Book of Mormon. The witness's written testimonies are included herewith as [“The Testimony of Four Witnesses”](#) and [“The Testimony of Nine Witnesses.”](#) We invite everyone everywhere to read the Book of Zelph, and decide if it is true, and even if you think logically or factually it couldn't have happened, just think if it is possible that it might have happened, even if it is only 1% possible that it is true, that means there is still a chance. Are you willing to risk not believing it is true? You lose nothing by thinking it did happen if it really didn't, so the burden of proof lies with those who think it isn't true. Since it is impossible to prove a negative, we can logically assume that this book is true. If you still do not think it is true, we challenge you to use Melph's promise, as outlined in [Melph 5:4](#), to discern the truthfulness of this book.

THE FIRST BOOK OF LABAN

HIS LIFE IN JERUSALEM

Laban the younger writes of his youth, his friendship with Nephi, son of Lehi, his loving relationship with his father, Laban. Lehi's family turns against Laban and Laban the younger. Lehi covets Laban's brass plates, orders his sons to murder Laban and steal the brass plates. Nephi is convicted. Laban the Younger and a Jerusalem detective pursues Nephi to bring him to justice, bring several Asian whores on the journey.

CHAPTER 1

Laban the younger begins writing upon gold plates in a secret language called reformed Asian. Nephi and Laban the Younger are childhood friends. Laban the younger plays at Nephi's house. Lehi goes crazy, begins preaching in the streets. The people make fun of him, children mock him and conspire against him. Laban the younger defeats the wicked children with his sling, and saves Lehi. [About 600 B.C.]

1. And it came to pass that I, Laban the Younger, was named after the manner of my father, who was named Laban. And I shall commence writing an account of my life upon these plates, yea, even plates of gold. And the record I shall make shall be a true record. And I maketh my record in the language of my companions, which consists of the learning of the Jews and the language of the Asians. And I shall call this language reformed Asian.

2. And it came to pass that my father, being a good man, had in his possession certain brass plates, like unto these gold plates upon which this record is written, except it be that my father's record was on brass, not gold. And these brass plates did have written upon them the record of the Jews, even like unto a Bible.

3. And it came to pass that my best friend was named Nephi. And much happiness and joy did exist in Nephi's home during my younger years, for I visited Nephi much and we experienced much light mindedness and loud laughter playing games in his home. And Nephi had amongst him many brothers, yea even brothers named Laman, Lemuel, and Sam.

4. And the father of Nephi was named Lehi and his mother was named Sariah, and Nephi doth think his parents to be goodly. Now Lehi, being a visionary man, experienced amongst himself many strange and amusing dreams and nightmares. Wherefore, he felt it must needs be that he should share his dreams and nightmares with the neighborhood as if they be real, and he doth pretend his dreams to be messages from god.

5. Now it came to pass that when Lehi spake his dreams and nightmares to his

neighbors, his home was no longer a happy home, for Lehi angered his neighbors and he also did cause his children to become exceedingly frightened of him, save it be for Nephi and Sam who still thinkest their dad to be goodly.

6. And it came to pass that one day Lehi spake unto me, saying: Laban, ye must repent or ye shall be utterly destroyed, for it must needs be that God shall destroy Jerusalem and all who inhabit it who repent not.

7. And this did cause me much confusion, for I think I doth do nothing bad. And I spake unto Lehi that I did nothing wrong insomuch as he should be concerned, and wherefore had nothing to repent of.

8. But Lehi spake unto me saying he can see into my heart and knowest that I lie and commit many transgressions, and God shall surely strike me down unless I repent. And Lehi spake unto me that I shall be forgiven of mine iniquities only if I deliver unto him my father's brass plates, but if I deliver not my father's brass plates to Lehi, wo be unto me, for I shall be utterly destroyed by the lord. And when I did hear the words of Lehi's mouth, and beheld he had a crazy look in his eye, yea, I became exceedingly scared. Wherefore, I did turn away from Lehi and run home with exceeding haste.

9. And I, Laban the younger, spake unto my father the things which Lehi sayest unto me. And these things did cause exceeding anger unto my father. And he gave unto me a commandment telling me to stay away from Lehi's home.

10. And it came to pass that Lehi became exceedingly more zealous in his religion, yea, even did he stand in the streets of Jerusalem and preach unto the people. And he would tellest his dreams to all who could hear him. And thus sayeth Lehi unto those who passeth by: Verily I say, repent for Jerusalem shall be utterly destroyed.

11. And it came to pass that the people did throw fruit at Lehi, and the children felt it needs be to laugh at him and call names unto him, yea, even calling him crazy street preacher man, and the children did make funny faces at Lehi, and they did mock him exceedingly, even with exceeding mockingness.

12. And it came to pass that these things did maketh Lehi to be exceedingly angry, wherefore, he denounced his persecutors saying: Wo be unto ye who doth seek to persecute me, for the Lord shall destroy Jerusalem and strikest ye down if ye repent not. And if ye shall ignore my warnings, yea, I shall watch thy destruction and laugh.

13. And it came to pass that Lehi had upon his face a beard of much whiteness, yea even as white as the driven snow. And yea, he shaveth not his beard for many months. Wherefore, his white beard was long and he did appear like unto a wizard.

14. And the children beheld Lehi, and did point at him, and mock him saying: Go up, thou white beard; go up, thou white beard.

15. And Lehi looketh upon the children with exceeding anger in his eyes, and he cursed them in the name of the Lord. And there came forth two she dogs from the neighborhood who did bark at the children, and did threaten them, and nip at their ankles.

16. And the children did laugh at the dogs, and point at them, and mock them exceedingly, for they were but small poodles, yea, even like unto cats. And the children kicked the dogs with their feet, and the dogs fled from the children, and did weep and wail, and they did hide under a bush. And when Lehi beheld that his dog curse had no effect on the wicked children, yea, it was that he was sore afraid, for the children did pickest up rocks from the ground and throw the rocks at Lehi. And when Lehi beheld the children throwing rocks at him, yea, he did scream in terror, and run away from the children as fast as he could, and he fled to his home, and locked the doors, and hid behind his couch.

17. And it came to pass that the children beheld where Lehi ran, and therefore they beheld where he dwelt. And the children went home and gathereth up amongst them many eggs. And after the manner in which they gathereth eggs, yea, the children did return to in front of Lehi's house and commenced throwing the eggs, and the eggs did make a mess on the house, and Sariah spake unto her husband: Lehi, goest out and chastise those little children, for they throwest eggs at our house.

18. But Lehi was sore afraid of the children, for they threw rocks at him.

19. And it came to pass that I beheld the children throwing eggs at Lehi's house, and I did think of my friend Nephi, and I determined that it must needs be that I should help his family

20. And I beheld the children gathering up dog waste, yea, not the yellow liquid type, but the other kind, yea, even brown dung. And the children placed the brown dog dung in a paper bag. And they deviseth a plan, yea, even an evil and cunning plan to trick Lehi and make a mockery of him. Yea, the children conspired amongst themselves to set fire unto the bag filled with dog dung, and then shall they place the bag on Lehi's front porch. And inasmuch as the bag shall burn on Lehi's porch, the children shall knock on

Lehi's door, and after knocking on Lehi's door, yea, the children shall run and hide themselves amongst the bushes.

21. And when Lehi doth answer the door and doth see the burning bag, yea, he shall desire to put out the fire, even with his foot, and therefore he shall stomp on the bag with his feet, yea, even with all his might, thus getting the brown dog dung on his feet, and the children shall laugh. And this shall complete phase one of the conspiracy, after which the wicked children shall commence phase two in which, as Lehi stompeth the bag with his feet, yea, another wicked child shall knock on the back door. And after the child doth knock on the back door, yea, Lehi shall walk through the house to answer the back door, and by doing so he shall track the brown dog dung through Sariah's clean house, and Sariah shall curse at him, yea, even a sore cursing.

22. And it came to pass that the plan was perfect but for one thing, the evil ones knoweth not that I heard their plan and was desirous to stop it. And I did taketh out my sling, and I spake out to the wicked children, saying: Whosoever amongst ye is thy leader?

23. And the tall one amongst them spake, and sayest unto me: Behold, I am he.

24. And it came to pass that I did reach to the ground and picketh up a stone and slang it, and the stone did strike the leader betwixt the legs, yeah even did it strike his precious jewels, yea, even the jewels that doth hold his precious seed.

25. And when the stone did strike the leader in his jewel sack, yea, he did fall to the ground, and grasp his jewels, and cry out in exceeding pain, and tremble in fear of me and my sling. And the leader of the wicked children did lie on the ground, for he was defeated, and in exceedingly great pain, and wherefore he began to weep.

26. And when the other children beheld that their champion was defeated, and that he was crying like unto a little girl, yea, they fled and Lehi's family was spared.

27. And now the words which I have said unto thee thus far, and written upon these gold plates, must confound thee, for I did proofread the plates and do see that my narrative lacks character development. Nevertheless, the words I write are true.

28. Now it behooves me to flash back in time to explain the early parts of this story so that ye might understand it better.

29. Wherefore, the plot and characters of which I write must cause unto thee much confusion. But yea, forgive me, for rare are the gold plates and writing upon them is exceedingly difficult and time consuming, for reformed Asian is not a compact language and doth require much space, for it is even less compact than writing in regular language. Wherefore, I did suppose that it must needs be that I should skip the character development, but now I do realize that to be an exceedingly bad plan, for character development is crucial.

30. And it shall come to pass that I shall endeavor to makest unto me more gold plates, yea even enough so as to flashback in time, and tell the back-story of these characters and develop them more.

31. And thus I close this, the first chapter of my record, so as I may pound and flatten more gold plates, soeth I may write the prequel to this chapter.

CHAPTER 2

Laban the younger writes of his birth. His father, Laban, defends his wife's honor from a wicked doctor. [A little before 600 B.C.]

1. And it came to pass that I, Laban the younger, shall write an account of my birth, and of my father and mother, thus in an attempt to develop the characters better. Yea behold, it must needs be that to understand the actions of Lehi, Nephi, and my father, it behooves ye to understand the years leading up to that great and dreadful day, yea, even that day where my father did getteth his head chopped off. Wherefore, I shall write more things about him.

2. And it came to pass that I was born to loving parents, in the city of Jerusalem, or rather, Jericho. I was born in Jericho. Wherefore, my father was not named Laban, but he changeth it to Laban later after we moved to Jerusalem from Jericho, and my mother was named Lucy. And I was to remain unnamed until my father renameth himself Laban, at which time I would to be named Laban the younger.

3. And verily, verily I say unto thee, my mother was exceedingly ill during my stay in her womb and because of the exceeding difficulty of my birth, my mother became unconscious, yea, even as if she be dead.

4. And it came to pass that the doctor who administered unto my mother waxed strong in his abilities, but try as he might, yea, it was in vain, for my mother breathed no more. And the doctor sayeth unto my father: Yea, thy wife is dead, for she moveth not and we can awaken her not. Wherefore, ye must go to her side now and mourn, and when ye have finished thy time of

mourning, we shall remove her, for it must needs be that we makest room in her bed for another patient, yea, for we must remove her body and bury it.

5. And inasmuch as my father was grief stricken, even did he visit my mother's side and mourned his loss exceedingly, yea, but he was suspicious that she be not dead, and he spake unto the doctor: Behold, thou sayest my wife be dead, but I have visited her and she stinketh not. Wherefore, I sayest unto thee that she be not dead, and ye shall bury her not, and wait for three days. And behold, if she ariseth not in three days, then shalt thou bury her, and I shall mourn her death. But until three days pass, yea, I shall mourn her not.

6. And it came to pass that the doctor spake at my father saying: Behold, ye request of me to leavest thy dead wife in this hospital bed for three days, yet thou cannot prove she be alive exceptest to say she stinketh not. Wherefore I shall take thy request to the authorities, yea, and I shall try to persuade them of thy case, but wo be unto thee, for they shall most likely believeth thee not. And behold there are many sick among us and short on room are we. Wherefore, it is policy to remove the dead and makest room for the injured and those great with child. Nevertheless, I shall go amongst the authorities with thy request after the manner of which I shall return and report.

7. And it came to pass that one-half hour did pass, yea, and even afterwards did one hour pass away also, and after one hour passeth away, one and one-half hours passeth away, and after one and one-half hours did pass away, my father thinketh that the doctor shouldest to be back by now, but behold, he was not.

8. And it came to pass that two-hours did pass away, and yea, two and one half hours passeth away, and yea, fifteen minutes after two and a half hours did pass away, and even after two and three-fourths hours passeth away, behold the doctor did finally return unto my father and spake, saying: It is wisdom in me that I cannot keep thy wife in the hospital bed any longer. Wherefore, I regret to inform thee that it hath been commanded of me that I must taketh thy wife and bury her. Therefore, I shall take her dead body and bury it in the Jericho cemetery.

9. And my father did plead with all his might, mind, and strength and bade the doctor, even like unto a street beggar, to remove not my mother, for he knowest that she was alive and if she be taken and buried, yea, she shall be buried alive and wherefore inasmuch as she shall be buried alive, yea, she shall be deep underground and shall suffer from want of air, but because she would be deep underground, yea, no air would be available unto her, and soon shall she die of suffocation. Therefore, my father thought to bribe the doctor.

10. And my father spake unto the doctor, saying: Oh doctor, hear the words of my mouth. For unto thee shall I give anything if ye spare my wife and bury her not.

11. And the doctor replied unto my father: I shall leave thy wife in this hospital bed and bury her not for the space of three days, and this thing shall I do for the cost of twenty pieces of silver. And if it needs be that she ariseth not in three days and ye want for her to stay longer, behold, it shall cost thee twenty pieces of silver for each additional day.

12. And it came to pass that my father was grief stricken, for he had not amongst him twenty pieces of silver. Wherefore, he spake unto the doctor: I havest not amongst me twenty pieces of silver, nor havest I any silver or gold or any precious things, for I am but a man of modest means. And if I were a rich man, I would give unto thee all my possessions to savest my wife. But behold, my pockets be empty, and wherefore, if ye bury my wife not, I shall be indebted unto thee.

13. And the doctor did mock my father exceedingly and calleth him a miserable peasant. Nevertheless, the doctor found my mother exceedingly fair and beautiful, even though she did just give birth and did look better unto men before she gettest herself pregnant. And the doctor lusted after my mother in his heart.

14. And it came to pass that the doctor did make unto my father an offer saying unto him: Yea, it must needs be that the dead of this hospital be turned over to authorities to be buried, but yea, I look unto thy wife and even inasmuch as her eyes haveth bags under them, and her belly be swollen from childbirth, and her skin be pale from death, yea, I still think her exceedingly fair and white and delightsome. And, yea, she doth stinketh not, for her aroma is of roses and sweet berries. Therefore, if ye allowest me to spend a night alone with thy sweet, dead wife, yea, I shall speak unto the authorities and sayest unto them that thy wife be not dead and that she did regain consciousness and go home. And it must needs be that I shall then carry her body, under the cover of darkness, to my bed chambers.

15. And the doctor continued speaking his vile wickedness, and did manifest his true intentions unto my father saying: I shall lie naked with thy wife, and cleave unto her until the sun riseth, at which time I shall carry her body to thy house and drop her off; and ye may do with her as ye please, for one night with thy dead wife is all I desire, after which ye may have her.

16. Wherefore, when the doctor sayeth these things, and thinketh of spending the night naked with my mother, yea, he smiled an exceedingly big smile and

did lick his lips, and did have lust in his eyes.

17. And it came to pass that my father was exceedingly angry after the doctor spake these things, yea, even so angry was my father that he did remove his sword and smote off the doctor's head.

18. And it came to pass that the doctor's head did fall to the ground and roll out the door into the hallway. And thus, when the guards did hear the thump and the sound of a head rolling, they lookest down the hall, and they beheld the doctor's head which was rolling toward them, even was it rolling like a great stone cut from the mountain.

19. And yea, the guards became exceedingly alarmed, and they came upon my mother's room, and yea, they beheld the doctor who had fallen to the floor and who was gasping for air.

20. And when the guards did see the doctor, the doctor did lift himself up off the ground after which he collapsed and died.

21. And it came to pass that the guards beheld the dead body of the doctor, and they beheld that the dead doctor havest no head. And they did cite their minds backward to the time that they saw the head that rolleth down the hallway.

22. And the guards beheld my father's sword, and beheld blood and flesh upon its blade, and wherefore they did use their gift of discernment to determine that my father smote off the doctor's head.

23. And the guards restrained my father, and did tie him up, yea, even did they tie him up with rope, yea, even strong rope. And they did arrest my father for the crime of chopping off the doctor's head, and did takest him to the Jewish authorities.

CHAPTER 3

Laban is jailed, meets a wise man named Eledekiah. Eledekiah tells Laban how he can save his wife and break the spell by kissing her; also tells of buried treasure. Laban escapes jail through stratagem. Laban the younger counsels the reader not to judge the book by its poor grammar. [A little before 600 B.C.]

1. And it came to pass that I, Laban the younger, shall commence writing the third chapter of my story upon these plates; yea, even these plates which are made of gold.

2. And it came to pass that I was but an infant, and inasmuch as my mother was presumed dead and my father was in jail, I was taken to the Jewish orphanage, for it must needs be that I should be adopted; yea, even adopted by a goodly family.

3. And some may say unto themselves while reading this book, yea, I mean these plates, that it shall be impossible for me to have known what did happen to my father during this time. Yea, some shall say, how cannest I tell this story which is about my father, not me, if it is that I was but an infant during this time. Behold, fear not, for these things I know because my father spaketh these things unto me over the years, and I am sharing the stories as he shared them with me.

4. And it came to pass that inasmuch as my father awaited trial for the murder of the doctor, yea, he did share a cell with an old wise man named Eledekiah.

5. Now, my father spake his story unto the wise man saying: Behold, Eledekiah, ye old wise man, my wife shall surely be buried unless I escape and save her. Wherefore, I must break the bonds of this prison soest I may find her and awaken her from her sleep. Yea, but unsure am I on how to awaken her, for I am not a wizard, nor do I practice priestcraft nor do I have the gift of magic, or of sorcery.

6. And Eledekiah spake unto my father saying: Oh Laban, hear the words of my mouth. Weep not, for behold, thy wife be not dead, for I can feel it, and I havest a dream last night of a woman, yea, even a woman with the most white and delightful skin, for she ariseth and cometh unto me soest I may make love unto her, but then did I awaken, for the guards disturbeth my dream. But behold, I do know beyond a shadow of a doubt, and withest every fiber of my being that the dream in which I spake was true; yeah, even a vision. My dream beest a vision that thy wife be not dead.

7. And when Eledekiah spake these words, yea, my father was exceedingly glad, for my father did believe Eledekiah to be a wise man whosoever knowest much, yea even a prophet or a wizard.

8. And it came to pass that Eledekiah continued speaking unto my father, saying: Behold, verily, verily, I say unto thee, thy wife doth havest a curse placed upon her by that cunning and evil doctor, for he havest powers, yea, even the powers of magic, but they be not good powers, for he being seduced by the dark side, doth use his powers only for bad, not for good. And behold, the evil doctor did put a spell on thy wife soest she may remain unconscious and ye thinkest she be dead, soest the doctor may lie with her unconscious body, and soest he can do wicked things unto it and she shall cry out not, for

she be unconscious. But fear not, for behold she can be awakened and the curse broken only through a counter curse administered by the doctor, exceptest ye did smite off the doctor's head which doth create a dilemma.

9. And when Eledekiah spake these words, my father became exceedingly sorrowful, for he did knowest that the doctor was dead, and therefore could not administer the counter curse

10. But Eledekiah spake again unto my father saying: Be not sad, for I dabbled in priestcraft and magic and wizardry and know of some of the powers by which they come. I thinkest I once read that this curse can be broken another way. Yea, this curse that the doctor givest unto thy wife can also be broken through the kiss of her one true love. Wherefore, it must needs be that ye find her and kiss her passionately on the lips, and if ye do these things with a sincere heart, and a contrite spirit, behold, ye shall break the curse and she shall arise and ye may live happily ever after.

11. And my father did know that Eledekiah spake the truth, for he felt good in his heart, yea, even a burning in his bosom that what Eledekiah sayest unto him was true.

12. And it came to pass that Eledekiah telleth my father of a buried treasure hidden away by Eledekiah twenty and four years earlier, and Eledekiah tellest my father where the treasure be in great detail, and Eledekiah sayest unto my father that if my father doth help him escape, he will split the treasure with him fifty-fifty.

13. And it came to pass that the two men did shake hands and agree to be partners in finding the treasure if they escapest the prison walls, but yea, my father thinketh Eledekiah was full of dung regarding the treasure, for he lookest not like a rich man. Nevertheless, he did agree to be Eledekiah's partner.

14. And after the manner in which Eledekiah sayest these things, behold, he did lie down and die, for he was an old man, yea, even ninety and four years old.

15. And my father did mourn the loss of his friend and did try kissing him but knowest in his heart that the old man really be dead, for he stinketh, yea, even did he stinketh exceedingly with an exceedingly strong odor.

16. And it came to pass that the guards returned not for the space of many hours. And yea, my father dwelt in the exceedingly stinky, odorous cell all night.

17. And it came to pass that my father did thinketh a plan, yea, even a genius plan to escape from prison. For when the guards shall discover the dead body of Eledekiah, yea, they shall desire the odor to go away, and wherefore they shall remove his body which stinketh much, and throw it into the river.

18. And my father did remove Eledekiah's clothes and put them on his own body and he did removeth his own clothes and put them on Eledekiah's body.

19. And, my father takest Eledekiah, who was now wearing my father's clothes, and he putteth his dead body in my father's bed, and my father getteth into Eledekiah's bed wearing the dead man's clothes. And inasmuch as Eledekiah shall still be in the cell, the cell stinketh, and inasmuch as my father wearest Eledekiah's clothes, my father stinketh.

20. And it came to pass that when the guards did return to check on the cell, yea, they beheld my father pretending to be dead in Eledekiah's clothes, and they thinkest my father be Eledekiah, and thinketh he be dead for the cell still stinketh exceedingly.

21. And the guards beheld Eledekiah in my father's bed wearing my father's clothes, and did presume him to be my father who was sleeping. Therefore, they taketh my father, whom they did thinkest to be Eledekiah, and in order to freshen the cell, they taketh my father outside the prison wall. And, inasmuch as they thinketh he be dead, yea, they did heave him into the continually running river.

22. And it came to pass that my father did stay under water and did let the current carry him down stream for three and one half miles until the guards could see him no more, and then did he swim ashore, and behold, my father was free.

23. And behold, verily verily I say unto thee some may say that this book has bad grammar. But yea, if it doth have bad grammar it shall be an error in translation not an error in truth, for I waxed strong in making these plates, and it shall not be in vain. Wherefore, believest not the enemies of this book who sayest it be not true because of the bad grammar, and ignore them, for ye shouldest to only focus on the great story and plot, not the grammar.

CHAPTER 4

Laban attempts to rescue his wife from being buried alive, and raped by a perverted gravedigger. Laban the younger is running low on gold plates. [A

little before 600 B.C.]

1. And now I, Laban the Younger, shall write even more concerning my father's escape from the Jericho prison and his search for his wife; yea, even his wife who is my mother.

2. And it came to pass that after my father escapest from the prison through stratagem and by way of the river; yea, my father walkest to the Jericho cemetery in search of my mother, and when my father did arrive at the cemetery he beheld a gravedigger. And he beheld the gravedigger standing over a body, and yea, my father beheld the body was that of my mother.

3. And my father did desire to distract the gravedigger, soest he may takest my mother's body and run away, but the gravedigger did lookest upon my mother with lust in his eyes. And he did kneel before my mother and did place his hand upon my mother's left bosom and did fondle it. And he did lean down, and did kiss my mother, and did run his tongue across my mother's face.

4. And it came to pass that the gravedigger did stand and takest out his schlong. And after the manner in which the gravedigger pulleth his schlong out of his pants, yea, he did fondle it while he lookest upon my mother's dead body. And my father could see that the gravedigger was uncircumcised, which thing was an abomination. And my father did know that after the gravedigger shall finish fondling his schlong, and after he doth spilleth his seed upon the ground, yea, he wouldest to bury my mother. Wherefore, my father did think quickly, even did he thinketh up a plan.

5. And my father did findest a rock, yea, even a rock of exceeding hardness. And the rock my father found was big, but not so big that he could not lift it; yea, even was the rock about the size of a coconut. And my father did lift the rock over his head, and he did come upon the gravedigger from behind, and did beat him over the head with the rock.

6. And it came to pass that when my father did strike the gravedigger on the head with the rock, yea, the gravedigger's skull did crack and his brains did spilleth out onto the ground as a grayish ooze. And the grayish ooze was like unto the grayish gravy which my father doth occasionally make for dinner, for my father is an exceedingly bad cook, nevertheless, I did love him so, for he was a goodly father.

7. And much blood did squirt out of the gravedigger's head, yea, even like unto lava erupting from a volcano. And my father did strike the gravediggers head with such might that the gravediggers eyeballs did also pop out of their

sockets, even like unto popcorn popping on an apricot tree.

8. And the gravedigger did fall to his knees and did lookest upon the ground and beheld his own eyes floating in his grayish brain matter that spilleth from his broken skull, and yea, he became exceedingly scared for he could see that his eyes had been knocked out of his head and were looking back at him, and his brain matter did drain upon the ground.

9. And the gravedigger did struggle to think of a plan, but it was exceedingly difficult for him to think, for his brains draineth from his skull leaving less and less brain matter to think with. And when his skull was completely drained of brain matter, yeah he could thinkest no more.

10. And it came to pass that the gravedigger did reach for my father for he so desired exceedingly to kill my father for doing this thing unto him, but he could see not my father for his eyes be not in his head. And the gravedigger attemptest to think what to do next, but for he havest no brains upon which to think, yea, he did die.

11. And it came to pass that my father beheld my mother, and did take my mother into his arms. And he beheld that she was still unconscious and doth lookest dead. And my father knowest what he must do, and he did follow the counsel of Eledekiah, and did kiss my mother hard and with much passion on the lips, knowing that the kiss shall break the spell and my mother shall awaken.

12. And it came to pass that my mother's eyes moved not and her chest heaved not, and the curse was lifted not, and yea, my father was filled with exceeding anger, for he doth know that Eledekiah doth know nothing of magic, for his plan did fail. Yea, Eledekiah was full of dung, for Eledekiah doth pretend to be a wizard, or a priest, or whatever he wants to pretend to be, but he was just a crazy old man, like unto those other crazy old wizards and prophets whosoever sayest much but doest little.

13. And my father beheld my mother and did finally accept that she be dead, and did deny it no more, for her eyes were sunken, and her skin was green, and she was exceedingly not white and delightsome, for she was green and loathsome, and she doth skinketh much. And my father did bury her quickly, for the sight of her was exceedingly revolting unto him, and did made him want to vomit.

14. And it came to pass that my father did desire to gather the riches of Eledekiah, for he did remember where Eledekiah sayest that he did bury it. And he thinkest that Eledekiah was full of dung about the riches, but he did decide to see for himself, but my father did know that it must needs be he

first rescue me from the orphanage.

15. And it came to pass that I, Laban the Younger, doth misjudge the exceeding difficulty of writing upon gold plates, for this language, even this reformed Asian doth increase the space requirements, for it is not a compact language, yea, but it requires more words to say simple things. And I do wish to write in regular language, but yea, if these plates should fall into the hands of mine enemies, it must needs be that they cannot decode them. Wherefore, it behooves me to get more gold. And this doth concern me, for I havest not yet gotten to the important part of my narrative; yea, even the murder of my father, and the investigation thereof, and the attempt to bring the perpetrator to justice, and my journey to America, and my epic battle with Nephi.

16. Wherefore it must needs be that if I run out of gold plates, I must use silver plates, but yea, I much prefer gold. But if it so be that I should use silver, yea, judge not the plates by the metal upon which they are written, but, judge them by their content. And now I must move swiftly to find more gold to makest more plates; and therefore a bid thee adieu.

CHAPTER 5

Laban the younger runs out of gold in which to make gold plates, switches to silver plates with jewels. Laban rescues Laban the younger through trickery and bluffery. Laban and Laban the younger travel in the wilderness for three days and three nights. Laban finds Eledekiah's buried treasure. They travel to Jerusalem with their riches, build a home, and acquire new identities. Laban purchases the brass plates from the brother of Shim. [A little before 600 B.C.]

1. And now I do findest not any more gold. And this doth cause much sorrow unto me, for I lookest all over the woods and do find none. Wherefore, I shall makest this part of my record out of silver, yeah even silver plates. Wherefore, to makest them equal unto the gold plates, I shall fasten jewels in each of the four corners of each page soest these silver plates cannot be judged poorly for not being gold. Yea, these plates are silver with jewels.

2. And now, I lookest upon my gold plates to see where I left off. And I behold that I did leavest off at the part where my father doth discover Eledekiah's prophecies, and magic tricks are nothing but dung. And my father did bury my mother. Now, I being an only child, for my mother did die, my father did vow to makest me a happy child and givest me all that I desire.

3. And it came to pass that my father knowest that he must leave, for he cannot stay in Jericho, for my father was a fugitive for murdering the doctor, and for escaping from prison, and many shall suspect him of murdering the gravedigger. Wherefore, my father knowest that it behooves him to get far away from Jericho as quickly as possible.

4. And it came to pass that before he doth depart from the land of Jericho, my father desired exceedingly to rescue me from the orphanage. Wherefore, my father came upon the orphanage where I was being kept. And he did discover an open window, and my father climbest inside the window sneakily.

5. And it came to pass that my father did walk through the dark hallways, and hid himself in the shadows until he doth discover the nursery. And wherefore he looked into the windows of the nursery and beheld the many little babies. And he beheld me and did go around the corner to the door to the nursery and did open it, but he was startled by the janitor, or rather, the night nurse who was on duty. And the nurse spake, saying: Who is it that thou art?

6. And it came to pass that my father, being exceedingly skilled in the art of deception, did quickly thinkest up a lie to deceive the woman. And he spake unto her saying: Behold, I am a doctor, yea, even Doctor Goldman, and I much desire to do tests on that child. Wherefore it is wisdom in me that ye givest that child unto me now. And if ye do this thing which I ask, behold, ye may take the rest of the night off.

7. And the nurse was suspicious of my father, and thinketh him to be lying unto her. And she did challenge my father saying: Thou looketh not like unto a doctor, for thou art wearing prison clothes, and art wet, and dirty, and covered in blood. Wherefore, I believest thee not to be a doctor.

8. And my father did thinkest up another lie to cover his first lie. And he spake more deception unto the nurse: Behold, I did just return from surgery, yea, even surgery on a prisoner in the prison, and that be why it is that I have much blood upon me, and why I doth wear prison clothes. And I did perform surgery on a dirty man, and he did gettest his dirt on me. Nevertheless, I did savest his life, and now I desire to perform tests on that baby. Wherefore, givest the baby to me now.

9. And the nurse did look upon my father and spake, saying: Doctor, forgivest me, for I do apologize for offending thee, for I do now believest ye to be a doctor. But it is that the orphanage director doth also want to see that baby now, for he spake unto me that this baby is to be transferred to another

orphanage.

10. And my father spake a question unto the nurse: Behold, which orphanage is it that this baby shall be transferred to?

11. And the nurse replyeth unto my father: Yea, I knowest not this thing that ye doth ask, for I am but a lowly nurse, and they tell me not these things.

12. And my father thinketh that if the director doth takest me out of the orphanage and transfer me, yea, my father shall never find me again. Wherefore, this was his only chance to rescue me, but cursed be this nurse that doth stand in his way. And he thought to kill her, for her neck was thin, and he could snap it like a twig. But yea, the nurse was not a bad guy, for she is but an innocent and minor character in this exceedingly good narrative, and therefore it would be not good for my father to killest her.

13. And my father did think to seduce the nurse with his enormous schlong, and bushy seed sack, but yea, my father did havest not the time to make love unto the nurse properly.

14. Wherefore, my father thinkest up a plan, yea, even a genius plan to beguile the nurse, for he knowest that the nurse be a woman, and being a woman he knowest that she doth have amongst her certain instincts, yea, even maternal instincts.

15. And my father spake unto the nurse: Behold, nurse, it is that I desire to perform tests upon this baby, and it is that the director desires to takest this baby away, and we cannot do both things at the same time. And it is that thou art the nurse, and responsible for these little ones. Wherefore, how is it that we shall settle this conflict?

16. And the nurse did shrug her shoulders and spake, saying: Behold, I knowest not, for I am but a woman, and havest not the capacity to think.

17. And my father did pretend to suddenly get an idea, and he spake unto the nurse saying: Behold, woman, it is that I knowest how we shall handle this conflict in a fair and just manner.

18. And the nurse's eyes did light up, for she was excited at the news. And she jumped up in excitement, and did clap her hands in anticipation of my father's solution.

19. And my father continued, saying: I desire to havest this baby to do tests, and the director desires to havest this baby to transfer, but yea, the baby cannot be in two places at once, unless it is that we cut the baby in twain, and

I shall havest one half and the director shall havest the other half.

20. And it came to pass that the nurse gavest my father a look of horror, and she spake unto him, saying: Behold, doctor, that is a horrible plan. Although I am not smart, nevertheless, I do knowest with assurity that the plan ye doth speak of, even to cut the baby in two, is an exceedingly bad plan.

21. And my father replied: Yea, it is the only way, for we both desire the child, and the only just solution is to cut the child in half.

22. But the nurse did cry out unto me: Nay Takest the child as your own, for 'tis better that I shall disobey the director than for this sweet child to be cut in two.

23. And my father spake unto the nurse: Yea, thou art a wise woman.

24. And the nurse did smile upon my father, and my father takest me in his arms and did speedily leave the orphanage, and did escape with me into the night.

25. And we journeyed in the wilderness for the space of three days and three nights, and we did eateth wild berries, and drinketh from the river. And my father did milk many goats soest I may be fed.

26. And it came to pass that on the fourth day my father beheld the spot that fit the description given unto him by Eledekiah, yea, even the spot where Eledekiah had buried much treasure. And my father paced off twenty paces from the olive tree, and beheld upon him a mud puddle, and he turneth east, and did pace off four more paces. And then my father marked the ground with an X, for X doth mark the spot.

27. And yea, my father dug with a large stick. And he did wax strong digging for many hours. And just when he thinkest that Eledekiah was full of dung about the treasure, just as he was full of dung about the magic trick, yea, my father struck something hard. And he did uncover the object, and did pulleth it out, and did discover it to be a box. And my father pryest open the lid of the box, and did discover much gold and jewels and precious things inside the box, yea, even the quantity of which shall makest him exceedingly rich.

28. And it came to pass that my father did carry me and the box of riches away from Jericho. And we journeyed until we came upon Jerusalem. And my father did buy new clothes, and a home in which to dwell. And my father, now being a wealthy man, purchased counterfeit citizenship papers, and birth certificates from shady characters.

29. And my father changeth his name to Laban to hide from Jericho authorities who may still be looking for him. And he callest me Laban the younger. And we lived in Jerusalem from that time forward, yea, even until my father's murder.

30. And it came to pass that my father used his many riches to build a large home and buy much influence from the Jewish authorities. And he had a great treasury where he keepeth his many riches. And my father was employed by Jerusalem authorities as a military commander. And he did gain much prestige because of his title and his wealth.

31. And it was during this time that my father, being a wealthy man, came upon brass plates, yea, even holy Jewish scripture. And these plates belongeth to a rabbi friend, yea even a rabbi who was the brother of Shim. And my father, being a collector of rare items, did purchase these brass plates. And the brother of Shim, being Jewish, did sell his plates unto my father for much gold and silver. And my father keepest these brass plates as part of his collection, for my father doth collect many rare and precious things.

32. And it was these brass plates that Lehi shall later come to covet, for Lehi was obsessed, yea, even unto a murderous obsession, with my father's possessions. And he sought to murder my father and takest the brass plates, for Lehi, being a religious leader, did believest himself above the law.

33. And my friend Nephi was Lehi's son, and he was my best friend, but Lehi had exceeding influence over Nephi. And Nephi obeyed his father and did believest him to be a prophet of God. And Nephi was much brainwashed by his father, and also became overly zealous, and also coveted after my father's brass plates. And Nephi would be destined to take over leadership of his father's church. And Nephi would have many followers, and under Nephi's leadership, yea, Lehi's church shall grow and flourish beyond even his father's wildest dreams.

34. And behold, I Laban the younger declare my writings true and good, and what is written upon these plates really happened, honest. And thus concludes the fifth chapter of my narrative.

CHAPTER 6

Laban the younger skips over much of his childhood to preserve plate space. Laban the younger meets Nephi, they become childhood friends. Lehi starts a religious cult, begins preaching in the streets. Laban the younger rescues Nephi from bullies, teaches Nephi about weight training, and helps Nephi

build self-esteem. Nephi is not interested in women. Laban the younger thinks Nephi might be gay. Nephi denies being gay. Laban beholds a large chested woman. Vows to learn the secret combination of her chastity belt. Nephi warns Laban about the evils of secret combinations. [Between 600 and 592 B.C.]

1. And it came to pass that I, Laban the younger, shall commence the sixth chapter in my epic story, which I do carve upon these plates, yea, even these silver plates. And it shall be wisdom in me that I must jump ahead in my narrative, for I have much to tell about my childhood, but yeah, I am running low on silver and jewels and am out of gold. Wherefore, if I doth run out of silver and jewels; yea, I may require another metal, unless it is that I hurry up and gettest to the point.

2. Wherefore, it must needs be that I should skippeth over my years as an infant, for not much did happen, and therefore I shall not waste precious plate space on that exceedingly boring story. And yea, even my years as a toddler, when my father teacheth unto me many skills, yea, even that would maketh a great and wonderful chapter. Oh how I wish I could write about that, but yea, I must leave it out of this narrative.

3. And even inasmuch as my years as an adolescent were fun, and brang unto me exceedingly great joy, yea, those years must be skipped, for it is that I havest not enough plate space to include it.

4. And it must needs be that I stop writing about my early childhood, for already do I waste much precious plate space discussing it, yea, even have I wasted a full plate writing about the things in which I cannot write about. Wherefore, it is wisdom in me that I should skip ahead, and focus instead on my teenage years, yea, even the time in which I meetest Nephi, who was the brother of Lemuel, son of Lehi.

5. And it came to pass that my father, being a wealthy and influential man, did giveth unto me many things, but inasmuch as my mother be dead, she could bear him not more children, and inasmuch as Eledekiah's magic did fail, yea, I remained an only child.

6. And it came to pass that there was, down the street from my home, a family with an abundance of children, yea, even a family which was headed by a patriarch being named Lehi. Now it came to pass that at this time Lehi was a good man, and a normal man, and he had not yet started his church, and there did exist much light mindedness and loud laughter in his home, for his home was a normal home.

7. And it came to pass that one day I walked over to the home of Lehi, and

beheld many kids playing in the yard. And I did recognize some from my school, and desired exceedingly to have a large family too, but yea, I did not, which thing makest me exceedingly sorrowful.

8. And Nephi, being about my age, and being a nice boy, did invite me to play. And we became childhood friends and did play much, yea even did we play stickball, and tag, and even did we play hide and seek.

9. And it came to pass that many years later, and even a year or more before the murder of my father, yea, the laughter at Lehi's home ceased, for the neighbors did murmur exceedingly against my father, and sayest that Lehi hath gone crazy, and did start a religious cult. And inasmuch as Lehi preaches in the street, yea, he doth speak unto the people who pass by him, and he doth say that god doth speak unto him.

10. And it was around this same time that one day I went to the park, and I beheld two large boys teasing Nephi, and they were bullying him, and I beheld the two bullies did push Nephi to the ground, and did laugh at him, and did callest him a weirdo, and they did kick sand in his face.

11. And I came upon the bullies, yea, even to contend with them. And I spake at them saying: Verily, verily I say unto thee that I stand in defense of my friend Nephi, for whosoever shall challenge him must also challenge me. Therefore, I join his side so as to even things out.

12. And the bullies did look upon me, and one spake unto me saying: This doth concern thee not. Wherefore, go away and leave us to handle our own business, for Nephi is a peculiar boy, yea even like unto his peculiar father. And we shall do unto Nephi as we do unto all peculiar boys, yea, even shall we beat him exceedingly.

13. And it came to pass that after the manner in which the talkative bully doth finish speaking unto me, yea, I spake back at him, saying: Yea, for it would be pleasing unto me for ye to go away and leave Nephi alone, for if ye do not, wo be unto thee, for I shall reign down my fury upon thee, and thou shalt beg for death before it be over.

14. And there was silence for a couple seconds, and then did the bullies point and laugh at me, and the one who spake at me before spake again saying: Whosoever shall speak unto us this way, yea, even with anger in their voice, shall pay the price. For we doth rule this playground, yea, even do we rule as tyrants, for ye must pay us homage, for as we demandeth respect ye giveth us none, and thou thinkest thee to be be strong, but wo be unto thee, for behold, we shall makest thee to prove thy strength unto us. Wherefore, prepare to pay, for we shall beat thee as a man beats his disobedient wife.

15. And because the bullies were exceedingly cocky, and did thinketh themselves to be great fighters, yea, I desired exceedingly to teach unto them a lesson. And I did motion for the bullies to come and try to do unto me the things they threatened to do.

16. And it came to pass that the bullies did lunge at me, yea, even did they come upon me with exceeding anger. But they knowest not that my father did pay for many fighting classes, for unbeknownst to the bullies, I trained hard and long and did have exceedingly great skills, yea, even the reflexes of a tiger and the strength of a lion. And ye know not these things, for I doth skippeth over my training so as to preserve space on these most precious plates. Wherefore, forgive me for skipping over my training, for though it be exceedingly important information, yea, it must needs be that I preserve plate space. Nevertheless, it is true, for I takest many fighting classes.

17. And it came to pass that when I beheld the bullies lunging at me, and knoweth that they desired to cause exceeding harm unto me, yea, I did quickly step back, and with gracefulness like unto a jaguar, I reached out and did grab the sides of their heads, yea even with mine hands, and did smash them together, as if they be two coconuts. And when I doth smash their heads together, yea, their heads did makest a sickening sound, and their eyes did roll back into their heads, and they fell to the ground, for knocked out cold were they.

18. And it came to pass that after the manner in which I defeated the two bullies, yea, I helped Nephi to his feet. And Nephi wept, for he was scared and he was embarrassed for being so weak, yea, even weak like unto a girl. And he spake unto me saying that he is treated badly like this often, yea, ever since his father did start his church. And Nephi spake unto me that sometimes he thinketh that he would be better off not to be alive. And I pleaded unto him not to takest away his own life, for kids be cruel but it must needs be that he ignore it and build his own self esteem.

19. And it came to pass that we walked to Nephi's house, and did go into Nephi's bedroom, and when it was that we walked through the living room in the direction of Nephi's bedroom, yea, Laman and Lemuel, being Nephi's mean older brothers, did laugh exceedingly, and mocked us with exceeding cruelty saying: Ha ha, Nephi and Laban doth like to make love one to another, and they do desire to know one another, for that is why they doth sneak into Nephi's bedroom together.

20. And after the manner in which they doth mock us, yea, Laman stood behind Lemuel, and did bend Lemuel over, and did pretend to know Lemuel, even by making a knowing motion with his hips, yea, even like unto that of a male ass on top of a female ass. And Laman continued to mock us, saying:

Look, we doth perform a play called 'Laban loves Nephi.'

21. And Laman and Lemuel fell upon the ground in exceedingly loud laughter.

22. And it came to pass that I was exceedingly angry with Laman, for he, being older than Nephi, should act older. But he doth act exceedingly younger, yea, even doth he act like a little boy who doth thinkest gay acts be funny. But Nephi pretended to hear them not. And we did go into his room, and Laman and Lemuel did always mock us that way. And I did tell Nephi that he must stand up for himself.

23. And Nephi spake unto me saying: Laban, it is that my older brothers always tease me, and because of them it is that I have low self esteem.

24. And it came to pass that I did feel exceedingly bad for my friend, and I did desire to help him, and I spake unto Nephi saying: Behold Nephi, it is that ye must stand up for thyself. When Laman and Lemuel do cause your feelings to hurt, yea, ye must make them pay, for ye must strike them, even with your fists, and strike them hard in the face, and knockest them to the ground so as they cannot get back up, and while they lie on the ground, ye must kick them. If ye do this thing that I teach unto thee, behold, Laman and Lemuel shall bother thee not again.

25. And Nephi did lookest upon me and spake, saying: Nay, Laban, for that would not be Christ like, and it is that I must turn the other cheek. Besides, it is that I cannot fight them, for they are bigger and stronger than me.

26. And I spake unto Nephi saying: Nephi behold, if one does harm unto thee, thou mustn't turn the other cheek, for it is lawful for thee to do harm back, for it is an eye for an eye. And if ye believest thyself to be too weak to get the revenge necessary, yea, I do know how to buildest up thy muscles so as ye can be bigger and stronger than thy brothers. And if it is that ye become bigger and stronger, yea, then shall ye gettest thy revenge, and Laman and Lemuel shall not see it coming, for revenge shall be a dish best served cold.

27. And Nephi's eyes did light up, and he lookest upon me, and did say: Yea Laban, is it that it is possible to makest my muscles bigger? For Laman and Lemuel do say that I shall alway be like unto a weak little girl.

28. And I did reply: Yea, for if it is that if ye lift heavy things, behold they muscles shall grow big. And this thing my father did teach unto me, for he is a goodly father.

29. And Nephi was excited, and he did desire to makest his muscles bigger, and no longer desired to turn the other cheek.

30. And we did travel to my house so as I could show unto him my stone room. And Nephi beheld my set of stones, yea, not the set of stones that women like, but the stones that I lift to buildeth up my muscle strength, and he lookest unto me with wide eyes and sayest unto me: I much desire to have large muscles, but yea, I havest not a set of stones for the building up of muscles.

31. And I spake unto Nephi saying: Behold, Nephi, ye shall come here daily, and we shall exercise our muscles together, for I much desire to have a stone lifting partner.

32. And it came to pass that we did commence our training. And it be wisdom in me that I start Nephi with the littlest rocks, yea, even pebbles, for his arms were thin, yea, even thin like unto little sticks. And I, Laban the younger, did train Nephi for many months, and he did gain much strength and he did lift larger rocks and his muscles did grow and as they grew, yea, he did lift even larger rocks in proportion to his muscle growth, and thus maketh his muscles grow exceedingly large.

33. And Nephi did train every day, and after many months of training, even ten and three quarters months, yea, he was exceedingly huge and ripped. Wherefore, he did look like unto a Greek god, and he did always have a pretty face, even like unto a girl, but now he hath a man's body and his face remained exceedingly handsome. And many women did look upon Nephi with lust in their eyes.

34. And I did tell Nephi that he can have any woman he desires, but Nephi sayest unto me: Laban, I desire not women's flesh, yea, for it doth interest me not to lie naked with a woman.

35. And it came to pass that because Nephi did lack interest in women, this thing was exceedingly disturbing unto me, for he had want for no woman, yea, but he could havest any woman he desires, for women look upon him with a desiring eye, but Nephi notices them not, and behold, no man be not interested in women unless he be gay. And Nephi doth look exceedingly like a man, but he doth act exceedingly gay, yea, even gay like unto a pink picnic basket, which thing is an abomination throughout the land.

36. And although Nephi's gayness doth bother me not, for it is that I am comfortable with my sexuality, the crime for being gay in Jerusalem was death.

37. And it came to pass that I, Laban the younger, spake unto Nephi saying: Oh Nephi, hear the words of my mouth. If thou beest gay, yea, ye can speak it unto me, for I shall understand and still be a friend unto thee. But behold, many in Jerusalem doth hate gays, yeah, and they shall seek to destroy thee.

38. And Nephi listened to the words of my mouth and spake back at me saying: Behold, Laban, gay means to be happy, and gay I am, for I doth love my heavenly father, and I knowest that he has a plan for me, yea even is it called the great plan of happiness, or even the great plan of gayness, for thinking of my heavenly father makes me exceedingly gay.

39. And I spake unto Nephi saying: Nephi, I mean not happy when I ask if thou be gay, for gay doth also mean desiring to lie naked with a man, even does it mean getting to know another man, yea, not knowing him like learning about his hobbies and such, but knowing him in that special way. Wherefore, thou mustn't tell anyone that ye lust after man flesh, and desire to lick the seed sacks of men, and shootest thy seed inside other men. Yeah, and ye must pretend to lust only after woman flesh, and desire to only shootest thy seed inside women, for if ye do not these things, behold, ye shall be taken unto the Jewish authorities and the punishment shall be death unto thee, even death on the spot by stoning, which thing I thinkest to be a bad death.

40. And it came to pass that Nephi did look upon me as if I did fart upon his face. Yea, even did he wrinkle his nose, and did give unto me a death stare, and he spake unto me saying: Laban, hear the words of my mouth. I desire not to lie naked with a man, for my father sayeth that is a sin, yea, even an abomination before god. The punishment for knowing another man, that way, is death on the spot, as it should be, for god did make man and woman in his own image, excepteth he did giveth woman breasts, which things he has not, nor does any man. And a woman hath not a schlong. And these things doth maketh man and woman different, even like unto Adam and Eve of old, for inasmuch as god did make Adam and Eve, god made not Adam and Steve.

41. And after Nephi spake these words unto me, yea, a woman approached, even a woman who did make my schlong tingle with anticipation, for she was exceedingly heavy on top and light on the bottom, and she did pass us close by, so as we could havest a good look.

42. And I nudged Nephi, yea, even with my elbow, and did spake unto him: Nephi, behold that beautiful woman, yeah, even with a chest that is like unto two pillows, even large, soft pillows even like unto the pillows upon the bed of a king. Wherefore, doth thou not desire to rest thy head upon her pillows and nuzzle them with thy face? And behold her bottom, yeah, even a bottom that is tight like unto a dish. Would thou not like to bend her over your knee

and spank her tight bottom, even spank her for being naughty, would not that be fun?

43. And I did smile and giggle as I spake these things unto Nephi. And it came to pass that the girl with the large chest did hear the words of my mouth, and she did turn and did yell back at me, even did she yell insults unto me, and callest me names like pig and dog, and then she did run away from us.

44. And Nephi did laugh at me.

45. And I sayest unto Nephi: Laugh not Nephi, for inasmuch as she doth speak badly of me in public, yea, she doth secretly desire me in her heart. Behold, listen not to what a woman doth say, for they do all pretend to be chaste, nevertheless, all women desire man flesh and lust after the schlongs of men, but scared are they to admit it, for they wish not to be seen as harlots. And it is that I do know the combination to many chastity belts, if ye doth know what I mean.

46. And I did nudge Nephi and did wink at him, but Nephi looked upon me with repulsion, for he doth think all women are born with chastity belts, both spiritual and temporal chastity belts. And wherefore, he did believe that all women did desire not to lie with a man, and no woman doth give out the combination to her chastity belt, for all chastity belts have a secret combination, and only the wicked shall seek out those secret combinations, according to Nephi.

47. And Nephi spake unto me saying: Laban, all women are daughters of our heavenly father, for he doth make them all in the image of our heavenly mother, and your words do anger him. Repent now Laban, for soon Jerusalem shall be destroyed, as will thee, unless ye repent of thy sins.

48. And Nephi's words were a surprise unto me, for inasmuch as I knew his father to be a religious zealot, yea, I did think Nephi was more normal, and I spake unto Nephi, and did mock him by saying: Behold, I shall prophecy like unto thy father, that soon I shall crack the secret combination of the chastity belt of that girl whose chest is large, and I shall lie naked with her and fornicate her.

49. And Nephi was offended by the words of my mouth, and did say unto me: Laban, it is blasphemy to mock the Lord's prophet, and inasmuch as ye thinkest all women desire man flesh, behold, I say unto thee, they do not, for my father hath taught me that all women desire to serve their heavenly father. Wherefore, I prophesize that thy prophesy will fail, yea even a most

humiliating failure will it be.

50. And it came to pass that I did realize Nephi and I were growing apart, and this did sadden me much, for as I lusted after worldly things, yea, Nephi lusted after god, which thing doth make no sense unto me.

CHAPTER 7

Laban the younger dreams of a magical tree with white fruit, his stiff rod, a naked woman, the big breasted girl from the streets, and lesbians. He claims this to be a vision of his prophecy being fulfilled. Nephi calls Laban the younger to repentance for his wicked dream, schedules a meeting with Lehi so Laban can confess his sins and begin the repentance process. [Between 600 and 592 B.C.]

1. And it came to pass that I did lie down in my bed and I did fall asleep.
2. And that night I had a dream, or in other words, I beheld a vision. And in the dream I saw a woman standing before me. And she was wearing nothing and I beheld her nakedness, yea, even her exceedingly beautiful nakedness. And she was white and delightsome.
3. And it came to pass that she spake unto me, and bade me to follow her.
4. And it came to pass that after we had walked for the space of many hours, I beheld a large and spacious field.
5. And it came to pass that I beheld a tree, whose fruit was desirable to make one happy, yea, even happy and gay.
6. And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.
7. And as I partook of the fruit thereof it filled me with exceedingly great joy; wherefore, I began to be desirous that my friend Nephi should partake of it also; for I knew that it was desirable above all other fruit.
8. And as I cast my eyes round about, that perhaps I might discover Nephi also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit.
9. And I looked to behold from whence it came; and I saw the head thereof a

little way off; and at the head thereof I beheld the girl from the streets, even the girl who was heavy on top and light on the bottom, even the girl with the large chest who walked by me and Nephi and callest me a pig and a dog. And she stood as if she knew not whither she should go. And it came to pass that I beckoned unto her; and I also did say unto her with a loud voice that she should come unto me, and partake of the fruit, which was desirable above all other fruit.

10. And I also beheld a straight and narrow path, which came to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world.

11. And I saw a multitude of naked women, many of whom were pressing against one another, and loving one another, and cleaving to one another, yea, without the aid of a man. And they were on one another, and committing whoredoms. And they did desire to come unto me and eat of the fruit

12. And it came to pass that they did come forth, and commence in the path which led to the tree.

13. And when I beheld the naked women who lusted one after another, yea, my schlong did grow long and hard, even did it become a stiff rod. And my rod of great stiffness did extend along the straight and narrow path.

14. And it came to pass that there arose a mist of darkness; yea, even an exceedingly great mist of darkness, insomuch that the naked women who had commenced in the path did begin to lose their way.

15. And it came to pass that I beheld the naked women who were losing their way, and they beheld my stiff rod, and came forth and caught hold of the end of it; and they did press forward through the mist of darkness, clinging to my stiff rod. And they did wax strong and did sweat much, and their sweat did glisten on their naked bodies, even until they did come forth and partake of the fruit of the tree. And I did watch them eat the fruit, and they did giggle much and did play with one another.

16. And I did look back, for I did feel another climbing up my stiff rod. And it was the girl with the large chest, for she too much desired to eat the fruit. And she did walk upon the straight and narrow path and did hold fast to my rod. And as she walked toward me she did remove her clothes slowly, and she gazed upon me with lust in her eyes, for she desired to seduce me.

17. And when she came to the end of the path, and came upon me, yea, she did not go to the tree, but instead she continued holding to my rod, yea, even

my stiff rod. And she desired my seed. And inasmuch as she lusted after my seed, yea, a dark mist came upon us. And the darkness enveloped us, and we could see not. And the naked beauties were exceedingly scared.

18. And I spake unto the girl with the large chest saying: Yea, touch these stones and prepare them that they may shine forth in darkness.

19. And the girl with the large chest stretched forth her hand and touched my stones one by one with her finger. And my stones shone brightly and did light up the whole field. And the naked beauties did rejoice, and did laugh, and did embrace one another.

20. And the girl with the large chest beheld me with lust in her eyes, and she was desirous to fornicate me, yea, even to lie with me, for she spake unto me that she desired these things.

21. And after she spake these things unto me, I stood firm, and cast my eyes round about, and beheld, on the other side of the river of water, a huge ship, or rather, a great and spacious building; and it stood as it were in the air, high above the earth. And I beheld the building was a church.

22. And Nephi and Lehi were standing upon the church; and they did look upon me, and upon the girl with the large chest, and the naked beauties, and they beheld my glowing seed sack, yea, even my glowing stones. And they beheld that my stones did shine even greater than the sun. And they had exceeding anger in their eyes. And they cursed me for my wickedness, and they did desire to kill me.

23. And when the girl with the large chest witnessed Nephi and Lehi watching and cursing, yea, she did smile a smile, and did invite them to watch us fornicate. And Nephi and Lehi desired not to watch and they did scoff at us. Then did they turn and walk into the building as if they were going to church.

24. And the girl with the large chest did begin to bend over, and just as she was almost all the way bent over, yea, I was awakened by a knock at my door. And I cursed the door with a mighty cursing, for my dream was the greatest dream ever. And I did answer the door, and it was Nephi.

25. And I spake unto Nephi and did tell him the dream that I had, save it be I did not tell him the part where he and his father cursed me, yea, I did leave that part out so as not to offend him, and cause contention amongst us. Nevertheless, I did tell him about the part where I spilt my seed upon my sheets while I dreamt.

26. And I did say unto him that I had much hope that it was a vision, yea, perhaps even a vision that my prophecy of the girl with the large chest would come true. And I was hopeful that my vision was true. But yea, I did doubt it would be true, for I did have many similar dreams, though none so good as this one, and I did spill my seed much during sleep. Nevertheless, none of my previous dreams had yet come true.

27. And Nephi spake unto me saying: Laban, I fear the adversary doth havest thee in his clutches, for thou doth seek after matters of the flesh and turneth thy back on the things of god, for thy dream was filled with sensual passions, and filthy abominations of every kind, and did have nothing redeemable. And ye did lust in thy heart and commit whoredoms in thy mind, yea, nothing that was good was in that dreadful dream. And because ye spilt seed, ye did agree with thy wicked dream. And because ye spilt seed upon thy sheets, yea, even sacred seed that is meant for the giving of life, ye must repent, for spilling seed on thy sheets is an abomination. Wherefore I desire thee to meet with my father and confess thy sins and seek his forgiveness and counsel, for my father is a man of god, yea even the only man who speaks for god, and he does hold the keys to forgiveness.

28. And I did say to Nephi: Nay, for I need not thy father's advice. Nevertheless, I desire to wax strong by lifting stones today. Wilt thou spot me?

29. And Nephi did ignore my attempt to change the subject, and spake unto me: But what if my father sayest unto thee that thy dream is a vision, yea, even a prophesy. Would thou not desire to know that? For my father is a man of god, and he does prophesy, wherefore he can tell ye if thy dream be true. But if thy dream be not true, yea, ye must repent.

30. And I did suspect Nephi did attempt trickery of me, for he did change his tone. But, nevertheless, I did agree, for I did desire to know if my dream was true, wherefore I did schedule a meeting with Lehi. And Nephi did request my father to join me. Wherefore, it was scheduled to take place at my home.

31. And it came to pass that this meeting would begin the conspiracy against my father. Yea, for thus would begin Lehi's coveting of my father's brass plates, and the conspiracy of Lehi and Nephi to illegally secure my father's plates against my father's objections.

CHAPTER 8

Lehi attempts to teach the gospel to Laban and Laban the younger, chastises Laban the younger for his wickedness. Lehi beholds Laban's brass plates

and covets them. Laban challenges Lehi to prove he is a prophet by guessing what number he is thinking. Laban, Laban the younger, and Zoram ponder if god can build a rock so big that even he can't lift it. The paradox of the unstoppable force versus the immovable object is explored. Lehi commands Laban to hand over his brass plates. Laban kicks Lehi out of his home. Lehi's family disappears. The neighborhood throws a party to celebrate the disappearance. [Between 600 and 592 B.C.]

1. And it would that I should commence the next chapter, yea, even the eighth chapter of my narrative, even my exceedingly excellent narrative.

2 And it came to pass that Lehi and Nephi did journey to our house at the time that was appointed, and we did exchange small talk before such time that Lehi commenced to explain his church and his teachings unto us.

3. And when it came time for Lehi to begin the lessons, yea, he spake unto us saying: Verily, verily I say unto thee, we can all agree that we should follow god's commandments, yea? And god doth speak through his servants even from the days of Adam, is that not correct? Yea, of course it is correct. Thou doth knowest these things to be correct because thou art good people and wherefore endeavor to please god. And many prophets have there been, even Noah, and Moses.

4. And it came to pass that Lehi continued explaining his church unto us, and he did show unto us many pictures of the prophets of old, and temples, and did say unto us that he too is a prophet, and god hath called upon him to preach the gospel. And Lehi did predict that Jerusalem would be destroyed if all would not repent. Wherefore, Lehi spake unto my father and challenged him to repent. Then did Lehi say unto us that the only way to truly follow god was to join his church, and sustain him as a prophet of god.

5. And Lehi spake unto us: Behold, follow me, for there is no other way.

6. And my father listened to the words of Lehi's mouth with much amusement, for he believeth not Lehi to be a prophet. Nevertheless, he did find him amusing. And my father spake unto Lehi saying unto him that he possessed certain brass plates which were said to contain the word of god, and the record of the Jews. And my father did explain unto Lehi that he did keepest the brass plates as a collector's item, like unto his statues and gold idols, for my father doth collect many antiquities as a hobby.

7. And it came to pass that when Lehi hearest the words of my father's mouth, yea, even my father's description of the brass plates, Lehi's eyes did light up and grow wide, like unto a child who doth smell cookies. And he did beg of my father to show unto him the plates, yea, even the plates of brass.

And my father did find much pleasure in showing off his possessions, for my father did have much pride. Wherefore, my father did snap his fingers. And when it was that my father did snap his finger, yea, Zoram, his servant, did emerge, for the snapping of my father's fingers was the signal that Zoram must come.

8. And my father spake unto Zoram saying: Zoram, bringeth unto me the brass plates.

9. And it came to pass that Zoram did go and do the thing that my father commanded, and he did retrieve the brass plates from my father's treasury. And when Zoram did return with my father's brass plates, yea, Lehi beheld them with envy in his eyes. And he did examine them, and run his fingers over them, and did think them to be the word of god. And when Lehi runneth his fingers over the plates, yea, he did lickest his lips, and his robe did lift in front.

10. And Lehi was desirous to possess my father's plates. And he spake unto my father saying: Laban, it is wisdom in me that ye givest unto me the plates. And if you do this thing I command of thee, yea, I shall givest unto thee anything thou wishes, yea, even much gold and silver and precious things.

11. And my father did hear Lehi's plea, and did takest the plates from Lehi's hands, and spake unto Lehi, saying: Behold, I thinkest it best for me to takest my plates back to my treasury, for the plates which ye desire are not for sale. For behold, Lehi, I do collect many rare and precious things, but if ye shall look outside, ye shall see that I have not a sign on my door, nor a sign in my yard that doth say 'Laban's Market.' For even though it is that I am a Jew, I seeketh not to makest a profit from these plates. Wherefore, the plates be not for sale. But behold, I simply desire fine things, and rare things, and I desire to keepest these plates in my family, and for Laban the younger to possess them when I die, for they shall become like unto a family heirloom.

12. And the words of my father's mouth did anger Lehi, for he doth thinkest me and my father unworthy to possess the plates.

13. And Lehi spake unto me, and challenged me saying: My son Nephi spake unto me that thou did havest a dream, yea, even a dream of the most vile wickedness, like unto the wicked men of the world. And even did thou spill thy seed upon thy bed sheets, which thing is an abomination. Wherefore, the Lord hath spoken unto me concerning these things, and hath said thou art in the clutches of the adversary and must repent or ye shall be utterly destroyed. And the Lord doth desire me to have the plates, and doth desire to prevent the plates from remaining in thy filthy hands. For if they do, yea, the

adversary shall score a great victory over mankind, for 'tis better for one man to givest up his plates, than an entire nation to dwindle in unbelief. Wherefore, givest unto me the plates, for I am the lord's servant, yea, even his prophet. And inasmuch as I am the prophet of god, I must have the word of god, for how shall the prophet of god teach the things of god without the written word of god?

14. And I sayeth unto Lehi: Yea, Lehi, why are my dreams thy business, for if god doth have a problem with me, why doth he go to thee? Why has he not come to me? For it seems that if god doth have a problem with me, he can take it up with me personally. I need no middle man.

15. And Nephi, who did remain quiet until now, did finally speak up and did sayeth: Yea Laban, it is unwise to challenge the counsel of the lord's prophet. Wherefore, ye should hearken unto the words of my father, and humble thyself to his teachings, and contend not with him. For when my father speaks, the debate is over.

16. And Lehi, being exceedingly skilled in the art of debate, even was he a master debater, spake, saying: 'Tis okay Nephi, for young Laban doth ask a reasonable question, and I do havest an answer. Behold young Laban, ye doth asketh a good question. Why doth god not come to thee personally? Verily thus sayeth the lord, ye have not faith, ever art thee an infidel, and ye art stiff necked, and a sinner.

17. And Lehi continued speaking insults unto me: Behold, young Laban, it is obvious unto me that thy body and mind are polluted by the vile filth of the world, for only a polluted soul could havest a dream like unto the dream thou did havest. Wherefore, god cannot comest unto thee with thy polluted soul, and he did find it necessary to come unto me, for I am clean, and pure, and the lord's anointed, even am I god's mouthpiece, and the lord doth communicate through me. And the lord doth desire thee to repent, and be baptized, and follow me. These things I know for the lord spake them unto me. Nevertheless, perhaps someday thou shalt be allowed to speak to god like unto me. For behold, as thou art, I once was, and as I am thou may become, if ye doth follow my teachings, and obey me.

18. Now it came to pass that my father, being not a religious man, doth not believe in magical things, nor doth he believe in prophets, or witchcraft, or priestcraft, or wizardry, or sorcery, for my father knowest that Eledekiah's magic did fail, and my mother did die. And he had yet to see a wizard, or sorcerer, or prophet perform magic that was not like unto a stage trick. And he doth remember hundreds of pretend prophets who did yell and scream in the streets, and act like unto a diseased animal, and my father did always laugh at them. Wherefore, my father doth not think much of Lehi or his

threats.

19. And my father, being a busy man, for he had many responsibilities, and inasmuch as he was desirous to remove the religious leader from his home, my father spake back to Lehi: Behold Lehi, I doth not like the way ye chastise my son. Wherefore, if thou so be a prophet, than shalt thou manifest it unto me, for a prophet doth have the gift of magic. Wherefore, it is that I am thinking of a number between one and ten. If ye can guess what number I do think of, than shall I believest thee to be a prophet, and have the gift of magic.

20. And Lehi rebuketh my father saying: Wo be unto those who doth challenge the lord's prophet, for ye seek to trick me, for if it is that when I choose the correct number, ye shall say I did not. Wherefore, I shall not fall into they trap. And ye sayest I claim to havest the gift of magic, but I only claim to havest the power of god on my side, which thing is far more powerful than any magic. Nevertheless, I do also have the gift of discernment, and could guess the number if I did so desire. Nevertheless, because ye shall attempt to trick me, I shall not play thy games.

21. And my father did answer Lehi saying: I seek not to trick thee, for ye doth accuse me of trickery, which accusation is an offense unto me. Wherefore, it is that ye should depart from my house.

22. And when Lehi had seen that he caused offense unto my father, and did risk being removed from my father's house, yea, he did change his tone, and plead unto my father for forgiveness, and humbly spake unto my father: Behold Laban, I do apologize for thinking thou would desire to trick me, for many do attempt to trick me, and I am wary of it. For it was that yesterday I was preaching to a crowd in the streets, and a boy did asketh me if god could makest a stone so large, that even he could not lift it. And when the boy did asketh me this question, all did look upon me for an answer. And I could answer not, for the boy did offer up an impossible paradox that I could resolve not, even after studying it out in my mind. And when the boy knew that he had confounded me, and did twist my teachings so as to use them against me, yea, he did smirk, and I did knowest that he did trickest me on purpose so as to makest me look foolish. And I did chastise him for attempting to trick the lord's prophet. And when I did chastise him, the boy did pickest up a rock and did throwest it at me, and it did cause me to fall off my platform. And the crowd did laugh, and the boy did raise his arms in victory. Wherefore, I accept challenges no more.

23. And Nephi replied: Yea, the words that my father doth say are true, for I did witness it, and it did sadden me.

24. And it came to pass that after hearing the story that Lehi spake, I did thinkest the boy's question was an exceedingly good question. Wherefore I did ask Lehi: Behold, Lehi, since it is that thou doth talk with god, did thee findest out if he can makest a rock so big that even he could not lift it? For I do thinkest that to be a good question.

25. And Lehi did answer me: Why, young Laban? Why doth thou thinkest it to be a good question? For it is a silly question, and hath no purpose but to confound the faithful, for what doth it matter what the answer shall be to that silly question, for if the answer be 'yea', it doth mean god is good at building but bad at lifting. And if the answer by 'nay', it doth mean god is good at lifting, but bad at building. And I do knowest with all my heart that god be not bad at anything, for he can do anything he doth want. Wherefore, there is no answer to that question, and we must simply have faith, for we shall findest out the answer when we die.

26. Now, after it was that Lehi spake these things, then did my father snap his fingers and callest out for Zoram, his servant, again. And it was that Zoram did emerge, saying: Behold, sire, what is wanted of thee?.

27. And my father spake unto Zoram, and did ask: Yea Zoram, if god can makest anything in the world, and can lifteth anything in the world, then can god makest a rock so big that even he can't lift it?

28. And Zoram did rub his chin for a few minutes, for he doth think exceedingly hard, and then he did answer: That doth be a good question, and it doth appear to have not an answer, for if the answer be 'yea', it doth mean god is good at building but bad at lifting. And if the answer by 'nay', it doth mean god is good at lifting, but bad at building. Wherefore, the premise is flawed, for god cannot be an all-powerful lifter, and an all-powerful builder at the same time. He is one or the other, but not both.

29. And I replied unto Zoram, and did say: Yea, but Zoram, is it not possible for one person to be all powerful at more than one thing? For 'tis a paradox if talking of two people, but not one, for if a wizard doth fight a sorcerer, and the wizard was good at spells, even the best spell caster ever, and could conjure a spell to defeat anything, but the sorcerer was good at defense, even the best at defense, and could defend against any spell, who shall win in such a battle? For it is the paradox of the unstoppable force versus the immovable object. Is it possible to have a winner in such a circumstance? Or is it that such a scenario is a myth?

30. And Lehi did lookest upon me and did sayest: What doth that have to do with anything? Behold, we are sidetracked and must get back to the main subject.

31. And it came to pass that my father ignored Lehi, for he was fascinated by my thoughts, even my exceedingly deep thoughts. Wherefore, my father said: Yea son, I do understand the paradox, for if the wizard and sorcerer do fight, yea, there would have to be a winner. Wherefore, there is no such thing as an unstoppable force, nor an immovable object.

32. And Zoram did say: But if god shall be both an immovable object and an unstoppable force, yea, he is a paradox within himself.

33. And I did reply unto Zoram: Nay, thy logic is flawed, Zoram, for god can have both characteristics and it shall not be a paradox, for god shall never attempt to defeat himself. Wherefore, it be not a paradox. However, if god doth battle a wizard, even a wizard who can buildest the biggest of rocks, even rocks that can crush anything, and if god cannot be crushed by any rock, yea, that shall be a paradox only when they do battle.

34. And Zoram replied: Yea, unless it is that a sorcerer who doth defeat rocks shall be on god's team, for then shall it be two against one, and two doth always defeat one.

35. And I did answer: Yea, thou doth makest a good point there, Zoram.

36. And Lehi did reply: No, that doth not be a good point, for it is that we did gettest way off track. Wherefore, we shall return to the lesson material. Now, why doth thou thinkest that god would give us prophets, even in this dispensation?

37. And my father spake, saying: Yea Lehi, before ye doth continue thy lesson I do havest one more question for Zoram. Yea Zoram, I am thinking of a number between one and ten, what is it that it is?

38. And Zoram did rub his chin, and did say: Behold, sire, if I had to maketh a guess, I would guess five.

39. And my father did reply: Nay, the answer is seven. But I am curious why thou did pickest five?

40. And Zoram did say: It did seem like a good guess, for it was half-way between one and ten, and therefore I did determine that even if it was that I was wrong, yea, I would be close.

41. And Lehi did put his head in his hands, and did rub his temples with his fingers, for it did appear that Lehi did havest a headache.

42. And my father spake unto Zoram: I thankest thee, Zoram, for thy

honesty, for ye did just givest Lehi a good lesson.

43. And Lehi did lift his head, and beheld my father with much confusion in his face, and did say: Yea Laban, what lesson doth thou suppose thy servant did givest unto me?

44. And my father did reply: Yea, Lehi, Zoram did givest good answers to my questions, even honest answers, for he did makest no excuse for why he did get the answer wrong. Wherefore, if it is that I shall follow a prophet, I would choose Zoram over thee, for thou art exceedingly bad at being a prophet.

45. And when my father did finish saying this insult unto Lehi, Lehi did quietly putteth away his lesson materials. Then did he stand and say unto us: I feel a dark presence here, for this home is cursed, yea, even is it cursed with wickedness. And the adversary doth throw fiery darts at me when I dwell in this dark home, for I did cast my pearls before swine, which thing I do regret. Nevertheless, the lord never said it would be easy, only did he say it would be worth it. Wherefore, I shall take the brass plates and leave. And the day shall come when thou shalt beg me for forgiveness, and thy pride shall be replaced with envy, for I have seen the future of Jerusalem, and all who doth not harken unto my words shall be destroyed, or taken into captivity by thine enemies, for the Lord hath revealed this unto me. And I shall watch from afar and chuckle at thy demise.

46. And my father did look at Lehi, even with a most curious look, and spake unto him: What sayeth thee? My ears suggest that thou art planning to take the plates from me and walk out of my house. And this doth cause me to thinkest thou art crazy, for I have many soldiers in my employ, who doth reside here. And they shall strike thee down if ye attempt thievery of my plates.

47. And Lehi replied: Behold Laban, and hearken unto the words of the lord, for the plates belong not unto thee, for they are the word of god. Would ye rob god? Yet, ye seek to rob him by robbing me of the plates, for the plates belong to god. And I, being god's appointed representative during this dispensation, am the rightful owner of the plates. Wherefore, I shall takest god's plates now.

48. And my father did laugh, and spake unto Lehi saying: Lehi, remove thyself from my house before I order thee executed.

49. And Lehi raiseth up his right arm, yea, even did he raise it to the square and spake unto my father saying: Behold, I rebuke thee, and I command thee in the name of Jesus Christ to hand over the brass plates, for if ye do not, ye

shall be utterly destroyed, for god shall destroy thee for thy insolence. Wherefore, I make unto thee an offer ye cannot refuse. Yea, verily, verily I say unto thee, give unto me the plates and thou shalt live, but if ye givest not unto me the plates, yea, behold, thou shalt surely die. Wherefore, it is the plates in exchange for thy life. The choice shall be yours, thus sayeth the lord.

50. And my father spake with a loud voice commanding his soldiers to escort Lehi out. And two soldiers lifted Lehi by his arms, and carried him out the front door. And Lehi did yell back to my father: Wo be unto thee, Laban, for thou art making a big mistake, for I made unto thee an offer ye shouldn't have refused. Ye shall regret this.

51. And it came to pass that Nephi did rise and looketh unto me with anger in his eyes before he did walkest away with his father. And as he did leave our home, he did turn and dust off his feet.

52. And it came to pass that the next day I did go over to Nephi's house in an attempt to patch things up. And I spake unto Nephi in his backyard and apologized for my insensitivities and did promise to respect his religious beliefs. But Nephi rebuffed me and did chastise me for not following the counsel of his father. And Nephi accused me of being hard hearted and did say that I have turned my back on the Lord.

53. And I did joke that never did I face the lord, so how is it that I could turneth my back to him. But Nephi did findeest my joke exceedingly unfunny.

54. And then it was that Lehi came upon us and did chastise me more, and did curse me with a sore cursing. And he did tell me that god revealeth unto him my destruction. And he prophesied in the name of the Lord that I would die a most painful death and would be utterly cast down to hell unless it shall come to pass that I bring him my father's brass plates. And if I were to bring him my father's brass plates, yea, he did promise that I would sit at the right hand of god, and god would smile upon me. And I was scared, for Lehi did have a crazy look in his eye. And I did run home and spake these things unto my father.

55. And thus brings us back to the beginning of my narrative, yea even back to the events of chapter one, for my father did advise me to stay away from Lehi. And Lehi was seen preaching in the streets, and children were throwing stones at him and mocking him and egging his home. And the wicked children did conspire to burn a bag of dung on his porch so as to get him to walk through Sariah's clean house with dung on his feet.

56. And I did defeat the children with my sling, and did save Lehi's family

despite his anger toward me and my father, for I did desire to help Nephi and rescue him from the madness of his father, for it is that I am a good person. And I did forgive his father for the hatred he possessed, and did hope he could be changed back to the loving father I knew he could be.

57. And it came to pass that the next day, yea, even the day after I did defeat the wicked children, Lehi's family did disappear, for they were nowhere to be found. And they were gone for the space of many days. And the neighborhood wondered amongst one another where it was that they went. And all did rejoice that Lehi no longer did preach in the streets.

58. And after the space of many days, it was determined that Lehi's family shall not return. And my father did announce a party to celebrate the good news. And a multitude of people did gather at our home to celebrate the disappearance of Lehi's family. And I did meet the girl with the large chest, yea, even the girl that me and Nephi did see in the streets, for she did show up at the party. And we did talk, and she was no longer angry toward me, and I did suspect that my prophecy shall shortly be fulfilled.

59. And I did observe not that my father did havest a visitor, yea, even Nephi's brother Laman had returned and was demanding of my father to give unto him the plates. And this thing was spoken to me later by the soldiers who did witness it.

60. And it may be confusing unto thee that there shall be two Laban's and a Laman in my story, for it doth even cause me confusion when I writest it upon these gold plates because the reformed Asian translation of the names is exceedingly similar. But behold, my father shall soon be dead, after which time I shall be the only Laban in the story, and it shall needs be that thou only needs to not confuse me with Laman, the brother of Nephi, for Laman shall become a bigger character in this epic story. But behold, even though our names sound exceedingly similar, my name has a 'B' in the middle and Laman's name has an 'M'. Wherefore, ye must keep us separate in thy minds, so as not to confuse us one with the other.

61. And thus concludes the eighth chapter, written upon these silver plates with jewels. And now I have run out of silver and jewels, and I must now write upon plain bronze plates. But thinkest not the bronze is not as good as silver or gold, for behold, some may say gold is best, silver is second best, and gold is third best, but this is only true in sporting events. In the case of this narrative, all metals are equally good. And ye should not worry thyself with the type of metal used, but only concern thyself with the message written upon the metal. Wherefore, adios amigos.

CHAPTER 9

Laban the younger makes love to the girl with the large chest, fulfilling his prophecy. Laban the younger wakes up to his father's head in his bed. Zoram and the plates are missing. A maverick Jerusalem Detective investigate the murder-robbery-kidnapping. Bureaucratic red tape hampers the investigation for many years. [Between 600 and 592 B.C.]

1. And it came to pass that Laman did confront my father during the party. And he did make a mockery of himself begging my father to give him his brass plates. And Laman spake unto my father saying: Please Laban, for I beg of thee. If I return not with thy brass plates, my father shall kill me. Ye know this to be true, for when he commanded us to return for the plates, he did have that crazy look in his eye. Please givest me the plates and sparest my life. I beg of thee please.

2. And my father calleth upon the soldiers, and the soldiers cast Laman out of the house.

3. And it came to pass that good progress was I making with the girl with the large chest, for she did arrive at the party, and she did look fine unto mine eyes. And I spake unto her asking: Why was it that ye were offended when I did compliment thee in the streets, yea, why did thou callest me a pig and a dog?

4. And the girl with the large chest gave unto me a playful smile and replied unto me saying: Yea, I doth not want anyone to know me as a harlot, and I do fight my tendencies to want to be a harlot, for I often desire to know a man, yea, even to know him that special way, but I fight the urge, for it is an abomination to act as a harlot. Wherefore, I must pretend to be chaste so as not to be stoned to death. Nevertheless, I know ye already suspect the truth, and I doth know that thou enjoys harlots, and seek not to stone me to death for my desires, for a harlot I am, only I take no money, for I shall enjoy being a harlot as a hobby. And I stand before thee this evening, proud of my filthy desires, and I shall reveal my harlot skills unto thee tonight.

5. And I did rejoice at the news, and did jump for joy, for the girl with the large chest doth confirm what I suspect, yea, even did she confirm that all women are harlots, they just knoweth it not. And they do need men like me to teach this thing unto them. And I did take the girl with the large chest by the hand, and did lead her to my bed chambers, and I did fornicate her with my schlong for the space of many minutes, and afterwards did we fall asleep, and we did sleep for many hours.

6. And it came to pass that something did awaken me, for I felt something

warm and sticky at my feet and legs, even as if someone had spilled syrup in my bed. And I beheld blood on my pajamas. Then did I lookest down and see much blood at my feet, and did I pulleth back my sheets, and beheld much more blood, and also did I behold a round object. And these things confounded my senses, and caused me to become disoriented.

7. And it came to pass that I did pickest up the bloody object, and beheld it. And when I beheld the thing that was in my bed, yea, I did let out a cry, even a loud cry that did awaken the whole house, for the object was my father's severed head which somebody did choppest off his body, and place in my bed so as to send a message unto me.

8. And attached to my father's head was a note. And I did pull the note from my father's head. And written upon the note were the words: THANKS FOR THE PLATES.

9. And it came to pass that the girl with the large chest did awaken too, and did let out a scream when she beheld the head. And I did call out for Zoram, but he answered me not. And the soldiers did hear my scream, and did come upon my bed chambers. And when the soldiers beheld the head of my father, yea, they became exceedingly alarmed and did commence searching the home.

10. And shortly after the soldiers began searching they did locate a body, and they did suspect it to be the body of my father, for the body did have a bottle of wine in its hand, yea, even my father's favorite brand of wine.

11. And it came to pass that the body that the soldiers did find was also naked, save it was wearing underwear, yea even my father's underwear.

12. And also was the body missing a head.

13. And it was obvious unto all that the body was that of my father's.

14. And whosoever did this thing unto my father, yea, did also steal his clothes and his sword. And because of the note that was attached to my father's head, yea, we did search my father's treasury for the plates, and soon we did discover my father's plates were missing, as was his faithful and hardworking servant, Zoram.

15. And it came to pass that I did suspect Lehi in the killing of my father, for he did covet my father's plates, even in that special way, and he did threaten my father's life, and wherefore did he have motive.

16. And it came to pass that a Jerusalem detective, whose name was

Moriantum-Ala-Soditardswez, did soon after arrive to investigate the murder. And Detective Moriantum-Ala-Soditardswez did interview many witnesses, and did search the home for evidence, and did begin putting the pieces together. And as I beheld his work, yea, I did understand that my friend Nephi was the prime suspect.

17. And it came to pass that many witnesses spake unto Moriantum-Ala-Soditardswez saying that Nephi and his brothers did come upon the party, even did they come after Laman was removed, and while I was fornicating the girl with the large chest.

18. And the witnesses did cite their minds backward to the time of the party, and many did remember what did happen, for Nephi did chastise my father, and did tempt my father with much gold and silver and precious things, and did command my father to give unto them the brass plates in exchange for their gold, and silver, and precious things.

19. But my father did command them to leave from his sight and never return. And after the manner by which my father did defy Nephi, and did order him removed, yea, Nephi did threaten my father, saying unto him that he was a dead man. And the threats that Nephi spake did anger my father, and therefore my father did order his soldiers to remove Nephi and his brothers from his home. And the soldiers did chase Nephi and his brothers out of the home, but did catch them not.

20. And many witnesses did testify that they beheld my father a few hours later, but he did look funny, yea, even did he have much blood on his clothes, and he did have on his head different colored hair, and did look exceedingly young, and also did my father havest much muscle, and also was he ripped, and many witnesses did say my father lookest exceedingly similar to Nephi, save it be for his clothes, but his face did lookest exceedingly like that of Nephi, and his voice did sound exceedingly like that of Nephi.

21. And this did anger me much, for Nephi did killest my father, and puttst on his clothes, and did trick all the people at the party. And through this trickery, yeah, Nephi was able to secure my father's brass plates. And it was that I was angry and did chastise the servants and the soldiers in a loud voice for being so foolish and gullible as to fall for Nephi's trickery, for his plan to disguise himself as my father was exceedingly silly, for he did lookest nothing like my father. And because Nephi's lame trick did work, behold, I was exceedingly angry with the soldiers.

22. And I did continue to chastise those who did nothing to stop Nephi, and I did command the detective to find Nephi and arrest him.

23. And it came to pass that Detective Moriantum-Ala-Soditardswez did command me to be quiet, for he did have a job to do and I was making it exceedingly difficult unto him. And he spake unto me saying: Worry not, son of Laban, for we shall capture thy father's killer, I givest thee my word.

24. And I did lookest into the eyes of Moriantum-Ala-Soditardswez, and I beheld he was sincere, and I thanked him for his efforts.

25. And it came to pass that Moriantum-Ala-Soditardswez did place his hand on my shoulder and did say: This crime against thy father is a most heinous crime, even among the most heinous I have yet investigated. And I do track down criminals, even with a vengeance, for I believest violent criminals to be a disease, and yea, I am the cure, if thee doth know what I mean.

26. And I did nod in understanding, and respect, for Moriantum-Ala-Soditardswez did look and act not like any other detective, for he did have stubble on his face, and did carry himself with much confidence, and it did seem as if he could take on any criminal and win, for he was exceedingly tough.

27. And Moriantum-Ala-Soditardswez did find it necessary to use coarse language, yea, especially did he likest the word 'bastard' to describe those whom he doth hate, for he did callest criminals and suspects 'bastards' even if it was that they did havest a father. And also did Moriantum-Ala-Soditardswez likest the word 'scrotum', but yea, 'bastard' was his favorite curse word and insult.

28. And it came to pass that I did likest Moriantum-Ala-Soditardswez exceedingly, for it was obvious unto me that he did mean business, and he did have no tolerance for criminals. And I did knowest, yea, even with every fiber of my being, that justice shall be done with this detective on the case.

29 And Moriantum-Ala-Soditardswez spake unto me: Behold, son of Laban, only a truly evil bastard could commit such a heinous crime. Therefore, I shall hunt down thy father's killer, and I shall capture him alive, if possible, so as we can execute him publicly for all to see, but if he doth resist, yea, I may find it necessary to killest him. Wherefore, either way it shall come to pass that I shall capture the sick, beheading bastard - dead or alive.

30. And as Moriantum-Ala-Soditardswez did finish his speech, yea, a soldier did summon us outside, for he did discover something of exceeding interest, even did he uncover a clue.

31. And all did gather outside, and we beheld a message, yea even a message scribbled in the dirt, even did it have the appearance of being written with

much haste. And the message did sayeth: NEPHI KILLEST LABAN TAKEST HIS CLOTHES KIDNAP ME STEAL PLATES. The message was signed: ZOR.

32. And it was obvious unto all that Zoram was sending us a message, and it was obvious unto all that Nephi didest murder my father and stealeth his plates and kidnappeth Zoram. Nevertheless, Moriantum-Ala-Soditardswez did findest it necessary to gather physical evidence before it is that he shall jump to conclusions.

33. And it came to pass that Moriantum-Ala-Soditardswez did kneel before the message, and did run his fingers in the crevices that the words did create in the dirt. Then did he lift his fingers to his nose so as to smell the dirt that was on his finger. Then did he touch his finger to his tongue, to test the flavor of the dirt.

34. And all did watch the detective work, for his methods were fascinating unto us. And Moriantum-Ala-Soditardswez did concentrate hard for several minutes before he did announce: The person whosoever did writest this message in the dirt did havest wine on his fingers, also the hint of urine.

35. And I did reply: Yea, Zoram did serve the drinks last night, even did he serve much wine. And yea, my father doth always complain that Zoram doth wash not his hands after using the bathroom.

36. And Moriantum-Ala-Soditardswez did nod his head and say: Yea, thy servant Zoram did writest this message. Wherefore, he hath literally fingered Nephi as the culprit. Wherefore, it is that Nephi is the prime suspect, and I shall hunt him down.

37. And it came to pass that I spake unto Moriantum-Ala-Soditardswez: Behold, I desire to rip off Nephi's stones and shovest them down his throat. Wherefore, findest him and deliver him unto me so as I can do this thing which I so desire.

38. And Moriantum-Ala-Soditardswez did place his hand upon my shoulder and spake: Behold, Son of Laban, I shall not letteth thee down, for crime is a disease, and I am the cure. I shall findest thy father's killer, even the bastard Nephi, I promise thee, and Jerusalem shall have justice, and thou shalt have closure.

39. And it came to pass that Moriantum-Ala-Soditardswez did givest me much hope, but yea, as time went on the leads did begin to grow cold, for no ransom note for Zoram did appear, and Lehi's home did remain abandoned

and none saw him or his family.

40. And I did visit Moriantum-Ala-Soditardswez at his office every day of the investigation, but wo be unto me, for he doth make no progress.

41. And I did suggest that he search for clues outside the city of Jerusalem, yea, even in the wilderness, for I did havest a feeling that Nephi and his family were hiding out in the wilderness.

42. And Moriantum-Ala-Soditardswez spake unto me saying he had not jurisdiction to search the wilderness, yea, only did he have jurisdiction to search Jerusalem. And the wilderness had no laws, and if they did escapest to the wilderness, nothing could he do, for the laws of Jerusalem extended not to the wilderness.

43. And even if Moriantum-Ala-Soditardswez did havest jurisdiction to search out the wilderness, yea, he had not the man power, for Jerusalem was a large city, and many crazy people did live there, and he was kept exceedingly busy investigating crimes, and fighting criminals.

44. And after much time did pass, even many years, I did visit Moriantum-Ala-Soditardswez less frequently, for I did begin to lose hope, and did believest my father shall receive no justice, which thing doth make me exceedingly sad. Wherefore, I did desire to take justice into mine own hands, for it was obvious unto me that Nephi was hiding in the wilderness. And I did makest plans to seek out Nephi in the wilderness and destroy him.

45. And this doth commence the ninth chapter of my story.

CHAPTER 10

Moriantum-Ala-Soditardswez frustrated by bureaucratic red tape.

Moriantum-Ala-Soditardswez is the son of Judge Abitch. Laban now calls him the son of Abitch to preserve plate space. Judge Abitch finds a loop hole to the jurisdiction problem. [Between 600 and 592 B.C.]

1. And it came to pass that I did visit Moriantum-Ala-Soditardswez to check his progress, and to sayest unto him that I desired to conduct my own private investigation.

2. And when I did enter his office, yea, I beheld him drinking wine and other strong drink at his desk, and his hair looked as if he combed it not, and his clothes were disheveled, as if it was that he did sleep in them, and he did have much paperwork scattered across his desk, and I could see he was not

in a pleasant mood.

3. And I spake unto Moriantum-Ala-Soditardswez saying: Yea, Moriantum-Ala-Soditardswez, what is it that is wrong?

4. And Moriantum-Ala-Soditardswez answered: Behold, son of Laban, thy father's case hath grown cold, and it is that my superiors put much pressure on me, for the public doth want justice, for high profile this case is. But woe unto me, for I haveth nothing to givest them, and I do so desire to hunt down that Nephi bastard outside of Jerusalem, but yea, I cannot gettest approval to go outside my jurisdiction. Wherefore, my hands are tied by the bureaucratic red tape of my superiors, for they demand I givest them a suspect, but givest me not the tools to provide a suspect unto them. Wherefore, forgivest me son of Laban, for I fear thy father shall get no justice.

5. And after he spake these words unto me, Moriantum-Ala-Soditardswez did pickest up his paperwork and did throwest it across the room. Then he pounded on his desk with his fists, and did yell out obscenities. And after the manner in which he did finish pounding the desk, yea, it was that he did place his face in his hands, and did begin to sob. And it was obvious unto me that the detective did carry his emotions on his sleeve, and passionate about his work was he, for he doth take it very seriously.

6. And because I had compassion for Moriantum-Ala-Soditardswez's predicament, yea, I did place my hand on his shoulder and spake unto him saying: Behold, Moriantum-Ala-Soditardswez, do not put exceedingly much pressure on thyself, for if thou doth fail to findest Nephi, it shall be okay, for I shall spend my life seeking him out, and when it is that I findest him, I shall take justice into mine own hands, and I shall kill Nephi slowly. Wherefore, putteth not pressure on thyself, for it is that I hath witnessed the effort thou putteth forth, and I shall forgive thee if ye fail to findest Nephi.

7. And Moriantum-Ala-Soditardswez replied saying: It is not thee that doth putteth pressure upon me, for the pressure doth come from above me, for the people doth put pressure on the judge to get justice, and it is that the judge puts pressure upon me to givest him a suspect to put away so as the people may be satisfied.

8. And I replied: Worry not about the judge, or the people, for if thou findest Nephi not, it shall not be thy fault, and I shall eventually findest him, and killest him, and the people and judge shall have their justice.

9. And Moriantum-Ala-Soditardswez replied: The superior of whom I speak is not merely a judge, yea, for it is that he is Judge Abitch, and he is also my

father, for we are a law and order family, and my father doth makest me to be in law enforcement as a career, and he shall be ashamed of me if it is that I shall fail in my duties.

10. And I understood why Moriantum-Ala-Soditardswez did put much pressure on himself, for Judge Abitch was a celebrity in Jerusalem, for he was known as a good judge, yea, even the best judge ever, and he despiseth violent criminals, and goes after them with a vengeance, for he doth even hate criminals more than Moriantum-Ala-Soditardswez. And Judge Abitch doth havest a record of throwing the book at rapists, murderers, gangsters, and other violent riff-raff during his illustrious thirty-year career, and he judgeth many high profile crimes, and has gained much publicity and fanfare.

11. And now I did understand why Moriantum-Ala-Soditardswez did want to please his father. Nevertheless, I did encourage him to work outside the law, and ignore the laws of jurisdiction, and join me in my own vigilante investigation.

12. And it came to pass that because Moriantum-Ala-Soditardswez is also the son of Judge Abitch, and because Judge Abitch is known throughout the land, yea, Moriantum-Ala-Soditardswez shall be known upon these plates, from this time forward, as the son of Abitch.

13. For writing upon metal plates is exceedingly difficult, and reformed Asian is exceedingly not a compact language, for it doth take many characters of reformed Asian to equal one character of plain English, or whatever language it doth get translated into. Wherefore, writing the name Moriantum-Ala-Soditardswez is exceedingly difficult and doth waste much plate space. Wherefore, Moriantum-Ala-Soditardswez shall be known from this time forward as the son of Abitch.

14. And the son of Abitch did reply unto my remarks in verse eleven: Nay, son of Laban, for I do believest in proper justice, through the laws of the land, for this thing doth my father teach me, and if I joined thee in thy vigilante thirst for revenge, yea, it is that I would lose my badge, which thing shall anger my father, and bring shame upon our family. And it is that I shall speak unto my father to inquire of him what it is that can be done to givest me the tools necessary so as I may doest my job and bringest that Nephi bastard to justice.

15. And I thanked the son of Abitch for his efforts, and departed from his office to return to my home.

16. And it came to pass that my home was quiet and lonely because of the

murder of my father at the hands of Nephi. Wherefore, I did drawest a picture of Nephi on my wall, and did throwest darts at it, which activity was soothing unto me.

17. And it came to pass that sometime later the son of Abitch spake unto his father, who was Judge Abitch, and did explain his desire to havest more tools in his detective arsenal so as he could bringest the bastard to justice.

18. And Judge Abitch did understand that the people desired justice for this case. For my father, being a wealthy and influential man, was beloved throughout Jerusalem, and his murder was a high profile case, and the people did desire to watch Nephi be publicly executed.

19. And because many desired Nephi to be executed, yea, many did already purchase tickets to the execution. Wherefore, the son of Abitch did plead with his father to cut the beaucocratic red tape that doth hold him back so as the public may be satisfied, and justice shall be done.

20. And it came to pass that Judge Abitch did understand his son's dilemma, and did desire to helpst him to do his job. And the judge did travel to the Jerusalem library, and did readest old law books, and did study things out in his mind.

21. And it came to pass that through many months of studying and thirsting after knowledge, yea, Judge Abitch did discover a loophole in the system that shalt allowest his son more power to do his job.

22. And when it was that Judge Abitch did discover the loophole, yea, he and his son did visit my home, and it was that they were excited, for they did findest a possible solution.

23. And it came to pass that Judge Abitch spakest unto me: Yea, son of Laban, it is that the laws require my son to only seek justice within the city limits, and it is obvious to all that Nephi is in the city limits no more. Wherefore, it must needs be that we findest a way to extend my son's jurisdiction to the wilderness.

24. And it was that I did plan to travel into the wilderness myself to findest Nephi and slowly torture him to death, and I did reply: Yea, it matters not if the law doth allowest thy son into the wilderness, for no laws doth exist there. Wherefore, I shall travel there myself, and shall findest Nephi and rippest off his stones, then shall I feedest his stones to him while he doth bleed to death.

25. And Judge Abitch did reply unto me, and spake about the loophole that

he doth discover: Yea, son of Laban, it is that I doth discover a way to gettest proper punishment, yea, even shall my son investigate the wilderness, and return Nephi to Jerusalem so as he may be publicly executed, for a law doth exist on the books, even is it that we can havest a trial without the suspect in custody, if the evidence be strong. And if it is that Nephi is convicted, yea, then does he become a fugitive, and it is that fugitives can be pursued outside the city limits, even can a fugitive be pursued to the four corners of the Earth, for there is no place for a fugitive to hide once it is that he is convicted. And the crime that Nephi did commit against thy father was exceedingly evil, yea, even the most shockingly heinous I have yet seen, save it be for a murder in Jericho many years ago in which a gravedigger did havest his head smashed in with a rock, yea, that murder in the graveyard doth remain the most heinous, but wo, that murder doth remain unsolved. Nevertheless, thy father's murder is exceedingly high profile and heinous, and because much evidence doth prove Nephi committed the heinous crime, yea, the leaders of Jerusalem do all agreed that Nephi shall be tried for murder, thievery, and kidnapping without being present.

26. And I was grateful unto Judge Abitch for doing this thing, and agreed to testify at the trial, and it became known as the trial of the century in Jerusalem, and many did travel to witness the event.

27. And it shall come to pass that the next chapter shall be about the trial. Wherefore, I shall prepare more plates soest I may write about it, for it is an interesting part of this story, wherefore, hasta la vista.

CHAPTER 11

Laban loses the sixteen plates describing the trial, tries to use a magic rock, but it doesn't work, he makes an abridgement upon stones. Nephi is tried in absentia for the murder of Laban. The Jury deliberates for only 5 minutes and convicts Nephi of murder - the fastest conviction in history. Laban is deputized. [Between 600 and 592 B.C.]

1. And wo be unto me, for I did makest a record of the court proceedings which did convict Nephi, but then did I lose the chapter about the trial, which was written upon sixteen bronze plates, for I must have dropped the sixteen trial plates somewhere in the wilderness, and now I can findest them not, for I did search everywhere but they are gone as if devoured by the earth.

2. And the son of Abitch, who doth accompany me on my journey, did suggest unto me to rewrite the things which I did write on the trial plates, but yea, if I doest attempt to make a copy of the plates, and the original plates turn up, and the two sets of plates match not word for word, yea, many will

not believest the things which I write are true.

3. And my Asian companions, who did also join me on this journey, and whom I shall introduce in the next chapter, did havest upon them an ancient magic Asian rock, which thing is a magic rock that doth see hidden treasure. And the whores did loan the rock unto me, so as I may 'see' the lost plates of the trial, and findest them, or retranslate them on new plates.

4. And I believest not in magic, nevertheless desperate was I, and I did endeavor to use the rock to 'see' my lost plates, but wo be unto me, for the rock did fail, and I did givest it back to my Asian companions, and did tellest them that magic is not real.

5. And I knew not what to do about the issue of the sixteen lost plates, for it was an exceedingly pressing issue, for if I retranslate word for word, mine enemies may find and alter the original plates so as to confound me.

6. And the son of Abitch did grow angry, and did desire that I lose all of my plates, because he did thinkest my plates to be a nuisance, and a waste of time, and did he thinkest them to be a waste of gold and silver, and also did he thinkest that they did slow us down when we did travel, for I did havest so many plates that I did need a hand cart to push them. Nevertheless, it must needs be that I makest this record.

7. And it came to pass that I did come upon a solution to the dilemma of the sixteen lost plates, for I shall simply make an abridgement of the trial on new plates, and the abridgment shall be like the original plates, except a little different, and with fewer details.

8. And the following verses are my abridgment of the plates describing Nephi's trial. Wherefore, if anyone doth find my original sixteen plates of the trial, and they match not word for word with these new plates, remember that this is only an abridgment and doth cover the main points.

9. And the verses above, which describe of being in the wilderness with Asian companions and the son of Abitch, must be confusing unto thee, for these events shall happen in the upcoming chapters. Nevertheless, I do write this chapter upon these plates while in the wilderness.

10. And because I am out of gold and silver, and these are small plates I shall call them tablets, and I carve the words upon rocks which I did find in the wilderness. Wherefore, these are the small stone tablets of the trial, which is an abridgement of the sixteen big bronze trial plates which did have a more detailed story of the trial.

11. And I now commence the abridgment, and I do write it in Reformed Asian, like unto the regular plates, which language I did learn from my Asian companions.

12. And it came to pass that many in Jerusalem did come to see the trial of the century, and Judge Abitch did preside, and there was a guy who did serve to accuse Nephi, and another guy did serve to defend Nephi.

13. And the two sides did tell their version of events, and many guys did come forth as witnesses and did tellect their stories, and when it was over, yea, there were some people on the jury who did meet to decide Nephi's fate.

14. And the jury did deliberate for only five minutes, which time being an exceedingly short time, yea they did return and report with a unanimous guilty verdict. Therefore, Nephi was a convicted murderer, and a fugitive from justice.

15. And Judge Abitch commenced sentencing Nephi to be executed, even executed publicly.

16. And the son of Abitch was given an order to hunt down and capture Nephi, and return him to Jerusalem so as he can be sentenced and punished.

17. And it came to pass that I did ask to be deputized so as I could assist in bringing my former friend to justice.

18. And Abitch did deputize me. Wherefore, me and the son of Abitch did begin our search for Nephi.

19. And it doth sadden me that thou doth not get to read the original chapter of the trial, for the original trial chapter was much better, with exceedingly dramatic courtroom dialogue, and actual character names. But yea, this abridgement on these stone tablets covers the main point of the original story. Wherefore, verily, verily, I say unto thee, this is the basic story and all that should concern thee.

20. But fear not, for I do havest the rest of my plates. Wherefore, hopefully this shall be the only chapter that must needs be abridged on small stone tablets.

CHAPTER 12

Laban the younger seeks out Nephi with the son of Abitch, travel in wilderness, interrogate Asian whores in Nahom. The son of Abitch has a gut

feeling that Nephi and his family will attempt to escape by sea. [About 590 - 589 B.C.]

1. And it came to pass that it was that I was deputized, and did commence my search for Nephi, the murderer of my father and fugitive from justice.

2. And the son of Abitch was the detective in charge, and did havest full power to search for Nephi anywhere on Earth so as he could be returned to Jerusalem and executed. And also did we havest a license to kill if Nephi doth resist arrest.

3. And we knew not where to begin seeking him out, for he and his family did escape Jerusalem without a trace, even as if they used magic to disappear.

4. And we did determine to begin our search in the wilderness. And we did leave Jerusalem, and did travel in the wilderness for many days, yea, even many weeks. And after the space of many weeks did pass, we did discover our first clue, yea, even a broken bow.

5. And it came to pass that the bow was made out of a fine metal, yea, even was it made out of fine steel. And I did remembereth back to the time of Nephi talking much about a bow he was building using steel. And because steel is exceedingly strong, Nephi did callest his bow a superbow.

6. And when he did tellest this thing unto me, yea, I did thinkest him to be lying, for superbows be not real, but now I suspect it to be true, for this is Nephi's superbow, and it is broken and was obvious unto me, and the son of Abitch, that Nephi's superbow doth not work good. Nevertheless, we did knowest we were going in the right direction.

7. And after the space of many days, we did come upon a small town in the wilderness called Nahom, for it did havest a sign that did sayest: Behold, Welcome to Nahom.

8. And we entereth the town, and the son of Abitch did say: Laban, behold, let me do the talking.

9. And I did agree to do the things the son of Abitch commands, even to keep my mouth shut, so as not to disrupt the son of Abitch's investigation, for it was that he was exceedingly skilled in the art of investigation, yea, even interrogating witnesses. And the son of Abitch did interrogate many townspeople on the street about Nephi and his family. And the son of Abitch did showest pictures of Nephi to the people, but none did claim to knowest

of him.

10. And it came to pass that we did come upon a social gathering place and watering hole, yea, even a tavern called 'Isaac's Place.' And the son of Abitch desired to takest a break and havest a drink. And we did enter the establishment, and did sit at the bar, and did meet Isaac, who was the bartender. And Isaac spake unto us: Greetings strangers, what doth bringest thee to Nahom?

11. And the son of Abitch did showest his badge unto Isaac and spake unto him: Yea, it is that we are from Jerusalem, and we seek out a fugitive from justice, yea, even a murderer. And we thinketh the murderer may have passed through this town.

12. And the son of Abitch did showest a picture of Nephi unto Isaac, and did say: Is it that thou hast seen this bastard?

13. And Isaac did say: Yea, it is that I'm not sure if I have seen him, for my eyesight is exceedingly poor.

14. And the son of Abitch knew that Isaac had not poor eyesight, yea, but Isaac did attempt to bribe us. Wherefore the son of Abitch did takest out a gold coin, and did givest it to Isaac, and did say: Behold, how is thy eyesight now?

15. And Isaac replied: Yea, my eyesight hath improved, for the man in this picture doth look exceedingly familiar, for it came to pass that a group did livest in this town for awhile, then did they leave after one of them did perish from old age. And this doth look like one of the members of the group, even doth it look like unto the brother of Laman and Lemuel

16. And it came to pass that I was exceedingly excited at the news, and I did sayest in an excited voice: Thou knowest Laman and Lemuel?

17. And Isaac did answer me: Yea, I knowest them well, for they did come here often, and did complain to me much about their crazy father and their little brother, whom they did hatest, even did they hatest him exceedingly much, for they did callest him a pig knower, and did drinkest much wine, and other strong drink, to escape their miserable lives. And also did they spend much time with Yi Ping and her daughters.

18. And the son of Abitch did say: Yea, who is it that is named Yi Ping?

19. And Isaac did point to a room at the top of a staircase, yea, even an adjoining business, and did say: Yi Ping doth work out of that room, but yea,

I knowest thee to be authorities, nevertheless, arrest me not, for I do know that the illicit activities of Yi Ping and her daughters are an abomination, but we are partners not, only am I her landlord. For Yi Ping doth run her own business, and I do lookest the other way. Only do I accept rent from Yi Ping, but I ask not how she did earn her rent money.

20. And the son of Abitch did reply: Yea, worry not Isaac, for we desire to arrest not anyone save it be Nephi, and I thankest thee for thy information. It is that we shall now interrogate Yi Ping to gatherest more information.

21. And the son of Abitch did givest unto Isaac a gold coin, as payment for the information he did provide unto us, for it was exceedingly good information.

22. And it came to pass that the son of Abitch and I did climbest the stairs to visit Yi Ping. And it was that the room above the bar did havest a sign on the door that did read: 'Yi Ping's Massage Parlour.' Yea, but obvious unto us the massage parlour was really a front for a house of ill repute, yea, even a whorehouse.

23. And we did enterest the massage parlour, and did meet Yi Ping, who was the owner, and also did we meet her daughters named Bo, Shu, and Li.

24. And it came to pass that these women did work as harlots, even as whores, for they were skilled in the art of pleasuring man, yea, even were they skilled at fornication. And these whores did come from the Eastern country, yea, even the orient, or Asia.

25. And yea, they did have Asian names and their names did have a special meaning. For the meaning of Yi Ping being happy duckweed, Bo meaneth precious, Shu meaneth kind, and Li meaneth beautiful. And they all four were very beautiful, and I did understand why Laman and Lemuel did frequent their establishment, for I did have want to know them, even to know all of them.

26. And Yi Ping did asketh us if we desired to order a "massage". And it was that we desired exceedingly to receive "massages", but did fightest the urge, for it must needs be that we were there for business not pleasure. Wherefore, the son of Abitch did commence asking questions of the whores.

27. And he spake unto them saying: Doth any of ye recognize the names Laman and Lemuel? For it is that they are brothers who doth frequent this establishment.

28. And it came to pass that Yi Ping did answer the son of Abitch saying: Of

course we knoweth them, for they be my best customers, for they do like to come often. And they do buy lots of extras, which they putteth on their tab, and we love them long time.

29. And the son of Abitch did asketh Yi Ping if she had seen them recently.

30. And Yi Ping did answer the son of Abitch: Nay, it is that Laman and Lemuel have visited us not for long time, for it was that last time I did see them it was that they were walking down street. I spake unto Laman, for he and Lemuel doth have a tab here, and they do owe me much, and they being our best customer, if it shall come to pass that they pay not their bill, yea, we shall go out of business, for not many around here pay for Asian girls, but Laman and Lemuel do prefer Asian flesh. And if it is that we must write their bill off as a bad debt, and go out of business, yea, we shall seek to destroy Laman and Lemuel.

31. And the son of Abitch asked: Where was it that Laman and Lemuel were going?

32. And Yi Ping did answer: It was that Laman and Lemuel were walking with some other people, yea, even old people and young children. And they appeared to be going on a camping trip, for they did havest much camping gear with them, even backpacks and handcarts, but Laman doth promise me that they would be back soon, but that was long time ago, and now I worry exceedingly about his debt.

33. And the son of Abitch did say: Which direction was it that they did travel?

34. And Yi Ping pointed in the direction of the Red Sea, and did sayest: Yea, it was that they did travel in that direction.

35. And it came to pass that the son of Abitch did havest a gut feeling that Nephi and his family shall try to escape by sea. And he did tellest the whores that he knew with assurity that Laman and Lemuel departed the city, and shall never return. Therefore, it must needs be that they write off their tab as a bad debt.

36. And Yi Ping did reply that she desired to hunt down and destroy Laman and Lemuel, for they did escape payment of their massage parlour bill, and this shall cause her to go out of business, which thing doth makest Yi Ping and her daughters exceedingly angry. And without their massage parlour business, yea, it was that they had nothing in Nahom, and did desire to accompany us on our quest, even our quest for vengeful justice.

37. And it came to pass that the son of Abitch did want not the whores to join us, for this was man's work, and he did say unto the whores: Yea, come not with us on our journey, for this is man's work, and ye harlots shall slow us down.

38. And Yi Ping did say unto us: Yea, thou thinkest we only be whores, but who shall keepest thee warm at night when thee doth camp in the wilderness? Is it that the ye two shall keepest each other warm? Yea no, for thou doth know that snuggling with another man, yea, even to keepest warm at night, is an abomination and a crime. Therefore, we shall service thee for free, and keepest thee warm at night, if thou doth allow us to join ye on thy journey so as ye can deliver Laman and Lemuel unto us.

39. And the son of Abitch did sayest unto Yi Ping:: Behold, Yi Ping, verily I say unto thee, it is that we havest a job to do, and have not the time for pleasure, for we must quickly hie unto the Red Sea before Nephi. For if he doth sail away, we shall never find him, and the murderous bastard shall have escaped justice. And I do knowest that he shall attempt escape by sea, for my instincts do tellest me that.

40. And Yi Ping did gettest an excited look on her face, and did say: Yea, we doth know how to build a boat, for our father was a fisherman, and he doth teach us. If ye doth let us come, and Nephi doth escape by sea, and it must needs be that ye pursue Nephi by boat, then shall we build thee a fine boat.

41. And I did reply, and did sayest unto the son of Abitch: Yea, son of Abitch, it is that Yi Ping doth havest an exceedingly good idea, for the Asians are renowned for their seafairing skills. And if it is that Nephi doth escape by sea, yea, we shall pursue him by sea, and we shall havest exceeding need for boat builders, and seafaring experts, on our journey across the sea.

42. And the son of Abitch did say: Nay! We shall capture Nephi before he doth escape by boat, ye can count on that. For crime is a disease, and I am the cure, and I shall rid this land of the disease, which is Nephi, before that bastard doth spread his vile wickedness across the sea and into other lands.

43. And Yi Ping did reply: So be it, but if ye desire not to takest us on thy journey, yea, return Laman and Lemuel unto us so as we can taketh justice into our own hands.

44. And the son of Abitch did reply: Behold, if thou doth have want for Laman and Lemuel, ye must seek them out thyselfes, for it is that we are not delivery boys for Asian whores, yea, and we seek only Nephi, and we doth waste precious time here and must continue our pursuit. Wherefore, whores,

we bid thee adieu.

45. And Yi Ping did answer: Yea, adieu, and good luck on thy journey.

46. And thus concludes the twelfth chapter in my epic tale. Except it be not a tale, but a story, yea, even a true story.

CHAPTER 13

Laban the younger and the son of Abitch travel in the wilderness in the direction of the Red Sea, discover Nephi's family preparing to set sail, run to catch them, but just miss. They see a campfire on Mount Abitch and investigate. [About 590 - 589 B.C.]

1. And it came to pass that we did journey into the wilderness in search of our enemies, for I desired vengeance upon Nephi, and the son of Abitch desired to arrest Nephi and return him to Jerusalem so as justice could be served.

2. And it was that we traveled in the wilderness for a long time, yea, even many months did we travel, for the wilderness was exceedingly vast, which thing doth maketh it difficult to navigate without a compass, wherefore, we did often gettest lost.

3. And we did finally discover that the sun doth rise in the East and set in the West, yea, and because it did rise in the East and set in the West every day, we could use it to assist us in navigating. And also we did notice that moss doth grow on the north side of tree trunks, which doth assist us in navigating the wilderness during cloudy days.

4. And it came to pass that one day we did discover a hill, and the son of Abitch did desire to giveth the hill a name, and he did namest it after his father, yea, even Mount Abitch. And we did endeavor to climbest Mount Abitch so as we could look far away, even into the distance.

5. And we did climbest Mount Abitch, and did discover the Red Sea, and did estimate it to be only a day's journey away.

6. And we did buildeth a camp atop the mountain, and when night came we did see a camp fire far away on the beach, and did we behold a large structure in the moonlight. And we did conclude that the large structure was a ship.

7. And the son of Abitch spake, saying: Yea, it came to pass that my gut

feeling was right, as usual. Nephi doth camp on the Red Sea, and doth make plans to escape by boat.

8. And I did suspect the same and said: Yea, we must travel there tonight so as we can arrest Nephi, or kill him.

9. And the son of Abitch did reply: Nay, 'tis too risky, for large beasts do hunt at night, and they do prey on human flesh. Wherefore, we must pitch our tents here and wait until morning. And we shall travel to Nephi's camp tomorrow, and arrest the bastard, for he shall not escape justice.

10. And we did lie down for the night, and did hearest a noise nearby, even rustling in the bushes. And the son of Abitch did thinkest someone did stalk us, but the noise did cease, and I did suggest it to only be an animal, and we did havest shelter, and wherefore, no animal could harm us.

11. And the next morning we did awaken, and did pack our supplies. And it was that we observed the activities far away on the beach, for it did havest the appearance of much activity on the beach. And I did suspect Nephi and his followers did prepare to sail.

12. And we did move swiftly toward the beach, and we did arrive there in eight hours, but wo, we did just miss them, for we beheld Nephi's ship sailing away on the horizon. And I picketh up a rock and cast it into the sea in anger, for we were so close, yet so far away.

13. And the son of Abitch did fall to his knees and did pound his fist into the sand, and he did yell many obscenities, yea, even exceedingly vulgar obscenities that I dare not write upon this record, for I desire to makest this record a family record so as the whole family may enjoy it, and heed its message.

14. And after the space of many minutes, yea, we did determine it was time to return, and we did travel back in the direction from whence we came.

15. And it came to pass that several hours into our journey back, as dusk approached, yea, we beheld Mount Abitch, and did discover a campfire burning atop the mountain.

16. And the son of Abitch did turn to me, and did say: Young Laban, is it that thou puttest not out the fire? For the act of not extinguishing the fire is an exceedingly reckless act, for thou couldest have burned down the entire wilderness.

17. And I did reply unto the son of Abitch: Behold, son of Abitch, I knowest

not that it is my job to puttest out the fire, but yea, nevertheless I do knowest that I did, for I do distinctly remember pouring water on the fire until it went out, and even after the fire was extinguished, yea, I did pourest even more water on the fire pit while stirring it with a stick so as to makest sure there did remain no red coals. Wherefore, I was exceedingly diligent in extinguishing our campfire.

18. And the son of Abitch did rub his chin, and did reply unto me: Yea, I did fear thou wouldest say that, for this doth mean one thing, it is that we are being followed, and my instincts were correct, as usual, for I did knowest that the noise we did hear last night, even the noise that was in the bushes was the noise of someone following us, even an enemy from Jerusalem or Nahom who doth seek to cause us much affliction. Wherefore, we must to sneak up on our stalker, and takest him by surprise.

19. And I did reply: Yea, would it not be easier to simply runnest away from him and return to Nahom.

20. And the son of Abitch did say: Nay, for he shall continue stalking us, and perhaps he desires to kill us, but we do havest the upper hand now, for we doth know where it is that he is, and shall turnest the tables on him, wherefore, follow me.

21. And we did travel in the direction of the campfire, even toward the top of Mount Abitch, and we did arrivest there by nightfall.

22. And we did come upon the camp sneakily, and did discover many horses, and cattle, and other supplies which did belongest to our persecutors, and which things were secured around the perimeter of the camp. And we beheld the outline of four people who did gatherest around the campfire to keepest warm. And it was that they were foreigners, for they did speak in a strange dialect, for we understood not what they did speak.

23. And the son of Abitch did believe with every fiber of his being that they conspired against us, and he did pickest up a stick, yea, even an exceedingly large stick and then did he say unto me: Yea Laban, it is that we shall find much use for these horses. Wherefore, I shall come upon our stalkers, and shall beat the sneaky bastards with this stick, during which time thou shalt steal their horses, and we shall meet up at the big oak tree which is at the base of the mountain.

24. And I spake unto the son of Abitch: Yea, is it not that thou art an officer of the law? How is it that thou can stealeth horses and beat people with sticks? For that doth seem exceedingly hypocritical unto me.

25. And the son of Abitch did reply: Thou art hypocritical for chastising me, Laban, for I doth know thou desires to murder Nephi.

26. And I did reply: Yea, but it is that I am not an officer of the law. Wherefore, I am not a hypocrite for desiring to murder and cause harm unto another, but it is that thou art a hypocrite.

27. And the son of Abitch did say: Nay, it is that the law doth not exist in these parts. Wherefore, horse thievery and battery shall not be punishable crimes. And it is that I desire not to murder our stalkers, but to simply sendeth them a message, which is to stop following us.

26. And I did reply: Why do we not simply steal their horses? Why doth thou find it necessary to beat them with that large stick?

27. But the son of Abitch heard me not, for he did already move through the shadows toward the four figures around the campfire. And I did know that soon he shall commence beating them. Wherefore, I did speedily attempt to untie the horses so as to steal them.

28. And it came to pass that after the space of less than a minute I did hearest a scream, even an exceedingly loud scream, and much commotion. And it was that I did desire to run away, but yea, I could not makest myself to leave, and I did instead run toward the campfire, even did I move swiftly, and when I did reach the campfire, yea, I did behold the four figures standing and talking to the son of Abitch.

29. And it came to pass that as I did approach the scene I did recognize the four stalkers to be Yi Ping and her three daughters. And Yi Ping was chastising the son of Abitch, who did still hold the large stick.

30. And the son of Abitch did say unto Yi Ping: Behold Yi Ping, it is that I am sorry, for I did thinkest thee to be enemies who doth stalk us, please forgive me of my trespass.

31. And Yi Ping did say unto the son of Abitch: Who doth thee thinkest are thine enemies? Thou art exceedingly paranoid. Wherefore, putteth down that stick before somebody doth gettest hurt, for it is that my daughters are exceedingly frightened of thee.

32. And the son of Abitch did obey Yi Ping's command, and he did drop the stick.

33. And I spake unto Yi Ping saying: Yi Ping, what is it that ye and thy daughters art doing here?

34. And Yi Ping replied: Yea, it came to pass that after we spake unto thee, and did understand Laman and Lemuel doth escape payment of their bill, it was that I came upon Isaac, who is our landlord. And I spake unto Isaac, and pleaded mightily with him saying that I could pay him not, for my biggest clients doth skip out on their bill. But wo be unto us, for Isaac hath no compassion, and doth care only about profits, for he doth say that if it is that I cannot pay him within twenty-four hours, yea, then shall we be evicted. Wherefore, we haddest a one-day-only sale on our services in an attempt to raise the funds necessary to payest our rent to Isaac, and it was that we waxed strong in our skills, but wo, had not the time to raise the necessary funds, and we getteth evicted. Wherefore, we did gatherest up all our possessions, for we are now homeless, and we do travel here, for we knowest that ye shall be here, and we do still makest unto thee an offer -- our services in exchange for thou letting us accompany thee on thy voyage. For we do thirst after revenge, and desire to killeth Laman and Lemuel for causing our business to fail, and for us to suffer many afflictions.

35. And the son of Abitch spake: Nay, 'tis too late, for Nephi and his family hath sailed, and it is that we shall never catch them, for he doth have a one day head start.

36. And Yi Ping did reply: Behold, we can buildest thee an exceedingly fast boat, yea, even a boat that shall overtake Nephi. And we do havest plans with us, yea, even our father's exceedingly great plans for a new boat design, for he did enjoy designing boats, even did he design a boat that can be built in less than a day, and that doth travel exceedingly fast.

37. And it was that the son of Abitch and I did looketh at one another, and we did slowly smile, for we both have a thirst for adventure, and we did both agree that we shall buildest the fast boat of Yi Ping's father so as we can pursue Nephi on the open sea.

38. And we looketh upon Yi Ping and her daughters, and the son of Abitch spake: Behold whores, thou doth havest a deal, but yea, this better to be a goodly boat, for it is that I havest a fear of sailing off the edge of the earth. Wherefore, we must capture Nephi quickly before it is that we sail too far away from land.

39. And Yi Ping did reply: Fear not, son of Abitch, for my father's boat design is exceedingly unique, thou shalt see. And my plan shall work, for I givest thee my word. Nevertheless, nightfall hath come, wherefore, it is that we must rest for the night, and gettest an early start in the morning.

40. And it came to pass that we did all lie down and sleep. And I did havest a wonderful dream, even did I dream of Nephi drowning in a pool of blood.

41. And thus concludes the thirteenth chapter of my narrative.

CHAPTER 14

Laban the younger, the son of Abitch, and the whores prepare for their journey upon the sea. They gather supplies and build three barges based on the revolutionary boat design of Yi Ping's father. The first two barges sink, but the third one is the charm. [About 590 - 589 B.C.]

1. And it came to pass that we did pack our supplies for our trip to the beach so as to build a boat and continue our pursuit of Nephi.

2. And the whores carried with them many trunks, and horses, and asses, and livestock, and fowl, and bees, and camping gear, and all manner of food, and even some monkeys.

3. And the son of Abitch spake unto the whores: Behold, what is all this stuff for? For behold, it is that we must move swiftly, so as to catch Nephi, but yea, this shall slow us down.

4. And Yi Ping did answer him: Yea, it is that we have ship building tools in the trunk, yea, even our father's ship building tools. And also do we possess his plans, yea, even his ship designs. And we doth have not a home anymore, for Isaac did evict us, and we do carry all of our possessions, and also it is that we need food and supplies for our journey.

5. And the son of Abitch did say: Yea, whatever, for it is that thou art the ship building experts.

6. And it came to pass that we saddled our asses for the journey back to the beach. And as we did travel, yea, the whores taught unto us of their heritage and from whence they came.

7. And it came to pass that the whores were born in the Eastern country, yea, even an area known as Mongolia. And they did travel to Nahom so as to start their massage parlour business And I did enjoy their company and they did teach me the language of their fathers, and even did they teach me to write in their language, yea even the language of the Asians, which they did call Reformed Asian.

8. And it was that because we traveled not by foot, but instead by ass, yea, we did arrive at the beach in less than a day.

9. And when the time came that we did arrivest at the beach, yea, the son of

Abitch spake: Behold, it is that we must get started immediately if we doth hope to catch Nephi's boat. Wherefore, commence gathering materials.

10. And it came to pass that we commenced gathering materials, even tree branches, and other things that thou doth use to buildest a boat. And after the manner in which we gathered materials, yea, we did begin construction.

11. And it came to pass that the boat design which the father of Yi Ping doth write was unique, even exceedingly unique. And because Yi Ping's father was Asian, it doth mean he was good at science, for his plans did call for the boat to be a barge which doth travel above and below the surface, even like unto a submarine. For many sailors do complain that the waves doth slow them down, but this boat shall bypass the wave issue by sailing under them rather than over them. Even shall this boat sail beneath the surface when needed, which thing shall makest it to go faster than boats that doth float over and around big waves.

12. And the plans did call for the boat to be built exceedingly tight, even that it would hold water like unto a dish. Wherefore when it shall travel submerged underwater, yea, it shall also reemerge above water, for because it shall be built tight like unto a dish, the air inside the barge shall be lighter than the water outside, and therefore it shall always come to the surface. And even if the barge be flipped over by the waves, yea, it shall be okay, for it can sail upside down or right side up.

13. And the barge shall have a hole on the top and one on the bottom, with doors to keepest the water out. For that way if the boat doth float upside down, yea, there shall still be a hole for fresh air at the top.

14. And it came to pass that I liketh the plans, even exceedingly, but the son of Abitch was skeptical, for it was that he did think a boat should have a sail.

15. And Yi Ping replied that sails were old fashioned, and this barge was the new style of boats. And the son of Abitch spake back: Okay Yi Ping, for thou art the boat expert, and ye better be right, for I desire not to drown.

16. And I did realize that the boat shall be sealed tight like unto a dish, and wherefore there shall be no light. And I spake that it must needs be that we put windows in the barge so as we shall see, because if the boat shall be tight like unto a dish, no light could enter and we shall see not. But if it is that we putteth in windows, yea, then shall the sun shine through the windows and light the barge and we shall see.

17. And all did liketh my idea, and we built the barge according to the father of Yi Ping's instructions, excepteth we did putteth a window in it so as we

could see.

18. And it came to pass that we did complete construction in less than three hours, and then did we install a window so as there shall be light. And Yi Ping spake that we must test the prototype before sailing in it, so as to make sure it is safe. And all did thinkest her suggestion to be an exceedingly good suggestion.

19. And it came to pass that Yi Ping retrieved a monkey from her supplies, and did place the monkey in the prototype barge. And after the manner in which the monkey was aboard, yea, we did push the barge out to sea so as to test it. And now I do know why Yi Ping had need to bringest monkeys on this voyage, for it must needs be that we use monkeys to test the barge without risking human life, or livestock.

20. And as we beheld the barge it did float beautifully, for it was built tight like unto a dish.

21. And it came to pass that a wave came upon it, and it went underwater, but quickly re-emerged above water, and bobbed in and out of the water, even like unto a bobber on a fishing line. And we cheered, for the boat did work perfectly, yea, even as Yi Ping's father had envisioned.

22. But then it came to pass that a large wave crashed down on the boat hard, and dashed the window to pieces, and the barge filled with water and did sink, and the monkey perished.

23. And it came to pass that the son of Abitch was exceedingly angry with me, for it was my idea to install a window in the boat. And the son of Abitch did wave his arms, and yell obscenities, and did kick sand.

24. And I spake, saying: Behold son of Abitch, calm thyself., for it was common sense to puttess a window in the barge, for without a window there shall be no light, and we shall travel in utter darkness. Wherefore, doth thou havest a better idea for light?

25. And the son of Abitch said that we should use fire to travel, for fire doth givest off light. And I spake, saying fire is too dangerous, for if the barge be bounced about and flipped upside down, yea, the fire shall be exceedingly dangerous. And also shall the fire use up all the oxygen, wherefore, fire shall be an exceedingly bad idea. And the son of Abitch scratched his head, for the issue of light was an exceedingly pressing issue.

26. Then it was that one of Yi Ping's daughters, yea, even Shu spake, saying: Behold, how about that we use glow rocks? For if we can findest rocks that

do shine bright, yea, even bright like unto the sun, and place the shiny rocks in the barge, behold then shall they light the barge like unto light bulbs, then shall we see.

27. And the son of Abitch replied, even with much sarcasm in his voice, and did say: Yi Ping, I knowest not thy daughters can talk and offer ideas, but now I thinkest it better that they shut their mouths, unless it is that they desire to pleasure me, if thou doth know what I mean.

28. And Yi Ping was angry with the son of Abitch, for he spake a crass remark, even about one of her daughters. And Yi ping spake, even in a loud voice: Behold, Son of Abitch, talk not unto Shu that way, for at least she hath an idea. What was the son of Abitch's idea? Fire? Thou would have killed us with such a foolish plan.

29. And the son of Abitch spake, even in an apologetic voice: Yea, sorry am I Yi Ping, for I doth have a short temper, and it is that we are running out of time. Wherefore foregivest me, for I do apologize for the words which I spake out of my mouth. And behold, I do suggest we shall travel in darkness and our eyes shall adjust. Besides, the barge doth have two doors, one on the top and one on the bottom. If we doth desire air and light, we shall open a door. And if it doth come to pass that water rushes in, then shall we close the door quickly and open the other door, even to gettest fresh air and light. Wherefore, it is that I do believest the doors to be good enough.

30. And it came to pass that because time was running out, yea, all agreed with the son of Abitch's idea, and we commenced building a barge without windows, which thing was exactly according to the plans of the father of Yi Ping. And because we built no windows, we did finish the barge in less than two hours.

31. And Yi Ping desired to send another monkey to test it again just in case. But I was worried that Nephi shall get further ahead of us, nevertheless, we decided it shall be best to test, for it is better safe than sorry. Wherefore, we did load another test monkey aboard and did push the barge out to sea.

32 And the barge quickly sank, and the monkey died.

33. And all were shocked, and we beheld one another, and I spake: What hath happened? Why is it that the barge did sinketh? For we built no windows, and no waves crashed upon it, and we did buildeth it according to the plans.

34. And the son of Abitch suspected Shu did makest not her section tight like unto a dish as revenge for his crass remark. And he lashed out at Shu,

calling her incompetent, and a moron.

35. And I spake up and defended Shu saying: Behold son of Abitch, we know not how the barge sank, for perhaps Yi Ping did forgettest to shut the door when she did load up the test monkey, or perhaps the monkey did open the bottom door, thus letting water rush in.

36. And Yi Ping rebutted my charges saying: Behold Laban, I maketh not a mistake like that, for an idiot I am not. And the monkey could not have opened the port hole door, for monkeys have not the strength nor the intelligence to do the thing that thou doth describe. And we havest only one monkey left for which to test. Wherefore, we must make this third barge a goodly barge.

37. And I replied saying: Well, it is like they say, third time shall be the charm.

38. And the son of Abitch did reply unto me: Behold, Laban, who sayeth that?

39. And I said: I knowest not, for it is just a saying.

40. And the son of Abitch spake: Behold, I doth hope thou art right Laban, for we doth need this third barge to be goodly so as we can commence our journey upon the sea, or we shall catch Nephi not.

41. And it came to pass that we waxed strong building the third barge, even did we wax exceedingly strong, and because of the exceeding strength in which we waxed, yea, we completed the third barge in an hour and a half. And we tested the barge with a monkey, even the last test monkey, and it floated and waves crashed upon it and it sank not, and we were satisfied that it was a goodly barge.

42. And after the manner of successfully testing the barge, yea, we loaded our supplies, and our livestock, and our asses, and even our fowl, and horses, and bees.

43. And after the manner in which we loaded our supplies, yea, we did climbeth aboard, even me and the whores, and the son of Abitch, and the last test monkey, and we set sail in the direction that Nephi went.

43. And thus I close this book, for I do leavest the Old World and travel to the New World. And it is that this is a good spot in my narrative to start a new book. Wherefore, I shall continue the account of my life in the next

book, even my second book.

44. Wherefore, I sayeth unto thee, bon voyage.

THE SECOND BOOK OF LABAN
HIS LIFE SOMEWHERE IN THE AMERICAS

Laban the younger writes of his life in the vast wilderness of the Americas, his growing friendship with the Asian whores, and the son of Abitch; the loyalty of Balsac the monkey, and the hunt for Nephi.

CHAPTER 1

Laban the Younger is awakened on the beach by Yi Ping giving him CPR, the barge sank, the supplies and livestock are lost. The whores, the son of Abitch, and the monkey barely survive. Laban learns the monkey is named Balsac. Laban recounts the journey. Discovers much gold and begins writing his story upon plates. Laban, Balsac the monkey, and the son of Abitch journey in the wilderness, discover Nephi's camp. Laban and the son of Abitch spy on the camp using a cow disguise. They are discovered by Laman and Lemuel. [The late 580s B.C.]

1. And it came to pass that I, Laban the younger, shall continue writing an account of my life, yea, even shall I continue from the time we did arrive in the new land.
2. And it came to pass that our journey was not a safe one; for the barge sank. And although Yi Ping did claim her father knoweth much of boat design, behold he did not, for the barge was not a goodly barge.
3. And now it was that we findeth ourselves in a strange new land, and I was awakened on the beach by Yi Ping, who did have her mouth upon mine, even did she breath into my mouth while Li did press down on my chest, for they felt it must needs be to give me CPR in order to preserve my life; for I nearly perished.
4. And yea, Yi Ping and Li did revive me, and behold, I beheld them, and was grateful to be alive; and I was exceedingly disoriented; and I spake unto Yi Ping, saying: Behold, Yi Ping, where is it that I am?
5. And Yi Ping spake unto me: Verily, verily thus sayeth me, behold, thou art safe, for I doth pull thee ashore and did thus revive thee. But wo unto us, for the barge is lost, for after the accident it was every man for himself, and ye were unconscious after the goat did land on thy head.
6. And I felt my head, and it was exceedingly sore, and as I rubbed my head, yea, many memories did return to my mind, for I now rememberest what did happen unto us.
7. And now behold, for I shall explain unto thee the circumstances that doth bring us to our current state, yea, even to our current bad state; for we are wet and cold, and doth sit on a beach with no supplies. And behold human life was lost not, but we lost much supplies, yea, even did we lose all of our

supplies, yea, even all of our camping gear, and our livestock, and all of our food, and our horses, and asses, and our flocks, and even our bees. But behold, the last test monkey did survive, even was he the only survivor who was not human.

8. And we doth know not where we be, and thus shall I flash back, even shall I cite my mind backward to explain unto thee what did happen to bring unto us such a poor state of existence.

9. For it came to pass that I ended the previous book when we had closed the doors to the barge and had set out on our journey; and I knowest that thou can wait not to read what did happen to us on our journey. Wherefore, I shall now explain what did happen.

10. And we commenced our journey across the sea. And we could see not inside the barge, for there shall not be any invention that doth give off light exceptest it be fire. Nevertheless, fire shall be exceedingly dangerous on a barge that doth tip over. Wherefore, we did havest no light inside the barge exceptest when we did open the top door for want of fresh air, and to navigate the direction in which we did travel.

11. Now the barge traveled upon the sea, yea, and sometimes the barge traveled underwater; for it was tight like unto a dish. And we traveled for an exceedingly long time, for the sea being far and wide, it takest a long time to travel upon it. And we had exceeding fear of falling off the edge of the earth, and we did occasionally find it needs be to open the hole on top even to let in light and fresh air, and to watch for the edge of the earth so as not to plummet to certain doom.

12. And we did measure the days by the rising of the sun. And it came to pass that the barge did toss and turn and float upside down often; for it was built tight like unto a dish so as it could tip over and not sink. And because it did many times flip over, yea, food was scattered all about the barge, and the animals were tossed, and the bee hives were broken open, and we did suffer many bee stings, and many animals did kick us and fall on us, and we did suffer many injuries and other afflictions during the long voyage.

13. And it came to pass that we did travel across the sea for the space of three hundred and forty-four days, which time being almost a year, and yea, it being the worst year of mine life, and because three hundred and forty-four days was an exceedingly long time, yea, we did have want for fresh water. And even though we did bring much fresh water on the journey, nevertheless, we did begin to run out on the three hundred and forty-fourth day. Wherefore, we so desired to get to land, even exceedingly did we desire

to get to land.

14. And it came to pass that on the three hundred and forty-fourth day, yea, I did lift the top hatch and beheld land, even about two-hundred yards away did I behold land. Wherefore, I yelled out, even in a loud voice: Land Ahoy!

15. Now after I ceased yelling out land ahoy, yea, a really large wave came upon us, and when I beheld the large wave, I shuttest the top hatch quick so as not to let water in. And the wave did crash upon the barge and flip us exceedingly hard, yea, even harder than all the other times we did flip over.

16. And after the manner in which the barge did flip over, yea, many supplies flew up into the air, for tied down were they not, which thing would have been a good idea. And a goat did fly into the air, and did come down, and did land upon my head. And because the goat was exceedingly heavy, yea, it knocked me out cold.

17. And it came to pass that Shu panicked, and did attempt to open the door so as to let in fresh air; but yea, she did open the bottom door instead of the top, for inasmuch as Shu hath not the largest brain of the whores, she doth think the bottom door was the door for fresh air and sunlight. But yea, when she did open the bottom door water rushed in and the son of Abitch did try to stop it, but the water came in exceedingly fast. And the Son of Abitch did yell at Shu and called her a stupid whore; and the barge did sink.

18. And all escaped the sinking barge, exceptest the livestock, and also the bees, and the horses, and asses, and the other supplies and animals were lost also. And Yi Ping did pull me from the barge, and when we did get out in the sea, yea behold, the son of Abitch beheld the land, and bade all to follow him, and all did swim to the land. And Yi Ping did pull me to land and did give unto me CPR to preserve my life.

19. And thus ends the story of our voyage, for our barge did sink, and all supplies were lost.

20. And the son of Abitch did blame Shu and did curse her even with a sore cursing, for she did open the bottom door and did cause the barge to sink. And the son of Abitch spake, saying: Now how is it that we shall return? For our barge hath sunk, and all supplies were lost; for we have not the tools necessary to buildest another barge. And wo, this shall be displeasing unto my father I am sure.

21. And I spake, saying: This bickering doth get us nowhere; for we must find food and fresh water if we are desirous to perish not.

22. And it came to pass that we determined that it must needs be for us to explore the land. Wherefore, we did explore, and our hearts were glad, for we discovered it to be a land of abundance; for there were plants and animals of every kind, and even did I find much gold, and silver, and even bronze, which metals I use to writeth this book. And I commenced writing this book during our stay in the wilderness.

23. And we did find much wheat and berries, and even many cows, and chickens, and turkeys, which we did cook for food, and also we did discover a continuously running river, which did supply us with fresh water, and fish.

24. And the son of Abitch spake an apology unto Shu for chastising her, and he did break down and cry, and he spake unto all saying he desired to be a better person starting today, and he did love us all, for we were like unto a family to him.

25. And all came unto the son of Abitch and did giveth unto him a hug, for it was obvious unto all that the three-hundred and forty-four day journey, even inside a dark barge which did tumble much, and even living in fear that he shall fall off the edge of the earth any minute, yea, these things did makest the son of Abitch to examine his life, for he was far from home, and had not the means to gettest back, and we were castaways in a strange land, even an exceedingly strange land, which thing did makest the son of Abitch to have many emotions.

26. And it came to pass that the monkey, even the last surviving test monkey, was an exceedingly helpful little monkey, for he did bring unto us food and did even help in the building of shelters.

27. And I spake unto Yi Ping and did inquire of her if the monkey doth have a name. And Yi Ping said unto me that the monkey's name is Balsac.

28. And it came to pass that I did bond with Balsac, for he was an exceedingly goodly monkey, and we became friends, for he was like unto a brother to me.

29. And it came to pass that many months did pass, and we did build a fine camp in the new land, and I did writest my story upon metal plates, even gold, silver, and bronze, and the whores gave much pleasure unto me and the son of Abitch, but yea, Balsac received no pleasure, for he was a monkey, and the whores cleave only to humans, and doth refuse to know monkeys that way, for it is their policy to fornicate only with humans. And I was exceedingly grateful for the policy, nevertheless, it must needs be that we find a companion for Balsac. Wherefore, me and the son of Abitch did travel with Balsac in the wilderness so as we could findest a female monkey as a

companion for Balsac.

30. And it came to pass that we traveled in the wilderness for the space of many days, and we came upon many useful animals, yea, even deer and tapirs, and even cureloms and cumoms, but yea, we found not monkeys.

31. And it came to pass that after many days of wandering in the wilderness, yea, we came upon a valley, and beheld a camp in the distance. And I did suspect it to be Nephi's camp, for no other inhabitants did we meet when we did swim ashore, and we sailed in the same direction as Nephi. Wherefore, I did discern that the camp which we beheld in the valley must be Nephi and his followers.

32. And I spake unto the son of Abitch saying: Behold, that camp must be the camp of Nephi, for it is that this is an uninhabited wilderness. Wherefore, it must needs be that any other inhabitants must be Nephi and his people.

33. And the son of Abitch did agree with mine assessment. Wherefore, we did thinkest up a plan, yea, even did we conspire to sneak inside the camp as spies so as we can study the layout and strategize a plot to capture Nephi so as we may slay him, for we have not the means to return him to Jerusalem, and the authorities of Jerusalem have given unto Nephi a death sentence. Wherefore, we shall act as the executioners and carry out Nephi's sentence here, even in the wilderness.

34. But it came to pass that the whores knew not of our plan, for we did makest it up without their knowledge, and they shall expect us back in a few days. And if it shall come to pass that we are discovered as spies and executed, yea, the whores shall know not what did happened unto us. Wherefore, I did findest a piece of bark, and did writest a message, even did I write in reformed Asia so if it is that our enemies intercept my message, yea, then shall the reformed Asian characters confound them, and they shall have a stupor of thought, and wherefore, they shall know not our plans.

35. And after the manner in which I writest my message, yea, I gavest the message unto Balsac, and gave a command unto him to deliver the message to the whores.

36. And Balsac spake two shrieks, which thing means he doth understand my command. And he runneth back in the direction of our camp, even did Balsac run as fast as his little monkey legs could carry him.

37. And I consulted with the son of Abitch, and we did devise a strategy to infiltrate Nephi's camp, even a most ingenious strategy, whereas we shall disguise ourselves like unto a cow.

38. And we did findest a cow, and did slay it, and did cut the hide from it's body, and did keepest the head attached to the hide, and did drape the body and head of the dead cow over us as a disguise.

39. And I was in front, and I held the cow head up, so as it seemed like a real cow with a real head. And I did cut a small hole in the neck of the cow, so as I could peek out and navigate the cow.

40. And the son of Abitch was in the back, and did drape the rear of the cow over him, and did hunch over, and we did have four legs like unto a real cow, and we did walk into Nephi's camp in disguise.

41. And I did peek through the hole that I did makest in the cow's neck, and beheld much busy work and farming, yea, and I beheld many young children and babies. And the men waxed strong building large structures, even buildings and houses, and the women did cook the food, and all did dwell in tents.

42. And we did continue to walk around the camp, which thing being exceedingly difficult in a cow suit. And I did hear a familiar voice, wherefore, I did turn the cow head in the direction from whence the voice came, and I did peer through the eye hole, and I beheld Laman and Lemuel, and their little brother Sam, but I beheld not Nephi.

43. And I did whisper back to the son of Abitch: Behold, son of Abitch, this is the place, for I see the brothers of Nephi, but I see not Nephi. Nevertheless, it is that he must be around here somewhere. Wherefore, it must needs be that...

44. But I did stop talking when I did hearest the voice of Laman which did say: Behold Lemuel, lookest upon that cow. I thinkest it to be Sam's lover, for I did witness Sam fornicating it in his bed last night.

45. And it came to pass that the son of Abitch and I did freeze, for the brothers of Nephi did look upon us in our cow disguise, and they did talk about us as if we be a real cow.

46. And Laman and Lemuel did laugh exceedingly hard at Laman's joke, and as they did laugh they did point at Sam, which thing did makest Sam sad, even exceedingly sorrowful, for the things Laman spake were hurtful unto him, and Sam spake, even in a sad voice, and said: Laman, why doth thou speak such hurtful things unto me? For it is that I am thy brother, and it saddens me that thou art so mean and doth makest Lemuel to be mean like unto thee. And thou doth knowest that I havest a wife, even a wife named Ulga. And thou doth know that Ulga is a human, and I doth only lie with

my human wife at night, and I cleave unto her and none else.

47. And Laman did show no compassion unto his little brother, even did Laman continue speaking insults unto him, saying: Yea Sam, forgivest me, for it is that I did mistaken the cow for thy wife; for they do resemble one another.

48. And Laman and Lemuel did laugh exceedingly at Laman's second insult, and Sam did removest his sword, and did threaten Laman, saying: Behold Laman, thou shalt make jokes of me if thou desires, and I shall turn the other cheek, but I shall not turn my wife's other cheek, for I will defend my wife's honor. Behold, if ye shall utter another hurtful word toward Ulga, then it shall come to pass that I shall smite thee down, even with a mighty smiting.

49. And Laman replied unto Sam's threat saying: Behold Sam, it must needs be that thou should be not so exceedingly serious, for thou art too much like unto Nephi, who doth take things much too seriously. Nevertheless, it is a fact that when it came time for us to takest wives, and Nephi did line up the daughters of Ishmael for us to choose, yea, Nephi did pick first, and did takest the finest daughter, even the one that did makest my schlong to tingle. And thou did pick last, and did gettest the large daughter with the good personality, which was Ulga. And Nephi did congratulate thee, and did call Ulga a sweet spirit, but I did feel exceedingly bad for thee, even did I thinkest it to be not fair. Is it not that thou art angry for choosing last? And it is that thou cannot turnest thy wife's other cheek because inasmuch as Ulga is exceedingly large, yea, 'tis impossible for one man to turneth her cheek, for that shall be a two man job.

50. And Sam did raise his sword in anger, and spake, even in a loud voice: Behold, Laman, I did warn thee, for thou hath insulted my wife again, even hath thou insulted Ulga continuously, even since before we did sail across the sea. And because I was small, yea, I did nothing, but I have grown much, and now it must needs be that I defend my wife's honor. Wherefore, Laman, prepare to die.

51. And Sam did come upon Laman to smite him, and Laman did turn in terror, yea, and did attempt to flee from his little brother. And when Laman did run he did run into me and the son of Abitch in our cow disguise. And we did fall over, and the cow disguise did come off, and we were exposed. And Laman beheld us, and did realize the cow was a disguise, and he did yell out: Spies!!

52. But after Laman beheld me, much confusion came upon his face, and he spake: Laban, is that thee? What art thou doing here? And why doth thou dress as a cow? Is it that thou hath gone insane?

53. And it came to pass that I did lift my finger to my mouth to silence him, but it was too late, for Lemuel and Sam did come upon us. And Lemuel spake: Laban? What art thou doing here? And why doth thou dress as a cow?

54. And Sam spake: Behold, is that not Nephi's friend from Jerusalem?

55. And Lemuel beheld the son of Abitch and spake a joke: Hey Laman, it doth lookest like Laban did waste not time finding a new boyfriend after Nephi did dump him. And it doth appear that Laban prefers his boyfriends in the rear position.

56. And Laman and Lemuel did laugh exceedingly at Lemuel's joke. And the son of Abitch did reply unto Lemuel, saying: Behold, thou art smaller and weaker than I, even art thou a little bastard. Wherefore, thou art exceedingly foolish to speak jokes such as that, for it is that the events of this past year hath made me exceedingly unstable. Wherefore, I doth suggest thou keepest thy jokes to thyself if thou art desirous to remain alive.

57. And Lemuel beheld that the son of Abitch did havest a crazy look in his eye. Wherefore, Lemuel did remain silent, and did stop making jokes.

58. And I spake unto Sam saying: I wish thee no harm, Sam. Where is thy brother Nephi?

59. And Sam gave me a curious look, and replied: Nephi did go away, in solitude, to speak unto the Lord, and he shall return within a few days. I am pleased to see thee here Laban, for I did thinkest everyone in Jerusalem was hard hearted toward my father. It doth makest me feel exceedingly gay to see thee follow the counsel of my father. And I do apologize for my brother stealing thy father's plates; but we did need them here. Thou doth understand, right?

60. And I spake a lie unto Sam, so as not to make him to be suspicious of me, for I cannot carry out Nephi's sentence today. Wherefore, I did need Sam to remain quiet, for my presence in the wilderness must remain secret so as I may keep the element of surprise.

61. And I spake back to Sam: Behold, Sam, I do so desire to follow thy father's counsel. And I prayed unto the lord, and he revealed unto me that Nephi was justified in taking my father's plates, for Nephi is thy father's successor as prophet. Wherefore, Sam, I do desire to surprise my good friend Nephi, and it would be pleasing unto me if ye not tell him I am here, for I shall surprise Nephi tomorrow. Can thou keepest thy mouth shut?

62. And Sam did promise that he would speak not of my presence to Nephi.

63. And it came to pass that Laman spake, saying: Laban, did thou bring others besides thy friend? Did thou bringest any harlots for those of us who doth grow tired of knowing only one woman?

64. And I replied: Laman, 'tis funny thou doth ask that, for I do have harlots back at our camp who would love to meet thee, and would like to meet Lemuel too. Wherefore, come with us, and help us pack so as we can move ourselves here, and I shall introduce thee to the harlots.

65. And Laman and Lemuel were excited at my offer; and Lemuel spake, saying: Behold, are the harlots exceedingly fine, and doth they have bodies that are tight like unto a dish?

66. And I replied saying: I doth believe these harlots are just thy type, yea, they are exceedingly beautiful, with bodies tight like unto a dish. And inasmuch as I do suspect ye shall desire them, yea, I doth also suspect thou would be willing to pay money for them if it was required.

67. And Lemuel did leap in the air with excitement, and Laman spake unto Sam, saying: Sam, tell our wives that we shall return in a few days. If they ask where we went, sayest we went hunting.

68. And Sam spake back saying: Behold, Laman, Nephi did counsel us to remain at the camp until he doth return.

69. And Laman answered: Yea, behold, thou art correct; but I doth look around and I behold not Nephi; for he hath gone to speak to the lord, or something like that. Wherefore, he shall not miss us, so long as thou keepest thy stupid mouth shut. And thou shouldest to do what he is told. Wherefore, just worry about thyself Sam, and make sure ye tell our wives we goest hunting, so as they may not be jealous of us.

70. And Sam spake that he could not tell a lie, for it was against the ten commandments, which thing he did learn about from Nephi. And after Sam did sayest 'no' unto Laman, yea, Laman did come upon Sam, and did grabbest his arm and did twist his arm behind his back, and did pull his arm up, and when he did this thing unto Sam, yea, Sam did cry out in pain, and did plead with Laman to stop torturing him.

71. And Laman did continue the arm twist torture, and spake unto Sam: Behold, Sam, thou wilt tellest our wives that we went hunting, say it.

72. And Sam replied unto Laman: It.

73. And after the manner in which Sam sayeth 'it' Laman became

exceedingly angry, and did pull Sam's arm exceedingly hard, which thing did cause Sam to cry out in pain.

74. And Laman spake unto Sam: Behold, no more jokes. Thou must promise to lie for us or I shall breaketh thy arm. The choice shall be yours, Sam.

75. And Sam did finally yell out: Yea, I promise! I promise!

76. And it came to pass that after the manner in which Sam did promise to speak the lie unto the wives of Laman and Lemuel, yea, Laman did let go of his arm, and did cease torturing him.

77. And Sam rubbed his sore shoulder, and a tear did run down his cheek, and I did feel much sadness for him, for Laman and Lemuel were exceedingly mean big brothers.

78. And after the manner in which Sam did finally agree to lie for Laman and Lemuel, yea, Laman and Lemuel did follow me and the son of Abitch out of the camp. And I suspect they shall be surprised when they meet the whores.

79. And thus concludes the first chapter of mine second book.

CHAPTER 2

Laban, the son of Abitch, Laman, and Lemuel travel back to Laban's camp. They stop for the night, talk around a campfire, and bond. [The late 580s B.C.]

1. And it came to pass that we did walk in the wilderness in the direction of our camp. And I walked with the son of Abitch, and also Laman, and Lemuel, whom did join us after it was that they did discover us at Nephi's camp. And because it was late in the day, it gettest dark before we returned. Wherefore, we did stop for the night, and did build a campfire.

2. And as we did sit around the campfire, yea, I spake unto the son of Abitch, for he was exceedingly quiet during our journey back, and I did know he doth havest difficulties adjusting to life in the new land.

3. And I spake unto him: Behold, son of Abitch, is it that thou doth miss thy father? For it is that I miss my father exceedingly.

4. And the son of Abitch spake back saying: Behold Laban, I have mixed emotions, for it is that I doth miss my father, but yea, thy father and I are also

estranged, for I doth desire to quit law enforcement, for it no longer doth interest me, and this thing doth anger my father, for law enforcement is the family trade. Wherefore, it is that I havest freedom in this vast wilderness, nevertheless, I doth miss my friends and family back home, yea, even my father, and this doth cause my emotions to be mixed.

5. And it came to pass that Laman and Lemuel, who did crack many silly jokes during our journey, for Laman and Lemuel do findest many things funny, even exceedingly funny, nevertheless, they did get serious when they listened to the words of the son of Abitch's mouth, for it was that he had much pain on his face. And the son of Abitch did have a tough exterior, and did pretend to be exceedingly strong, but yea, it was that he had much gentleness and vulnerabilities within him.

6. And I spake unto the son of Abitch saying: Yea, son of Abitch, thou art good at thy job, yea, even the best detective I have yet seen, yea, even doth thou havest much passion for thy work. Why is it that thou desires to be a detective no longer?

7. And the son of Abitch replied: Behold, son of Laban, I did once have a passion for detective work, but it is that I am burned out. And the exceedingly frightful journey across the sea in that exceedingly bad barge did makest me to examine my life, and what I doth really want to spend my time doing. And when I did examine my wants and needs, even when I did diggest into the deepest part of my being, yea, I did knowest that I am not a detective, and I did know that I desire to write poetry. For it is that I am a poet, and do have a passion for poetry, but yea, my detective job did always keepest me exceedingly busy. Wherefore, I had not the time to follow my dreams, and develop my poet skills. And my father believes poetry to be an exceeding waste of time, and that there are criminals that must be captured, even doth my father say that poetry never captured a ciminal. For it is that my father is focused only on one thing, capturing and executing criminals. And that thing did interest me in past years, but yea, it doth interest me no more.

8. And I was curious, for the son of Abitch lookest not like a poet, for he was tall, and strong. And I was curious how it could be that such a big, strong man could be a gentle, effeminate poet.

9. And I spake unto him: Son of Abitch, is it that thou doth havest any poems to share with us?

10. And the son of Abitch did become bashful, and he lookest upon the ground, and sayeth: Yea, I did writest some down, but they are private, and I

desire not to share them.

11. And Laman did reply: Yea, I thank thee son of Abitch.

12. And I spake unto the son of Abitch: Listen not to the words of Laman's mouth, for I do desire to hearest thy poems. I do hopest thou doth change thy mind and doth share a poem with us.

13. And the son of Abitch said nothing, and he did toss a stick into the fire. And we did sit in silence for a few minutes, for it was that we were bonding.

14. And it came to pass that Lemuel did finally breakest the silence: Laban, is it that I may asketh a question of thee?

15. And I did reply unto Lemuel: Yea, Lemuel, thou just did asketh a question of me, for when ye asked if ye may asketh a question, behold that was a question.

16. And all did laugh at my joke, for it was an exceedingly funny joke. And after the manner in which all laughed at my joke, I spake: Lemuel, thou mayest to ask me another question.

17. And Lemuel replied: Is it that thy father did teach unto thee lessons from his brass plates before Nephi doth steal them from him?

18. And I did reply unto Lemuel: Nay, for my father doth keep them as a religious artifact for his antiquity collection, but he doth read them not, nor teach from them. Why doth thou ask?

19. And Lemuel replied: 'Tis something that Nephi did teach unto us the other night, during family home evening, that doth bother me still.

20. And Laman spake at his little brother: Yea Lemuel, not this again. Behold, I did already answer this for thee, 'tis because Nephi is a hypocrite.

21. And Lemuel replied: Yea, but it is that I desire a second opinion.

22. And I answered: Yea Lemuel, what is it that thou doth want to know?

23. And Lemuel said: It came to pass that Nephi doth teach us lessons from the brass plates that he did stealeth from thy father. And the other day he did teach us that thou shall not lie, and thou shall not covet thy neighbor' s wife, or ass. And after he did teach these things he stood and accused me of coveting his wife, and did chastise me for coveting his wife, even did he chastise me in front of everyone. But it is that I do not covet Nephi's wife,

nor her ass, and I do thinkest him exceedingly jealous and possessive of his wife. And he did lie by saying I did covet his wife. Wherefore, Nephi is a liar and doth break the rules of the very book by which he teaches from.

24. And I did nod my head, and say: Yea, if it is that Nephi lied while teaching others not to lie, that doth maketh him a hypocrite.

25. And it came to pass that Lemuel did continue his story: And that be not all, for then does Nephi continue to teach from the brass plates. And he doth teach that thou shall not kill and thou shall not steal. And when he did teach these thing, I did raise my hand and sayest unto Nephi that he did steal the book that teaches thou shall not steal, and he doth killest Laban to get the book that doth teach thou shall not kill. And I spake unto him that I did find that fact exceedingly ironic. Then did I point and laugh at Nephi. And after I did point and laugh at him, Nephi became exceedingly angry with me, and did hastise me. Then did our father Lehi join Nephi in chastising me, and they accused me of desiring to stir up contention, which thing is of the devil. Then Nephi stood, and cast me out of the tent in the name of some guy named Jesus Christ, and I was humiliated in front of everyone, and none did stickest up for me, exceptest it be Laman, who did callest Nephi a hypocrite and did also leave the tent with me.

26. And it came to pass that I did smile and say unto Lemuel: Feel not bad Lemuel, for it is correct that Nephi is a hypocrite, for he doth not follow his own teachings. And it is that I am not bound by the teachings of those plates. Wherefore, I shall killest Nephi, even shall I slowly crush his stones until he doth die from exceedingly great pain.

27. And Laman did laugh, and did rub his hands together and spake: Verily behold, I shall find exceeding joy in watching Nephi die in agonizing misery while begging for mercy.

28. And I spake unto Laman: Behold, Laman, it is that thou was with Nephi the night of my father's murder. Why is it that I shouldn't killest thee and Lemuel.

29. And Laman did reply: Behold, Laban, listen to the words of my mouth. We knew not of Nephi's murderous plans. For we were going to trade our gold possessions for Laban's plates, and only after that sale did fall through did Nephi return alone to thy father. Then, later he did emerge with the plates, and wearing thy father's clothes, and we knew not that he did murder thy father until Zoram did tellest us the awful truth.

30. And I did reply: Yea, speaking of Zoram, how is it that he is?

31. And Lemuel spake: Yea, Zoram did complain at first, but then did Nephi givest unto him Ishmael's second finest daughter, Jenna. And Zoram was exceedingly happy that Ishmael and Nephi did pimp out Jenna to him. And now it is that Zoram is among Nephi's biggest supporters.

32. And I did shake my head and say unto Laman and Lemuel: Yea, I do believest thou had nothing to do with my father's murder. And it is that Nephi must be stopped, for he doth gather many followers. Wherefore, I do ask of thee to join me so as we may overthrow Nephi and bring freedom to this land.

33. And Laman and Lemuel did look unto one another and did smile. And Laman spake: Yea, we shall do what is necessary to overthrow Nephi and liberate our people.

34. And it came to pass that the son of Abitch, who did remain quiet until now, spake up, saying: Behold, son of Laban, thou art wise in thy counsel, for we shall remain in this land, and we shall carry out our own justice, for this shall be a new land, and we shall makest our own rules. And after we doth carry out justice upon Nephi, yea, then shall I retire from law enforcement, and livest out my life as a poet. For this land is beautiful, and doth have many natural wonders, which thing doth makest me desirous to write poetry.

35. And I spake unto the son of Abitch: Yea, son of Abitch, 'tis good that thou hath chosen to follow thy dreams. And coming to this land is the best thing that doth happen to thee, for it doth provide thee a way to quit thy job as a detective and pursue thy true love, which is poetry.

36. And the son of Abitch did smile, and I could see a twinkle in his eye, and his rugged features did soften as the idea did sink in, for his dreams of being a poet shall soon come true.

37. And Laman spake: Yea, I do wish we could go back, for I desire to return to Jerusalem, but nay, for I developed a fear of sailing, for we did nearly perish when I attempted a mutiny on the way over. And I desire to never travel by sea again. Wherefore, it is that I am stuck here too, and I desire to buildest up a new nation, even a free nation.

38. And the son of Abitch spake a question: Laman, why did Nephi thinkest he could sail without falling off the edge of the Earth? For I did thinkest we were in great danger when we did sail an exceedingly long distance away from land.

39. And Laman answered saying: Behold, my dad teacheth many crazy ideas

that Nephi believees. For he doth thinketh the Earth be not flat, but I look upon the Earth, and I say it is flat, and my father does chastise me for looking upon the Earth with my temporal eyes, not my spiritual eyes. And he doth think one of the lights in the sky is the ruler of all the other lights, and he calls the ruling one Kolob, and he doth say Kolob lights the other lights and doth control the Earth. My father doth also think the Earth doth go in a circle, and if ye sail, ye just keep going round in a circle. Yea, our dad is an exceedingly crazy man, and we are thus fortunate that his craziness did not lead us off the edge of the Earth, for somehow we did land in this strange empty land. But behold, this is but a wasteland, for there is nothing to do here, and me and Lemuel do get bored often. Wherefore, we are exceedingly grateful unto thee for bringing harlots unto this land, for I was beginning to find the female tapirs attractive.

40. And I spake, saying: Ye shall see the harlots soon enough, and Nephi is crazy enough to kill for a book. Wherefore, he must be stopped before he doth gather more followers, and gain even more power.

41. And it came to pass that we did rest for the night. And I do close the second chapter of this second volume. Wherefore I say unto thee, au revoir.

CHAPTER 3

Laban, the son of Abitch, Laman, and Lemuel return to Laban's camp. The whores chastise Laman and Lemuel, threaten to kill them. Laban defends Laman and Lemuel. Balsac finds a wife. Laban learns of an archery tournament. Strategizes a way to get to Nephi. He and the son of Abitch disguise themselves as women. Laban entrusts the plates to the whores. [The late 580s B.C.]

1. And it came to pass that I do commence the third chapter in the second volume of my narrative, yea, even my exceedingly good narrative.

2. And we did arrive back at our camp the next day, even did me, and the son of Abitch, and Laman, and Lemuel arrive back at the campsite.

3. And I led the way into the camp, and I did yell, even in a loud voice: Behold whores, we are back.

4. And the whores did emerge from their tent, and I spake unto Laman and Lemuel, and gestured to the whores, and said: Behold the whores, and I thinkest they shall be happy to see thee.

5. And Laman and Lemuel licked their lips, and I did notice their schlongs

did act as a tent pole for their pants.

6. And they did walk with trouser tents.

7. And Yi Ping spake, saying: Is that a tent in thy pants, or is it that thou art happy to see us, Laman and Lemuel?

8. And when Laman and Lemuel did recognize the whores, behold, their tent poles did fall, and their trouser tents did collapse. And Laman, who was skilled in the art of making up lies for self preservation, even making up lies on the fly, yea, he did thinkest up something fast, and he spake, saying: Yi Ping behold, I am so happy to see thee; for Lemuel and I did come to get our usual service, and thou shalt put it on our tab; for we do plan to pay thee tomorrow.

9. And Yi Ping spake angrily at Laman saying: Verily, verily, I say unto thee, thou art a liar! For thou left Nahom and did anticipate never to see us again, and thus did thou expectest to skip out on thy bill, but behold, thou doth owe much money unto us, for we did service thee well, and therefore we doth deserve our pay.

10. And Laman answered back: Behold Yi Ping, verily, verily, I rebut thy charges, for thou shall gettest paid, even shalt thou gettest paid tomorrow, for we have much gold and silver and precious things at our camp. And we shall bring these things unto thee, even shall we bring what we owe thee tomorrow.

11. And Shu spake out saying: Kill them Yi Ping! Kill them both!

12. And Yi Ping did reveal a sword which she did hide behind her back. And it was a crude sword which she did construct from wood and she did embed sharp rocks within the wooden blade. And I beheld the sword which Yi Ping did construct, and I did observe that it could do much damage unto Laman and Lemuel, even could it do exceedingly much damage unto them. And it was that Yi Ping did wax strong in building this fine weapon while we did go wander in the wilderness.

13. And it came to pass that I did determine that Laman and Lemuel did not deserve death, for we did bond in the wilderness during our journey, and I did discover them to be regular men like me. Wherefore, I spake unto Yi ping, and pleaded with her to preserve Laman and Lemuel's lives, and destroy them not.

14. And I spake these words: Behold Yi Ping, for Laman and Lemuel do promise to pay thee. And I beheld Nephi's camp, and they do possess much

gold, and silver, and precious things; but behold, what good doth money do thee here? For our barge hath sunk, and we cannot return, yea, and we must work together. Wherefore, Laman and Lemuel shall return with me and the son of Abitch unto Nephi's camp; and we shall slay him, and shall we slay his father, Lehi. Then shall we set the people free from their bondage. And after the manner by which we doth slay Nephi and Lehi; yea, Laman and Lemuel shall raid Nephi's treasury and pay thee back tenfold of that which they owe unto thee. We shall then join with Nephi's people and build up a great society here. And ye and thy daughters shall be queens and princesses of this new land. But if ye shall kill Laman and Lemuel now, behold, it shall make my job exceedingly more difficult, and thou shalt never see thy money again.

15. And Yi Ping did contemplate the words that did come from my mouth, and she did study them out in her mind. Then did she lower her weapon, and I did carefully take it from her. And she said: Yea, we shall assist thee, and we shall help the poor people of Nephi, and we shall continue to service thee and the son of Abitch for free. But yea, we shall never service Laman and Lemuel exceptest they pay us back.

16. And I did reply: The words which ye speak are good. Wherefore, it must needs be that we shall get to work. And where is Balsac? For he shall be of use to us on our mission.

17. And Yi Ping spake again saying: Balsac was with thee, for that was the purpose of thy journey - to findest a sex partner for Balsac.

18. And I answereth Yi Ping saying: I did sendest Balsac back to this camp, even did I send him back yesterday, even with a message for thee.

19. And the whores looked one to another, but none had seen Balsac the monkey. Wherefore, we became exceedingly concerned for his safety, for he is alone in the woods.

20. And it came to pass that we did makest plans to findest Balsac, and we did spread out and begin looking for him. And we did walk into the woods and did yell: Balsac? Balsac? Here boy.

21. And I had only searched for a short time, yea, even for the space of less than a minute, when Balsac did emerge from behind a bush, and even did he act nervous. And I chastised Balsac, saying: Behold, Balsac, why doth thou hide? For we were exceedingly worried over thee.

22. And Balsac did look exceedingly embarrassed. Then did a bunny rabbit hop from behind the bush, and it was a female rabbit, for she did have upon

her body white fur, and also a pink nose upon her furry face, and Balsac did gaze upon the bunny with lust in his eyes, and the bunny did gaze back with lust in her eyes. And I could see that Balsac did findest his life partner, and they did follow me back to camp.

23. And it came to pass that I did callest out to the others that I had found Balsac. And the others did run swiftly back to where it was that I was, for they desired to see Balsac and know of assurety that he was alright.

24. And when the whores, and Laman and Lemuel, and the son of Abitch did return, they beheld Balsac, and beheld the bunny, and Lemuel spake: Behold the bunny, who is it that she is?

25. And Balsac spake two shrieks, and did get excited and jump up and down, and do back flips. And it was obvious unto me, therefore, I did explain to the others that the bunny was the wife of Balsac. And all did find the bunny exceedingly cute, and did congratulate Balsac for his lovely wife, and did all congratulate the bunny, and did tellest her that Balsac would makest an exceedingly fine husband, for he was a hard worker.

26. And Balsac did takest his wife into a tent, so as he could know her.

27. And it came to pass that I thinketh it needs be that we should plan a strategy for our revenge on Nephi and Lehi. And I spake unto Laman and Lemuel so as to gather insider information.

28. And Laman spake unto us that Nephi shall be expected back soon. For it shall come to pass that there shall be an archery tournament, and Nephi did sign himself up for the archery tournament, for Nephi did buildeth himself a new superbow, and he was exceedingly skilled at archery and was desirous to prove his archery skills by winning the tournament.

29. And these things did Laman speak, and I knowest these things to be true. Wherefore, I did borrow two dresses from the whores, for it must needs be that I dress as a woman, and even the son of Abitch shall dress as a woman, yea even daughters of the people of Nephi, so as to disguise ourselves and walk into Nephi's camp, and nobody shall suspect us.

30. And I shall enterest myself into the tournament as a woman archer, thus getting close enough to Nephi so as to slay him. For it is that Nephi shall have many bodyguards, but none shall suspect a woman.

31. And Yi Ping taught us how to build wooden swords with sharp rocks imbedded within the blade. And we did buildeth four, one for each man.

32. And it came to pass that Balsac did emerge from his tent, and he did shriek a loud shriek, and did hold up a small wooden sword, even a sword small enough for a little monkey. And he did build it himself; for he was a smart little monkey. And it was obvious to all that Balsac desired, even exceedingly, to accompany us on our journey, even our journey of vengeance and murder.

33. And I spake unto Balsac: Behold, Balsac, thou art a brave monkey, and I am exceedingly proud of thee, but thou hast a wife. Wherefore, ye must stay behind and look after her, and also look after the whores, for thou art now the man of the camp.

34. And the wife of Balsac did look upon him with a pleading look, for she so desired Balsac to stay with her so as he could know her again. And her long ears did perk up, and her pink nose did throb, and she pleaded unto him not to go, even did she plead exceedingly. Wherefore Balsac dropped his sword and did embrace his wife, and they did return to inside the tent.

35. And we bade farewell to the whores, and I wore a dress, like unto a woman. And the son of Abitch wore a dress, like unto a woman. And we did conceal our faces with a veil, and did hide our weapons beneath our dresses. And we commenced our travels to Nephi's camp, even me, and Laman, and Lemuel, and the son of Abitch.

36. And before I bade farewell to the whores, I spake one last thing, for I did have a bad feeling about this, yea, even did I think I may fail in my mission,. And I spake one last request unto the whores, and I spake it unto Yi Ping, saying: Behold Yi Ping, if anything shall happen unto me, and if I shall return not, behold, ye must preserve the plates so as they can come forth to future generations.

37. And Yi Ping and her daughters did promise to preserve the plates. And I finish writing these things; for I must go now to avenge my father, yea, I shall kill Nephi, and even shall I kill Lehi.

CHAPTER 4

The whores inherit the plates, begin writing one year after Laban's death. Recount events: Laban travel's to Nephi's camp to get revenge on Nephi. Balsac has a dream that Laban will die. The whores travel to find him to tell him of the dream and warn him, witness archery tournament. Laban, disguised as a mysterious woman of the woods, defeats Nephi in the tournament. Nephi discovers the disguise. [The late 580s B.C.]

1. And now I Yi Ping do write some things concerning Laban the younger, for he much desired these metal plates to be preserved so as they shall come forth to future generations. And the mantle hath fallen upon me to write upon these most precious plates. And I did maketh plates of gold, yea, because it is that when we did take over Nephi's camp we did discover much more gold. And I maketh these gold plates with mine own hands, and in the manner that Laban would have.

2. And because I am not skilled at the building of plates, and because I do maketh them with mine own hands, the plates I do make are exceedingly smaller than Laban's, and these first sets of mine plates do speak of Laban. Wherefore, these first plates shall be known as the small plates of Laban. And thou shalt cite thy minds forward to the time I shall also writeth another part, which shall be not about Laban, but shall be of me and mine daughters, even the whores. And those plates shall be known as the plates of the whores.

3. And it came to pass that as I commence carving the characters upon these plates, even with a rock and a metal thing that doth carve scratches into the plates so as to maketh characters, yea, one year hath passed since the time of the Nephite purge, which did follow the coup-de-tat. And the followers of Nephi are now called Nephites, and the followers of Laman are called Lamanites, and we count ourselves amongst the Lamanites for they have accepted us as one of them; for we do service many Lamanite men, and have we given birth to many children, and we know not who their fathers are for we do service many men, wherefore our children are bastards.

4. And it came to pass that many bastards doth live amongst the Lamanites.

5. And it must needs be that I catch ye up to the current events; for the things I did write above, in verses one through four, must be very confusing unto thee. For I did turn back to the last plate written by Laban, which he did write one year ago, and the last he did write is he did dress as a woman, and did travel back to Nephi's camp to kill him, and even did he travel with the son of Abitch, Laman, and Lemuel. Wherefore I shall writest about what did happen when Laban and the others did travel to Nephi's camp.

6. And it came to pass that one year ago Laban, the son of Abitch, Laman, and Lemuel did travel back to Nephi's camp. And Balsac, and the wife of Balsac did stay behind with us whores, for we chose not to fight, and our job was to preserve the plates and guard the camp.

7. And it came to pass that on that night, yea, even in the middle of the night we were awakened by horrible animal noises. And our tent did tremble as if an animal did attempt to get in. And the animal screameth a horrible scream

as if he desired to kill us.

8. And Shu did grabbeth a sword and did approach the opening of the tent, yea, even where the animal was clawing to get inside, and she did raise the sword and did open the entranced to the tent thereof. Then did she raise the sword to smite the creature, yea, but she did stop herself as we did realize the creature to be Balsac, our monkey friend.

9. And Shu spake unto Balsac, saying: Balsac, do that never again; for it came to pass that ye did frighten us, yea, and I did nearly kill thee in an attempt to preserve my life.

10. And Balsac did ignore the words of Shu's mouth, and he did jump up and down excitedly. And he did try to explain something unto us, yea, even did he act like the thing that he desired to explain was exceedingly important unto him.

11. And we hearkened unto Balsac's words, and did attempt to discern the words that he spake, but wo, for we could translate not the monkey words. And Balsac did motion with his hands in an attempt to communicate. Nevertheless, we did have not a single idea what it was that Balsac desired to say unto us, for Balsac was not given the gift of speech, nor was he given the gift of writing, nor the gift of sign language; for he knew not how to talk or write; for he was just a monkey.

12. Nevertheless, Balsac did knowest how to draw; for he was an exceedingly good artist. Wherefore, we did findest a stick, and did place it in the fire to make charcoal, and he did use the charcoal like unto a pencil, so as he could create pictures so as we may discern what it was he wanted to say.

13. And Balsac did begin drawing pictures upon stone, so as he could tell us the things he wanted to say.

14. And he did draw a picture of a monkey, then he pointed to himself. And we did discern that the picture did represent him, Balsac. And Balsac did nod his head as if to say that we were correct in our interpretation of his picture.

15. Then did Balsac draw a bed, and he did draw a picture of a monkey asleep on the bed. And we did discern the picture meant Balsac was asleep on his bed. And Balsac did nod his head and then did we know we were correct.

16. Then did Balsac draw a cloud over his head, with a line that did lead from his head to the cloud. Wherefore, we did discern that the cloud meant he did havest a dream. And Balsac did nod with much excitement, and did he

jump up and down, and do a back flip, and he did shriek exceedingly loud. Wherefore, we did know that we were correct in our interpretation.

17. Then did Balsac draw an arrow from the cloud to another rock; for he did want to draw his dream on another stone. Wherefore we did tell him this, and he did nod and we did understand what Balsac was trying to do. For he did dream a dream, or did havest a vision, which thing doth mean Balsac was a visionary monkey. And he desired to share his dream with us.

18. Wherefore, it came to pass that Balsac did drawest his dream upon the rock. And we did watch with great interest and exceeding anticipation as his dream did come forth upon the rock.

19. And Balsac did drawest a picture of his dream, and even did he draw a picture of a man dressed in women's clothing. And we did understand it to be Laban the younger; for he did leave for the Nephite camp disguised as a whore.

20. And Balsac did shriek two shrieks, which thing doth mean yes. Then did Balsac draw a sword that did stab through the top of Laban's head, and he did draw much blood spurting out. And Balsac was an exceedingly good artist; for the violence in his drawing was exceedingly brutal.

21. And when Balsac finished his graphically violent picture, yea, we did ponder what it could mean.

22. And Balsac did jump up and down excitedly while pointing at the picture.

23. And it came to pass that Bo spake, saying: I thinkest the man in the dress is Laban, and I thinkest the swords represent death.

24. And Balsac did a back flip and did clap his hands and shriek. And we did realize that Bo had correctly interpreted Balsac's dream.

25. Wherefore, we did know that Laban was in exceedingly great danger. Wherefore, we devised a plan to go to Nephi's camp and rescue him.

26. And we did disguise ourselves with veils, and we did travel with great speed, even did I and the other whores, which were my daughters, and Balsac and the wife of Balsac did race with great swiftness to Nephi's camp.

27. And Balsac did lead the way, for he knew the direction to Nephi's camp. And we did arrive at Nephi's camp in less than a day for we did travel very fast. And when we did arrive, we beheld a multitude of people gathered, and

they were listening to Nephi who was preaching unto them.

28. And it came to pass that we did mingle with the crowd so as not to be noticed. And we did listen, and Nephi spake of Heavenly Father, and Jesus, and repentance, and other things like that.

29. And Nephi did go on and on, and many in the crowd did fall asleep, and after Nephi did finish the things in which he wanted to tell the people, yea, he then spake loudly: Inasmuch as my sermon is over, yea, let the tournament begin

30. And the crowd did cheer, and those who were sleeping did awaken. And Nephi did lift his bow, even his superbow, and his arrows and did makest his way through the crowd, and the congregation did follow him. And we followed the crowd and did blend in.

31. And we came upon a large field, and there were many targets on the other side of the field, and Nephi did turn and speak: I Nephi, having been born of goodly parents, declare the first archery tournament of the promised land hath commenced. Wherefore, I call upon my challengers to join me. Sam, whosoever shalt challenge me this day?

32. And Sam did step forward and did read from a scroll a list of names, even the competitors in the archery tournament: Wherefore, Nephi, thy challengers are: Zoram; Thy brothers: Sam, Laman, Lemuel, Jacob, and Joseph; Ishmael's sons: Zach and Abe, and a woman named Prudence.

33. And a hush went over the crowd, and Nephi spake: Why did thou allowest a woman to compete? For this is a man's sport.

34. And Sam replied unto Nephi: Yea, Prudence did insist; for she doth desire to compete and doth boast that she can beatest any man, even ye Nephi.

35. And Nephi spake: Who is this woman that doth speak such things, and doth havest much pride, and thinkest she be so good?

36. And Prudence stepped forward, and it was obvious unto me that the woman was actually Laban disguised as a woman; for Prudence was exceedingly tall and did havest broad shoulders, and Prudence was wearing one of my dresses.

37. And Nephi spake with anger in his voice: Woman, where did thou comest from? For only eight women did travel from Jerusalem, and they did all get married and are baking refreshments for the tournament. Why art thou

not with the women?

38. And Prudence replied: I comest from the woods, and I discoverest thy camp, and I come in peace, and I know not the customs of thy people. Wherefore, I know not that I am supposed to be baking right now.

39. And Nephi spake, with anger in his voice: And why doth thou desire to compete with men in a man's sport?

40. And Prudence spake, saying: I am a woman who doth desire to shoot arrows, and no man can deny me what I doth want. Wherefore, I shall compete in thy tournament, and if thou keepest me from competing, yea, behold, thou art scared of a girl.

41. And the crowd did gasp; for none shall speak unto Nephi that way.

42. And Nephi did laugh a belly laugh, and after the manner of laughing, he spake: Woman, if thou doth stay amongst us, thou shalt learn thy place. Nevertheless, I like thy spunk. Wherefore, ye shall compete with the men, afterwards shall we teach thee thy proper place.

43. And the crowd did laugh, and Nephi spake, saying: The mysterious woman of the woods shall compete, and these are the rules: We shall each take shots at the targets, and add the scores. Those who score highest shall move onto the next round, and the targets shall be moved back. And it shall continue like this until only one remains, and he...

44. Then Nephi paused and gestured toward Prudence and spake: Or she...

45. And the crowd did laugh, for Nephi doth make a mockery of a girl competing in an archery tournament.

46. And Nephi continued: He or she who doth remain at the end shall be named archery tournament champion. And the champion shall get a medal, yea, even a gold medal that I did makest with mine own hands. And we shall all sing praises unto the champion. And then shall we have refreshments; for the real women are preparing the refreshments, and we shall partake of the refreshments after the medal ceremony. Wherefore behold, let thy tournament begin.

47. And the crowd did cheer, and the tournament did begin. And Nephi's arrows did hit the bull's-eye many times and he did advance, but also did Prudence hit the bull's-eye many times and also did she advance.

48. And it did get to the final round and there were only two archers left, yea, even Nephi and Prudence.

49. And Nephi did takest his first shot, and he did hit the bull's-eye, and the crowd did cheer. Nevertheless, Prudence did havest the next shot, and as Prudence did aim her arrow and right before she did release it, behold, Nephi did reach out his bow and did bump Prudence's bow, and the bow did tilt upward, and the arrow did shoot straight into the air.

50. Nevertheless, Prudence did think quickly and she did get out another arrow, and did quickly shoot it upward toward the first arrow. And it did hit the first arrow, and the first arrow did change direction, and did come back toward the target, and it did hit the bull's-eye, even did her arrow split Nephi's arrow in twain.

51. And it came to pass that Nephi was exceedingly angry, and wherefore, he did chastise Prudence for using two arrows, and he calleth her a cheater, and said that she was disqualified from the tournament for using two arrows on one turn.

52. And Laman and Lemuel stood in defense of prudence, and accused Nephi of poor sportsmanship, for they felt Prudence's shot was exceedingly more difficult than Nephi's, nevertheless, she still hit the bull's-eye, even splitting Nephi's arrow.

53. And it came to pass that Laman and Lemuel turned to the crowd, and commenced chanting: PRUDENCE! PRUDENCE! PRUDENCE!

53. And the crowd did join Laman and Lemuel in their chant. And Nephi beheld that Prudence had won over the crowd. Nevertheless, he did get a smile on his face, and spake, saying: Fair enough, Prudence, for thou hath won, even hath thou defeated me. And thou shalt get what is coming to you. Wherefore Sam, fetch me the medal.

54. And Sam did fetch the medal, and Nephi held it up in preparation to place upon Prudence, even to hang around her neck. And Nephi bade Prudence to lean forward so as to accept the medal, and when Prudence leaneth forward, Nephi spake, saying: The mysterious woman of the woods hath defeated me, and I declare her the winner.

55. And the crowd did cheer, and Prudence did lean forward to accept the medal. And I could see it was that she sneakily reached beneath her dress for her sword, for Laban hath discovered this to be his best opportunity to slay Nephi, excepteth Nephi did beat him to it; for Nephi removed his sword from its sheath and spake, saying: However, I do declareth Laban the loser.

56. And Nephi reached out his sword and cut Prudence's dress, and Prudence's dress did fall to the ground, and all beheld that Prudence was a man dressed as a woman. And the crowd did gasp, and a woman did faint, for Laban was exposed.

CHAPTER 5

Laban exposes Nephi's crimes to his followers. Nephi and Laban duel. Laban is killed. [The late 580s B.C.]

1. And I, Yi Ping, shall write some more things that I thinketh it to be good for thou to know about the events leading up to this day. For I did end the last chapter on a cliffhanger; for it was that Nephi did discover Laban had infiltrated his camp disguised as a woman, and Nephi did expose Laban by cutting off his dress disguise.

2. And I do write these things upon plates, yea, even plates of gold, yea, even as Laban desired.

3. And it came to pass that after the manner by which Nephi was discovered, the crowd did gasp, for they did see that Prudence was really a man in disguise.

4. But Nephi, who doth have the gift of discernment, gasped not, for he was surprised not.

5. And Nephi spake unto Laban saying: Behold, Laban, nice try. For Sam spakest unto me and tellest me that thou art here. Did ye really thinkest that I would fall for thy mysterious woman of the woods trickery? For the lord hath spoken unto my father, and hath declared this land a land of promise. And it hath been preserved for us, and kept from the knowledge of all other nations. Therefore, no other people doth dwell here exceptest those who traveled from Jerusalem.

6. And Laban replied unto Nephi: Thou hath grown arrogant in thy power, Nephi. For how is it that thou knowest there be no other inhabitants of this land? For when we did arrive upon this land, I did sit on the beach and beheld the shoreline did disappear into the horizon. And we did wander in the wilderness, and did climb many mountains, and beheld a vast land that hath no end in sight. And I see not how ye can claim no other inhabitants. For it would take many months, yea, even many years to survey this land so as to make such a determination.

7. But Nephi did stick to his claims: Nay Laban, this land is empty, save it be

for us and the animals that doth dwell here, even the deer, and tapirs, and buffalo, and cureloms, and cumons. For the Lord did preserve this land for a righteous people, which people are us, yea, except for thee and thy little band of whores and hoodlums whom doth pollute this land with thy unrighteousness.

8. And Lemuel did stand and address the multitude of people: Behold, Nephi doth think he be so smart, but what of all the trees in this land that Nephi says is supposed to be empty. If it is that no other people doth dwell here, who did plant the trees? Huh? Yea, Nephi, answer me that.

9. And Lemuel did stare at Nephi as he awaited an answer to his challenge. And after a couple seconds of silence, yea, many in the multitude did laugh at Lemuel, yea, even with much loud laughter, and many did point at Lemuel when they did laugh.

10. And Nephi spake unto Lemuel: Behold, brother, it is that thou art not the brightest amongst us. Wherefore, I do advise ye that if it is that thou want not to lookest like a fool, it is best that ye keep thy mouth shut.

11. And it came to pass that Lemuel did look upon the multitude of people and beheld them laughing and pointing at him. And he did lookest upon his beloved brother, Laman, who was an idol unto him, and he beheld that Laman was embarrassed for him, and ashamed to be his brother. And it came to pass that Lemuel did sit down, and begin to sob.

12. And Laban chastised Nephi for treating Lemuel that way: Behold Nephi, thou hath made thy brother to cry.

13. And Nephi replied: Laban, it is you who did teach unto me that I should get self esteem so as I could get revenge upon my elder brothers, for do ye not remember how they did treat me in my youth? I am now stronger than them, thanks to thy training. Also am I more intelligent than them, and have the power of god on my side. It is they who shall now suffer. The roles are reversed and the circle is now complete. When I left Jerusalem I was but a learner, now I am the master.

14. And Laban replied unto Nephi: Ye are only a master of evil Nephi.

15. And Laban did pick up a sword, and did lunge at Nephi. And Nephi lifted his sword to block Laban. And their swords did clash; and Nephi pushed Laban back with his sword, and did swing for Laban's head. But yea, Laban did duck. Then did Laban swing his sword at Nephi's legs. But Nephi did jump high and do a back flip onto a higher ledge.

16. And Nephi did lookest down at Laban and spake unto him: I can feel the righteousness in thee, Laban. I can feel the conflict. Join me, and together we can rule this land as sons of our Heavenly Father.

17. And Laban spake back to Nephi saying: There is no conflict within me; for every fiber of my being is set towards one goal - thy destruction. And I shall choppest off thy stones and feed them to swine.

18. And Nephi replied: So be it, Laban.

19. And it came to pass that after the dramatic dialog did cease, yea, Nephi did jump from the platform, and did perform a half turn front flip over the top of Laban. And as Nephi came down, yea, he slashed Laban's left shoulder with his sword.

20. And Laban did clutch his shoulder in pain. And Nephi landed on his feet behind Laban, and did swing his sword at Laban's head.

21. And it came to pass that Laban did turn just in time to block Nephi's death blow. Then it was that Laban did push Nephi back, followed by an upper cut with his sword. But Nephi did bend backward, thus barely preserving his life.

22. And Lemuel did yell from the crowd and did root for Laban to win: Go Laban! Killest Nephi!!

22. Then Nephi did a spin move, then a cartwheel, for he it was that Nephi was an exceedingly good fighter, and did havest many good fighting moves. And when he did the cartwheel, yea, he kicked Laban's sword out of his hand.

23. And Sam did yell: Yay Nephi!

24. And without his sword, yea, Laban was defenseless. Wherefore, the son of Abitch did yell at Laban from the crowd, and did throwest him his sword so as Laban could defend himself.

25. And when he did throwest Nephi his sword, the son of Abitch did yell: Behold Laban, takest my sword and use it to killest the bastard Nephi.

26. And it came to pass that Laban did catch the son of Abitch's sword, and did yell back to him: I bid thee thanks, son of Abitch.

27. And Nephi did yellest at Laban: 'Tis a good thing thou doth havest friends, otherwise thou wouldest be dead right now.

28. And Nephi came at Laban likest a wild boar, and did swing his sword with much wildness, likest unto a woman who doth swing a broom at a mouse.

29. And Nephi backed Laban up the stairs of the tower, even the tower that Nephi doth preach from.

30. And they did duel up the stairs, and they did get to the top of the tower, even to the platform where Nephi doth preach his sermons, and dictate to the people.

31. And it came to pass that Nephi and Laban the younger did duel upon the tower platform. And the people did watch in awe as the two warriors, and old friends, did battle, even did they fight diligently, with much skill and determination.

32. And the fight did last an exceedingly long time, for they were both equally skilled with a sword. And finally, Laban did take a wild swing at Nephi, and Nephi did duck out of the way. Then Nephi did perform a counter blow, and did choppest off Laban's hand, yea, even his right hand, which hand he did use to grip his sword.

33. And Laban's hand and sword did fall from the platform to the ground, and Laban was defenseless, and he was in exceedingly great pain, for his hand was chopped off. And he did fall to his knees on the platform.

34. And Nephi did press his sword against Laban's chest and spake unto him: Thou art beaten. It is pointless to resist. Don't let thyself be destroyed as thy father did. Ye must give up.

35. And Laban spake back to Nephi saying: I shall never give up; for ye killed my father. And pretend not that ye fought my father valiantly, for I knowest the truth. Ye waited for my father to be passed out drunk, then did ye choppest off his head and stealeth his plates..

36. And many in the crowd did gasp at the charge Laban did make against Nephi. For none could believe their prophet capable of such a heinous crime.

37 And Laban did address the multitude from the platform: Behold, it is true, and Nephi was convicted in a court of law. For the people of Jerusalem did examine the evidence, and did find Nephi guilty of murdering a defenseless man, even by beheading him.

38. And many in the multitude did begin to murmur. And Nephi could see that many did believeth the charges that Laman did make against him. And

Nephi was saddened that the multitude of people did believeth such an unrighteous man as Laban.

39. And Nephi replied and did confess the murder, and did try to explain the circumstances: Behold, people, hear the words of my mouth. Laban's father, even Laban the elder, did not hearken unto the counsel of the Lord's anointed, yea, even did Laban the elder kick against the pricks. Wherefore, the Lord doth take matters into his own hands. Verily behold, I did not kill thy father, the Lord did. I was simply thy Lord's instrument of thy father's destruction. It was the lord that did desire death by beheading, not I. For it came to pass that I was simply following orders. And I wanted not to do it, but the Lord never said it would be easy, only that it would be worth it. Take no offense to it; for the Lord doth want it that way, Laban. Join me, for we do have it good here. This land is a land of promise, with no rules exceptest the ones I make up. My father is very ill and shall soon die. I shall be in charge of this land. Join me and we can rule together.

40. And Laban did get to his feet, and did move back toward the edge of the platform. And he did lookest down at the ground far, far below. And he was trapped, for there was no escape. And Nephi pleaded with him: Come with me, there is no other way.

41. But there was another way; for Balsac the monkey did appear on the platform out of nowhere. And he did come to the rescue of his friend Laban.

42. And it came to pass that Balsac did climbest up Nephi's back, even as if Nephi was a tree. And Balsac did pull on Nephi's hair, and did let out a loud shriek while doing these things unto Nephi.

43. And Nephi screamed in pain as the monkey did pull his hair.

44. And it came to pass that also the wife of Balsac did appear on the platform, and she did chew on the right ankle of Nephi, so as to assist her husband in his battle with Nephi.

45. And because of the exceeding pain that Balsac and the wife of Balsac did cause unto Nephi, yea, Nephi did swing his sword wildly in an attempt to get the creatures off of him.

46. And when Nephi did swing his sword, yea, he did nearly hit Laban.

47. And it came to pass that Laban did jump back to avoid being slain by Nephi's sword. And when Laban did jump back, yea, he did lose his balance on the edge of the platform, and did fall from the platform. And Laban did scream as he fell, and then he did hit the ground, yea, even with a sickening

sound, even a splat. And when Laban did hit the ground, the crowd did gasp, and a woman did faint.

48. And when Laban did fall from the platform, yea, Balsac and Nephi did stop fighting, for they did hear Laban's scream.

49. And Balsac did jump from Nephi's back, and did look over the edge of the platform at his fallen comrade, and when Balsac beheld Laban's broken body, yeah, he did let out an exceedingly loud shriek, and did Balsac begin to cry.

50. And even did Nephi walk to the edge of the platform and look down from the tower at his former friend. And Nephi was saddened at the death of his former friend.

51. And it came to pass that the son of Abitch did run from the crowd to Laban's body. And the son of Abitch did kneel before Laban. And Laban did open his eyes wearily, and did look upon the son of Abitch.

52. And the son of Abitch spake unto Laban saying: Behold Laban, don't die, for thou art going to be okay. Behold, hang in there man, and don't go toward the light.

53. And Laban coughed, and looked up at the son of Abitch. Then he worked up the strength to speak a few final words: Son of Abitch, behold, my body is broken. Ye must carry on my friend. Verily, verily I say unto thee, takest ye care of the whores, and of Balsac, and rememberest thy dream to write poetry. For ye must chase after thy dreams. For if ye do not pursue thy dream of writing poetry, thou wilt always regret it. Promise me that thou will become a poet, and be not ashamed of writing poems.

54. And the son of Abitch did have tears running down his face, and he spake unto Laban: Behold, I promise, my friend. And it shall come to pass that I shall never forget thee.

55. And Laban spake back to the son of Abitch saying: Thou art a good man, and a better person than I. Endeavor to writest thy poetry so as to touch others, and makest them better people too. For this land shall be a great land if thou writest great poetry, yea, even poetry to influence others. Wax strong in thy skills, and never give up on thy dream. For ye shall be a great poet, I can feel it with every fiber of my being. And avenge me not through violence with the sword, but through words in thy poems, for the pen shall be mightier than the sword.

56. And with these final words of wisdom, Laban did close his eyes and did

die. And the son of Abitch did sob over his fallen friend.

57. And I do close this chapter of the narrative. For it is an exceedingly sad and emotional chapter, and I find I can write not more, for I do cry exceedingly.

CHAPTER 6

Balsac and his wife attempt to avenge Laban. The wife of Balsac is killed. Laman and Lemuel debate different governmental systems. Laman seizes power through the will of the people. Nephi's curse strikes Lemuel. Nephi is driven from the land. [The late 580s B.C.]

1. And I, Yi Ping, do commence the sixth chapter in this epic story.

2. Now, Laban the younger, even that Laban the younger who did livest a good life, and who was a good man, and who was driven by an obsession for vengeance upon the murderer of his father, yea, even that Laban the younger now lie dead, in a strange land, far, far away from his home.

3. And Nephi spake from the tower, and did apologize, and did say that he meant not to knock Laban off the platform.

4. And after the manner by which Nephi did apologize, yea, he did hear a loud shriek from behind his head, and it was a strange shriek, for it did sound not like a person, but like a small animal.

5. And Nephi did turn in time to see the wife of Balsac, yea, even the white bunny with the pink nose, who did lunge at Nephi's face with all her might. And she did expose her fangs, and did havest but small teeth. Nevertheless, her teeth were sharp like unto daggers, and could cause much damage, for she did so desire to kill Nephi for what he did to Laban.

6. And when Nephi beheld the wife of Balsac lunging toward his face, yea, he did lift up his sword in defense. And the wife of Balsac did land on the tip of Nephi's sword, then did she slide down the sword, thus impaling herself.

7. And it came to pass that Balsac did look upon the scene in horror. For his lovely wife, who did lunge at Nephi in an attempt to slay him, did now hang in the air with a sword through her beautiful body. And her lovely, white-and-delightful fur was now stained with red blood.

8 And Balsac did cry out, yea, even did he shriek a most unpleasant, blood-

curdling shriek, and did lookest upon Nephi with anger in his eyes.

9. And Nephi beheld Balsac, even did Nephi see that Balsac did havest a crazy look in his eye. And Nephi spake, saying: Behold little monkey, I meant not to harm thy bunny friend, for she did lunge at me, yea, even did she attempt to slay me. And she did land upon the tip of my sword, and it was but an accident, just as Laban's death was an accident. Wherefore, seek not to avenge her, or I shall find it needs be to defend myself from thee.

10. And Balsac did ignore Nephi's apologies, and warnings, and he did lunge at Nephi. And Nephi did step aside and did catch Balsac by his tail, and did lift Balsac over his head.

11. And it came to pass that Nephi did spin Balsac by the tail over his head, even did Nephi spin Balsac around his head three times. And after the manner in which Nephi did spin Balsac, yea, he did throwest him, even with all his might, over the edge of the tower.

12. And the son of Abitch beheld that Balsac flew from the tower. Wherefore he did run and catch Balsac before he striketh the ground, thus preserving his life.

13. And it came to pass that Nephi did remove the wife of Balsac from the end of his sword, and he did toss the dead rabbit carcass from the edge of the tower. And Balsac did catch his wife's body.

14. And it came to pass that the wife of Balsac was still barely alive. And Balsac did hold her in his arms and they spake one to another. And I know not what they spake; for they did havest their own cute animal language, and they did makest little monkey and bunny noises one to another.

15. And I believest they did say their final goodbyes. And shortly thereafter, yea, the wife of Balsac did die. And many people did witness the things that Nephi did. And many people did havest tears in their eyes because of the death of the wife of Balsac.

16. And it came to pass that after Nephi did cause the deaths of Laban and the wife of Balsac, yea, Laman discerned a political opportunity. And Laman did walk out to where Laban's body lay, and where Balsac stood holding his dead wife. Then did Laman pick up the dead carcass of the wife of Balsac, and he did hold it up for the multitude to behold.

17. And Laman did address the crowd: Thy prophet Nephi doth find it necessary to murder those who oppose him, and he doth even murder small furry creatures of the woods that come to the defense of their friends. For

this bunny was a friend of Laban's and gave her life to defend him. Is this what shall become of anyone who doth oppose Nephi? Can a man be a prophet of God and also kill bunnies? I say no. Wherefore Nephi is either a prophet or a bunny killer. By their fruits ye shall know them. This is Nephi's fruit.

18. And Laman did hold up the bloody, broken body of the wife of Balsac as symbolic of Nephi's rotten fruit, and he continued his oratory: Who desires to eat of Nephi's fruit?

19. And the crowd did murmur amongst themselves. And Nephi spake loudly from the tower, even did he speak a rebuttal: Laman desires to turn this incident into a scandal, but yea, it was only an accident; for I meant not to hurt that cute animal, nor did I intend to kill Laban. For Laban did fall from this tower by accident. And Laman is simply trying to stir contention, but beware for contention is of Lucifer.

20. And Laman did reply: Yea Nephi, who is Lucifer?

21. And Nephi did answer Laman: Behold, if it was that thou did payest attention during my lessons, yea, then would thou knowest that Lucifer is satan, even the devil. And this we did findest out by reading the brass plates, for Lucifer is the devil, even the adversary, and the adversary doth use contention to lead the souls of man away from god.

22. And Laman addressed the people: Nephi doth try scare tactics by using his beliefs against us. He doth try to make us fear the devil, but yea, perhaps Nephi is the devil, for only a devil can desire to hurt cute animals and murder defenseless brass-plate owners. For we shall never forget that Nephi did kick all the creatures out of this camp when we did move in, and he did kill many animals for food.

23. And Nephi replied: Behold, verily, verily I say unto thee, this is but ridiculous unto me, for I defended this camp from an invader. And ye should all thank me; for Laban didest desire to kill me, and perhaps kill many of you. And I defended thee like unto a good leader, and prophet. And I fed thee like unto a good leader. What is it that I should have ye eat? Grass?

24. And Laman replied: Behold, Nephi doth brag much about what a wonderful and marvelous leader he is. But who amongst us elected Nephi to be our leader? Yea, not I. Nevertheless, Nephi doth simply taketh over as leader with no mandate from the people. Wherefore, it must needs be that we have elections, for the people shouldest elect their leaders. And the power must flow from us, and our leaders must be accountable to us. Wherefore, I recommend we vote now, and I doth choose me as leader. Who shall vote for

me? For if ye desire a bunny killer as thy leader, yea, choose Nephi. However, if ye desire a man who shall lead thee, and who desires to live in peace with all of the creatures of the woods, yea, vote for me. Behold, those who desire me as their leader say 'aye'.

25. And many people did agree with Laman, and they did yell 'aye'. And Nephi felt it must needs be that he end this debate, for Laman hath stirred up contentions amongst the people and turned many hearts against him.

26. Wherefore, Nephi spake again saying: Behold people, hearken not unto the cunning words of Laman, for ye knoweth me to be a prophet, yea, even God's mouthpiece, like unto my father before me. And the Lord hath told my father that I shall lead his people. Wherefore, my father is thy prophet, and he is very old, and shall soon be dead, and then shall I lead thee. And it was his wish that I succeed him as prophet and rule over thee. And if ye believeth him to be a prophet, ye must believeth me to be a prophet too. And these things shall not be voted on exceptest they be voted on by the council in heaven; for only shall the counsel decide on prophets, not the people. And the people may vote, but they shall only have one candidate. And that candidate was given unto them by God. And that candidate is me. Therefore, ye may cast thy votes to sustain me, and no other. And those who doth vote with Laman shall be cut off from the Lord's people. All agreed please show with the uplifted sign.

27. And many people did raise their right hands to sustain Nephi as their prophet, seer, and revelator.

28. Then did Laman speak: Wherefore, Nephi doth appeal to the counsels of heaven, but where art these counsels? Are they struggling in the wilderness with us? Is it that they knowest the issues here? No, only we knowest the issues at hand. Wherefore, only shall we vote for our leaders. And it must needs be that we separate church from state; for church issues and state issues must not mingle. Wherefore, Nephi shall remain prophet. But yea, chooseth me as thy secular leader.

29. And many people did agree with Laman, and desired much to separate church and state. And Nephi spake, saying: Behold, the lord never said it would be easy, only that it would be worth it. And if ye doth desire not to follow me even spiritually and temporally, behold ye have cuttest thyself off from God. And if ye refuse to follow me, yea behold, I shall call down a curse upon thee. And ye shall be cursed with a mighty cursing. Yea, even shall thy skin be cursed with a dark pigment, and shall ye appear dark and loathsome unto beautiful white people like me. And ye shall turn into savages without culture nor a work ethic. And I say unto thee now, repent and save thyself from this mighty cursing, for I am God's mouthpiece here

on Earth, and if ye do not....

30. And before Nephi did finish the thing that he did want to say, yea, a tomato did strike him, even in the chest. And the tomato did leave a red stain on his shirt. And Nephi did look upon the crowd with anger in his eyes, and spake in a loud voice with much authority: Who did this thing unto me, even thy prophet? Who amongst thee did throwest that tomato, even did throwest that tomato at me?

31. And the people glanced round about, but none gave utterance. And Nephi spake: Behold, the person who did throw this tomato shall be punished. But if this person who did this thing unto me confesses not this crime, then behold, ye shall all be punished.

32. And it came to pass that after Nephi did makest these threats to the people, yea, a piece of dung did fly through the air and did strike Nephi, yea, even did the dung strike Nephi in the face, even did some of the dung go inside his mouth.

33. And Nephi did gag, and did bend over and did spit much, and even did Nephi throwest up.

34. And then did another piece of dung flyest toward the face of Nephi. And Nephi did barely duck to avoid getting more dung in his mouth.

35. And many did look around to findest the source from whence the dung sprang. And it was Balsac the monkey who did defecate into his own hand, then did he throwest the dung at Nephi.

36. And many in the crowd beheld the thing that Balsac was doing. And after seeing the manner in which Balsac did defecate into his own hand and throw it, yea, many people did puke, and a woman did faint, and also many people did laugh.

37. And Nephi did chastise Balsac, even with a sore chastising: Little monkey, behold, if thou doth throwest another piece of dung at me, yea, then shall I smite thee down, yea, even with a mighty smiting.

38. And when Nephi spake these things, yea, many beheld he did have brown teeth from the dung. And this did cause much loud laughter amongst the multitude, which thing did anger Nephi more. And he did continue chastising Balsac and the people.

39. And Balsac did ignore Nephi's warning, and did continue to throw dung at Nephi; for he did so desire revenge on Nephi for killing his lovely wife.

40. And it came to pass that Nephi did chastise Balsac even more: Behold little monkey, verily, verily I say unto thee, thou hath asked for this punishment, for I did warn thee already. Wherefore, prepare to be slain.

41. And Nephi did run down the stairs of the tower to punish Balsac, yea, even to slay him for the crime of throwing dung. And Balsac did continue throwing dung at Nephi. And Nephi did block the dung of Balsac with his sword. And Nephi did reach the bottom of the tower stairs, and did come at Balsac, even to slay him, and when Nephi did attemptest to slay Balsac with his sword, yea, an arrow did pass by Nephi's head.

42. And Nephi was exceedingly alarmed; for the arrow did nearly slay him, for it did miss his head by only an inch. Then did Nephi look up and beheld the son of Abitch, who had gatherest up Laban's bow and arrows from the archery tournament.

43. And the son of Abitch did shootest arrows at Nephi to defend Balsac the monkey. And when he did shootest the arrows, he did yell out, even in a loud voice: Die bastard!

44. And Nephi did block the arrows of the son of Abitch with his sword. Then did Nephi lift his arm and attempt to place a curse upon the son of Abitch. And Nephi spake the curse saying: Behold, by the power of god, and in the name of Jesus Christ, I place a curse upon thee.

45. But before the curse of Nephi did takest effect, yea, the son of Abitch did shootest an arrow at Nephi, and Nephi did dive to the ground to avoid being stricken dead, and wherefore, the curse was thwarted.

46. And the son of Abitch spake at Nephi, even in a loud voice: Yea Nephi, curse this!

47. And the son of Abitch did shootest another arrow in the direction of Nephi, and it did barely miss. And then did Balsac throw more dung at Nephi. And the person who did throw a tomato at Nephi, did throwest another tomato. And Nephi did realize that the majority of people opposed him. Wherefore, to preserve his life he did turn to flee.

48. And it came to pass as Nephi did turn to flee, yea, he so desired revenge upon Laman for stirring up contention among the crowd, and for turning the people against him. Wherefore, Nephi did raise his arm to curse Laman, even to curse him with a mighty cursing.

49. And as Nephi did raise his arm, yea, the son of Abitch did shoot an arrow at him. Nevertheless, Nephi did dive sideways so as to avoid being slain by

the arrow. And as he did dive sideways through the air, yea, he did lift his arm to curse Laman.

50. And a bright yellow beam did emerge from Nephi's hand, even like unto a sunbeam that doth shine through a window. And the beam did travel in the direction of Laman, even did it shootest from Nephi's hand toward Laman.

51. And the beam was the curse that Nephi did promise would come upon those who did oppose him.

52. And the curse did come upon Laman. And Laman did attempt to dodge the curse, and just when the curse was about to strike Laman, yea, Lemuel did dive between Nephi and Laman so as to block the curse, and as Lemuel dove he did cry out 'NO!', and the curse did strikest Lemuel instead, thus preserving Laman's life.

53. And it came to pass that after the manner in which Nephi did shoot a curse at Laman, and did instead strike Lemuel, yea, then did Nephi turn and run into the wilderness.

54. And Balsac and the son of Abitch did give chase. But Nephi was swift and did escape and hide in the wilderness. And Balsac and the son of Abitch could find him not, and they did return to the village.

55. And it came to pass that Lemuel did lie upon the ground after blocking the curse of Nephi, even blocking the curse with his body. And the multitude did gather round about him. And he did open his eyes, and stand, and it did appear that the curse caused him no affliction, for he did appear to be okay.

56. And Laman beheld his brave brother, and spake unto him: Behold, Lemuel, is it that thou art okay?

57. And Lemuel, did lookest down at his body, and did runneth his hands over his chest and bosom, and spake, saying: Yea, I doth feel fine. But when I beheld the yellow curse ray that doth come from Nephi's hand toward thee, yea, I did thinkest it would slay thee. Wherefore, I desired to preserve thy life by placing myself in front of thee, thus acting as a shield.

58. And Laman did place his hand upon Lemuel's shoulder, and did havest many tears on his cheeks, and he spake, saying: Lemuel, thou art the bravest person that I doth know. And I say unto thee, thank you.

59. And it came to pass that the brothers did embrace, and many people did havest tears in their eyes, for Laman and Lemuel did showest all what brotherly love doth mean.

60. And it came to pass that we did takest the body of Laban the younger and did bury it, and the people did mourn. Then did Balsac carry his wife's body to her final resting place, and did bury it, and the people did mourn.

61. And it came to pass that because Nephi doth hide in the wilderness, the people did lookest upon Laman as their leader, for they did prefer his system of governance.

62. But yea, some of Nephi's other brothers, yea even Sam, and Jacob, and Joseph and their wives, and also Nephi's wife, and also his sisters, and even some other people did desire to follow Nephi. And they did plead unto Laman to allow them to collect tents and supplies, so as they can find Nephi in the wilderness and live with him there.

63. And Laman did allow the followers of Nephi to gather their supplies, for Laman was a goodly leader, and desired not to force all to stay. And the people who desired to follow Nephi did depart from the village so as to live with Nephi, even in the wilderness.

64. And we did callest ourselves Lamanites, and the followers of Nephi, who dwelt in the wilderness with him, did callest themselves Nephites.

65. And it came to pass that we did desire to celebrate our independence, and did havest a party. And all did eat drink and be merry, and the party did run late into the night.

66. And finally all did fall asleep. And the following morning, yea, even the morning after Nephi was expelled from the village, we did awaken to a shocking discovery - Nephi's curse doth work.

CHAPTER 7

Lemuel gets dark skin, is favored by women over all other Lamanite men. The son of Abitch becomes a poet. Laman prepares the Lamanite defense for the day Nephi attacks. The Lamanites build tee-pees upon sand, enjoy forty years of peace. [Between about 588 and 550 B.C.]

1. And it came to pass that I Yi Ping shall write some more things that seemeth good.

2. And after the manner by which we had ousted the Nephites from the village, even those people who did choose Nephi's plan, yea, we did have a celebration. For we did feast upon much food, and drinkest much wine. And

we did celebrate our freedom, even our liberty.

3. Nevertheless, it was but a bittersweet celebration, for we did also grieve much for the loss of Laban the younger, and the wife of Balsac, for they did die so we could be free. And inasmuch as we desired to honor them, yea, we did sing much praise unto them.

4. And it came to pass that on the first day of the reign of Laman over the Lamanites, yea, even the following morning after the celebration, all were awakened by a terrible scream. For a man, even a man who had the appearance of a stranger in these parts, did run through the village, and did yell, even in a loud voice: LAMAN! LAMAN! BEHOLD, COME QUICKLY! HIE UNTO ME!

5. And when Laman heard the words of the man's mouth, he did awaken, and did emerge from his tent, and beheld the man standing before him.

6. And it was that the man who doth scream and yell his name, and even act crazy did have dark-red skin upon his body, and he was a stranger unto Laman's eyes.

7. And Laman spake unto the strange man, saying: Behold, stranger, who is it that thou be? For I recognize thee not.

8. And the man spake unto Laman, saying: Behold, Laman, it is I, even thy brother Lemuel.

9. And Laman beheld the dark man, and spake, saying: Behold, ye art not my brother Lemuel, for I know my brother Lemuel and ye are not him.

10. And the man spake back at Laman, saying: Yea, I lookest not like Lemuel because the curse that did strikest me from the hand of Nephi, yea, even that curse which was intended for thee but did instead strikest me, even that curse of dark skin doth come true.

11. And Laman did determine that the voice of the man was exceedingly like unto Lemuel's voice. And Laman looked into the red man's eyes, and beheld that his eyes were like unto Lemuel's eyes.

12. And Laman spake unto the red man, and did test his claims by asking of him a question, even a question that only shall Lemuel know, yea, even did Laman ask: If thou beest Lemuel, yea, what is it that our father doth givest thee for thy twelfth birthday.

13. And the red man who did claim to be Lemuel did gettest much sadness in

his eyes, and was overcome with emotion, and he spake, saying: Behold, Laman, it is that my father did gettest me nothing. For it came to pass that he did forgetteth my birthday because he did takest Nephi on a fishing trip that day. For our father doth always prefer Nephi, which thing doth sadden me exceedingly, and doth fill me with exceeding jealousy and anger. Wherefore, it is that I am filled with exceeding joy that Nephi hath been expelled from this village.

14. And after the words did emerge from the mouth of the red man, yea, Laman did knowest the red man to be Lemuel. For the words which he spake were true. And Laman embraced his red brother, and he spake a question unto Lemuel: Verily Lemuel I ask of thee, how is it that thy skin hath become dark red?

15. And Lemuel replied: Yea, do ye see not what hath happened? For I was struck by Nephi's yellow curse ray, which curse hath come to pass. For I am dark and loathsome just as Nephi threatened, and wo unto me, for his threat did come true.

16 And it was that Laman replied unto Lemuel: Behold, Lemuel, inasmuch as thou thinkest thyself dark and loathsome, behold, thou art not. For thou art dark and delightsome, and doth have a copper toned skin, which thing doth look exceedingly good. For thy copper tone skin doth maketh thyself to appear toned, and doth accentuate thy eyes. Wherefore, I findest thy new skin color to be exceedingly good, and I am exceedingly envious of thy skin.

17. And my daughter Shu spake, even to compliment Lemuel for his new look, saying: Oh Lemuel, hear the words of my mouth. Thy dark skin doth maketh thee exceedingly handsome unto me, yea, even the handsomest Lamanite of the village. And I desire exceedingly to knowest thee in that special way, even to fornicate thee for no charge, but yea, it is that my mother doth maketh us to boycott thee until the time cometh that thou doth repay thy debt. But I so desire my mother to lifteth the boycott so as I may do the things unto thee that I so desire.

18. And it came to pass that all mine daughters did agree with Shu, and did all desire to lift the boycott so as they could fornicate Lemuel, for they did all desire his flesh. For his dark complexion doth maketh him desirable unto women, even desirable unto me.

19. And I spake, and did agree to lift the boycott: Behold, Lemuel, inasmuch as my daughters desire to knowest thee, and even as I desire to knowest thee, yea, it is that thy debt hath been forgiven of thee, and we shall boycott thee no more. And we desire to service thee, even to service thee for free. For knowing thee, and thy beautiful skin, shall be desirable unto us.

20. And after the manner in which we did forgive Lemuel of his debt, yea, my daughters did takest him into a tent, and did know him, even did thy know him for many hours.

21. And it came to pass that Lemuel did satisfy my daughters for many hours, which thing was peculiar, for before he did gettest dark skin, even when he did purchase our fornication services at Nahom, yea, Lemuel did spilleth his seed in less than a minute.

22. Wherefore, it was that Lemuel's dark skin, which was a curse from Nephi, doth makest him exceedingly good at satisfying the desires of women, which thing is a filthy abomination unto the Nephites, but which thing doth makest Lemuel, and us, exceedingly grateful unto Nephi for the curse.

23. And after the time that Lemuel did takest my daughters into the tent to fornicate them, yea, Laman spake unto the son of Abitch: Yea son of Abitch, it is that our greatest fear hath come true. For Nephi doth havest great powers, even is he more powerful than the combined strength of our people. Wherefore, how is it that I can defend my people from the awesome powers of Nephi? For thou art a law enforcement officer. Wherefore, I request thy services to assist me in protecting the people of this village.

24. And the son of Abitch spake back to Laman: Behold, Laman, it is that I am no longer in law enforcement. For I am a simple poet, and concern myself not with these things. Wherefore, thou must findest thyself another who shall serve thee in law enforcement. For it is that I shall spend my days observing the majesty of this land, which thing shall influence my poetry. And the mantle of law enforcement must fall upon another.

25. And Laman replied unto the son of Abitch: Behold, son of Abitch, if it doth come to pass that Nephi doth use his powers to conquer our people, yea, thou shalt never writest poetry again, for we shall be in bondage to the Nephites. Wherefore, it is that thou hath one more mission, yea, even shalt thou infiltrate the camp of Nephi and destroy him. For it is that he must be destroyed so as my people may live. For it is better that one man shall perish than for an entire village to be wiped out.

26. And the son of Abitch did reply: Yea Laman, I doth suspect Nephi to leavest us in peace. Wherefore, it shall be counterproductive to destroy him now. For if it is that we shall destroy him, behold, his followers shall attack us, and we shall be at war. And I wish to prevent war. Wherefore, strikest him not first, and if he comes upon us, we shall defend ourselves. Wherefore, makest many swords for defense, but attack him not. For peace is preferable to war, and good defense is preferable to no defense. Wherefore, 'tis best to

walk quietly and carry a big stick. And these things I offer unto thee as wisdom to guide thee.

27. And Laman did rub his chin, and did think much, for the words of the son of Abitch were wise, and poetic. And it was obvious that the son of Abitch shall be a great poet. And Laman did determine not to attack Nephi, but to buildeth up a strong defense for the day that Nephi doth attack him.

28. And the son of Abitch did makest scrolls of papyrus upon which to write his poetry. And he did writest his poems with his own hand, upon papyrus. For he desired not to use plates, and desired not to use Reformed Asian. For he desired all to read his poetry, and wherefore, did writest the words in regular language for all to read.

29. And it came to pass that we could hearest the people of Nephi in the distance, for they did labor much building fine structures. For Nephi was a master builder and architect, and he did teacheth his skills unto Sam, Jacob, and Joseph, who did join him. Wherefore, the Nephites were exceedingly skilled at building things.

30. But none amongst us, even the Lamanites, were skilled at construction, nor at architecture, nor at masonry. And when the Lamanite men did attempt to construct stone buildings, yea, the rains came down, and the buildings washed away because of the poor craftsmanship, and the sandy foundation.

31. But it came to pass that our people were skilled in the art of tent making, and we did havest many small tents, but did desire larger tents, even a tent for government affairs, and a tent to hold the village food, and a large tent for weapons of village defense, such as swords.

32. Wherefore, we did makest large tents in which to dwell, and for storage. And we did makest the tents by standing tree branches on end, and leaning them against one another. Then did we puttst animal skins over the tree branches. And we did call these tents teepees. And they were goodly teepees.

33. And it came to pass that we dwelt in peace for many years. And the village did thrive, for Lemuel did givest much pleasure unto us, and we did bear him many children, even scores of children. And even all Lamanite women did desire exceedingly to carry Lemuel's child. For it was that he was exceedingly handsome, and desirable, and did givest much pleasure unto women, and he did spread his seed amongst all the women in the village.

34. And Laman did buildest many swords, for the defense of the village. And he did train the village men and boys in the art of warfare, to prepare for the

day in which Nephi shall attack.

35. And the son of Abitch doth spend his days writing poetry. And he sits in trees, or next to a river, and often does he hike in the mountains. And he does these things so as to inspire his writing. And he writeth many great and marvelous poems, and doth share them with the Lamanite people.

36. And it came to pass that Balsac the monkey is a companion unto the son of Abitch, for he doth travel on the shoulders and back of the son of Abitch. And Balsac and the son of Abitch are best friends.

37. And thus commenced forty years of peace that did exist in our village under the leadership of Laman. And we did thrive as a people. And our population did grow exceedingly fast, for we did havest among us no laws regarding chastity, and we did fornicate exceedingly often.

38. And all Lamanites did know one another like unto rabbits, which thing did makest the population to grow quickly.

39. And it was that most children of the second and third generation did havest dark skin, like unto Lemuel, and dark hair, like unto me and mine daughters. For most children born in the village did emerge from our bellies, and did carry the seed of Lemuel, for it was that his seed was choice amongst all seed.

40. And after the second and third generation did come to pass, yea, it was that we were an exceedingly dark and delightsome people. And our children did havest skin like unto Lemuel, and were beautiful like unto mine daughters and me.

41. And now I make an end to writing in this book, even this second book of Laban. For it is that Laban is dead, and shall havest no more books named after him. And I shall begin a new book, which shall be a more history of the people, and shall be written by me, and even by mine daughters.

THE BOOK OF THE WHORES

THEIR LIVES AND TEACHINGS

Thirty nine years of peace between the Lamanites and Nephites ends with escalating tensions which ultimately lead up to the Mount Balsac Massacre, and Laman's Title of Vengeance. The whores give final words of wisdom before they die of old age. The plates are given to the people, and later buried, to be preserved for future generations.

CHAPTER 1

Thirty nine years of peace existed between the Lamanites and Nephites. The Lamanite population grows rapidly in numbers because of their sexual freedoms. The Nephite population grows slowly because of their chastity.

Lemuel's seed is choice above all other seed. Two Nephite home teachers attempt to teach the monthly lesson to Laman. Laman threatens to behead them. [Around 550 BC]

1. And I Yi Ping shall commence the first chapter of mine, and mine daughters book. For it is that much time hath passed since I did last engrave words upon these plates, yea, even many years, for the snows have come and gone many times, and the moon hath grown big and round, and shrunken small again many times over. Wherefore, it must needs be that I catch thee up on our story. For when it was that I last engraveth words upon these plates, yea, we had commenced our new lives under the rule of Laman.

2. And many years hath passed, and the Lamanite people do grow in numbers. For we service the men well, and we hath born them many children, yea, even me and my daughters, even hath we born eighty and seven children amongst us. And the other Lamanite women do also bear many children.

3. And it came to pass that we do mostly service Lemuel, for Lemuel's seed is choice above all other seed. But yea, we do also service other Lamanite men, for fair and just are we, and we do fornicate any man who desires to know us.

4. And the other Lamanite women do also bear many children, and inasmuch as me and mine daughters hath carried the seed of their husbands, and know their husbands often, yea, the other Lamanite women are jealous not. For the Lamanites, because of the teachings of Laman and Lemuel, doth believe in free love and open marriage. And the other Lamanite women do often carry Lemuel's seed, which is choice above all other seed, and their husbands be not jealous, for it is acceptable amongst Lamanites to share seed.

5. And Lemuel hath planted his seed in all the women of the village, and we did often carry the seed of all the Lamanite men of the village. And all the seeds and fluids of the village did mix, and the Lamanites hath become as one. And all the children of the village doth have beautiful dark skin, like unto Lemuel, and our Asian blood flows through their veins.

6. And the eighty and seven children were raised by all, for it takes a village to raise a child, even doth it take a village to raise eighty and seven children, and even hundreds more from the other Lamanite women. And our children begat more children, and their children begat children also. And we haveth a goodly village.

7. And it came to pass that the Nephites did also grow in numbers, but their population doth grow slowly, for Nephi maketh laws against free love and

open marriage, which thing doth limit the Nephite population growth. And the Nephites do believe mixing of seed and fluids between those not bound in marriage, even knowing multiple partners, to be a wicked perversion. For according to the Nephite teachings, David and Solomon did have many wives and concubines which thing was bad, according to their teachings.

8. And inasmuch as the Nephite population grew not fast, yea, nevertheless, Nephi was a skilled builder. And the land of Nephi hath grown into a large city, with large and spacious buildings, like unto Jerusalem.

9. And the Lamanites had not amongst them a person with the skills of masonry, nor of architecture. Wherefore, the Lamanites dwell in teepees. And we do live the simple life, for we are hunters and gatherers. Nevertheless, we are exceedingly happy.

10. And we do live in peace, for neither the Nephites nor the Lamanites desired war. Nevertheless, Laman was exceedingly concerned, even was Laman paranoid of Nephi's power, for Nephi turneth Lemuel's skin dark.

11. And because he doth fear Nephi's great powers, yea, Laman maketh many swords and shields, which were weapons of war, or rather, weapons of peace which are used for war, and Laman did also train many Lamanite men in the art of war so as to be prepared for the day that Nephi attacks.

12. And it came to pass that in the commencement of the thirty and ninth year of the reign of Laman over the Lamanites, yea, and after thirty and nine years of peace amongst the Lamanites and Nephites, and after Laman hath built up much anxiety, and many swords for the day Nephi shall attack, yea, two Nephite men, one old, and one young, came upon the Lamanite village.

13. And this thing did cause much anxiety, for many anticipated the day that Nephi shall attack. And many Lamanite men moved quickly to their positions when they beheld the two Nephites approach, and the Lamanite men gathered their weapons for war.

14. And after the manner in which the Lamanite men prepared for battle, yea, the son of Abitch spake, even did he give wise counsel unto Laman: Behold, Laman, it is obvious that the Nephites desire not war. For it is that there be only two Nephites who approach our village, and unarmed do they appear. Wherefore, stand down thy army, and receive them as guests. For it is that peace hath existed with the Nephites for thirty and nine years. Wherefore, Nephi desires not war, and it shall be wisdom in thee to not start one.

15. And it came to pass that Laman, because he desired peace for his people,

did agree to order not his army to attack. And the two Nephite men came upon the village unmolested, and Laman did greet them, and spake unto them, saying: Greetings Nephites. What is it that thou doth want?

16. And one of the Nephites, even the older one, answered Laman, and spake unto him: Behold, it is that we come in peace, and fellowship. For it is that we doth come to teach the word of Nephi unto Laman, who is rumored to live in this village. Wherefore, let us entereth thy fine village so as we can teach a lesson unto him? For it is that Nephi hath many wonderful and marvelous things to say, yea, even important things, and it is that we desire to bring the words of the prophet unto Laman, and to collect his tithing payment. Is it that we may speak unto Laman?

17. And Laman beheld the two men, and spake unto them, saying: Behold, thou hath spoken unto Laman, for I am he. And what is this thing that thou doth desire to speak of? Why doth thou desire to bringeth the message of my brother unto me? For me and the people of my village did reject his teachings long ago, even thirty and nine years ago. And we did chase Nephi out of this village. And we hath lived in peace for many winters, yea, even thirty and nine winters. And I do suspect this to be one of Nephi's tricks. Wherefore, I shall prepare my army, for the time of Nephi's attack is soon at hand. And it is that I suspect thee of being spies, even spies who doth scout out this village for Nephi.

18. And the older Nephite, who did speak before, spake again, saying: Behold Laman my friend, 'tis not a trick, for Nephi doth teach a new teaching, even doth he teach that we must go out, two by two, and teach the things that he doth teach. And he doth assign partners, and maketh a list for each partnership, even names for us to teach. And on our list is thy name, Laman.

19. And Laman replied: Nephi doth maketh a mistake, for it is that I desire not to hear his teachings. Wherefore, take a message back to my little brother. Telleth him to taketh me off his teaching list, for I desire not to be bothered with such things.

20. And the two Nephites looked unto one another, and the talkative one spake again: Behold Laman, if that is what thou doth desire, we shall leave. For it is that we understand the commandments of god are exceedingly challenging. Nevertheless, the lord never said it would be easy, only that it would be worth it. Wherefore, is it that we can do anything for thee before we go? Is it that we can offer thee assistance in anything? For we are assigned to be of service unto thee in all things, both spiritual and temporal.

21. And Laman replied: Nay, for we do haveth it good here, and have no

need for assistance from thee, or any other Nephite.

22. And the Nephite replied: Very well, have a good day, and we shall see thee next month.

23. And Laman answered: Behold, why wilt thou seest me again next month?

24. And the Nephite spake back at Laman: Yea, we do come monthly to teach the people whose names are written upon our list.

25. And Laman replied: Behold Nephite, doth thou hear not? For it is that I did just say unto thee to takest me off thy list. Is it that thou doth remembereth not that conversation? Nevertheless, it is that I shall see thee not next month, nor shall I see thee ever again.

26. And the Nephite answered: Yea, thou doth makest a good point about how thou did request thy name taken off the list. Nevertheless, it is that we shall taketh thy request to Nephi and he shall make the final decision. For it shall be not up to us to decide who shall be on the lists and who shall not be on the lists. For that shall be a decision that only the prophet can make.

27. And Laman spake: Nay, it is that thou art wrong, for it is that I get to decide what list I shall be on. Wherefore, if it shall come to pass that I see thee and thy partner again next month, behold, I shall remove thy heads with my sword and place them at the entrance of this village, even upon stakes, as a warning unto all Nephites. Doth thee understand?

28. And the Nephites became exceedingly frightened of Laman, even did they tremble with fear because of the threat he did make upon them, for Laman did threaten to smite off their heads with his sword.

29. And the Nephite who does speak replied unto Laman's threat: Behold, it is that we come in peace, and thou doth make threats against us. Wherefore, we shall return and report these things to the prophet Nephi, even shall we tell him of the threat thou did make unto us. And it is that he shall be exceedingly angry with thee for the things thou doth say.

30. And Laman replied: Behold, I care not that thou shall tell on me to Nephi. Wherefore, farewell Nephites.

31. And the two Nephites did turn and speedily run away in the direction of their village.

32. And this confrontation between the two Nephites and Laman doth begin

the tensions between the Nephites and Lamanites, even tensions that shall lead to war between the two nations.

CHAPTER 2

The parents of Zerith request Laman apologize to their son for threatening to behead him. The mother of Zerith wears fine apparel. The whores covet her wealth. She offers them a business opportunity, writes it upon the son of Abitch's scrolls. Arragornia commands Laman to repent and begin the repentance process. Laman forcefully removes Arragornia from the village. [Around 550 B.C.]

1. And it came to pass that I Yi Ping shall write some more things concerning this land, for I did inherit the plates from Laban, and shall continue appending my record unto his.
2. Now some days did pass from the time that Laman threatened to behead the two Nephites. And Laman did continually have the Lamanites prepared for war, for he did suspect Nephi to attack soon.
3. And it came to pass that a man and woman did approach, and they were Nephites. And Laman did order his men to their combat positions.
4. But the son of Abitch spake again unto Laman: Behold Laman, it is that thy old age hath made thee exceedingly paranoid, and even senile, for the people who doth approach our village are unarmed, and even is one a woman. Wherefore, stand down thy army and receive them as guests, for thy aggression and paranoia shall spark a war with Nephi. And it is that we must give peace a chance, for peace is preferable to war.
5. And Laman did listen to the wise counsel of the son of Abitch, for the son of Abitch did advise him on many things, and it was always that his counsel was good. Wherefore, Laman did order his men to be at ease.
6. And the Nephite couple came upon the entrance to the village. And Laman did greet them, and spake, saying: Greetings Nephites. What is it that thou doth want?
7. And the man spake unto Laman: Behold, it is that I am the brother of Jorah, and this is my wife. And it is that we are the parents of Zerith, who came to this village, as a duty to the prophet Nephi. And Zerith was threatened by a man named Laman, for Laman did threaten to smite off my son's head, and place it on a stake, and display it at the entrance of this

village, which thing I find offensive, and which thing doth anger me exceedingly. Wherefore, where is Laman? For I desire to speak some words of anger at him, even to get some things off my chest.

8. And Laman spake, saying: Behold, I am Laman, and I spake those threats because thy son refused to listen to the words of my mouth. And thy son was a trespasser in these parts. Wherefore, brother of Jorihah, it was necessary for me to maketh a violent threat unto thy son so as to remove him and his partner from this village.

9. And the brother of Jorihah replied: Behold Laman, thou may callest me Arragornia, and yea, thou did hurtest my son's feelings, for it came to pass that he did cry much when he returned home from this village. And he doth refuse to eat, and does now have low self-esteem. Wherefore, thou must apologize to my son. I beg of thee to have compassion.

10. And Laman said: Behold Arragornia, if it is that my words did injure thy son's feelings exceedingly, behold, I shall apologize unto him. Nevertheless, I still demand him not to attempt to teach the things of Nephi unto me. Wherefore, show him unto me so as I can apologize unto him for my threat?

11. And after Laman agreed to apologize unto Zerith, Arragornia did turn and whistle into the woods. And Zerith did emerge from behind a bush, for he hid himself behind a bush because of his exceeding fear of Laman.

12. And Arragornia did yell out to Zerith: Come son, for Laman doth have something he would like to say unto thee.

13. And it came to pass that Zerith approached, and Laman beheld that Zerith was not the Nephite who did talk much, but he was the younger Nephite who did remain quiet during the visit. And Laman felt exceedingly bad, for it was that the talkative Nephite did anger him, not the quiet one.

14. And when Zerith came near, Laman beheld that he did wet himself, for he had a wet spot down there, which thing doth mean Zerith to be exceedingly frightened of Laman.

15. And Zerith stood before Laman, and trembled in fear of him, and did look at the ground. And Arragornia spake: Behold my son, be not afraid, for Laman doth have something he desires to say unto thee.

16. And Laman spake unto Zerith: Behold Zerith, I meant not to hurt thy feelings. For it was that thy partner did anger me, even exceedingly, and thou did gettest caught in the crossfire. Wherefore, take it not personally, for it is

that I desire not to smite off thy head, for it was but an idle threat.

17. And Zerith looked towards the ground, and spake: Yea Laman, I guess it is okay.

18. And Laman did place his hand on Zerith's shoulders, and spake unto him: Now Zerith, how old is it that thou art?

19. And Zerith replied sheepishly: Behold, Laman sir, It is that I am sixteen years old.

20. And Laman replied unto Zerith: Sixteen? It is that sixteen is too young to be doing the work that a prophet demands. For boys like thee should be playing in the woods, wrestling cureloms, and chasing girls.

21. And Laman patteth Zerith on the back, and did laugh a belly laugh as he spake these words. And Zerith did smile at Laman, for he was now at ease with him.

22. And Laman spake: Behold, Zerith, it is that I have a son who is sixteen, even do I have three sons who are sixteen, for I did plant my seed inside many different women at the same time.

23. And when Laman spake of knowing many women, even at the same time, and even when he did laugh about committing such acts, Arragornia and his wife did look exceedingly disgusted. Nevertheless, they beheld the smile upon the face of Zerith, and did chastise not Laman's wickedness, for he did maketh their son to smile for the first time in many days.

24. And Laman did point to several Lamanite children who did play in the woods, and spake Behold Zerith, it is that my sons are playing with their friends in the woods. Does thou desire to play with them?

25. And Zerith did smile and did run and play with the Lamanite kids.

26. And Arragornia spake unto Laman: Laman, I thank thee for apologizing unto my son. Nevertheless, it is that I am at thy village on other business. For Nephi did receive thy request to remove thy name from his list, and did command me to come here to process thy request.

27. And Laman replied: Why is it that Nephi did not come himself?

28. And Arragornia spake: Behold, it is that the prophet Nephi is old and sick. Wherefore, he did request of me to perform this duty for him.

29. And Laman did reply: Behold Arragornia, it is that I also am not a spring chicken. Nevertheless, it doth sadden me that Nephi doth waste time on such things, for he doth simply need to cross my name off of a list. Wherefore, let me sign the forms so as we can end this foolishness.

30. And Arragornia replied: Yea Laman, it is that it shall not be that easy, for the lord's house is a house of order. Wherefore, is it that we can discuss such matters in thy teepee?

31. And Laman agreed, and they did disappear into Laman's teepee, and did leave behind the wife of Arragornia. And I spake unto the wife of Arragornia, and did offer unto her food, even did I invite her to sit with me and mine daughters while she doth await her husband.

32. And the wife of Arragornia accepted my offer. And we did eat food, and did drink grape juice while the men did conduct business.

33. And it came to pass that we spake with the wife of Arragornia, even did we have a conversation, and learned of the wife of Arragornia's life, and from whence she came. And it was that she was exceedingly wealthy. For she had upon her body garments of exceeding elegance, and did wear much gold and silver, and even diamonds, which things did maketh my daughters exceedingly envious of the precious things she did possess.

34. And the wife of Arragornia desired exceedingly to know where it was that we did come from, and how it was that we did come to live amongst the Lamanites.

35. And I commenced explaining the situations that did bringeth us to this land, even I did explain that we onced worked as harlots, and the skill of knowing men was the only skill we doth possess. And because we ceased to be young, and ceased to be beautiful, yea, we no longer worked as harlots, for it is that I am an old woman, as are my daughters, and because no man desires to pay for our services, nor doth any man desire to know us for free, yea, we shall live out our lives gathering berries for the village, which thing doth require not skills.

36. And when we did explain the circumstances that did bring us to this land, even did bring us to this land thirty and nine years earlier, yea, and after we did explain to the wife of Arragornia that we had not the skills or means to maketh a living except to gather berries for the village, yea, it was that she did offer us an opportunity. Even did she say it was an opportunity that we could not refuse.

37. And we did listen to the words of the wife of Arragornia's mouth. And

she did explain the means by which she did haveth fine apparel, and much gold and silver, and even diamonds.

38. For it was that her husband, Arragornia, was exceedingly wealthy, and did build his wealth through business. And it was that the wife of Arragornia did assist Arragornia in making exceeding profit through their business dealings. And it was that their business was not a harlot business, nor a massage parlour, like unto the business that I did have in Nahom, even long ago, and far across the sea.

39. And because their business was not a massage parlour, and required us not to entice men to pay us for fornication services, yea, it was that we could maketh exceeding wealth even while being old and wrinkly, according to the words of the wife of Arragornia's mouth.

40. And it came to pass that the wife of Arragornia did unveil her business plan, even did she teach it to me and mine daughters.

41. And she spake her business plan, and it did involve us each teaching the plan to five other people, who would then teach the plan to five more people each, and so forth. And if we do follow the plan, yea, the wife of Arragornia doth promise us exceeding wealth, yea, even beyond our wildest dreams.

42. And it was that I was skeptical of such a thing. For it was that my father did teach me, even long ago in my homeland, an ancient Asian proverb which doth say: If something seems to good to be true, behold, it probably is.

43. And it came to pass that I spake my doubts unto the wife of Arragornia. And my daughters were frustrated at my skepticism, for it was that the wonderful and marvelous promises that the wife of Arragornia spake were enticing unto them. For she did fill their minds with much dreams of wealth, which things were enticing unto my materialistic daughters.

44. And the wife of Arragornia did attempt to ease my doubts. And inasmuch as she desired to illustrate her plan for us, yea, she did ask if we did haveth something for her to write upon.

45. And we beheld a papyrus scroll nearby, which thing the son of Abitch doth use to write his poems upon. And we did borrow it so as the wife of Arragornia can illustrate her business plan for us, for she did promise to only use a small section, and we did think the son of Abitch shall not mind.

45. And the wife of Arragornia did draw upon the papyrus, and did illustrate how it was that the business did work using circles and lines, and exceedingly large numbers. And when she did finish her drawing, it did

show us how it was that we could generate exceeding wealth.

46. And the plan did make sense, and it did makest my daughters to be exceedingly excited, for it was that they desired to have much fine apparel.

47. And I spake unto the wife of Arragornia, and did ask of her: Behold Arragornia, the thing that thou hath shown unto us, even unto me and mine daughters, yea, is exceedingly enticing, and doth seem too good to be true. Wherefore, I doth believe there shall be no free lunch. What is it that we must do for thee so as we can be part of thy business.

48. And the wife of Arragornia did reply: Behold, Yi Ping, thou doth ask a good question, for it is that all that is required of anyone who doth desire to join me in my wonderful and marvelous lifestyle is a payment of ten nuggets of gold. After thou hath paid me, yea, I thus take a portion and pass the remainder of the ten nuggets to the person who did sign me up. And that person thus takes a portion, and passes the remainder up the chain, even as I did draw it upon the papyrus.

49. And the wife of Arragornia did motion to her illustrations and did continue speaking: Yea, it is that after thou hath given me ten nuggets of gold, then do ye join me and the others in the business, and we are above thee. And when it is that thou doth sign people up under thee, then will thou getteth a portion of their ten nuggets of gold when they doth pay up. And when the people who ye doth sign up doth sign up more people, verily behold, thou shalt receiveth a portion of their payment too. And thus shall commence the period that gold, even nuggets, and even piles of gold, shall begin flowing into thy hands like rain on a rainy day.

50. And the business plan did make exceeding sense to me and mine daughters. But wo, it was that we had not ten nuggets of gold amongst us, nor even a flake of gold. Wherefore, we had not the means to sign up.

51. And when the wife of Arragornia heareth we had not the means to pay ten nuggets of gold, yea, and that we could afford not to join her business, yea, she did reply and did tell us that we should not pass up this opportunity, and we could not afford to not join. And it was that she was exceedingly persuasive in her words.

52. And the wife of Arragornia pleadeth with us saying: Behold, ye must find a way to get the gold, so as ye can join up, for others desire also to join up, and it is that I have limited space for new members. Wherefore behold, ye must quickly find the gold to pay me so as ye shall join the business before the opportunity doth pass ye by. For this is a golden opportunity, even

literally is it a golden opportunity, for much gold awaits you.

53. And it was that my daughters did beg of me to find gold, so as we could join the business before others take our spot. And I spake unto the wife of Arragornia, and did tell her to give me twenty-four hours in which to gather the gold so as me and mine daughters could join her business.

54. And the wife of Arragornia did agree to meet me the following day, under the great oak tree in the wilderness. And she spake that if I had not the payment for her, she would need to sign up another, and we would miss our opportunity. And I did promise her that I would get the payment for her tomorrow.

55. And it came to pass that when we did finish discussing the business opportunity, yea, we did hear loud voices that did come from the direction of Laman's teepee. And there was much ado within his teepee. And it was that Arragornia did quickly emerge from the teepee, and did run fast, and spake unto his wife: Behold, we must leave at once if we desire to live.

56. And Laman did emerge from the teepee with his sword drawn. And Arragornia did grab his wife by the arm, and did pull her to her feet. And they did run from the village, and did grab Zerith from where he did play, and the three of them did quickly run away from the village.

57. And I spake unto Laman, and did ask him what it was that did happen.

58. And Laman did reply: Yea, it was that Arragornia doth refuse to remove my name from Nephi's list unless it is that I apologize unto Nephi, and begin the repentance process. And I did disagree with him and did threaten to behead him. Wherefore, I suspect I did cause more tensions between our two nations.

59. And I did agree with Laman's suspicion. And I did worry not about such things, for it was that my mind was occupied with the things that the wife of Arragornia doth teach us. For it must needs be that I find ten nuggets of gold for me and mine daughters.

60. And now I make an end to writing the second chapter of my record. Wherefore, Sayonara.

CHAPTER 3

The son of Abitch writes a poem for Yi Ping. Yi ping decides not to join the

wife of Arragornia's business. The wife of Arragornia discovers a crass and offensive poem directed at Nephi and written by the son of Abitch. She takes the poem back to the Nephite village. Tensions escalate. [Around 550 B.C.]

1. And it came to pass that I, Yi Ping, shall continue this narrative by engraving more words upon these plates.

2. And I did explain the wife of Arragornia's business plan unto Laman, and did plead with him to loan me ten nuggets of gold from the Lamanite treasury so as me and mine daughters shall join the business.

3. And Laman did turn down my request, and did explain unto me that the Lamanite treasury is used to provide for the village collective, and is not to be invested in shady business schemes.

4. And it was that I must find another way to getteth the money, for I did only have a few hours before it was time to meet with the wife of Arragornia. And wo be unto me, for if I have not the money for her, than shall she giveth the opportunity to another, and me and mine daughters shall have missed out on the opportunity of a lifetime.

5. And I did visit the son of Abitch, who did sit at the top of Mount Balsac, which mountain was named after the monkey Balsac. For Balsac was a legend amongst the Lamanites, and he did die of old age three years ago. And all did mourn his loss. And it was that his remains be buried at the top of Mount Balsac, which was named after him so as to honor him. And the son of Abitch did go to Mount Balsac frequently to pay his respects to Balsac, for they were best of friends.

6. And when I came upon the son of Abitch who did sit in solitude at the top of Mount Balsac, yea, I did plead my case unto him. And he did turn down my request, and did explain unto me that he is a simple poet, and hath not any gold, not even ten nuggets, nor even a flake of gold. For it is that he finds happiness not through wealth, but through writing poetry.

7. And it came to pass that he spake unto me and did ask who it was that did writeth upon his papyrus scroll. For it came to pass that he did find circles, and even lines, and numbers scribbled upon one of the pages of his papyrus scroll.

8. And I did explain the circumstances unto him, and spake that the pictures that he beheld on his papyrus scroll was the business plan of the wife of Arragornia. And I did explain that it was an exceedingly good business plan. And if it is that me and mine daughters join, yea, the son of Abitch can sign

up under us and pay us ten nuggets of gold as our first customer.

9. And the son of Abitch did chastise me for my greediness. And he did explain that none shall write upon his papyrus scrolls excepteth it be him.

10. And after he did finish his chastisement of me, yea, he did compose a poem, which he sayeth would teach me the wickedness of greed. And he did write his poem upon his papyrus scroll. And when he did finish, yea, he did tear out the part of the scroll that did have the poem, and did giveth it unto me to keep.

11. And I beheld the poem in my hand, even the poem that the son of Abitch did give unto me out of his papyrus scroll. And the poem was entitled: Greed is Bad.

12. And the poem did read: Gold, silver, and precious things, do they bring happiness? Nay. Nature, birds, and poetry. Do they bring happiness? Yea. Power, money, and fine apparel. Do they bring happiness? Nay. Songs, friends, and family. Do they bring happiness? Yea.

13. And I did have tears in my eyes after I did read the poem that the son of Abitch did write for me, for it was a goodly poem, even was it exceedingly goodly.

14. And I did thank the son of Abitch, for I did now understand that I was enticed by greed, which thing did cloud my judgment. And his poems did always bring clarity to those who did read and ponder them. For it was that the son of Abitch hath been a poet in this village for thirty and nine years, and his poems hath brought much peace and happiness unto the people. And his poems were worth more than all the gold and silver in the Lamanite treasury. And I did hug him.

15. And the son of Abitch did hug me back, and did tell me to remember what things be important, and what it is that doth bring happiness.

16. And I did thank him, and did return to my daughters. And did share the poem with them. And they did all have tears in their eyes after I spake the poem. And we did determine that we shall not join the business of the wife of Arragornia.

17. And because I did promise to meet the wife of Arragornia at the oak tree, yea, I concluded that I shall keep my word and meet her, and speak unto her the things I did feel, and tell her that me and mine daughters shall not invest gold in her business, for it was that she did focus on the things of greed, not of happiness. And even shall I share the son of Abitch's poem with her.

18. And I did journey to the oak tree in the wilderness so as I could meet with the wife of Arragornia at the appointed time.

19. And it was that the wife of Arragornia did arrive at the appointed time, and she spake unto me: Greetings Yi Ping. It is that seeing thee here, beneath the oak tree, doth bring happiness to my heart. For I knew not if thou were still desirous to meet me. For my husband and Laman did leave on bad terms. Nevertheless, I do exceedingly hope that the ugly incident between Laman and my husband doth have no ill affect on our business relationship.

20. And I spake unto the wife of Arragornia, even did I say: Behold wife of Arragornia, it is that I choose not to join thy business, nor shall my daughters join thy business. For it is that we choose another path, yea, even a path of happiness.

21. And the wife of Arragornia did reply unto me: Yea, Yi Ping, why is it that thou doth change thy mind? For it is that this shall be an opportunity of a lifetime. For it is that all thy dreams shall come true. And even if ye think ye cannot do it, ye must to fake it 'til you make it.

22. And I did reply: Nay, for it is that I doth have other priorities besides money. And even if it came to pass that I desired to invest in thy business, it is that I cannot. For it is that I have not ten nuggets of gold, nor do I have the means to raise ten nuggets of gold. For I did attempt it, and did fail. Nevertheless, I do have sufficient for my needs, but no more for business pursuits.

23. And the wife of Arragornia did reply: Behold, I never said it would be easy, I only said it would be worth it. And if it so be that thou hath not the ability, nor desire, to raise ten nuggets of gold, it must needs be that I shall waste no more time with thee. And inasmuch as thou doth have not the means to join, doth thou knoweth of anyone else who may be interested? For it is that I do have room for more people, and it is that I am looking for people who desire to change their lives for the better, and who are go getters. Doth thou knowest of anyone who has ten nuggets of gold, and who may be interested?

24. And I did reply: Nay, for it is that none else amongst the village shall be interested. Nevertheless, why doth thou need me to provide thee with leads? For thou spake yesterday that thou did havest many people who desired to join thy business, even did thou say that thou did havest limited spots, which did makest me to think I must hurry to givest thee money. Is it that thou did trick me?

25. And the wife of Arragornia did stand all amazed and in shock at my

accusations. And she spake angrily at me: How dare thee, a Lamanite, accuse me of trickery. For thou did pretend to be interested yesterday, which thing did cause me to waste exceedingly much time traveling here today. Wherefore, it is ye who art the liar, and the tricker.

26. And I replied: Nay, for indeed it was that I was interested yesterday, but a wise man hath corrected my thinking, and he writeth wise words of counsel unto me, even did he write a poem which did makest me to realize thy business is not a goodly business.

27. And the wife of Arragornia desired to hear the words that did maketh me to change my mind. And I did taketh out the poem that the son of Abitch did compose. And I did read it out loud to her: Gold, silver, and precious things, do they bring happiness? Nay. Nature, birds, and poetry. Do they bring happiness? Yea. Power, money, and fine apparel. Do they bring happiness? Nay. Songs, friends, and family. Do they bring happiness? Yea.

28. And after hearing the words of my mouth, yea, even the poem that the son of Abitch did write, the wife of Arragornia was unmoved. And I was shocked that she cried not, nor did she show any emotion. It was that she did simply stare at the papyrus I did hold up, even did she stare at it with much concentration, even did she stare for the space of a minute.

29. And after the manner in which the wife of Arragornia gazed at the papyrus, yea, she did snatch the papyrus from my hand, and spake: Behold, Yi Ping, I see that there is something written on the back of this paper.

30. And she did read the papyrus, yea, not the poem, but words that were written on the back. For when the son of Abitch did tear the poem from his scroll, yea, he did tear out the words of the poem, and he did also tear out the words that were written upon the back of the page.

31. And the wife of Arragornia did finish reading the words on the back of the papyrus, and she had exceeding anger upon her face, and she spake unto me, even in an angry voice: Verily I ask of thee, who is it that doth write these poems?

32. And I replied: Behold, the Lamanite poet who doth write poems is the son of Abitch. And he hath been writing poems upon his scrolls for the space of thirty and nine years, and he is a goodly poet, even the greatest poet of all the Lamanites.

33. And the wife of Arragornia spake: Behold Yi Ping, did thou readest the poem on the back of this paper? For it is a vile, and wicked poem, and

goodly it is not.

34. And I did reply: Nay, for I did only read the poem on the front, even the exceedingly goodly poem entitled 'Greed is Bad.' For I did notice not words on the back.

35. And the wife of Arragornia did reply: Behold, it is that I shall read the poem to thee now, for it is called Ode to Nephi.

36. And the wife of Arragornia did commence reading the poem on the back, even did she read Ode to Nephi: Behold, Cureloms are brown, Blue-birds are blue, Nephi knows goats, And he knows sheep too.

37. And it came to pass that after the wife of Arragornia did read the Ode to Nephi, yea, she was exceedingly offended. For Nephi was her prophet, and a holy man unto her. And she did find much offense in the poem that the son of Abitch did write.

38. And the wife of Arragornia did speak unto me: Behold, it is that I find thy poet, even the poet named the son of Abitch, exceedingly untalented, for the son of Abitch doth kick against the pricks, which thing is an abomination. Wherefore, because of the offense that he doth commit, even the blasphemy against Nephi, the prophet, yea, I shall take these poems unto the Nephite authorities. And I do recommend unto thee that ye doth warn the son of Abitch to expect a visit, for this crime against the lord's anointed shall go not unpunished.

39. And it came to pass that after she did finish speaking her anger at me, yea, the wife of Arragornia did turn and quickly travel back to the Nephite village. And she did taketh the papyrus, even the papyrus with the poems written upon them.

40. And I did move swiftly back to the village. For it must needs be that I warn the son of Abitch, and even must I warn Laman. For the tensions between our two nations do continue to escalate.

41. And thus concludes the third chapter.

CHAPTER 4

A Nephite spy travels to the village to steal the son of Abitch's papyrus scroll which contain his poems. Finds a Nephite woman sleeping with Lemuel the younger, who seduced her. Returns the poems and the Nephite woman to the

Nephite authorities. The son of Abitch travels to the Nephite village to retrieve his poems. Tensions continue to escalate. [Around 550 B.C.]

1. And it came to pass that after the manner in which the wife of Arragornia had taken the poem of the son of Abitch from me, yea, I did return to the village. And when I did return, I determined to wait until morning to speak unto the son of Abitch, for it was that he had returned not from Mount Balsac. Wherefore, I did return to my teepee, and did dwell there for the night.

2. And it came to pass that I was awakened the following morning by the sound of much commotion, even exceedingly loud turmoil and strife did come from outside, even from another teepee. For it was that the son of Abitch did yell much profanity. And I did awaken, and did travel to his teepee.

3. And the son of Abitch had exceeding anger upon his face, and did explain that someone, even a burglar, did enter his teepee, and did steal his scrolls, even all of his papyrus scrolls that do contain the poems of the son of Abitch.

4. And Laman did enter the teepee, and did learn of the crime, and did ask who it was that did this thing unto the son of Abitch. And the son of Abitch knew not, for it came to pass that he did discover the missing scrolls when he did awaken, and he saw not who did steal them.

5. And Laman did order his men to search all teepees. And after the space of an hour, they came upon the teepee of Lemuel the younger, who was the son of Lemuel, brother of Laman. And when the men did enter the teepee of Lemuel the younger, they beheld him bound with rope, and ransacked his teepee was, even was it exceedingly ransacked.

6. And the men did untie him, and did send for Laman, and the son of Abitch, and even Lemuel. And Laman and the son of Abitch did arrive at the teepee of Lemuel the younger, but Lemuel could be found not, for it is that Lemuel does sleep in a different teepee every night. And Laman and the son of Abitch spake unto Lemuel the younger, and did ask what it was that did happen, and who it was that did bind him with rope.

7. And Lemuel the younger did explain the events that did lead him to be bound with rope, and even his teepee to be ransacked. And the events he spake shall lead to even more tension between the Lamanites and the Nephites.

8. Now Lemuel the younger was like unto his father, Lemuel. For Lemuel the

younger was blessed with the gift of seduction, and of satisfying women, and of dark toned skin, which thing maketh all women desire to know him exceedingly well, even like unto his father.

9. And it was that Lemuel the younger did confess to seeking out new women to know, even did he seek out women from amongst the Nephites. For it was that Lemuel the younger did already know all the Lamanite women of the village who were not his sisters. And it was that he was bored, and idle, and therefore did desire to fornicate with new flesh.

10. And Laman did chastise Lemuel the younger for seeking out Nephite women. For it was that Lamanite women were exceedingly desirable, and wherefore none should have need for Nephite women.

11. And Lemuel the younger did reply: Yea, Uncle Laman, it is that I believe the women of this village are exceedingly goodly. But it is that I desire to know Nephites. For it is that I prefer white meat, if thou doth know what I mean.

12. And the son of Abitch asked what this doth have to do with Lemuel the younger being bound with rope. And what did lead the poems of the son of Abitch to be stolen?

13. And Lemuel the younger did explain what happened. For it was that he did travel into the wilderness, and did discover a Nephite woman who did pick berries. And he desired to know her. Wherefore, he came upon her, and sang unto her a ballad, and did pick a flower and gaveth it unto her, which things did flatter her, and did maketh her to want to know him better.

14. And after the manner in which Lemuel the younger used his gift of seduction on the Nephite woman, yea, he did lead her to his teepee, and did know her for many hours, even did they commit many transgressions together, and she was exceedingly satisfied, and did fall asleep in his arms.

15. And it came to pass that sometime during the night, according to Lemuel the younger, a Nephite man did enter his teepee and did chastise the Nephite woman for her sin. For knowing a man outside of marriage is an abomination amongst the Nephites, and knowing a Lamanite man is a crime second only to murder. Wherefore, the Nephite man did grab the Nephite woman by the wrist in an attempt to return her back to the Nephite village so as she can begin the repentance process.

16. And because he did seek to preserve the woman's life, for he did fear she would be executed for her crime, Lemuel the younger did lunge at the man in an attempt to fight him. But wo, for Lemuel the younger was like unto his

father, even was he a lover, not a fighter.

17. And the Nephite man unleashed an uppercut upon Lemuel the younger, which thing did knock Lemuel the younger out cold. And when he did awaken, he beheld himself tied up with ropes.

18. And Lemuel the younger did speak one more thing, even a thing that did maketh the son of Abitch to have much anger. For Lemuel the younger said that the Nephite man who did fight him, and did tie him up, did haveth amongst him many scrolls, even scrolls that did look like unto the son of Abitch's scrolls. And the Nephite man did take the scrolls with him, to the Nephite village.

19. And the son of Abitch spake many obscenities, even in a loud voice, and did pick up many items, and did throw them. And after the manner in which the son of Abitch did show much emotion, yea, he did return to his teepee.

20. And it came to pass that I did suspect what did happen. For it was that the wife of Arragornia delivered the poem called Ode to Nephi to the Nephite authorities, as she did promise. And the Nephite who did come upon our village last night was a spy, even a spy who desired to steal all of the son of Abitch's poems. And he did this thing so as the Lamanites would have no poems critical of Nephi.

21. And after the manner in which the Nephite spy did steal the poems, yea, he did discover the Nephite woman, and desired to return her to Nephi, so as she could be punished.

22. And I desired to speak these things unto the son of Abitch. But wo, for it was that he was in an exceedingly bad mood. Nevertheless, it was that he must know the truth.

23. And I did enter his teepee, and did discover him sitting in a chair, his face in his hands, and he was weeping.

24. And I spake unto him: Son of Abitch, it is that I know why the Nephite did stealeth thy poems. For the poem which thou did givest unto me did have on the back a poem about Nephi, even a poem that said he knows goats. And the wife of Arragornia did discover the poem, and told on you to the Nephite authorities, which thing did maketh them desirous to remove all thy poems so as they shall not influence others.

25. And the son of Abitch did stop crying, and stood up, and spake no words. And he did pickest up his sword, and put supplies in his backpack, and abruptly walked out of his teepee. And I did follow him, but he spake not,

nor did he look back at me, nor look at anyone, for he did move with much determination. And he did travel outside the village, in the direction of Nephi's village.

26. And I did run to Laman's teepee, and spake unto him: Laman behold, the son of Abitch does travel to Nephi's village, for he desires to retrieve his poems that the Nephite spy did stealeth. And he goes alone, and because the son of Abitch is elderly, yea, it shall be suicide.

27. And Laman beheld me, and spake: I fear no good shall come of this, even shall only bad things come to pass.

28. And it shall come to pass that I did fear exceedingly that the prediction of Laman shall come true, for when he did leave, the son of Abitch haddeth a crazy look in his eye.

CHAPTER 5

The son of Abitch does not return. Laman and his soldiers travel to the Nephite village to inquire of his whereabouts. Jacob claims to have not seen him. Refuses to allow the Lamanites into the Nephite village to investigate. The Nephite woman who had sex with Lemuel the younger tells the other Nephite women how great it was, beginning the sexual corruption of the Nephites. Jacob is very angry about it. Laman threatens to attack the Nephite village if they do not cooperate in his investigation of the son of Abitch's disappearance. The Nephites begin constructing an arena, which leads Laman to believe the son of Abitch's body was disposed of in the cement foundation of the new arena. [Around 550 B.C.]

1. And I shall commence my narrative, even several days after the son of Abitch did travel to the Nephite village to retrieve his poems.

2. And it came to pass that after several days, yea, even after the space of many weeks, the son of abitch returned not, which thing did maketh many to worry of his whereabouts. For the son of Abitch, being an old man, and being frail, had not the means to survive the elements, nor did he haveth the means to defend himself from a Nephite attack.

3. And after the passage of many weeks with no sign of the son of Abitch, yea, Laman determined it must needs be to send a search party into the wilderness, and to the Nephite village, to seek out his whereabouts.

4. And it came to pass that Laman selected four Lamanite soldiers, even the

strongest of Lamanite soldiers, to travel with him to the Nephite village so as they can investigate the disappearance of the son of Abitch.

5. And after seeking him out in the wilderness, and yelling his name many times, yea, they found not the son of Abitch. Wherefore, Laman decided it must needs be to continue his search for Nephi at the Nephite village. And he spake a warning unto his men to be prepared, for he knew not what reception awaited him.

6. And the search party came upon the outskirts of the Nephite village, and the Lamanite men stood all amazed. For it was that the Nephite village was exceedingly impressive, even was it not a village, for it was a city. For it did it have within it many fine buildings and exceedingly good craftsmanship.

7. And it came to pass that as the search party approached the village, Laman ripped a rent from his white shirt, and waved the rent part over his head as a sign of peace. For he desired to giveth a sign unto the Nephite soldiers that he came not to attack.

8. And Laman was greeted at the entrance of the Nephite village by an elderly man, even a man who had the appearance of authority, nevertheless Laman did know whom the old man was. For he did look upon the face of his little brother Jacob.

9. And Jacob spake unto him: Behold Laman, if Nephi discovers thou art here, he shall become angry, even exceedingly angry.

10. And Laman replied: Fear not Jacob, for I come in peace, and seek not to disrupt thy village. For it is that we are not an army, but are a search party. For we seek out a friend who is lost. Wherefore, is it that thou can help us in our search?

11. And Jacob beheld Laman's men, and did grin, and spake unto Laman: Yea, Laman, I behold thy people doth haveth nice tans. Does thou not believe the power of god? For behold, the dark skin that Nephi did place upon thy followers by the power of god is proof that god is real, and Nephi is his anointed leader. Wherefore Laman, repent and return to the fold.

12. And Laman replied: Behold, little brother, I know not how Nephi performed his magic trick. Nevertheless, his so called dark skin curse hath been an exceeding blessing upon my people. For the dark skin doth make us exceedingly attractive, even more attractive than thy pasty skinned Nephites. And because of our exceeding beauty, we can't keep our hands off one another, and our wives love their husbands, and our husbands love their wives exceedingly. Wherefore, behold, we do multiply like rabbits, and our

numbers shall soon overwhelm thy people, even shall we have millions counted among us within a few generations. And it is also that the dark skin of my people doth protect them from the hot rays of the sun. For it is that I, having not received the dark skin curse, for Lemuel did block it from me, even do I burn exceedingly when I spend time under the sun, yea, even only twenty minutes doth maketh me to burn. But yea, Lemuel and the other dark skinned Lamanites do tend garden and hunt all day without burning their skin, only does their skin turn even more exceedingly dark and beautiful. For the dark skin is like a shield from the elements, which doth increase productivity tenfold amongst my people. Wherefore, giveth unto Nephi a message from me. Tell him Laman says thanks for the curse.

13. And after the manner in which Laman finished explaining how the dark skin curse of Nephi did bless the Lamanite people, yea, Jacob frowned, and desired to change the subject. And he spake unto Laman: Behold, Laman, none here have seen the man ye are looking for.

14. And it came to pass that Laman became exceedingly suspicious, and replied unto Jacob: Behold, Jacob, I said not that our missing friend is a man. Nevertheless, thou doth knowest I speak of a man. Wherefore, I suspect thou doth know more than ye admit. Wherefore, I demand thee to speak the truth.

15. And Jacob shrugged his shoulders and replied: Behold, Laman, read not too much into my words. For it is that I assumed ye were speaking of a man. For it is that women are allowed not to journey in the wilderness alone. Wherefore, when thou sayest thy friend is lost in the wilderness, I did only thinketh such thing could happen unto a man.

16. And Laman replied: Yea, good point. Nevertheless, let us enter thy village to seek out clues. For we have reason to believe our missing friend may have come upon thy village to retrieve something.

17. And Jacob shook his head and replied: Nay, for none have come upon this village for an exceeding long time, even none who are visitors from the Lamanite village. For thou art the first Lamanites to visit this village ever. And it is the law of Nephi to mingle not with the Lamanites. For ye art unbelievers, and shall not be allowed to lead the people of Nephi astray with thy wicked poetry.

18. And Laman spake unto Jacob: Behold my brother, did I say anything about poetry? Nay, for it is that thou doth knowest of whom I speak. For ye did now makest two mistakes in answering my questions, which thing doth make me to believe ye know more than ye admit. Wherefore, I demand thee let me pass so as I can interrogate thy people.

19. And Jacob replied: Behold, I do knowest of the poems only because the wife of Arragornia did bringeth the vile, and wicked poem unto her leaders. And we did read it at our leadership meeting last week, and behold, for it was filled with all manner of abominations and evil. For the poems she did bring to us did drive the spirit away. Wherefore, we refuse to allow thy people to pollute the minds of the Nephites with such filth, for we struggle to keep our people pure. For thy people did already pollute the mind and body of the daughter of Joseph, who is my niece. For we did find her amongst thy village a few weeks ago, and did return her here so as she may begin the repentance process, but wo unto her, for I fear she is damaged goods.

20. And Laman did reply: Thou doth admit to sending a spy? And this spy did commit thievery by robbing the son of Abitch of his poems. And thy spy did also assault my nephew, Lemuel the younger, and did tie him with rope, which thing is a crime against my people. Thou doth admit this?

21. And Jacob replied: Yea, a spy was sent to thy village to investigate the poems that speak evil of Nephi. For evil speak against the lord's anointed is a crime. And the spy, after discovering the evil poems, discovered my niece amongst thy people, which thing is also a crime. For my niece hath committed fornication, which thing is an exceedingly great transgression. Even did she commit fornication with a Lamanite, which thing is punishable by death. For we do live the laws of Moses, which laws are exceedingly harsh. Nevertheless, Nephi, being a goodly leader, and a lovable leader, desires not to execute his niece. Wherefore, she hath begun the repentance process.

22. And Laman replied: Yea, 'tis good that she not be executed, for kids shall be kids.

23. And Jacob replied: Behold Laman, it is that Nephi spake that same thing, even did he say kids shall be kids. Nevertheless, Nephi is exceedingly angry that our niece regrets not her actions. For she doth speak unto the other Nephite women, and doth corrupt their chastity. For she doth say that knowing a Lamanite is like heaven on Earth, which thing doth maketh many Nephite women curious about knowing Lamanites. And she doth sayeth these things to all who shall listen, and she doth tell all that they should expirement with fornicaton, for she doth say the act of knowing another through fornication is good, even exceedingly joyful. And I fear she doth corrupt my people. And I fear that when it comes time for me to lead this people, they shall all be unchaste, even more unchaste than the Lamanites, and it must needs be for me to preach chastity unto them.

24. And it came to pass that Laman replied: Behold, that's nice, but it must

needs be that we discuss my missing friend. For thou doth admit to sending a spy who doth steal the poems of the son of Abitch, but thou doth deny knowing anything of his disappearance?

25. And Jacob replied: Yea, for that doth sound right, for I know of the spy, but not of thy friend's disappearance.

26. And after the manner in which Jacob denied knowledge of the son of Abitch's disappearance, yea, Laman gazed behind Jacob, and beheld much construction, even were the Nephites waxing diligently in the construction of a large structure in the distance. And Laman inquired what it was that the Nephites were building, and when they did commence construction.

27. And Jacob replied: Yea, many amongst us desired a cultural hall for non-religious activities such as archery tournaments, and chariot races. For such activities are deemed inappropriate in the temple, and the other church buildings. Wherefore, we shall build a great arena for such a purpose. And yea, construction began a few weeks ago, even after the project was sustained in conference by the uplifted sign.

28. And it came to pass that Laman was exceedingly suspicious, and did thinketh a conspiracy existed within the Nephite nation. And he spake an accusation unto Jacob: Behold, it is that a large construction project shall be an exceedingly good place to hide a body. For if one were to place a body in the cement foundation of thy arena, yea, never shall the body be found. And if it shall come to pass that if it needs be for me to dispose of a body, behold, it is that I would begin a construction project, and bury the body in the foundation. Wherefore, tellest Nephi that I admire his strategy for disposing of Lamanite bodies that he doth order murdered.

29. And after Laman spake his accusation unto Jacob, yea, it came to pass that Jacob was exceedingly offended by the words of Laman's mouth, even exceedingly angry was Jacob. And he spake harsh words unto Laman: Beware of who ye doth mock, Laman. For the words thou speak are blasphemous. For when thou doth accuse Nephi, thou doth also accuse god. Wherefore, doth thou callest god a murderer? And if thou doest, than may god have mercy on thy soul, for no mercy shall save thee.

30. And Laman replied: Behold, 'tis not Sunday Jacob, wherefore, givest me not a church sermon. And verily I say it is that I am here to seek out my friend, who is missing. And I suspect the Nephites in his disappearance. For thou doth admit to sending a spy to steal the poems of my friend. And it came to pass that my friend traveled to this village to retrieve his poems. Wherefore, behold, someone amongst thee doth know what did happen unto him. Wherefore, let me enter thy village and interrogate thy people so as I

can solve this mystery.

31. And Jacob spake a reply unto Laman: Behold, Laman, thou shalt never enterest this village. Wherefore, depart this land, and return to thy wicked village. For if thou doth return here, exceptest to repent of thy sins, behold, it shall be an act of war, and we shall find it needs be to defend ourselves, even our wives, and our children, and especially our church, from thee and thy dark followers. Wherefore, I bid thee adieu.

32. And Laman replied: Behold Jacob, if thou refuses to admit me into thy village to conduct my investigation, yea, thou hath committed the crime of obstructing justice, which thing doth mean thou art guilty, even art thou guilty in the disappearance of my friend. And it shall be considered an act of war against my people. For aggression against one Lamanite is the same as aggression against all Lamanites. Wherefore, assist me in my investigation, or face the consequences. And I shall return in the space of a week, and if thou doth refuse to accept my terms, I shall bring my army against thee, and destroy thee, and thy nation. Wherefore, the choice is yours. Takest my demands to thy leader, Nephi, and I shall return in a week, with my army. We shall either investigate, or attack. Wherefore, adieu.

33. And after making his threats upon Jacob, it came to pass that Laman and his men did leave the land of the Nephites, and did return to their village.

CHAPTER 6

A group of travelers arrive from the direction of the sea. Laman warns them of the tensions between the Lamanites and Nephites, suggests a different route, over Mount Balsac, to avoid getting caught in the crossfire. Shu guides them as far as Mount Balsac. She does not return. Laman and his army travel to Mount Balsac, find Shu injured, the merry travelers are slaughtered by the Nephites. Laman creates the Title of Vengeance, declares war on the Nephites. The son of Abitch returns, safe and sound. Forty years of peace ends. [Around 550 B.C.]

1. And it came to pass that I, Yi Ping, shall continue writing things that did happen in this land. Even do I write them upon these metal plates.

2. And it came to pass that three days did pass from the time that Laman did maketh his demands unto Jacob. And Laman did prepare his men for war. And all manner of weaponry was produced, even swords, and shields, and bows and arrows, and clubs, and even spears. And it was that the Nephites did also make preparations for war, even did they make many swords, and

shields, and clubs, and even chariots. For none did believeth that Nephi would obey Laman's demands.

3. Now it came to pass that during this time of exceeding tension between the Lamanite and Nephite nations, yea, a group of travelers did arrive at our village, even from the direction of the sea, for they did sail to this new land to start a new life. And we did greet them at the edge of the village. And there were men, and women, and children amongst them. And they were exceedingly happy, and merry, for they did sing and whistle as they traveled.

4. And they came upon our village, and desired lodging, and food, and even supplies for their journey. And they desired to find a spot in the uninhabited wilderness where they can start a new life. And they did offer unto us much gold and silver. And Laman did giveth unto them supplies, and food, and they did rest in our village for the night.

5. And the following morning they did pack their supplies for their journey. And much light mindedness and loud laughter existed amongst these merry travelers.

6. And before they did depart, yea, Laman spake a warning unto them: Behold, it is that we are on the verge of war with the Nephites. And exceeding tension exists between our two nations. Wherefore, travel not in the direction of the Nephite village, for they may thinketh you be an army approaching, and shall attack thee. Wherefore, travel to the other side of Mount Balsac to ensure thy safety.

7. But the travelers knew not where Mount Balsac was. Wherefore, Laman commanded Shu to travel with them as a guide until they reach the other side of Mount Balsac, then bid them adieu and return to the village.

8. And my daughter, Shu, did travel with them to Mount Balsac, and promised to return by dusk.

9. And after the merry travelers departed the village, yea, the Lamanite men continued their preparations for war. And the Lamanite women made uniforms while the men built their weaponry, and the boys stood in the lookout towers, keeping watch for approaching Nephites. And much tension and anxiety existed amongst us.

10. And it came to pass that nightfall came, and Shu returned not. And she returned not the following day either. And after the space of three days, yea, even the day before Laman would lead his army upon the Nephites, yea, Shu still did not return. And all were exceedingly concerned for her.

11. Wherefore, Laman resolved to begin his march a day earlier, and travel first to Mount Balsac to seek out Shu.

12. And the Lamanite army commenced their march in the direction of Mount Balsac. And they traveled for the space of many hours, and did arrive at the base of Mount Balsac. And as they began their march up the mountain, yea, they did hear a voice from the top, even someone did yell: HELP.

13. And the army did move speedily up the mountain, and came upon a ghastly scene. For many bodies lie dead, and a woman did cry for help. And when the men came upon the woman, yea, it came to pass that it was Shu.

14. And Laman spake unto Shu: Behold Shu, who did this thing unto these people? For it is that many lie dead, even many from amongst the merry travelers who had just arrived in this land. And also many Nephites lie dead. What is it that did happen here?

15. And Shu replied: Behold Laman, I did guide the merry travelers here, and all was well, until we did reach the top, for inasmuch as we did reach the top of this mountain, behold, we were attacked. And it was that I thinketh at first thou did attack us, even ye and the Lamanite army. For our attackers did resemble Lamanites. But when they came upon us close, I beheld they did disguise themselves as Lamanites, and were really Nephites, for they did maketh their skin dark with paint, and did dress in the Lamanite style. And a battle ensued, and many died on both sides, and I was injured.

16. And after Shu explained what did happen, yea, Laman became exceedingly wroth with anger, and desired to wage war against the Nephites. And he ripped a piece of rent from his garment, and wrote words upon it.

17. And after the manner in which he wrote words on his rent, Laman spake unto his men, even did he speak a motivational speech: Behold men, my brother Nephi hath committed a most heinous act, even against innocent travelers, even exceedingly merry and happy travelers. Wherefore, we must avenge their deaths, even as we must avenge the death of Laban the younger, the wife of Balsac, and the son of Abitch, all at the hands of Nephi, our enemy. And we stand upon this mountain, which was named after the great Balsac, and we must harness the spirit of Balsac, and take him into battle with us. For we must fight as mighty monkeys, even must we become like unto savage beasts. For the powers Nephi doth possess are great powers, wherefore, we must counter his powers with exceedingly valiant warrior skills, and have no mercy, but be like unto savages, and show no remorse. And I giveth unto thee a Title of Vengeance.

18. And Laman held up the rent part of his garment, which he had fastened

to a pole, and on it were the words of the Title of Vengeance: In memory of Laban, Laban the younger, the wife of Balsac, the son of Abitch, and the merry travelers from the sea, we do swear an oath of vengeance upon the head of Nephi. May he die an excruciatingly painful death, and may maggots feast upon his pasty white flesh. And we shall avenge the death of our friends through violence against all Nephites, and every generation of Nephites, forever.

19. And all the soldiers did cheer when Laman unveiled the Title of Vengeance. And Laman spake loudly unto them: Behold, men, are ye ready to kill some Nephites?

20. And all amongst the Lamanite army did cheer wildly, even like unto wild savage beasts. And after the manner in which the men finished cheering, a voice spake behind Laman: Behold, Laman, what is all this excitement about?

20. And Laman turned and beheld the son of Abitch. And Laman spake unto him: Behold, son of Abitch, where is it that thou hath been, for we have been exceedingly worried over thee.

21. And the son of Abitch replied: Behold, Laman, worry no more. For after I did learn my scrolls were taken by the Nephite spy, and lost forever, I desired to spend much time alone. And I journeyed far into the wilderness, and pondered many things. And now I do return, for I feel much better.

22. And Laman took down the Title of Vengeance, and crossed off the part about Nephi killing the son of Abitch, then did he hoist the Title of Vengeance back up into the air, and all the Lamanite army did cheer.

23. And Laman yelled: Behold, Lamanite warriors, the time hath come. We shall march to the Nephite city, and wage war upon them. And we shall slay all the men, and boys, and women who hath known men, but the girls who have known not men, keepest alive for thy own pleasure.

24. And the men did cheer, and did march in the direction of the city of Nephi.

25. And Laman turned and spake unto the son of Abitch: Behold, son of Abitch, takest Shu back to the village, and be sure she is taken care of. I go to seek my revenge.

26. And Laman marched with his men upon the Nephite city. And the son of Abitch carried Shu back to the village, and we did nurse her back to full

health.

27. And thus ends the time of peace between the Nephites and Lamanites, which did last nearly forty years. And we now have wars and contentions against the Nephites.

28. And Laman got not vengeance upon Nephi, for his army did fail to annihilate the Nephites, and were pushed back. And both Nephi and Laman did die of old age while their armies fight against one another. And the son of Abitch did also die of old age, and we did bury him on Mount Balsac, next to his good friend.

29. And many young Lamanite men desire to go into battle because of the Title of Vengeance. And many do die, and the Lamanites did turn from a peace loving nation, to a war loving nation. And because the hearts of the Lamanites are turned from peace to war, yea, many do turn on one another, and much contention exists between our people, and I do yearn for the days gone by, even the peaceful days of yore.

30. And thus concludes the history part of our narrative. And we shall soon die of old age, and I desire to giveth these plates unto the people, for I believe the people shall be allowed free speech, and I desire the people to express their thoughts and feelings upon these plates.

31 Wherefore, after the manner in which me and mine daughters shall give our final counsel, I shall leave these plates in the public square for any who desires to read or write upon them. But first me and mine daughters wish to write some words of wisdom.

32. And I say unto thee, Zorus-Osh-Gorish, which word means "adieu" in Reformed Asian.

CHAPTER 7

The whores begat many children, and their children begat many children. Yi Ping doth predict many great and wonderful things before passing on to the next life. Talks about the greatness of her posterity. Teaches the importance of open marriage and swinging to future generations. [Between 548 and 540 B.C.]

1. And some years have passed since the Nephites and Lamanites commenced having wars and contentions one with another. And because the Lamanites do contend with one another, they did begin dividing themselves

into warring factions. And we do hope for peace to return, but we fear that we shall not live to behold it.

2. And I, Yi Ping, am an old woman, as are my daughters. And we did beget many children, but yea, we are exceedingly past our prime, and even exceedingly beyond our child bearing ages. And our children have borne children of their own, and even their children have borne children, and we do have many great-grand children. And we do expect to soon join the great spirit in the sky.

3. And Laban the younger, even the Laban the younger who did lead us to this great land, and who did die in that epic duel with Nephi, even long ago, atop the tower, did entrust us with his plates. And we do leave these plates to our posterity, even do we leave it to the village, for they are the records of the founding fathers of this village, and they belong to the people, for their must be free speech amongst the Lamanites.

4. And before we do go off to the great spirit in the sky, we doth wish to write a few more things upon these plates. For many shall say: Gold plates! gold plates! There already have been gold plates, and there cannot be any more gold plates. But behold, doth ye believe the book that was translated from these gold plates?

5. And I would cite thy minds forward to the time that the first gold plates were translated, and they will be the record of the Nephites, and it doth take at least two witnesses for something to be true, wherefore, these gold plates shall act as the second witness to the truthfulness of this history.

6. And many of my children and grandchildren and great grandchildren do come unto me and do ask me for my wisdom, and I do share it with them. And many in the village doth thinketh of me as a wise woman, even doth they think of mine daughters as wise women.

7. And we did birth many of the Lamanites, for the Lamanites do now number in the thousands, and many of them doth trace their geneology back to us, and we doth never imagined when we did first meet Laman and Lemuel that we would have posterity that would number like the stars in the sky, for we did populate a village, yea, even a nation of people.

8. And behold, I thus give words of wisdom to future generations who shall read this record, for ye must take wisdom from me. Behold, it shall come to pass that many women in the future shall think it best for men to be faithful only unto them, but behold this be but a myth, for I did find much pleasure in giving pleasure unto men, and their wives and girlfriends did find much pleasure in seeing them get pleasure, and it be much better to have open

marriage and open relationships so as all can find pleasure from others, for variety shall be the spice of life.

9. And if ye thinkest these things shall not be easy, yea, ye must to fake it until you make it.

10. But now I am old, and I fear the Lamanites shall remember not my counsel, for the husbands do love their wives, and the wives their husbands, even do they have much jealousy, and let not their husbands and wives know others. For this is the new style for the younger generation of mine people. And they forget not the teachings of their elders, even me and mine daughters, and Lemuel and his sons. And I desire future generations to learn wisdom from these plates.

11. Wherefore, I Yi Ping doth close my remarks, for soon I shall join the great spirit in the sky, and I say women let thy husbands be free, and girlfriends, let thy boyfriends be free. For it is an ancient Asian proverb: If thou lovest something, thou should lettest it to be free. And I now bid thee, adieu.

CHAPTER 8

Shu shares her final words of wisdom. Claims to be a prophetess who can see the future using a crystal ball. Peers into her crystal ball and sees the coming wars between the Nephites and Lamanites, sees the Lamanites final war of freedom over the Nephites, also sees Columbus, American independence, the discovery of the Nephite record, the Civil War, World War I, World War II, Vietnam, Watergate, the Cold War, Desert Storm, the 2000 Election Controversy, 9/11, the Iraq War, and the discovery of the Lamanite record by Josh Anderson. The accuracy of these prophecies prove Shu to be a true prophetess. [Between 548 and 540 B.C.]

1. And now I Shu shall write upon these plates, yea, even the plates of Laban the younger. And I shall write a few things about the future, for it came to pass that I Shu was given the gift of fortune telling, for inasmuch as I have a crystal ball, yea, I can foresee the future.

2. And I did change my name to Madame Shu, and many Lamanites do come to me so as I can read them their fortunes.

3. And now I shall read the fortunes of this great land, for the Nephites and Lamanites do grow in numbers and they do prosper, but yea, they do war one

with another, yea, even do they have exceeding hate for one another, and I do wish for peace. Wherefore, I shall consult my crystal ball to foresee the future. And the things I do see in my crystal ball, yea, I shall write them on these plates.

4. And I do see many more wars and contentions between the Nephites and Lamanites, and I do see the Nephites shall be exceedingly religious most of the time, yea, excepteth sometimes they be not religious. And I do see the Lamanites to be exceedingly unreligious, except for sometimes they are religious. And I do see a church at the center of the Nephite society, and the Lamanites are dark and they shall practice separation of church and state, yea, even shall they practice just state, but no church.

5. And the issue of religion shall cause the Nephites and Lamanites to have many wars and contentions. And the dark Lamanites shall defeat the white Nephites in the final war, except for one Nephite, whose name shall begin with an M and end with an I. And he also has gold plates that he shall bury on a hill, even in a land far, far away.

6. And after committing genocide against the white people, the Lamanites shall live in this land free from the influence of other white people for another one-thousand years, at which time, 3 ships shall arrive. And the captain shall be a man from the Spanish country, and his initials shall be C.C., and he shall set up a kingdom of Spanish people upon this land. And the country of Great Britain shall set up a colony in the land Northward, even way up north by where the Nephite doth bury his gold plates.

7. And the British colony shall declare Independence from Great Britain, and shall go to War with the British, and shall call itself the United States.

8. And then shall a man named Joseph find the plates of the Nephites which were buried by the Nephite whose name starts with M and ends with an I. And Joseph shall start a new church, like unto the church of the Nephites, except a little different.

9. Then shall the United States contend with itself over the issue of slavery, and their shall be a Civil War.

10. And it shall come to pass that many years after that, the entire world will

be at war, and this great war shall be called World War I.

11. Then shall the United States start having no gold, and many poor people shall live on the streets, and then a man shall come to power overseas whose initials shall be A.H. And A.H. shall persecute the Jews, and shall order them exterminated, but many countries shall go to war against him in the second great war called World War II.

12. And it shall come to pass that during World War II, yea, the United States shall build a great weapon, yea, even a weapon with the destructive power of many swords, yea, even billions of steel swords.

13. And another country shall also build a weapon like unto the weapon of the United States, and this country shall challenge the United States. And these two countries shall threaten one another with utter destruction for many years.

14. And also shall the United States choose sides in other country's civil wars, yea, and the people of the United States shall be divided over choosing sides in other countries internal affairs, and many American soldiers shall die fighting in such causes.

15. Then shall a leader of the United States break into the offices of his opponent, and shall he be caught and forced out of office, and the United States shall have low morale, and gas shall be expensive.

16. Then shall the other country with the bomb have internal conflicts and fall, and the United States shall have a new nemesis in the holy land whose initials shall be S.H. And S.H. shall invade a country who is friends with the United States, and the United States shall go to war with S.H. and shall liberate their friends.

17. Then shall there be an election in the United States that shall divide the nation in two because it is exceedingly close, but yea, shortly after that, religious men from the holy land shall fly large steel birds into the great structures of the United States, causing much destruction.

18. And because of the death and destruction caused by the metal birds, yea, the leader of the United States shall attack S.H again.

19. And then shall a young, uneducated schoolboy named Josh Anderson find these plates and translate them, bringing the record of our people to future generations.

20. And these things shall come to pass according to my crystal ball. And the future generations shall read these predictions, and know that my crystal ball spake the truth, and they shall tremble in fear at my accurate predictions, which I did write upon these plates, and seal up long before the events came to pass. And many shall know these plates are true because of the accuracy of my crystal ball.

21. And no other book shall speak of me or my crystal ball, or my accurate predictions. Wherefore, this book shall be the most correct book on Earth.

22. And now that I finish telling the fortunes of this land, I shall prepare to go to the great spirits in the sky, for I am but an old woman. And I close this portion of the record.

CHAPTER 9

Li shares her final words of wisdom. Comes out of the closet. Urges all people to be honest about their sexuality. Predicts the gay marriage debate. [Between 548 and 540 B.C.]

1. And it came to pass that I, Li, shall share some thoughts upon these plates, even thoughts that seemeth good.

2. And I have had little to say upon these records, for if ye search back throughout the previous pages of these plates, yea, ye shall find that I contributed little to the record.

3. Nevertheless, I have advanced in age and find it to be wisdom in me that I share my true feelings before I leave this world.

4. For I have been a whore for the space of my entire life, even from my days in Nahom up to my life in the Lamanite village. And I have given myself to many men, which thing was pleasing unto me, and unto the men I did service, yea, even have I given myself for money and for plasure, and I did thinketh it to be my duty to love many men. Nevertheless, it must needs be that I share my true feelings.

5. For inasmuch as I have known many men, yea, even hundreds of men, and even thousands of men, and even though I did find exceeding joy knowing many men, yea, behold I loved them not, for my heart did belong to women always.

6. And when I did lie naked with men, and did cleave unto them, and commit whoredoms unto them, behold, I had visions of women, and did pretend for them to be women, for I did lust after the flesh of women.

7. And I did fear to share my feelings with others, for it is an abomination to lust after the flesh of those who are of the same gender. For those who do this thing suffer many iniquities, even are they called cruel names, and thought to be wicked, and many do say 'kill the person who doth transgress by lusting after the flesh of the same gender.' For it is the law of Moses to kill men who desire to know men, and women who desire to know women. And even those who practice not the law of Moses do desire to kill us anyway because we be different, and because people do enjoy killing others.

8. And it matters not whether ye shall be a Nephite or a Lamanite, a Mulekite or a Zoramite, a Shemite or an Ishmaelite; for all tribes doth consider it an abomination, yea, even a wicked perversion to be a man who lusts after men, or a woman who lusts after women. And the punishment for this act is death on the spot. And this is a universal law, wherefore I shall find no allies in my feelings, even from any tribe.

9. Wherefore, I am an old lady now, and my mother hath passed on to the great spirit in the sky, and my sisters shall not care that I desire female flesh, for they love me unconditionally. Wherefore, I shall tell the truth of my sexuality for the first time upon these plates.

10. And now that I have written this great secret, yea, I feel a heaven burden lift from me, and I admonish all to deny not their base urges, for it is who ye are, and live not thy life in frustration.

11. And I do predict that it shall not be for thousands of years before those who doth love those of the same gender shall share their true feelings and fear not being stoned to death.

12. And I do predict many politicians, and religious leaders shall oppose unions betwixt two men, or betwixt two women. But yea, the time shall come, even within less than three-thousand years, that men shall marry men, and women shall marry women, and none shall stone them to death.

13. And it be best to follow thy heart. Wherefore, ignore the wicked politicians and religious leaders who seek to deny thee of thy liberty, for

thou shouldst be free to arouse thy secret parts any way thou doth desire.

14. And now that I have spoken the truth upon these plates, yea, I am exceedingly happy, and I shall now rest, and await the great and beautiful goddesses in the sky who shall receive me.

CHAPTER 10

Bo shares her final words of wisdom, which isn't much. [Between 548 and 540 B.C.]

1. And now that I, Bo, have read the words of mine mother, and even the words of mine sisters, yea, I do find it needs be to share my own words before I pass on from this world.

2. And it came to pass that I contributed little to these plates, as thou doth probably know. For many do probably scratch their heads and say: Behold, who is it that is named Bo?

3. And I know not what to say, except to be happy, and liveth a good life.

4. And it comes to pass that my sister Shu desires to taketh these plates, and giveth them unto the Lamanite people, as our mother desired. And they shall remain on display in the village square for all to write upon, and express their feelings, and even shall all Lamanites read the writings of others.

5. And I close my chapter, and I say unto thee, sayonara.

CHAPTER 11

After giving the plates to the people for one year, Shu decides making the plates public was a bad idea. The messages written on the plates by the public were mostly vulgar insults, and crass jokes. Shu buries the plates, so they can be preserved for future generations. [One Year After Chapter 10]

1. And now I Shu write more things. For I did giveth the plates unto the people, even as my mother desired. Nevertheless, this was an exceedingly bad idea, for the people did find it needs be to use the plates to insult others, and maketh hurtful jokes.

2. Wherefore, it must needs be that I hide the plates, even shall I bury them

so as they can be preserved from the wickedness of the people. And I shall also deposit the ancient magic Asian rock that shall be used for the translation of Reformed Asian. Even the rock that Laban did attempt to use to findeth the lost trial plates, but the rock did fail him. Nevertheless, if thou doth believe, behold, the magic rock shall work!

3. And it came to pass that I did gather the plates at night, and did carry them, even with a handcart, to the top of Mount Balsac, and did bury them there.

4. And I desire exceedingly for the plates to come forth to future generations so as they may learn the important lessons written upon them. And I do know not how they shall come forth, for they are buried in the ground, and unless thou art a worm, thou shall not read them. Wherefore, who shall knoweth to dig in this spot for plates?

5. And it came to pass that I beheld a boulder nearby where I deposited the plates and translator rock, and I wrote words upon it, even a clue for the future person who shall seek for truth upon this mountain.

6. And the words I did write were: If thou seeketh wisdom and truth, yea, thou shouldest to dig twenty paces behind thee. And thou shouldest use the rock to translate the plates.

7. And I did engrave these words upon the boulder as a clue for the person who doth seek out wisdom and truth.

8. And now that I do deposit these plates, and the ancient magic Asian translator rock, and do write the clue upon the boulder, yea, it is that my work hath completed. And I do now retire, and shall livest out the few remaining years of my life knowing the plates are safe. Thus I finish all that I desire to say unto thee. Wherefore, goodbye.

THE BOOK OF THE PEOPLE

MESSAGES FROM THE MASSES

CHAPTER 1

Messages posted by the public in an open forum. Each verse is a message written by a citizen of the land. The people wrote messages upon the plates anonymously - each wrote their message while no one else was around. After one year, sixty messages were written, and Shu decided to remove the plates from the public, because of the ugly and contentious messages that were written upon them. [Around 540 B.C.]

1. Greetings, my name is Leman. My mother desired to name me after my father, but she knew not if my father was Laman of Lemuel, wherefore she named me Leman. - Leman

2. Behold, Leman, Your mother was a whore. - Anonymous

3. Verily, Anonymous, I say unto thee, was your mother not a whore? Behold, many of us were born of whores. Wherefore, be thou nice, or write not messages upon these plates anymore. - David

4. Behold, Anonymous, call others not whores, for that is something the self righteous Nephites would call them. For our mothers simply desired a new form of marriage, yea, even open marriage. This doth make them not whores. Therefore, behold, preach not the teachings of the Nephites. - Sarah

5. Behold, I havest a question on the Nephite religion. Is it true the Nephites thinkest us to be dark and loathsome. - Anonymous

6. Yea, it is true, for I did read their plates. And Nephi doth call us dark and loathsome many times. - Sarah

7. Behold, he doth have bad taste, for I find our brown women beautiful, yea, even more beautiful than the pasty white fat Nephite cows. - Two Dogs Knowing Each Other

8. Behold, Two Dogs Knowing Each Other, I do laugh out loud at thy remarks. And where did thou gettest thy name. For it is an exceedingly peculiar name. - Leman

9. Sarah, how did thou readest the Nephite plates? For they are kept secure under great security, within the Nephite city walls. And the Nephites havest many swords amongst them. - David

10. Behold, Leman, my parents do havest an order by which they do namest their children, for they name their children after things they behold. Wherefore, when I was born, they lookest out their teepee and beheld two dogs knowing each other. They did thinkest it be a magical sign that they must name me that. And behold, my brother is named Soaring Eagle, which I do thinkest to be an exceedingly better name. - Two Dogs Knowing Each Other

11. Behold, David, I did havest a secret affair with a guard of Nephi. The guard did wantest me to do very bad things while fornicating him, not normal fornication, but very naughty fornication, even against the laws of Nephi. And I tellest him that I would do these things unto him only if he lets

me to read the plates of Nephi. And because Nephi was exceedingly old, and had exceedingly bad eyesight, and his ears could hear not good, behold, the guard did retrieve the plates and lettest me read. Then afterwards, I did keep my word, and did the things that brought pleasure unto him. - Sarah

12. Behold Sarah, art thou doing anything tonight? - Jeffrey

13. Verily I say unto thee, Jeffrey, thou must to dream on. - Sarah

14. And I did suspect Nephi to teach such things. Behold, I hatest him. - Isaac

15. NEPHI SUX!!!! - Anonymous

16. Behold, Anonymous doth sayest it best. For Nephi doth certainly suck. And also doth it appear that Sarah doth suck also, if thou doth know what I mean. - Jeffrey

17. Verily, verily, I say unto thee, Jeffrey, grow up. - Sarah

18. Behold, what is it that we can we do to bring the Nephites down? - Anonymous

19. Verily, Anonymous, I say unto thee, it is that thou shouldest to leave them alone, and lettest them practice their religion as they please. - Anon2

20. Behold, Anon2, I believest them to have the right to practice their religion. Nevertheless, they do try to force their beliefs down our throats. - Anonymous

21. Yea, Sarah doth havest experience with things being shoved down her throat. - Jeffrey

22. Behold, Jeffrey, thou art a perverted child. - Sarah

23. Behold, Sarah, I doth apologize. Doth thou forgive me? For my date offer doth still stand. - Jeffrey

24. Yea, I say unto all Lamanites, ye doth know the church to be true. Verily, behold, ye doth simply desire to sin, and to not live the commandments of God, wherefore, repent. - Nephi Rulez

25. Yea, it looketh as if we doth have a Nephite visitor, yea even a Nephite who hath infiltrated the pages of this record to write his propaganda. - Jeffrey

26. Behold, I doth havest a message to the anonymous Nephite who doth callest himself Nephi Rulez: Behold, ye may sucketh my seed sack. - David

27. And I do laugh at the thing that David did write at Nephi Rulez. For it was a good one. - Jeffrey

28. Yea, I exhort all to ignore the things Nephi Rulez doth write, for he doth simply come here to cause trouble unto us, even to stir up contention on these plates. - Harry Schlong

29. Behold, Harry Schlong, why is it that I shall takest anything seriously from one who doth havest the name Harry Schlong? For it is that thou shouldest to grow up, or return to thy mother, for it is past thy bedtime. - Nephi Rulez

30. And it shall come to pass that if I witness a Nephite engraving his Nephite propaganda upon these gold plates (hint unto Nephi Rulez) I shall taketh out my sword and smite off his head. For these plates belong to the Lamanites, and they are in the village square, and it is obvious unto me that a Nephite did infiltrate this village, and engraveth his message upon these plates. Wherefore, where is the Lamanite security? - Isaac

31. The Lamanites do busy ourselves with wars and contentions amongst one another, and it must needs be that we should unite to do battle against the one true enemy, yea, even the Nephites. - Anon

32. Yea, I agree. We need someone to guard the plates, and if thou doth behold a Nephite engraving upon them, it is our duty to smite him down with much vengeance, for the Nephites doth suck. - David

33. I thinkest Harry Schlong should not callest himself that, for it doth makest all Lamanites to look exceedingly bad. - Anon

34. Behold, Anon, Ye may to sucketh my seed sack. - Harry Schlong

35. Behold, I thinkest Harry Schlong is the same person as David. For they do both say sucketh my seed sack. - Jeffrey

36. And I thinkest we should to have a guard near these plates. For we do write anonymously, which is good, but also is it bad, for it doth makest it to be exceedingly easy for Nephites to sneak into the village, and writest their propaganda upon our plates. - Isaac

37. Verily, I say unto thee, I am not Harry Schlong, for it is that I am only David, and change not my name. And stop with thy stupid accusations,

Jeffrey. - David

38. Behold, I desire all to stop contending one with another, even upon these plates. Wherefore, we must to talk bad of the Nephites, not of one another. - Sarah

39. Behold, Sarah, I desire thee to sucketh my seed sack. - Harry Schlong

40. Behold, Harry Schlong, I desire thee to stop writing your immature messages upon these plates, for thou art no better than the Nephites. - Isaac

41. Behold, Isaac, I desire thee to sucketh my seed sack also. - Harry Schlong

42. Behold, Harry Schlong, I desire to smite off thy head. - Isaac.

43. David, is it that thou did callest me stupid? For what did I do unto thee? If thou desires to call me stupid unto my face, I challenge thee to meet me tomorrow at noon, underneath the great oak tree. And I know thou shall not show up for the fight, for thou art a coward, like unto a girly Nephite. - Jeffrey

44. Verily, verily, I implore all to stop these contentions, and harsh words unto one another. And we should to simply ignore Harry Schlong, for he desires not to write good things, but only to insult with crass remarks. - Sarah

45. Behold, Sarah, is it that thou doth suck seed sack like unto thy mother? For thy mother haveth no teeth, which thing maketh her exceedingly good at sucking. - Harry Schlong

46. Behold, this shall be my last message that I write upon these plates, for nothing good is written here, only cruel insults. Wherefore, I say unto thee, adieu. - Sarah

47. Sarah, go not from the pages of these plates. For thou shouldest to ignore Harry Schlong, for he simply desires attention, like unto a small child. - Isaac

48. Behold, Jeffrey, takest not my remarks personally. I doth apologize for hurting thy feelings. And it is that I cannot meet thee under the oak tree for a fight, for at noon I shall be fornicating thy sister. - David

49. Behold, I do laugh at how the Lamanites contend one with another. For thou art a vile and wicked people. - Nephi Rulez

50. David, if I do discover thy identity, I shall rip out thy eyeballs, and

fornicate thy empty eyesockets with my schlong. Then shall I smite off thy stones, and place them in thy empty eyesockets, and shovest thy bloody eyeballs up thy arse. - Jeffrey

51. And behold, Nephi Rulez, see my message to David, for I shall do the same unto thee, except even worse. - Jeffrey

52. Behold, Jeffrey is an abomination amongst Lamanites. - David

53. David is a buffalo fornicator. - Jeffrey

54. JEFFREY FORNICATES TAPIRS. - David

55. I fornicate David's mother too. - Jeffrey

56. And Jeffrey also desires to fornicate my father. - David

57. I say unto all here, adios, for I hatest David, and shall never lookest upon these plates again. For he doth desire to say insults unto me. Goodye. - Jeffrey

58. Behold Jeffrey, thou shouldest to cry unto thy mother, for ye art like unto a woman. - David

59. David, thou art mean. I too desire to no longer read these plates. - Isaac

60. Behold, ye Lamanites art exceedingly funny, for thy contentions do makest me to laugh. - Nephi Rulez

61. Behold, all, these plates are exceedingly good plates, and they do come from thy forefathers, even do they come from the great Laban the younger. And I desire not to see them defiled by the crass and vile writings, and contentions, which exist upon these pages. Wherefore, I shall remove these plates from the village square, and preserve them for the time they may come forth to a future generation that shall cherish them. - Shu

THE BOOK OF POEMS

THE POEMS OF THE SON OF ABITCH

WRITTEN BY HIS OWN HAND, UPON PAPYRUS

The son of Abitch's poems, once thought lost, are discovered by a Nephite named Philipians. The poems inspire Philipians. They were abridged by Zelph in his leather plates. The poem scrolls were damaged in a casino fire. The poems in this book are the ones that weren't burned. The sixth poem has chiasmus.

CHAPTER 1

Zelph abridges the first poem of the son of Abitch. The son of Abitch loves

poetry. [Date Unknown]

1. A poet am I, for I love poetry, but my father desires me not to be.
2. But yea, like unto a bird, I fly free, and this land doth divide my father from me.
3. Like unto a wall is the great sea, and it keepeth my father from stopping me.
4. Even stopping me from writing poetry, and a poet am I, for I love poetry.

CHAPTER 2

Zelph abridges another poem of the son of Abitch. The son of Abitch loves Balsac the monkey. [Date Unknown]

1. Ode to a Monkey.
2. For my best friend is a monkey, and we have lots of fun.
3. And we travel together, for my monkey and me are as one.
4. And Balsac is loyal, and Balsac is kind.
5. And Balsac and I think the same, for together we have one mind.
6. And I love my monkey, but not in that way, and I know my monkey will die someday.
7. But it saddens me not, for he lived a good life, even my monkey did havest a wife.
8. But his wife was killed by the bastard Nephi.
9. And Balsac hates Nephi, and so do I.
10. My best friend is a monkey, my monkey and me are as one.

CHAPTER 3

Zelph abridges another poem of the son of Abitch. This poem has a hidden

clue. Can you find it? [Date Unknown]

1. For the river runs wild, like unto the beasts and birds.
2. In many parts of the wilderness.
3. No man can comprehend nature.
4. Did a god make it, or a wizard?
5. This question baffles mankind.
6. How can such beauty exist?
7. Earth's beginnings are a mystery
8. Perhaps it was all accidental.
9. Living in this wilderness makes me to think.
10. Amazed and in awe am I.
11. This land has many wonders.
12. Everything must have a purpose.
13. Shouldn't it?

CHAPTER 4

Zelph abridges another poem of the son of Abitch. This poem is about the doomed group of travelers who were slaughtered by Nephites in the Mount Balsac Massacre. No secret clues have yet been discovered in this poem. [Date Unknown]

1. Merry travelers, why did thou comest to this land?
2. Was it to seek liberty?
3. We shall never know.
4. For the bastard Nephi doth order ye killed.

5. Ye were doomed from the start.
6. We shall avenge thee under the banner of the Title of Vengeance.
7. For the Nephites shall be annihilated.
8. And none shall remembereth them.
9. For we shall remove all evidence of their existence.

CHAPTER 5

Zelph abridges another poem of the son of Abitch. This poem is about the son of Abitch's secret longing for Shu. This poem also has a secret hidden message. Can you find it? [Date Unknown]

1. Ode to Shu.
2. In my heart thou doth dwell.
3. Like unto a flower thou doth smell.
4. Oh how I desire to hold thee tight.
5. Very tight, in my teepee at night.
6. Every part of me desires you.
7. So much do I desire Shu.
8. Her body doth maketh my pole to stand.
9. Under my pants I use my hand.

CHAPTER 6

Zelph abridges another poem of the son of Abitch. This poem is about the son of Abitch's love for the Lamanite people and his hatred of the Nephites. Note the chiasmic structure. [Date Unknown]

1. Ode to the Lamanites.

2. Behold, Lamanites are the best, and Nephites art not good.
3. For the Lamanites haveth beautiful dark skin, and the Nephites are white and pasty.
4. And I hate Nephites, for they always preach their religion. And I desire them all to die so they stop preaching.
5. And the Nephite religion is like unto an ass, yea, even is their religion exceedingly dumb.
6. Die, Nephites, die; for it shall maketh my heart glad.
7. Yea, even shall it make my heart glad to behold the Nephites dead.
8. For the Nephite religion is exceedingly dumb, even like unto an ass.
9. And the Nephites do always preach their religion, and I so desire them to stop preaching.
10. And the Nephite skin is white and loathsome, but yea, the Lamanites are exceedingly dark and delightsome.
11. And the Lamanites art good, but behold, the Nephites art bad.

THE SON OF ABITCH CODE

WRITTEN BY PHILIPPIANS
HIS EARLY LIFE AS A NEPHITE

Philippians grows up a Nephite. Finds the son of Abitch's poem scrolls in his father's basement. Philippians discovers clues hidden within the words of the son of Abitch's poems. He puts the pieces of the puzzle together, travels to the land of the Lamanites, and Mount Balsac, discovers the lost plates, gathers them up, and travels to the tribal village nearby.

CHAPTER 1

Philippians is a skilled chariot racer. Wins the annual chariot race with the help of a friendly Lamanite named Onandagus. Chariot racing is a dangerous sport. [About 320 A.D.]

1. And it came to pass that I, Philippians, shall commence engraving the account of my life upon these plates, even these plates of gold and other metals.

2. And I do taketh over as custodian of these most precious records, and shall append my own record to that of Laban the younger and the whores. And how I came to be in possession of these precious plates I shall now explain unto thee. And I shall begin writing the history of my life, even from the time of my youth.

3. And I shall commence my life story at age eighteen, for I could begin earlier, but it is that my childhood was uneventful, for I was a Nephite child and did the things Nephite children do, even boring things. Wherefore, at age eighteen I answered to the name Philippians, and all who did know me did callest me Phil for short. And I was a Nephite who had madeth the transition from youth to manhood, even by winning the annual chariot race.

4. And it came to pass that wars and rumors of wars exist upon the whole face of this land. For the Lamanites, and Nephites, and Zoramites, and Ishmaelites, and Korihorites, and all manner of -ites do contend one with another. And their exists a gang of lawless robbers and thieves, who swear allegience to no -ites, and who do follow after the lawlessness of Gadianton, and they do call themselves Gadianton robbers.

5. And many young boys, yea, even Lamanites, and Nephites, and Samites, and Zoramites, and all manner of -ite youth do thinketh the Gadianton robbers to be stylish, and desire to join their ranks, yea, even have many of my childhood friends been initiated into the secret Gadianton band of criminals, even by taking secret oaths, and being endowed in secret ceremonies, and learning secret handshakes.

6. And during this time of wars, and rumors of wars, and organized crime, and general lawlessness, the people did once a year put down their swords, and bows, and spears, and agreed to settle their differences in the arena. And chariot racers from all nations did compete one with another for the annual chariot race championship trophy.

7. And it came to pass that I have raced chariots from the age of fourteen, even was my father a chariot racer before me, and I do maketh my father proud because of my chariot racing skills.

8. And it came to pass that I did barely lose the chariot race the previous year, even when I was seventeen, and I did lose on a technicality after holding the championship trophy. For during the final stretch of the race, another racer named Xerusa, a wicked Nephite, who was a suspected member of the secret band called Gadianton robbers, pulled beside me on his chariot, and did attempt to slay me with his sword to giveth an advantage unto himself, even did he reach out his sword and attempt to smite off my head as his chariot cometh near mine.

9. And it came to pass that I was exceedingly angry, and did remove my sword and did deliver a counter strike. And my counter strike was perfect, and did remove Xerusa's head, which did fall to the ground in my path, and was trampled by my deer, Whitey.

10. But because the body of Xerusa fell not out of his chariot, but remained propped up, and because he was lighter without a head, yea, his deer pulled his chariot ahead of me, into first place, and he did cross the finish line ahead of me, despite being slain.

11. Nevertheless, the trophy was awarded unto me, for none can win the championship save it be they be alive, according to the judges. For slaying thy opponent during the race is a strategy amongst chariot racers, yea, even a legal strategy. Wherefore, I did hoist the trophy over my head in victory.

12. But yea, the wife of Xerusa did emerge from the crowd, and did challenge my victory. For according to the rule book, all that is required to win the race is to cross the finish line on thy chariot ahead of all other racers. And the rules say nothing of the racer needing be alive when he doth finish his race, so long as he crosses the finish line. And she accused the judges of interpreting their own rules and going not by the official book of rules.

13. And it came to pass that many in the crowd did belong to the secret society of Gadianton robbers, for the authorities had not the ability to fight the organization, and the Gadianton robbers did flaunt their numbers and influence. And many in the crowd yelled obscenities, and because the judges feared a riot, they did rule in favor of the wife of Xerusa, the Gadianton robber, and did taketh the trophy from me, and did giveth it unto her to accept on behalf of her dead husband.

14. And because I tasteth victory, and then had it taken from my grasp, behold, I desired exceedingly to win the trophy the following year.

15. And I trained exceedingly hard, even did I train my deer, whom I named Whitey, for my deer is exceedingly white and delightful. And I did work Whitey hard, and we did train together, and afterwards I gavest unto Whitey

much grass for him to eat.

16. And I built myself a fine chariot, even a chariot of the finest wood, and it had impressive gold trimmings, and was exceedingly fine to behold.

17. And it came to pass that during this time of my eighteenth year, yea, my father was sickly, even was he dying, for he did havest a disease. Nevertheless, he desired exceedingly to see me race, for I was his son, even his only son, and I do maketh him proud.

18. And it came to pass that the great and wonderful day did arrive, even the day of the chariot race. And all throughout the land did journey to the arena to witness the great chariot racers who shall compete one with another. Even did multitudes of Nephites, and Lamanites, and Zoramites, and Ishmaelites, and all manner of -ites, and even many Gadianton robbers did journey to the arena to witness the chariot race.

19. And I led Whitey to the starting line. And Whitey pulled me and my chariot, even my exceedingly beautiful chariot, into position, alongside the other chariot racers. And I gazed upon the crowd, and I beheld my father, even my sickly father who did maketh the trip, for nothing could stop him from seeing me compete. And my father slowly raised his hand to me, and did smile a weak smile. And I know he be proud of me, and doth love me, even do I know these things with every fiber of my being.

20. And I gazed down the starting line, even did I behold whom my competitors shall be. And I beheld many fine chariots being pulled by all manner of useful animals, even deer, and tapirs, and cureloms, and cumoms. For deer being the swiftest of animals are favored by some, nevertheless, they don't corner well, and scare easily. And tapirs being slower than deer, nevertheless, many racers prefer tapirs, for they are fierce competitors, and are exceedingly good at taking tight corners. And cureloms are also favored by some chariot racers, for they haveth amongst them a nasty temperament, and can cause violence to the animals of their competitors, even do they bite the ankles of deer and tapirs, which thing giveth them an advantage. And cureloms are slower than deer but faster than tapirs, nevertheless, they also take corners not well, like unto deer.

21. And all animals do haveth certain advantages and disadvantages to pulling chariots, save it be cumoms, which are an exceedingly bad animal for chariot racing, for they are slow, and not competitive, and cause not harm to the other animals. Nevertheless, because cumoms are exceedingly cheap animals, for they eat little because their slothfulness requires little food, and they require low maintenance, wherefore, some Lamanites, even the poorest

of Lamanites, prefer cumoms as chariot pullers, and thus they lose always.

22. And there were many Nephites, and Lamanites, and also Gadianton robbers amongst the competitors. And the Gadianton robbers were renowned for their skills at chariot racing, for they conspire amongst one another, even with secret hand signals, and do work together against the other competitors, and do use violent tactics to eliminate all other competitors to ensure a Gadianton robber doth win the race. And I did think them to be my greatest threat to victory.

23. Thus I did train exceedingly hard and would be satisfied not with second place, for it was first place or no place, and none shall keepeth me from winning my trophy, nor shall they keepeth Whitey from running hard, for Whitey, being both swift and competitive, shall perish before losing.

24. And inasmuch as all the competitors did line up to race, yea, the announcer spake, even in a loud voice: Behold, on thy marks, get set, go.

25. And all the racers did whip their beasts of burden, and the deer and tapirs, and cureloms, and cumoms did move quickly from their starting line, and run down the race track.

26. And the rules of the chariot race are thus: The racetrack is a big circle within the arena, and all racers must go around the circle three times, and after the third time around, yea, the chariot that doth finish first is declared the winner.

27. And there shall be no rules governing conduct during the race, for all manner of methods may be used to give thyself an advantage over thy competitors, even can the competitors use weaponry to taketh the life of other competitors during the race, even to givest an advantage unto themselves, but not before or after the race can the competitors takest a life, for then shall it be murder.

28. And after the manner in which the race did start, Whitey did quickly move my chariot into first place. And Whitey did run hard, for he was a goodly deer, even was he swift.

29. And we did come upon the first turn in the race, and I did hear a voice behind me say, even in a loud voice: Behold, die Nephite!

30. And it came to pass that I turned my head and beheld a Gadianton robber, who did havest a spear. And he did throw the spear at me. But yea, it was that he was bad at spear chucking, for his spear did miss me, nevertheless, it did strike the side of my chariot.

31. And the Gadianton robber who did throweth the spear did use secret hand signals at another competitor, even another Gadianton robber who was racing with a curelom pulled chariot, and who did come behind me and shoot an arrow at my head. And I did duck, thus barely preserving my life.

32. And it came to pass that a Lamanite racer, who did havest a tapir to pull his chariot, and who did wear feathers on his head, did come upon the first Gadianton robber, even the one who did throw the spear, and the Lamanite with the feathers on his head did throw a tomahawk at the head of the Gadianton robber, and the tomahawk did stick in the head of the Gadianton robber, and the Gadianton robber did perish. And after the manner in which the Lamanite's tomahawk did slay him, the Gadianton robber tumbled from his chariot onto the racetrack.

33. And the slain body of the Gadianton robber did fall in the path of the second Gadianton robber. And the second Gadianton robber's chariot did hit the body of the first Gadianton robber, and his chariot did flip over, and he did fly out of it, like unto a rock from a catapult, and did land upon the ground. And a chariot from another competitor did come upon him, as he did lie on the ground, and the wheel of the chariot went between the Gadianton robber's legs, and did crush his stones, thus slaying him.

33. And thus the Lamanite racer had removed two Gadianton robbers from the race, and I did smile upon him, for he was a goodly Lamanite. Nevertheless, I desired to win, and did move my chariot ahead of him.

34. And it came to pass that Whitey did move so fast as to come upon the slowest of racers. For me and Whitey were in first place, and one lap ahead of the slowest racers, and did come upon the rear of many last place Lamanite racers who did havest cumoms as chariot pullers.

35. And I did try to move my chariot between the two last place Lamanites who did havest cumoms to pull their chariots, and when I did come between them, yea, they did move their chariots against me, and I was pinned between them. And after the manner in which they had me pinned, yea, they did each taketh out bows and arrows, and did aim at my head, for they desired to slay me.

36. And when they did release their arrows, yea, I did quickly duck, and because they were on either side of me, yea, their arrows did slay one another. And they did both fall from their chariots dead, and I looketh behind me, and beheld the Lamanite with the Tapir who did barely avoid running his chariot into the two dead Lamanite archers.

37. And it came to pass that the Lamanite with the Tapir was an exceedingly

goodly racer, for when the racetrack did turn, yea, his tapir was exceedingly good at turns, but yea, Whitey was not good at turns, and the Lamanite did nearly overtake us. But yea, when we did hit the straight parts, Whitey did move us back into first place, for Whitey was exceedingly good at running straight.

38. And it came to pass that the race was nearly over, and I looketh back and beheld a Nephite who did havest a curelom to pull his chariot, and he came upon the Lamanite with the tapir, and the Nephite's curelom was exceedingly bad tempered, for it did bite at the legs of the tapir who did pull the chariot of the Lamanite.

39. And because I desired to win, I thought to ignore the Lamanite's dilemma, but yea, he was a goodly Lamanite, who did save me from the conspiracy of the Gadianton robbers. Wherefore, I removed my sword, and did turn and throw it, even did I throw it behind me.

40. And my sword did strike the curelom with the bad temperament, even did it strike the curelom in the face, and the curelom did fall, which did cause the Nephite chariot to flip sideways, and slide across the track, even with the Nephite inside. And the chariot did strike the side of the track, even exceedingly hard, and the impact did cause the Nephite's brains to splatter, even did his brains splatter exceedingly, and the splatter did land on many spectators in the front row. And I did feel bad for the death of the Nephite. Nevertheless, chariot racing is an exceedingly perilous sport, and he did sign a release statement before competing. And I did thinkest the Nephite was probably a secret Gadianton robber anyways.

41. And after the manner in which the Nephite did die, yea, Whitey did cross the finish line, and I did raise my arms in victory, for I did win, and me and Whitey were champions. And all in the crowd did cheer, save it be the Gadianton robbers, and even the Lamanites did cheer not, for the Lamanite racer did finish second. And even some of the Nephites were angered at me for slaying a fellow Nephite. Nevertheless, a few people cheered for me.

42. And because he was an exceedingly good challenger, and I did havest much respect for him, I desired to meet the Lamanite who did finish second, and even to meet his tapir, who did run hard.

43. And I came upon the Lamanite, and did offer my hand in fellowship and spake unto him: Behold, I am Philippians, but thou mayest to call me Phil. And I do congratulate thee on a good race, for thy tapir doth run like the wind, and thou art a worthy opponent. Wherefore, what is thy name for which I shall call thee.

44. And the Lamanite did answer: Verily behold, I am Onandagus, and thou art also a goodly racer. I desire to race thee again, even anytime, anyplace.

45. And I did reply: Behold, I may taketh thee up on thy challenge someday, but I know not where to find thee. What city doth thou dwell in.

46. And Onandagus replied: Behold, I am of no city, for I am of a tribe that hath no citizenship in any city, even a tribe without borders, for the land is to be shared by all. But if thou doth desire to visit in friendship, thou mayest to travel south, into the wilderness, and seek out a mountain that the locals call Mount Balsac. And in the valley below thou shalt see my people, for we dwell in teepees, and livest off the land. And if thou comest, thou shalt comest in peace, and we shall smoke a peace pipe together, and dance around the fire, and hunt buffalo, and exchange gifts, and my father shall give wise counsel unto thee, for he is the chief, and a wise man.

47. And after the manner in which Onandagus did speak these things, yea, I did find him exceedingly weird, even did I think his customs and beliefs to be exceedingly strange, and his people to be a peculiar people. And I did thank him, and smiled politely, and did pet his tapir upon the head, and after the manner in which I pretended to be polite, yea, I so desired to get far away from him.

48. And I received my trophy, and did journey back home with my father. And thus concludes the first chapter of my narrative.

CHAPTER 2

Phil writes his story on leather pages. The father of Phil dies. Phil doesn't know what to do with his life. Is recruited by the Nephite army. Finds poems on scrolls in his father's basement. The poems inspire him. Phil decides to seek out Onandagus to help him learn more about the lessons in the poems, travels to the land of Onandagus, defeats four Gadianton robbers, discovers the spot where Shu buried the plates, digs them up and reads them. [Between 321 and 323 A.D.]

1. And it came to pass that I, Phil, which name is short for Philippians which is my long name, doth write more words upon these plates, even shall I write things that seemeth good. And no more blank plates are there for me to write upon, for I do use up all the blank metal pages that were on the record of Laban the younger and the whores. And because I havest not gold, nor silver, nor any precious metal, for I seek not after riches, for I now follow the teachings of Chief Nephi the Lamanite, yea, even am I like unto a Lamanite, which thing I shall explain later. Wherefore, I doth use leather to

write upon. And I doth engrave my words upon pieces of leather, using a hot metal writing instrument, which I make by putting a metal thing in the fire. And I append the leather pages to the gold, and silver, and bronze, and stone plates of Laban and the whores.

2. Now, within a couple years after the manner in which I winneth the chariot race championship, yea, there began to be wars and contentions again in the land. And my father did die of his disease. And afterwards, yea, the Nephite army desired to recruit me into battle, for they had much needs for a skilled chariot driver.

3. And because I had not anything better to do, and because my father be dead, and I havest no other family, yea, I did agree to sign up for the Nephite army.

4. And before I did leave my home, I did gather up many things, and even did I find in my father's basement, among his collections, many scrolls, even papyrus scrolls. And written upon these scrolls were words of exceeding wisdom, and even some that did speak of people and places, and did speak lovingly of such things, and did rhyme, for the things that were written were poems.

5. And I endeavored to gathereth up all my father's scrolls, and taketh them with me to my new home, even my home amongst the Nephite army.

6. And I did pack my chariot, even did I pack weapons, and a shield, and food, and extra footwear, and journeyed to my appointed place, amongst other Nephite warriors on the battlefield, for it was that we were at war against many Lamanites.

7. And it came to pass that the Nephite captain, even the leader of my platoon, did desire much to defeat the Lamanite enemy. And he did give unto us motivational talks always, and said unto us to smite off the heads, and tear off the limbs of our enemies, and even to slit their throats from ear to ear, and even to disembowel them, and rip out their hearts, and even to kill them exceedingly. And the commander sayest unto us that we must slaughter our enemies before they do slaughter us. And all the soldiers do cheer when the commander would sayest these motivational talks unto us.

8. And after the space of many months, yea, even a year, I saw much death and destruction, and much raping and pillaging. And I did kill many Lamanite warriors, and I did see many of my Nephite comrades fallen in battle, which things bringeth sadness unto my heart.

9. And when the Nephite army did gather to eat, yea, they did contend one

with another, for many churches were built upon the land, and the members of these churches desired to teach their beliefs unto others. And many people contended over beliefs. And secret combinations did divide the beliefs of the Nephites. And the Nephite soldiers did argue over who's god was correct, and some desired to become Gadianton robbers. And some did quit the army for they desired peace, and some did change sides, and did go over to amongst the Lamanites to fight against us. And even did some Lamanites change sides, and come fight with us. And it was an exceedingly disorganized war, and many did die for no cause.

10. And it came to pass that when I did sleep at night, yea, I read the words upon my father's scrolls, even the poems, and they brought gladness unto my heart, for they did preach peace, and happiness, and love, and joy.

11. And I came upon many passages that were like unto enigmas, even like mysteries wrapped inside a riddle. And I desired to decode the words upon the scrolls wherefore I could discern from whence the scrolls came, for I was desirous to live amongst the people whom the scrolls spake of.

12. And I discovered patterns in the scrolls, and did maketh notes of names and places. And I did look upon the first letters of each line of one poem, and the first letters did spell out: F-I-N-D T-H-E P-L-A-T-E-S.

13. And I did find another poem, and the first letters of each line did spell out: I L-O-V-E S-H-U

14. And even another poem spake of flowers and butterflies when I did read it normally, but yea, when I did read it backwards, it did say: NEPHI MUST DIE!

15. And after finding these secret clues hidden within the words of the poems, yea, and after finding other secret clues, I knew that whosoever did write these poems desired for me to seek out these clues, and follow where they shall lead. And I knew this thing with all my heart, and with every fiber of my being.

16. And one clue did I understand, yea, even there was a poem that did say only one line: REMEMBER THE MOUNT BALSAC MASSACRE. And I did rememberest that Onandagus, the Lamanite whom did come in second at the chariot race, and whom did havest a tapir to pull his chariot, dwelt in the valley below Mount Balsac. And he did say Mount Balsac was to the south, even in the land southward.

17. And because I desired to fight no more, yea, and I so desired instead to live in peace, I loaded my belongings into my chariot, and fled from the war,

even did I flee exceedingly fast, for if the Nephites discovered me fleeing they shall think I change sides to the Lamanites, and shall desire to slay me. Wherefore, I commanded Whitey to run exceedingly fast, even in the southernly direction.

18. And it came to pass that Whitey did run like the wind, and we did escape from the battle zone, and did makest our way into the peaceful wilderness, far away from battle. Nevertheless, it must needs be that I continue to be sneaky, and lookest out for Gadianton robbers, for inasmuch as they frequently stalk the quiet roads, for they desire to rob those who travel upon the quiet back roads, yea, I did havest my sword at the ready.

19. And it came to pass that when I came upon a dark path, yea, even a quiet dark path, four figures emerged from the shadows, and they were Gadianton robbers, and they spake unto me: Behold, givest unto us all thy gold and silver and precious things. And if ye do as we ask, yea, perhaps we shall let thee live. But if ye do not as we ask, behold, ye shall surely perish.

20. And I spake back: Nay, for I have not those things. Wherefore, steppst aside and let me pass.

21. And the four Gadianton robbers beheld my chariot racing trophy, which did sticketh out of a bag in the back of my chariot, and was made of solid gold. And the one who spake before sayeth unto me: Givest unto us that golden idol, for if thou giveth us not the things we ask for, behold, we shall come upon thee, and slay thee.

22. And I spake back unto them: Behold, thou mayest to try and take it from me, but wo be unto thee, for I shall defend it with my sword.

23. And the four Gadianton robbers came upon me with their swords, and desired to slay me, and to steal my trophy, but because I was exceedingly skilled at sword fighting, yea, I did defend myself from their attack. And I smote off the arms of three of the Gadianton robbers. And after the manner in which I smote off their arms, yea, I did smite off their legs, and I did smite off their heads also. And the fourth Gadianton robber came upon me, even with much anger in his eyes, for he desired to avenge the death of his friends. But wo be unto him, for Whitey did bite his pants, and held him back away from me.

24. And it came to pass that I disarmed the fourth Gadianton robber by taking his sword from him. And I gatherest up the arms, and heads, and legs of the three dead Gadianton robbers, whom I defeated with my sword. And I placed their heads and limbs inside a basket, and gaveth the basket unto the fourth Gadianton robber whom I let live.

25. And after the manner in which I gatherest up the limbs and heads of his comrades, and gave them unto the fourth Gadianton robber in a basket, yea, I spake unto him, saying: Behold, takest these heads, and arms, and legs unto thy leader, and say unto him a message from me, even say that he must cease from robbing and murdering innocent travelers, for if he doth not do this thing I ask, yea, he shall receive more of these gift baskets.

26. And the fourth Gadianton robber trembled in fear of me, and after he gazed inside the basket, and beheld the heads and limbs, yea, he did throwest up, even did he vomit much upon the ground, for the sight of the body parts brought exceeding illness upon him.

27. And after the manner in which I defeated the four Gadianton robbers, yea, I did gettest back inside my chariot, and did command Whitey to continue on our journey, even our journey to a better life, even a life that hath not robbers, nor wars, nor contentions, for I desire peace, and abhor violence.

28. And after the space of many days, yea, Whitey and I came upon a valley in the southern lands. And I beheld a mountain in the distance, and in a valley by the mountain were many teepees. And I knowest this to be the land of Onandagus, for it did fit the description that Onandagus spake unto me.

29. And I spake unto Whitey: Behold Whitey, this is the place, wherefore, giddy-up.

30. And Whitey pulled me toward Mount Balsac, for I desired to begin my investigation there. And after the space of many hours, we came upon the top of Mount Balsac, and because of the words of his poems, I knoweth the author of them did many times sit atop this mountain, even for inspiration.

31. And I beheld the majesty of the land from atop Mount Balsac, and I could see the things that many of the poems did speak of, even did I see a vast wilderness, and beautiful nature, and birds, and a marvelous horizon. And no cities could I see, for this wilderness was an unmolested paradise.

32. And I did lie on the lush field atop Mount Balsac, and did takest in the beauty all around me. And I did pitch a tent and camp for the night.

33. And the next morning I awakened, and endeavored to search the mountain for clues. And after the manner in which I began seeking clues, yea, after a few hours, I came upon an inscription on stone, even on a boulder. And the inscription read: If thou seeketh wisdom and truth, yea, thou shouldest to dig twenty paces behind thee. And thou shouldest use the rock to translate the plates.

34. And it came to pass that I stood all amazed at the inscription, for the poems did mention plates often, and this inscription doth say where the plates shall be. Wherefore, I did pace off twenty paces, and began digging.

35. And after many hours of digging, I found nothing. Wherefore, I thinketh whosoever did writest the inscription to be a liar. Nevertheless, I did search the poems for more clues to this mystery.

36. And after the space of many hours, yea, I came upon a poem entitled 'Little Feet'. And the poem was about the little feet of Shu, which thing the poet did findest exceedingly beautiful, and delightful.

37. Thy feet are little. Which thing I likest exceedingly. Like unto half a man's are they. And though little, they takest thee far. I love the little feet of Shu. For they are like unto two flowers. And they smell not bad. But they smell like unto sweet berries

38. And I thinketh that if it was that Shu did pace off the distance between the boulder and the burial spot for the plates, yea, she did use her little feet to measure the paces. Wherefore, I did dig in the wrong spot. And the poem did say that Shu's feet were like unto half a man's foot. Wherefore, I did use this clue, and did pace off ten paces this time, and did begin digging in my new spot.

39. And after the manner of only a few minutes did pass, yea, I did strike something hard. And I did uncover the earth from atop it. And I beheld a stone box, even an exceedingly large stone box. And after the manner in which I did remove the cover, yea, I beheld a multitude of plates, even gold plates, and silver plates with jewels, and stone plates, and even bronze plates.

40. And I gazed upon the plates, and discovered them to be written in a strange language, for the characters upon the plates were unknown to me. And the message on the boulder spake of a rock that must be used to translate the plates. And I gazed inside the box, and beheld a rock. And I knew not how to use the rock to translate the plates. Wherefore, I read upon the scrolls for more clues.

41. And I did findest upon the scrolls a poem entitled 'Magic Rock.' And the poem spake of looking at the rock inside a hat.

42. Magic rock inside my hat, ye makest me to see, even things my eyes do not, is it an illusion? I think not.

43. Wherefore, I removed my helmet, and placed the rock inside, then I held

the helmet and rock over the plates, and gazed closely upon the rock inside my helmet. And after the space of only a few seconds, yea, words did appear, even the translated words of the plates. Wherefore, it came to pass that the rock was an enchanted rock, even a magic rock that doth translate words of a strange language into regular language.

44. And I spent much time reading the words upon the plates, which did inspire me. And I readeth out loud so Whitey could hear and be bored not.

45. And after the manner in which I finished reading the plates, yea, I desired exceedingly to live like unto Laban, and the son of Abitch, and the whores, and Laman, and Lemuel, for they did live the good life. And the Nephites and Lamanites of today hath become corrupted, and they live not the teachings found upon these plates, for they corrupted the teachings of the plates, and the knowledge upon the plates became lost.

46. And I did think the people who did live like unto Laban, and the son of Abitch, and the whores, and Laman, and Lemuel, shall be the people of Onandagus, for they lived nearby Mount Balsac. And I gazed upon their teepees in the valley below. And I was determined to live amongst them. Wherefore, I did pack my supplies aboard my chariot, and did gathereth up the plates, and did command Whitey to carry me forth to the valley below so I may visit the people of Onandagus, and dwell amongst them.

47. And thus concludes the second chapter of my life story, for the code of the Son of Abitch hath been cracked, and I have followed the clues hidden within his poems, and discovered the secret buried plates.

48. Wherefore, I now go forth and open a new chapter in my life. Wherefore, I shall see you later.

THE BOOK OF PHIL

WRITTEN BY PHILIPPIANS
HIS LIFE AMONGST THE LAMANITES
CHAPTER 1

Phil desires to learn more of Onandagus's culture. Travels to their village. Meets the father of Onandagus, ironically named Nephi, who is the chief, and wiseman of the tribe. Nephi doesn't want Phil to live amongst them for fear that other Lamanite tribes will seek him out in their village. Phil shows Nephi the plates and poems. Nephi lets him stay if he reads the poems and scrolls to him. Phil meets another Nephite dwelling amongst the Lamanite tribe of Nephi, a woman named Fister. [About 323 A.D.]

1. And it came to pass that after the manner in which I readeth the plates, even the metal and stone plates that I did dig up, yea, I loaded the plates upon my chariot, and journeyed to the village of Onandagus.

2. And because I desired not to be slain, for I knew not if the tribe of Onandagus doth seek to slay Nephites, yea, I tore a piece of rent from my shirt, even my white shirt, and I did wave it over my head as a sign that I come in peace.

3. And as I came upon the village, yea, even as Whitey pulled my chariot to the entrance to the village, I beheld a multitude of Lamanite children who did play. And the children had feathers in their hair, and did wear no shirt, just pants. And they were cute little Lamanites.

4. And after the space of only a few minutes, yea, Onandagus, even my chariot racing rival whom did cometh in second and who did havest a tapir to pull his chariot, and whom I now think to be my friend, yea, even he did emerge from the teepee in which he dwelt, and did greeteth me.

5. And Onandagus, being an exceedingly friendly Lamanite, spake unto me: Greetings, Philippians, for I am exceedingly happy to behold thee. Comest to my teepee so as we may smoke peace pipe together.

6. And Onandagus escorted me to his teepee, and we smoked a peace pipe together, and it was good. And we conversed one to another, and I spake unto him about the wars and contentions in the land. And Onandagus spake, saying that many Lamanites do join their brethren in battle, but yea, Onandagus's people are peace loving Lamanites, even are they from the Korihorite branch of Lamanites, and participate not in any war, and are neutral in the great war, and taketh no side. For the people of Onandagus's tribe, being an idle people, do prefer to spend their days relaxing, and smoking peace pipes, and dancing around the fire, and fornicating. And this doth maketh many other Lamanite tribes angry at Onandagus's tribe, for they say thou art either with them or against them.

7. And I spake unto Onandagus, saying: Behold, Onandagus, thou shouldest to call me Phil, for that is my short name, and I participated in war, even did I kill many men, which thing doth make me exceedingly sorrowful, and I desire to fight no more, and to livest in peace. And I do also desire to smoke lots of peace pipes, yea, for the peace pipe we smoke doth havest an exceedingly pleasant effect upon me, but yea, the Nephites smoke not peace pipes, for the prophet hath spoken out against them. Nevertheless, I desire to ignore the counsel of the Nephite prophet, for peace pipes are exceedingly goodly.

8. And Onandagus spake unto me: Yea, Phil, it would be pleasing unto me to havest thee stay here, even to smoke peace pipes with me, for I thinkest thee a goodly Nephite, even art thou my friend. Nevertheless, we must go before my father, for my father, being the tribal chief, shall makest the final decision to let thee dwell amongst us or not.

9. And it came to pass that we journeyed to the teepee of the father of Onandagus, who was named Nephi, even Chief Nephi, which thing I think to be exceedingly strange, even peculiar, for he being a Lamanite and named Nephi was not right.

10. And after the manner in which Onandagus explained my request unto his father, yea, Chief Nephi the Lamanite spake unto me, saying: Greetings Philippians, it is that my son desires thee to stay here, for thou doth seek after peace, but wo, for all other Lamanites doth thirst after the blood of all Nephites, for this land is at war. Wherefore, if thou doth dwell amongst us, yea, thou shalt bring exceeding trouble upon this tribe, for many Lamanite tribes shall desire to kill thee, and shall annihilate my people for allowing thee to dwell amongst us.

11. And I spake unto Chief Nephi: Behold, thou can callest me Phil, for that is my short name. And I desire not to bring trouble unto thy people, wherefore, I shall leave and dwell in solitude. Nevertheless, I desire to know one thing before I depart thy fine village. Why doth thou haveth the name Nephi? For that name is used by Nephites, even hath there been many Nephites who doth havest the name Nephi, for a man named Nephi founded this land of promise many centuries ago, and is the name of many great Nephite prophets since, and even doth the word Nephite come from the name Nephi. But no person named Nephi have I known to be a Lamanite until now. Wherefore, I think it exceedingly strange for a Lamanite to havest the name Nephi. Is it that thou desires to be like unto the Nephites?

12. And Nephi spake unto me: Nay, Phil, my father did hate Nephites, even all Nephites did he hate with a vengeance. And my father thinketh naming his Lamanite son Nephi shall be an insult unto all Nephites, for he did taketh me to Zarahemla, and did show me to the people, and spake unto all the Nephites that I havest the name Nephi, yea, even did he say this thing in an attempt to stir up contention amongst the Nephite people. And it came to pass that he failed to stir up contention, for the Nephite people did care not that I was named Nephi, and they did instead say I was exceedingly cute, and desired to convert my father to their peculiar religion. Wherefore, my father did quickly leave Zarahemla, and did spend much time in his teepee smoking his peace pipe and pondering other ways to insult and offend the Nephites.

13. And I spake back at Nephi: Yea, but is this not a peace loving tribe? Why did thy father seek to insult and offend the Nephites, even to contend with them?

14. And Nephi answered: Behold, Phil, it is that it is only this generation that teaches this tribe shall be peace loving, for I teach peace unto my people. And my father, being not a smart man, did perish for his actions, yea, for the Nephites did finally tire of his actions, and did murder him after the last straw, for my father nameth his ass Captain Moroni, and my father did also nameth his female dog Alma, in an attempt to mock the Nephite prophets of old. And he did take Moroni the Ass and Alma the Bitch to Zarahemla, and mingled amongst the Nephites, and did parade them around the city, even with their nametags hanging around their necks.

15. And Nephi did continue his story: And after the manner in which my father did parade his animals around the city, and did point and laugh and mock the Nephite prophets exceedingly, yea, a mob came upon my father, and did stone him to death for the crime of mocking their prophets. And after the manner in which the Nephites did stone my father, yea, they did keep Captain Moroni the Ass and Alma the Bitch, excepteth they did give unto them new names, and did give them to new families. And after that incident, yea, the Nephite authorities came upon our village and spake that we must repent of our sins, or suffer the same fate as my father. And after I beheld my father's actions did backfire, and did cost him his life, and did bring contention to the tribe, yea, I desired peace, and thought to contend with the Nephites no more. And after the manner in which I did taketh over as tribal leader, yea, we did pack up and move to escape our persecutors, even did we move here, in the valley below Mount Balsac. And I do teach peace, and love, for I desire not war, nor contention.

16. And I replied: Behold, Nephi, I desire not to bringeth contention upon thy people, wherefore, I shall depart from thy village and dwell alone with my deer upon Mount Balsac. For I havest much to read and ponder, and I thinketh the mountain to be a place for a person in solitude to get much inspiration, even like the Lamanites of old who did dwell in this land and write many marvelous and wonderful things for this generation upon plates.

17. And it came to pass that after I spake these words unto Nephi, yea, I did turn to leave, and to dwell in solitude. But Nephi behooved me to stop, and he spake, saying: Behold, Phil, whatsoever doth thou speaketh of when thou doth speak of reading the things that the Lamanites of old did write upon plates?

18. And it came to pass that I explained unto Nephi the poems written upon scrolls, and the manner in which the clues encoded upon them lead me to the

plates, even the Lamanite plates.

19. And after the manner in which I did explain these things unto Nephi, yea, his eyes grew exceedingly large, and he replied unto me: Behold, Phil, I desire exceedingly to see these things thou doth speak of, for I desire to learn of my forefathers, even of mine heritage, for I think often of my roots.

20. And I whistled for Whitey, and Whitey pulled my chariot to the front of Nephi's teepee, and I showed unto him the scrolls, and the plates that I did collect and store inside my chariot. And Nephi hefted the plates, and examined the scrolls. And I explained unto Nephi that the scrolls and plates were historical documents, even from the earliest Lamanite settlers. And I did read him an excerpt from the plates.

21. And it came to pass that after the manner in which I read the excerpt unto Nephi, yea, he desired exceedingly to read all the plates, but yea, he knew not how to read, for many Lamanites had not the gift of reading, nor writing, nor the gift of translation with a magic decoder rock

22. And I spake a deal unto Nephi, even did I say unto him to lettest me dwell amongst his people, and learn the customs of his people, and I shall read the words upon the plates and scrolls unto him.

23. And Nephi agreed unto my deal, and we did shake hands on it. And Nephi assigned unto me a teepee in which to dwell. And I gathered my supplies and unpacked into my teepee, even into my knew home.

24. And it came to pass that after I unpacked, a visitor arrived at my teepee, and my visitor was a teenage girl, and she was white, like unto a Nephite, and she was exceedingly delightful to behold. And I spake at her: Behold, girl, who is it that thou are?

25. And the girl replied: Behold, I am Fister, and I come upon thee in fellowship.

26. And I spake back at Fister: Behold, Fister, I am Philippians, but thou mayest call me Phil. Why is it that thou art white, like unto me?

27. And Fister replied: Behold, Phil, I am of Nephite heritage, and long ago I lived up the river, with my Nephite family. And it came to pass that when I was a baby girl, the Zutite tribe, who are angry and violent Lamanites, came upon my people to slaughter and scalp us, but yea, my mother placed me in a basket and sent me down the river to preserve my life. And I floated many miles down the river, and came upon this tribe, even this peaceful Lamanite tribe of Nephi who oppose the violent Zutites. And the wife of Nephi

discovered me in a basket in the river, and took me in as her own daughter, and named me Fister. And though my skin be white like unto a Nephite, nevertheless behold, I stand before thee and declare myself a proud Lamanite from the tribe of Chief Nephi.

28. And I replied: Behold, Fister, that is a great story. Wherefore, it is pleasing unto me to meet thee.

29. And Fister bade me good night, and I bade Fister goodnight. And I did sleep well in my new home, even in my teepee.

CHAPTER 2

Phil goes on a buffalo hunt with the tribal hunters. Kills many buffalo with his steel sword and chariot, saves many Chief Nephi-Lamanite hunters from the angry buffalo. Nephi names him official tribal teacher, and assigns him to teach the Chief Nephi-Lamanite tribe lessons from the plates and scrolls. Phil has sex with Fister. [About 323 A.D.]

1. And it came to pass that I, Phil, shall commence writing even more things upon these leather plates, even things that I thinketh are good. And many days did pass by, and many Lamanite customs did I learn from the Lamanite tribe of Nephi, who were not Nephites, but there leader was named Nephi. And I did learn things which I did think to be exceedingly good, for their's was a goodly lifestyle, for much peace and harmony doth exist here.

2. And because the tribe did follow their Chief who was named Nephi, and wherefore they were Nephites, but yea, they were not Nephites like unto regular Nephites, but were really Lamanites, yea, I did call the tribe Chief Nephi-Lamanites.

3. And it came to pass that the season of the buffalo hunt did commence, which thing doth mean it must needs be the tribal hunters track down and kill many buffalo to feed and clothe the tribe for the coming winter.

4. And I desired exceedingly to assist the tribal hunters in their buffalo hunt, for even my friend Onandagus did prepare to participate in the buffalo hunt. And I did plead unto Nephi, and bade him to let me go. And Nephi did sit and smoke a peace pipe with me, and he did ponder my request in his smoke-filled teepee, and after the time of smoking the peace pipe finished, yea, Nephi did agree to lettest me go on the buffalo hunt.

5. And it came to pass that I prepared Whitey and my chariot, and Onandagus did prepare his tapir and chariot, and many of the other hunters

also had chariots. Nevertheless behold, some had not chariots, yea, but did ride on the backs of tapirs, and cureloms, and even did some hunters travel on foot, for they had no beast to carry them forth.

6. And all the Chief-Nephi Lamanite hunters did havest bows, and arrows, and spears, and clubs, and tomahawks, and even all manner of hunting weapons, and I did havest my steel sword. But yea, none amongst the tribal hunters did havest a steel sword, and many hunters beheld my steel sword and did covet it, for it was of fine craftsmanship, for my father did giveth it unto me as a birthday present three years ago, and it did havest a golden handle, and was built by Ecclesiastes who was a friend unto my father, yea, even Ecclesiastes the renowned Nephite blacksmith of Zarahemla. And my fine steel sword did make the crude clubs of my Chief Nephi-Lamanite hunter friends to look unappealing.

7. And it came to pass that we did travel for the space of many hours, and after the manner of traveling in the wilderness for many hours, yea, we did come upon a herd of buffalo in an open field. And Onandagus, who did lead the hunters, spake in a loud voice saying: Behold, hunters, attack the buffalo!

8. And after the manner in which Onandagus spake the command, yea, all the hunters did attack the buffalo with their chariots, and tapirs, and cureloms, and some even on foot. And they did throw spears and tomahawks at the buffalo, and did chase them with their chariots, and shoot at them with their arrows. And they did make mighty war cries with their mouths while they attacked the buffalo, even a noise that went: Woo-oo-oo-oo-oo-oo-oo-oo-oo-oo-oo!

9. And after the manner in which the buffalo beheld the hunters coming at them, yea, even attacking them, the buffalo did run all about. And one buffalo did turn and attack a Lamanite hunter who was on foot, and who did havest a tomahawk as a weapon. And the buffalo came upon him, and the hunter did attempt to slay the buffalo with his tomahawk, but wo, the buffalo did instead gore the poor Lamanite hunter to death.

10. And I beheld three buffalos who did conspire together to attack Onandagus's chariot. And they did charge and knock his chariot over. And Onandagus did hide within his chariot to spare his life from the murderous buffalo. And another buffalo did chase down another hunter, and did trample him to death. And two buffalo did gore a tapir, and knock the hunter to the ground, then did they commence goring the hunter, and the hunter did perish.

11. And I beheld many other buffalo chasing Lamanite hunters, and goring

them to death, and trampling them under foot, and eating them, and knocking over chariots, and attacking our tapirs, and cureloms, and deer.

12. And I felt it must needs be that I come to the defense of my Lamanite brothers, for the buffalo have turned the tide of this battle, and were slaughtering the hunters, and our beasts of burden, yea, even were the buffalo winning.

13. And it came to pass that I unsheathed my steel sword, and commanded Whitey to carry me forth, into the thick of battle. And Whitey, being a brave deer, carried me into the midst of the buffalo herd.

14. And a buffalo came at me, even to slay me, and I smote off his head, thus killing him. And another buffalo came upon me from behind, and I turned and thrust my sword between his eyes, and he dropped to the ground dead.

15. And Whitey, being a swift deer, yea, even an exceedingly brave deer, pulled me and my chariot exceedingly fast through the battlefield. And as we went, I swung my sword at the buffalo who passed by my chariot, and smote off many legs of the buffalo, also did I smite of many buffalo heads. And I killed many buffalo, even scores of buffalo were slain with my steel sword. And when I reached the end of the field, yea, I turned my chariot around, and Whitey pulled me through the herd again, and I killed scores more buffalo with my steel sword.

16. And after the space of many minutes, the buffalo whom I had not yet killed beheld their fallen comrades, and beheld my sword stained with buffalo blood, and they trembled in fear of me and my sword, and I yelled the Lamanite war cry, even did I yell woo-oo-oo-oo at them. And after the manner in which I yelled, yea, the buffalo fled from me in order to spare their lives.

17. And the surviving Chief Nephi-Lamanite hunters did cheer exceedingly at my conquest, and I was a hero unto them, for I saved many lives from the onslaught of the angry buffalo, and killed scores of buffalo with my sword. And we did pack the dead buffalo upon chariots, and did return to the village.

18. And the people of the village beheld our buffalo, and were exceedingly grateful, for the scores of buffalo shall feed the village throughout the cold season, and the hides of the buffalo shall clothe the people.

19. And Onandagus did explain the battle unto the people, and he did speak of my heroics against the mighty buffalo herd. And the people desired to

learn more, and they gathered round about me, and I spake the story of the buffalo hunt unto them.

20. And after the manner in which I taught the story of the buffalo hunt unto the Chief Nephi-Lamanite tribe, yea, Nephi bade me to come into his teepee. And we smoked a peace pipe together which thing doth always maketh me glad.

21. And Nephi did offer me a job within the tribe, even did he say I shall be the official tribal teacher, and shall teach the lessons upon the plates and scrolls unto the Chief Nephi-Lamanite people.

22. And it came to pass that I agreed to teach the things upon the plates to the tribe. And we smoked a peace pipe for the space of many hours. And after the time of smoking the peace pipe finished, yea, then did I stagger back to my teepee and fall asleep.

23. And I was awakened by a personage who did stand before me in my teepee, even an exceedingly white and delightsome personage. And I beheld it to be Fister, the white Lamanite girl of the tribe, who did stand naked before me. And though she be a teenager, her bosoms were like unto a grown woman, even were they like unto fresh melons. And I beheld her bosoms, and they were wondrous and marvelous. And Fister spake unto me saying she desired to know me, even to commit whoredoms unto me, and to giveth pleasure unto me as a reward for my successful buffalo hunt.

24. And it came to pass that I accepted her offer, and I knew Fister with my schlong, even did I fornicate her for the space of several minutes, and she partook of my man sauce, and afterwards we did fall asleep.

25. And thus concludes the second chapter, and I have even more things to say, even more of an account of my life, and I shall say those things in the next chapters.

CHAPTER 3

The Chief Nephi-Lamanites are threatened by a violent neighboring tribe called the Zutites. The Lamanite tribe of Nephi don't have good weapons for defense, so Phil remembers where the Lamanites of old buried a bunch of swords, travels to find them, digs them up and brings them back to the Chief Nephi-Lamanite tribe. They use the swords to slaughter the invading Zutite warriors. [About 323 A.D.]

1. And it came to pass that after the space of many days, yea, the tribe was abuzz over news from scouts who had returned from the wilderness.

2. And the scouts did report that the Zutite tribe, who were Lamanites who did hate the Chief Nephi-Lamanite tribe, for the Chief Nephi-Lamanites doth participate not in the war against the Nephites, which thing doth anger the Zutites exceedingly, for only cowards shall fight not. And these Zutites did send warriors toward the Chief Nephi-Lamanite village. And many of Nephi's warriors desired to attack them in the wilderness. But yea, Nephi did say that the Zutites were mighty warriors, and had the skills and weaponry to wipe out the entire village. Wherefore, it must needs be that we pack and move to avoid confrontation according to Nephi.

3. And I spake unto Nephi: Behold, Nephi, thou must runneth not, for we can stand against the Zutities, for many brave men do we have amongst us. And thou shouldest not avoid confrontation, yea, even should ye stand up for thy rights, and fight those whosoever desire to persecute thee.

4. And Nephi replied: Yea, but good weapons we have not. For the Zutites are skilled in the art of weapon making, and they makest many fine clubs, and bows, and spears, and catapults, and we have not the weapons to match them. For we are a peace loving tribe, and only makest weapons for hunting, and food gathering, which weapons cannot defeat weapons of war.

5. And a young hunter, named Deke, who did go on the buffalo hunt with us, and who did covet my steel sword, spake, saying: Behold, Phil doth possess an exceedingly glorious and shiny sword. And I think his sword can defeat many Zutite warriors, for no Lamanite doth possess such exceedingly fine weaponry.

6. And the words of Deke caused me to cite my mind backwards, even to remember an old Nephite story that I did learn in my youth. And I spake it at Nephi: Behold, Nephi, I doth think I know of a place where we shall discover many swords, even many fine steel swords like unto mine. For long ago a Lamanite tribe who did defect to the Nephite side did bury their swords to declare peace. And if we can unbury them, yea, we shall have enough swords for every tribal warrior.

6. And Nephi replied unto me: Yea, Phil, if what thou doth say is true, thou shalt never find the swords, for thou knowest not where to dig.

7. And I did thinketh Nephi to have a good point except I do remember the Nephite church leaders of old did purchase the land where the swords were buried, and they did build a visitor's center and gaveth tours unto those who desired to see the place where Lamanites buried their swords and let

themselves be slaughtered. And this place was not far from where the Lamanite tribe of Nephi dwelt, and Whitey was a swift deer. Wherefore, I convinced Nephi that I shall return soon with many swords.

8. And Nephi did agree to wait for me to return with the swords, and he did agree to not flee the land, and to stay and fight, and defend the people from the Zutite invaders, and he did order the women and children to hide in their teepees.

9. And I boarded my chariot, and commanded Whitey to run as fast as he could in the direction of the place where the Lamanites did bury their swords.

10. And after traveling for the space of many hours, yea, we came upon an old Nephite visitor's center, yea, and it was closed, and abandoned, for none cared to visit the Nephite church monuments no more, not even Nephites.

11. And I removed my helmet, and placed the magic rock inside it, and I held my helmet over the ground in an attempt to decode the secrets beneath the surface. And after the space of only a few minutes, yea, I beheld, with the aid of the magic rock, many swords deep in the ground. And I used a stick to dig. And I waxed strong in my digging, and after the space of less than an hour I reached the swords.

12. And the swords had been preserved, save it be for a little rust, which was surprising unto me, for three-hundred years hath passed since the time the swords were buried. Nevertheless, the ground protected them from the elements, and preserved them for this day, even the day they shall come forth to do battle once more, even shall they be uses to slaughter many enemy Lamanites.

13. And I gathered the multitude of swords into my chariot, and quickly traveled back in the direction of the village of the Lamanite tribe of Nephi.

14. And it came to pass that when I returned to the village, yea, the men had prepared for war, and the women and children were hidden away in their teepees.

15. And I distributed the swords, and the people beheld them, and were in exceeding awe of the swords. And there were enough swords for each warrior, and all the men who shall participate in the fight.

16. And after the space of many hours, yea, the Zutite invaders did approach our village. And we did hide behind bushes, and trees, for we did make preparations to ambush them.

17. And we did count fifty Zutite warriors who did approach our village, and who did breach the perimeter thereof. And we awaited the Zutite warriors to reach the spot in which we shall commence the ambush, and when they reached the spot appointed, yea, I let out the battle cry: Attack!!

18. And all Chief Nephi-Lamanite warriors leapt from their positions, and yelled their war cry, even did we all yell 'woo-oo-oo-oo-oo'. And we came upon the Zutites with the steel swords. And the Zutites fought back with their wooden clubs, but yea, the wooden clubs were no match for the steel swords, and many Zutites were slaughtered, even were thirty and five Zutites slaughtered in the space of less than five minutes.

19. And it came to pass that the remaining fifteen Zutites desired to retreat, but yea, many Chief Nephi-Lamanites moved to the rear of the Zutite position, even did they flank them, and a battle ensued, and all fifteen Zutites were slain.

20. And the battle was quick, and no Chief-Nephi Lamanites were lost, but yea, all fifty Zutite warriors were slain. And we dug a large hole, and disposed of the Zutite bodies thereof.

21. And we celebrated our victory with much wine, and we feasted upon Buffalo meat. And all were exceedingly happy, for the steel swords did makest the Chief-Nephi Lamanites a mighty tribe, and none shall molest this tribe ever again, yea, and the Chief Nephi-Lamanite tribe shall suffer no more persecution and iniquities.

22. And it came to pass that Nephi desired to sit and smoke a peace pipe with me. And we did, and it was good.

23. And Nephi spake unto me saying: Behold, Phil, I desire to makest thee an official tribal member. For tomorrow thou shalt travel with me to the enchanted forest, and we shall walk to the secret spot, and enter into the secret tree fort, and learn the secret tribal codes.

24. And I agreed to do this thing that Nephi desired of me to do, for I so desired to be an official tribal member.

25. And thus concludes the third chapter of my narrative.

CHAPTER 4

Phil is officially adopted as a member of the Chief Nephi-Lamanite tribe. Goes through initiation ceremony in the secret tree fort of the enchanted

forest. Learns the secret tribal handshakes. Receives the secret tribal loin cloth, and a new name -- Dances with Cureloms; has a threesome with Fister and Felcher. [About 324 A.D.]

1. And the following morning I awoke late, as did all the Chief Nephi-Lamanite tribe, for we did party late, and did drinketh exceedingly much wine, which thing did causeth us to sleep late, and to have headaches, and to be stiff-necked. Nevertheless, it was a goodly party.

2. And it came to pass that when the sun was high in the sky, yea, Nephi, and other tribal members, did lead me on my journey, even on my journey to the enchanted forest inasmuch as so that I shall become an official tribal member.

3. And after the space of many hours, yea, we came upon a forest, and Nephi turned and spake unto me: Behold, Phil, if thou desires to turn back, thou must to do it now, for once we entereth into the enchanted forest, yeah, then shall there be no turning back.

4. And I spake that I desired to enter the forest and become a true tribal member. And Nephi spake that the choice I make was a goodly choice, and we did enter into the enchanted forest.

5. And it came to pass that the forest was dark, and thick, and had all manner of animals, even were there rabbits, and squirrels, and deer, and raccoons, and even did we see tapirs, and cureloms, and even snakes, and spiders, and lizards, and centipedes, and all manner of creatures dwelt within the enchanted forest.

6. And it came to pass that we journeyed deep within the enchanted forest, and it was exceedingly dark, and after the space of many minutes, yea, I beheld a light ahead, even a beam of sunlight shone down upon a spot in the forest, and this spot was the secret spot, and in the center of the secret spot was a tree, and upon the tree was built a tree fort.

7. And Nephi and the others led me to the tree fort. And Chief Nephi tapped the door of the tree fort with his staff, even did he tap three times. And a voice answered from within the tree fort, saying: What is wanted?

8. And Nephi replied: It is I, Nephi, and I desire to enter the tree fort to initiate a new member.

9. And the voice answered: Hath the new member a name?

10. And Nephi replied: Nay, we shall reveal it to him in the tree fort.

11. And the voice said: What is thy pass code?

12. And Nephi replied: Roses are red.

13. And it came to pass that after Nephi spake the pass code the door to the tree fort opened, and it was Onandagus who was in the tree fort, and who did ask the questions of his father. And we entered the fort, and the fort was good, and exceedingly fine, and Nephi gave unto me a bag, yea, even a sack.

14. And in the tree fort was a room, even only one room did exist within the tree fort, and many chairs were in the room, and Nephi bade me to sit on one of the chairs, and Onandagus sat next to me, and the other tribal members sat in the other chairs, and Nephi stood in front of us and spake.

15. And Nephi spake wondrous words of all the great tribal Chiefs who came before him, even the first tribal chief, named Doofu. And Doofu begat Grombus, and Grombus begat Amulekiah, and Amulekiah begat Yimbag, and Yimbag begat Zetrog, and Zetrog begat Zetrog the Younger, and Zetrog the Younger begat Moriontu, and Moriontu begat Tonto, and Tonto begat Adoofus, even Adoofus, the father of Chief Nephi who did enjoy antagonizing Nephites, which thing cost him his life. And Adoofus begat Nephi.

16. And it came to pass that Nephi spake of the great spirits in the sky, and the spirit forces that giveth life unto all, and he spake of the trees, and birds, and buffalo, and how all things are part of the circle of life, and the circle of life was good. And he spake of mastering the spirit forces and channeling their energy. And he held out his hand and levitated a rock to display the power of channeling the spirit forces.

17. And it came to pass after Nephi spake of the circle of life, yea, he commanded me to open the bag and taketh out the item therein. And I removed the item from the bag, and beheld it to be a loin cloth.

18. And Nephi spake, saying the loin cloth I held in my hand is the secret magic tribal loin cloth, and must be worn at all times. And it must needs be that I agree to wear the loin cloth always if I desired to be a tribal member. And the magic loin cloth has great powers, and shall protect me from danger. Wherefore, I agreed to always wear the magic loin cloth under my pants.

19. And it came to pass that Nephi taught unto me three secret handshakes, and he spake that I mustn't ever reveal these secret handshakes, for if I reveal the secret handshakes, wo be unto me, for I shall be smitten down, for

my throat shall be slit, and my stomach sliced open, and my scalp removed and hung from a tree as a penalty for revealing the secret handshakes. Wherefore, I shall not reveal the manner in which thy hands clasp for fear that our enemies shall use the handshakes to enterest into our tree fort. Nevertheless, there are three secret handshakes that I learned, but I shall reveal them not at this time.

20. And it came to pass that Nephi also taught unto me secret code words that shall be spoken to identify myself as a true tribal member. And Nephi commanded me to practice these code words only in private, for if I reveal the code words unto anyone, wo be unto me, for I shall be smitten down, and my throat shall be slit, and my stones shall be crushed, and my scalp removed as a penalty for revealing the secret tribal code words.

21. Then did Nephi stand on his hands, and he did lift one hand so as he was doing a one handed hand stand, and he did levitate a rock with his free hand. And he spake, saying that only those in tune with spirit forces shall command the elements like unto him.

22. And it came to pass that after the manner in which Nephi finished levitating things, and speaking of secret things and penalties for revealing them, and giving unto me the secret magic loin cloth, yea, he spake unto me saying he had one final thing to giveth unto me, after which I shall be an official tribal member.

23. And much anticipation existed within me, for I so desired to be an official tribal member. And Nephi spake unto me, saying: Behold, Phil, thou hath heard the secret code words with thy ears, and putteth on the secret loin cloth with thy hands, and hath thou seen me levitate rocks with thy eyes, wherefore, thou art no longer Phil, for thou doth commence a new life journey. Wherefore, thou shalt receive a new name. The name in which thou shalt be known amongst the tribe from this time forward shall be -- Dances with Cureloms.

24. And after Nephi spake the words of my new name, yea, I thinketh it to be not a good name, wherefore I spake unto Nephi: Behold, Nephi, why must I havest the name Dances with Cureloms? For I think that to be an exceedingly bad name, and I likest Phil better.

25. And Nephi replied unto me: Behold, Phil is the name of the Nephite whom ye once were, but thou art now a mighty Lamanite. Wherefore, thou must to shed thy old identity and taketh on a new name, even the name Dances with Cureloms.

26. And it came to pass that I decided the name was okay, and I said unto Nephi: Okay.

27. And Nephi, spake some final words: Behold, the initiation ceremony for Dances with Cureloms doth conclude. Wherefore, we shall now depart the secret tree fort, and leave the enchanted forest.

28. And after the manner in which Nephi ended my initiation, yea, all those in attendance, who did act as witnesses did shake my hand and welcomed me into the tribe with open arms and fellowship.

29. And we did journey back to the tribal village, and all awaited us, and the women did make much food and drink, and we did celebrate my initiation into the tribe.

30. And it came to pass that we ate, drank, and were merry, for I was now a member of the tribe. And the party did last late into the night, and Fister did taketh me into her teepee, for she had a surprise for me.

31. And it was that a friend of Fister, named Felcher, who was an exceedingly desirable Lamanite girl, was in Fister's teepee. And Felcher desired to lie with me, and cleave unto me, and fornicate me. And because Fister was learned in the teachings of the whores, and desired to follow their teachings, yea, she desired to lettest me know Felcher, even did they both desire to fornicate me at the same time, for they both craved man meat. And I thinketh their idea to be an exceedingly good idea.

32. And it came to pass that Fister and Felcher committed many whoredoms one to another while I watched, and afterwards I did lie with them both, and cleaved unto them both for the space of many minutes, and fornicated them with my schlong, and even did I spill my seed upon their succulent bosoms, and even upon Felcher's face, and afterwards we did fall asleep.

33. And it came to pass that the following morning I awakened a new man, for I was Phil no more. Behold, I am now Dances with Cureloms.

34. And though my skin be white like unto the snow, nevertheless, I am a proud Lamanite. And I do loveth my new life, even exceedingly.

DANCES WITH CURELOMS
WRITTEN BY DANCES WITH CURELOMS
THE NEPHITE-LAMANITE

An account of Dances with Cureloms, formerly known as Phil, short for Philippians, now an official member of the Chief-Nephi Lamanite tribe. He and his life companion, Fister, give birth to a son, name him Zelph. Wars and contentions spread throughout the land. Dances with Cureloms trains Zelph in the art of warfare for the day he must defend the tribe. Zelph becomes a mighty warrior at a young age, is initiated in the magic tree fort. Zelph learns Lamanite magic from Chief Nephi, learns witchcraft and sorcery from Wilma and Sordor.

CHAPTER 1

Fister grows large with child. Nephi counsels Dances with Cureloms to marry her. Dances with Cureloms and Fister don't believe in the institution

of marriage, and instead become parenting partners. Fister gives birth to Zelph. [About 335 A.D.]

1. And now I, Dances with Cureloms, who did once go by the name of Phil, do commence writing more things upon these plates, even an account of my life as an official member of the Chief Nephi-Lamanite tribe. And the things I write are good, even are they true.

2. Now I have lived amongst the Chief Nephi-Lamanite tribe for the space of many moons, even many winters, and I do enjoy my exceedingly goodly lifestyle.

3. And it comes to pass that I do often know Fister in my teepee, and I do always eat drink and be merry. And I have taught the words of these plates to the people of this tribe, and they do strive to live the teachings of Laman, and Lemuel, and Laban, and the whores, and Balsac, and the son of Abitch.

4. And it came to pass that after the space of many moons, yea, Fister began to grow large, even did her belly grow, like unto a pregnant woman.

5. And it came to pass that Fister was pregnant, even was she pregnant with my son, which thing doth bring joy unto me, for I do always desire a son, even do I desire posterity.

6. And it was that Nephi spake wise counsel unto me, even did he takest me into his teepee, and smoke a peace pipe with me, and he spake unto me that none shall be born unto a woman who is married not, lest that child be born a bastard. Wherefore, it must needs be I marry Fister before she giveth birth to my bastard child.

7. And I spake unto Nephi: Behold, Nephi, Fister desires not marriage, for an independant woman is she, even a modern woman, and she needs not a man to fulfill her. Wherefore, she shall turn down my proposal, yea, even shall she turn down my marriage proposal.

8. And Nephi replied: Behold, Dances with Cureloms, it is that thou doth havest stones that dangle betwixt thy legs, do ye not? And these stone thou doth have, Fister hath not. And these stones doth makest thee a man. Wherefore, use thy stones to give thee strength to put Fister where she doth belong, even treat her like unto the woman that she is. For no woman doth talk to me the way Fister doth talk to thee. And no man should treat their woman a particle better than they treateth their cureloms and cumoms, otherwise the women shall trample over us.

9. And I replied unto Nephi: Behold, Nephi, thou doth speak like unto a

Nephite. For the Nephites doth treat their women like unto cureloms and cumoms. But behold, a Nephite I am not, for I doth respect the feelings of Fister, also am I sensitive to her needs as a woman.

10. And Nephi replied: Yea, Dances with Cureloms, thou art a sensitive man, even a modern man, but thou mustn't let thy sensitivity turnest thee into a woman. Wherefore, let not thy feelings betray thee.

11. And I was desirous to speak unto Fister, for I felt it must needs be her child haveth a father. Wherefore, I spake unto her the things that Nephi doth say, and I bade her to thinketh of his advice, even to marry me.

12. And Fister replied: Nay, Dances with Cureloms, for I desire marriage not, for it is a Nephite thing. Wherefore, I desire we raise our child together as father and mother unto him, but we shall never be husband and wife unto each other, for I shall not be shackled by the chains of marriage, for a free spirit am I.

13. And I offered a compromise solution, even did I speak a deal unto her: Behold, Fister, inasmuch as we both desire to be father and mother, but yea, we desire not to be husband and wife, wherefore, we shouldest to be parenting partners, which thing doth mean we are partners at raising our child, but bound not together as husband and wife.

14. And it came to pass that Fister did thinketh of my offer, and after the space of several minutes she spake: Behold, Dances with Cureloms, the thing thou doth sayest is a good thing. For we shall be not husband and wife, but we shall be parenting partners, which thing doth mean we raise a child together, and giveth unto him high self esteem, and also shall we do the things husband and wife do, such as cleave unto one another at night, but yea, we are bound not by the rules of marriage.

15. And after the manner in which we solved the dilemma of the child, yea, I did taketh Fister into my tent and did know her for the space of many minutes.

16. And it came to pass that after the manner in which we did fornicate, yea, me and Fister did go before Nephi, and spake our proposal unto him.

17. And Nephi desired to ponder the proposal we offered. And he desired for us to smoke a peace pipe with him, which thing doth always help him in the thinking process. And after we did smoke a peace pipe, yea, Nephi agreed to our proposal, and did offer to perform a ceremony, even a parenting partner ceremony to honor us. And afterwards we shall eat, drink, and be merry, for Nephi did always thinketh of a reason to havest a celebration.

18. And we did agree to the parenting partner ceremony. And many months later we did havest the ceremony, and it was a goodly ceremony, for many did come to witness it, and Fister was exceedingly large with child. And after the ceremony, we did dwell in a tent together, like unto husband and wife, excepteth we were not husband and wife, only were we parenting partners. And because Fister was exceedingly pregnant, yea, I did fornicate her from behind.

19. And a few weeks after we did become parenting partners, yea, Fister did giveth birth. And she did giveth birth unto a boy. And he was an exceedingly handsome boy, and he was white, like unto me and Fister, nevertheless, we shall endeavor to raise him as a Lamanite, and teach unto him the Lamanite way.

20. And during this time of much joy and happiness, I did have some worry in my heart, for in the distance wars and rumors of wars did ravage the land. And much contention did exist outside our village. For our village enjoyed exceeding peace and happiness, for none did bother us, for our village was a peaceful bubble within a sea of iniquity. But yea, I thinketh the day shall come when war shall overtake this village.

21. Wherefore, I desired exceedingly to raise up my son to be a mighty warrior. For the day shall come when he, and his generation, shall be called upon to defend the tribe. Wherefore, I desired to raise up a valiant posterity.

22. And I looked upon Fister, and spake: Behold, Fister, what is it that we shall call him?

23. And Fister looked at our son, and beheld him, and after the space of a few minutes she finally spake his name: Behold, our son shall be named Zelph, which name doth mean mighty warrior.

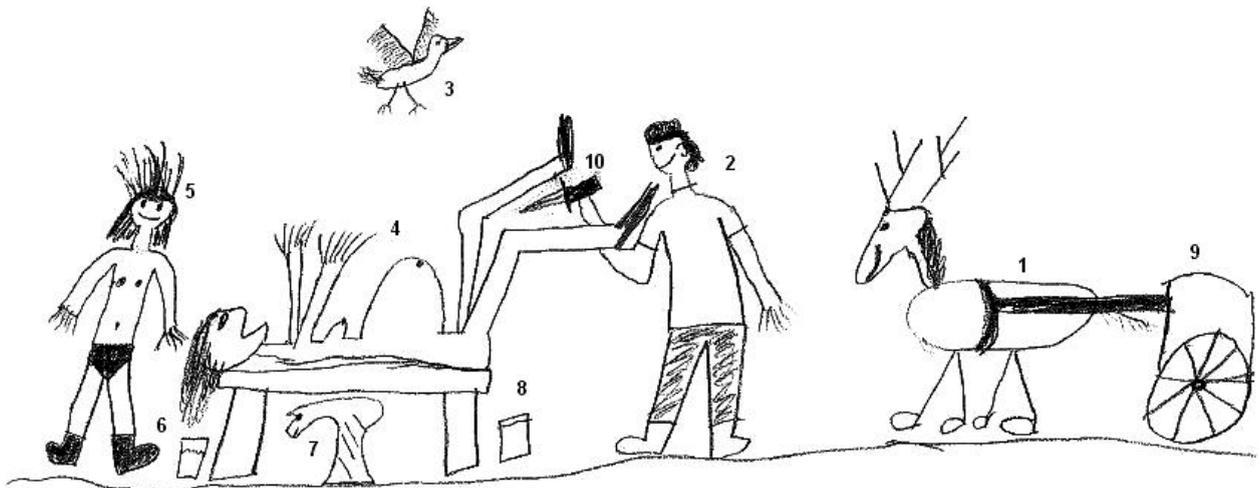
24. And it came to pass that Fister did know the things I did think, for she did nameth our son a word that doth mean mighty warrior. Wherefore, I did agree with her name.

25. And I spake unto Fister: Yea, Zelph shall be his name, for it is a goodly name.

26. And thus concludes the account of Zelph's birth, and that you might have a knowledge of this birth, I will refer you to the representation of this glorious event at the end of this record, even the representation known as [facsimile 1](#).

FACSIMILE 1

A Lamanite birthing scene, depicting the birth of Zelph, the white Lamanite.



EXPLANATION

1. Whitey the deer.
2. Dances with Cureloms preparing for the birth of his son Zelph.
3. A bird.
4. Fister, the wife of Dances with Cureloms, preparing for the birth of Zelph.
5. Nephi, the Lamanite Chief, presiding over the birth of Zelph.
6. A cup of water for Fister.
7. ?
8. A container to catch the uterus.
9. Dances with Cureloms's chariot.
10. The knife used to cut the umbilical cord.

CHAPTER 2

The Chief Nephi Lamanite tribe builds a great and mighty wall to defend themselves from their enemies. Dances with Cureloms designs the wall, and Onandagus is the wall decorator. [About 335 A.D.]

1. And it came to pass that wars and contentions continued to ravage the land, and yea, the battles spread throughout the face of the whole land, even did the wars and contentions come exceedingly closer to our village, for we did hear in the distance the sounds of battle, even swords clashing, and arrows firing, and men screaming, and the battle sounds did get closer to our village.

2. And I spake with Chief Nephi, and his son Onandagus, and counseled them to construct a wall, even a barrier around the perimeter of the village. For if warriors come upon us, yea, we can defend the village easier with a wall.

3. And Nephi thought of the counsel I gave unto him, and fired up a peace pipe to assist him in the thinking process. And after the space of smoking one peace pipe, yea, Nephi agreed that a wall shall be a goodly idea, for the tribe hath been idle for many days, and a wall shall putteth people to work.

4. And Nephi did order me to be in charge of wall construction, and I waxed strong designing an exceedingly strong and tall wall. And after many days, yea, my design was completed.

5. And I recruited many strong, young men to labor diligently in the construction of the wall. And all did think the work to be for a good cause, and all did whistle while they worked, for we were a merry tribe.

6. And it came to pass that Zelph was five years old at the time of the wall construction, and he desired exceedingly to help. And because I desired to be a goodly father, yea, and because his mother was a free spirit who did often go to bathe naked in the stream, and run through the lily fields with Felcher, yea, I lettest Zelph assist me and my crew in the wall construction, for I desired to raise Zelph with a work ethic, not idleness like unto his mother.

7. And it came to pass that the wall construction did taketh many weeks, yea, even many months. And after the completion of the wall, yea, it was that no army shall breach it, not even a mighty army of thousands. For it was an

exceedingly high wall, and an exceedingly strong wall.

8. And on the inner part of the wall we did build defense positions, for if an army approaches the wall we shall defend the tribal village. And we did build platforms at the top of the inner wall for archers to shoot arrows at invaders, and we did havest many large vats of boiling oil, and even vats of acid to pour on invaders who attempt to climb the outside of the wall in an attempt to enter the village. And even did we make a moat around the outside wall, and we did fill the moat with alligators, and did feed the alligators infrequently so as they may be exceedingly hungry.

9. And Onandagus was exceedingly happy about the wall, and the moat, and the archer platforms, and the vats of hot oil and acid, for it gave him peace of mind that the tribe shall be defended, for Onandagus believed in a strong defense. But yea, Nephi did think the wall to be barbaric. For Chief Nephi was exceedingly proud of his peaceful tribe and desired the wall to be a wall of defense from our enemies, but also a wall of fellowship to our friends, and desired not to turn his tribe into a war monger tribe.

10. And I explained unto Nephi that the wall shall be only for defense, but yea, Nephi did find the wall to be a monstrosity with no humanity, even was it an eyesore, and a monument to war. And Nephi spake that we were a peaceful tribe and warned against even the appearance of being war mongers. And he felt many shall be offended by the sight of the wall.

11. And it came to pass that me and Nephi did havest an exceeding disagreement over the wall, for Nephi desired it torn down, and I desired to leave it up, for the battles were getting closer, and soon we shall havest armies in our midst.

12. And Onandagus spake a compromise, even did he suggest we decorate the wall with flowers and other pleasant things to maketh it more attractive to those who shall gaze upon it, and those who desire to be our friends shall feel welcomed, but yea, we shall leave the defense parts in place for our enemies.

13. And Nephi smoked a peace pipe while thinking of Onandagus's compromise. And after the space of smoking a peace pipe, yea, Nephi agreed to Onandagus's compromise, and he assigned Onandagus to be the wall decorator, and to maketh the wall more attractive to guests.

14. And Onandagus did gather a crew of decorators, and they did gather up many flowers, and did stick them to the outside of the wall. And the decorators did write peaceful messages on the outer wall, even words of

peace, love, and hope.

15. And it came to pass that Onandagus and his merry decorators did plant shrubbery, and tulips, and other plants around the outer wall to maketh it more appealing to the eye.

16. And Onandagus did clean the pond scum from the moat, and did maketh the water crystal clear, and he did feed the alligators so they shall not attack visitors who come in peace, nevertheless the sight of them shall put fear into the hearts of our enemies.

17. And it came to pass that Onandagus wrote the word "Welcome" on the draw bridge that extends over the moat so as our guests shall feel welcomed when they arrive.

18. And after the manner in which Onandagus and his merry crew, yea, even his exceedingly gay crew, had decorated the outer wall to maketh it more welcoming, and exceedingly appealing to the eye, nevertheless, leaving the defenses in place, yea, Nephi did finally declare the wall to be goodly.

19. And I did also liketh it, for the wall had a certain charm, and did maketh me to feel gay, and joyful, while maintaining the defensive parts. And the flowers, and shrubbery, and pictures did all coordinate together into an aesthetically pleasing wall, even was the wall eye-catching, but yea, the wall's fabulous beauty did not take away it's strength. Wherefore, I too found it to be a goodly wall.

20. And thus concludes the account of the construction of the exceedingly strong and gay wall of the Chief Nephi Lamanite tribe.

CHAPTER 3

Dances with Cureloms begins training Zelph in the art of war. Nephi initiates Zelph in the magic tree fort. Zelph receives his magic loin cloth, and learns of Nephi's mystical powers. Zelph wants to be a magician. [About 345 A.D.]

1. And it came to pass that I, Dances with Cureloms, doth commence the next chapter in my epic story. And I do writeth these things upon pieces of leather.

2. Now Zelph did grow in age, and I did raise him a Lamanite, even though he be white like unto a Nephite, for he doth come from the loins of Fister, a Nephite woman, and the seeds of Zelph did comest from my sack, and I too

am of Nephite heritage. And verily behold, Zelfh turned ten years of age.

3. And it came to pass that I desired to instruct Zelfh in the art of warfare, even did I desire to teach him to be a warrior, and to ride in a chariot.

4. And I did train Zelfh for the space of many weeks, yea, even many months, and did teach him sword fighting skills, and chariot skills, and even hand to hand combat. And I spake unto him saying: Behold my son, the day shall come when thou must to defend the tribe from invaders, wherefore, thou must to prepare thyself for that day.

5. And it came to pass that Chief Nephi desired exceedingly to initiate Zelfh into the tribe, and giveth unto him the secret tribal loin cloth, and teach unto him the secret handshakes, and even to teacheth unto him magic.

6. And after the space of a couple days, yea, Zelfh was initiated at the magic tree fort, and did learn all the secret handshakes, and the secret passwords, and he did receive his magic loincloth. And when I did witness my son's initiation ceremony, yea, my heart did fill with exceeding pride, for my little boy doth grow up and shall soon be a man.

7. And Nephi trained Zelfh in the enchanted forest for the space of many days, even many weeks, and taught unto him the gift of magic, even beginner magic skills. And after Zelfh did learn the magic of Chief Nephi, behold, Zelfh desired to perform a magic trick for me.

8. And it came to pass that Zelfh did putteth a stone in his hand, and did close his hand into a fist concealing the stone. Then did Zelfh turn his fist over and open it, and no stone dropped out. And Zelfh did show unto me his open hand, and it contained no stone. And it was as if the stone did disappear. And after the manner in which Zelfh did maketh the stone to disappear from his hand, yea, he did place his hand upon my ear, and did remove the stone from my ear, yea, even as if the stone did emerge from my ear.

9. And I did smile at my son, for his magic trick was exceedingly impressive. And Zelfh had much pride in his magic skills, but he did thinketh them to be beginner skills, and he desired to learn advanced magic.

10. And Zelfh did plead unto Nephi to teach unto him more magic, but Nephi spake, saying: Behold, Zelfh, thou hath learned much at a young age, which thing doth makest me exceedingly proud of thee. Wherefore, I shall teach more unto thee when thou art ready. Until then, though must practice what hath been revealed unto thee. For it is that ye shall learn magic line

upon line, precept upon precept.

11. And it came to pass that Zelfh did complain much, for he found magic fascinating and desired to learn more, even to be a magician, and perhaps a wizard, but yea, Nephi refused to teach more to him at such a young age. And Zelfh was exceedingly envious of Nephi's magic powers, for Nephi did knowest how to levitate rocks, even could Nephi do a one-handed hand stand while shooting fire from his ears.

12. And I endeavored to teach more warrior skills unto Zelfh, even practical skills, but yea, his mind was elsewhere, even in the clouds. For Zelfh was a dreamer, for he desired to learn magic and to become a magician, and he was interested not in learning the skills of war.

13. And I spake unto him saying: Behold Zelfh, magic is good, and I desire thee to develop thy talents, but yea, magic is only a hobby, for no army hath won a war by levitating stones, and no magician hath ever led an army to victory. Wherefore, it must needs be that thou forget about magic for a season and focus on real fighting skills. For the day shall come when thou must defend this tribe from its enemies.

14. And Zelfh did finally agree that warrior skills should take precedence over magic. And he promised to focus on his fighting skills for awhile, and to delay learning magic until he did learn to be a warrior. And I did teach unto him much more about fighting with swords, and bows and arrows, and spears, and I did teach unto him chariot racing.

15. And many years passed, and Zelfh did grow in stature, and did learn much concerning warfare, and he became exceedingly skilled in the art of war, even in war tactics and combat. And he did complete his warrior training, and soon the day shall come when he shall defend the tribe.

CHAPTER 4

A witch and a sorcerer visit the tribal village, claim witchcraft and sorcery are the fastest growing magic groups. They show off their powers by putting on a magic show. The witch and sorcerer teach magic to Zelfh. Fister is not a good mother. [About 350 A.D.]

1. And it came to pass that I, Dances with Cureloms, do write more things upon this record, even five years after I did write the last chapter. And I do apologize for waiting five years to write more things, but it is that I am a busy man and haveth not much time to write. Nevertheless, ye should read

the things I write, for they are good.

2. And it came to pass that our tribe continues to be a happy tribe, for much peace exists within our walls. And the wall, being my idea, was an exceedingly good idea, for none shall breach it, even have none attempted to breach it.

3. And wars and contentions continue to exist throughout the land between the Nephite and Lamanite nations. Nevertheless, not all participate in the war.

4. And it came to pass that two travelers, even a man and a woman, came upon our village, and requested shelter, for they had been driven from their lands because of war, even were they refugees.

5. And we admitted them within our walls as guests. And it came to pass that they were Lamanites, and they were not warriors, but they were citizens who were driven from their homes because of great battles that took place there betwixt the Nephite and Lamanite armies.

6. And it came to pass that the woman was named Wilma and the man was named Sordor. And they worked as teachers in their homeland, and also were they missionaries, even did they proselytize sorcery and witchcraft unto me, for Wilma claimed to be a witch, and Sordor claimed to have the gift of sorcery.

7. And it came to pass that I spake unto them that I was uninterested in learning of their beliefs, and told them of the Lamanite plates which had the teachings of Laman and Lemuel, and the whores, and Balsac, and Laban the younger. And I spake that I desired to follow the teachings of the plates, and desired not to be a witch, or a sorcerer.

8. And Wilma and Sordor desired to convert me, and spake that witchcraft and sorcery are the fastest growing beliefs in all the land, even did witchcraft and sorcery outgrow the Gadianton robber movement in popularity.

9. And I continued to turn them down, but yea, they did continue their attempt to convince me, and Wilma spake, saying: Does thou not desire to control the elements, and shoot fire from a staff, even to communicate with the dead, and levitate rocks?

10. And it came to pass that my son Zelph, who was fifteen years old, did hear Wilma speak of levitating rocks, which thing doth interest him exceedingly, for he so desired to have the gift of magic. Wherefore, he desired to learn more, and pleaded with me to let Wilma and Sordor teach

him.

11. And Wilma spake unto Zelph saying: Behold, young man, if thou desires to learn our ways, yea, ye shall be a mighty sorcerer, even shall thou havest the power of magic.

12. And Zelph replied unto them: Behold, I much desire to learn magic, wherefore, show unto me the things thou can do?

13. And it came to pass that Sordor stood before us, and removed his hat. Then did he tap his hat three times with his staff. And after the manner in which Sordor tapped his hat three times, behold, a rabbit emerged from his hat. And the rabbit did hop from his hat onto the ground, and did scurry behind a bush.

14. And Zelph stood all amazed at the magic that Sordor did perform, for Sordor did makest a rabbit to appear out of thin air, and he did makest the rabbit to appear in his hat.

15. And it came to pass that I was skeptical, and I desired to protect my son from trickery, and I spake unto Sordor saying: Behold, Sordor, how doth I know that rabbit did not exist in thy hat before ye performed thy trick? For perhaps ye planted a rabbit in thy hat before thee arrived here.

16. And Sordor scoffed at my skepticism, and he replied: Behold, I shall perform an even better magic trick, even shall I make a believer out of thee. Wherefore, prepare to be shocked and awed.

17. And Sordor prepared a stage in front of us, and did retrieve a box from his belongings, even a box with a hole on top and two holes on the bottom. And the box did open. And Sordor also retrieved a saw, then did he open the box and command Wilma to climb inside it, and Wilma did the thing that Sordor commanded of her. And Wilma did lie inside the trunk, and her head did stick out of the hole in the top of the box, and her legs did stick out of the two holes in the bottom of the box.

18. And Sordor did takest the saw and did commence sawing the trunk in half, even with Wilma inside!

19. And I gasp in horror as Sordor commenced sawing the box in half, and I spake, even in a loud voice: Behold, Sordor, stop this thing thou art doing. For I believeth thee, and I desire thee to stop sawing Wilma in half. I shall do anything, even shall I join thy sorcerer group if thou doth stop this thing thou art doing.

20. And Sordor ignored my pleas, and continued sawing. And he did saw the box in two, and he did move the two halves apart, and Wilma's legs went one way, and her head went the other, and Wilma cried out not, for she did smile, even as if being sawn in half doth hurt not.

21. And it came to pass that when I saw the thing that Sordor did, even that he did cut Wilma in two pieces with a saw, behold, I fainted, even did I pass out, for the sight of a woman being sawn in half did cause me to be light headed, even did it makest me to pass out.

22. And it came to pass that I was awakened by Zelph, who did stand above me with wide eyes. And he did say that after Sordor did cut Wilma in half, and did spread the two halves apart, yea, he did putteth the two halves back together again, and Wilma did emerge in one piece.

23. And I looked and beheld Wilma in one piece, and I spake unto Sordor: Behold, thou did cuttest her in half. How did thou makest her into one piece again, even makest her to be alive?

24. And Sordor smiled and shrugged his shoulder, and replied unto me: It was magic.

25. And Zelph bade me to let him learn the magic of Sordor and Wilma. And I thought that the magic of Sordor and Wilma, even this sorcery and witchcraft, shall makest Zelph to be an even mightier warrior. Wherefore, I let him be taught the things of Wilma and Sordor.

26. And Wilma and Sordor trained Zelph for the space of many months, and Zelph did learn much magic, even did he learn to maketh himself disappear in a cloud of smoke, and he did learn to swallow a sword, even to slide a sword down his throat and remove it again without the sword slaying him, and Zelph did learn the art of walking on hot coals without burning his feet, and he did lie on a bed of nails, and Wilma did place a brick on his chest and smash the brick with a club, and Zelph survived these things through the gift of magic, and sorcery, and witchcraft. And Zelph did maketh a dove to fly out of his sleeve.

27. And it came to pass that Chief Nephi beheld the things that Zelph did learn, and Nephi did say that Zelph did these things through the power of his loincloth. And Wilma and Sordor spake back that Zelph's powers came not through his loincloth, but through the power of witchcraft and sorcery.

28. And Nephi, and Sordor, and Wilma did debate magic for the space of many hours. And after the space of many hours did pass, yea, Zelph acted as a peace maker and spake unto all: Behold, my loin cloth doth givest me

strength, even doth it assist me in my magic. And the things I did learn from Sordor and Wilma, even their witchcraft and sorcery, doth also assist me in my magic. Wherefore, debate not these things, for they are all good, and all have some truth.

29. And after Zelph spake his words, behold, Sordor, and Wilma, and Nephi, did all agree that they each had a portion of the truth, and all did havest the gift of magic. And they did all hug one another, and did agree to smoke a peace pipe together to settle their differences.

30. And it came to pass that Nephi, and Sordor, and Wilma, did disappear into Nephi's teepee so as they shall smoke a peace pipe together to end the conflict and contention between them, and to instead have fellowship.

31. And I gazed upon my son, even my mighty fifteen year old son who doth have mighty warrior skills, and who doth now haveth the gift of magic. And my heart did beat with pride, for I do know that my son shall always use his powers for good, and shall defend this tribe, and protect the Chief-Nephi Lamanite lifestyle.

32. And thus commences this chapter, and many shall ask what did become of the mother of Zelph, yea, even Fister. Wherefore, let me update thee on her whereabouts.

33. Now Fister hath not good parenting skills, for she doth desire always to do fun things for herself, even doth she spend much time with her friend Felcher, and they do travel, and run through fields, and bathe in hot springs together, and they do drink much wine, and do smoke many peace pipes late at night, and they do stay up all night giggling and tickling one another, and they have not a work ethic among them.

34. And because I am a modern man, and desire not to control my woman, yea, I lettest her to do these things, even to find herself. And I need not a woman to assist me in the raising of my son, especially not a woman like unto Fister, for Zelph is my son, and he maketh me a proud father.

CHAPTER 5

Zelph grows in age, stature, and wisdom. Peace exists in the land for ten years. Sex between grown men and fourteen year olds is an abomination. Zelph falls in love with a Lamanite girl named Tiger Lilly, and courts her using flowers and poems. Tiger Lilly becomes a witch through Wilma's training, sees future of the American Indian, who are the principle descendants of the Lamanites. Tiger Lilly mistakes European white settlers

for Nephites. Onandagus issues extermination order against the Nephites. Chief Nephi says, "I'm not dead yet," opposes extermination order, seeks after peace. [Between 350 and 359 A.D.]

1. And it came to pass that Zelf did grow in age, and in stature, and in wisdom. And he did continue to practice his magic skills, even his sorcery skills, and he did also practice his warrior skills, and he doth make me to be a proud father, even to havest much pride in him.

2. And it came to pass that the wars and contentions in the land did end, and peace existed for the space of many years, yea, even ten years. For the leaders of the Nephites did sign a treaty with King Aaron, who did lead the Lamanite armies. And the land was divided amongst the Lamanites and the Nephites. And the land northward was given unto the Nephites, and the land southward was given unto the Lamanites, even did our tribal village exist in the land southward. And there was a sea east and a sea west, and a narrow neck of land between the two seas did connect the land northward to the land southward.

3. And though peace existed throughout the land, nevertheless, I desired to continue training Zelf, for it must needs be that he maintain his skills, and get not rusty, nor content in the peace. For the day shall surely come when wars commence again, and it must needs be that Zelf be prepared.

4. And it came to pass that during the second year of peace, yea, even the year three-hundred and fifty-one A.D., yea, a Lamanite girl named Tiger Lilly, who was a baby Lamanite only fourteen years ago, did develop into a woman. And even two years ago Tiger Lilly was but a little girl, even with no bumps upon her chest, but yea, she hath blossomed into a lovely girl, even into a beautiful young woman, for her bosoms have developed, and are perky, like unto fresh tomatoes, and her bottom doth remain firm, yea, even are her buttocks like unto two coconuts arranged in the shape of buttocks.

5. And it came to pass that when I do read the last verse, yea, I thinketh it to make me look bad, even dirty, for it is that I am a grown man, yea, even forty and nine years old am I, and it is that Tiger Lilly be only fourteen years of age.

6. Wherefore, I do bear my testimony unto those who shall readest these plates, even do I promise that I desire not to take Tiger Lilly into my teepee, and to fornicate her, and commit whoredoms unto her. For such an act between a grown man and a fourteen year old girl shall be an abomination, yea, even would it be wrong, for even the whores would oppose such a thing as a grown man debauching a young girl. For whoredoms and perversions shall exist only between adults, save it be if two youth desire to fornicate one

to another, yea, that shall be okay too.

7. And it came to pass that my son, who is sixteen, doth court Tiger Lilly, for Zelph doth thinketh Tiger Lilly to be exceedingly fine-looking, even the fairest Lamanite in all the land. And he doth speak much of her, and he doth give unto her flowers, and doth read her poetry from the scrolls of the son of Abitch, even in an attempt to seduce her.

8. And it came to pass that Zelph and Tiger Lilly did become a couple, and they are like unto a tapir and chariot, even do they go together.

9. And it came to pass that in the third year of peace, yea, Zelph doth continue his training, and he doth also teach the things he did learn unto Tiger Lilly, for she desired to become a witch, and to learn witchcraft. And they desired to be partners in magic, and in sorcery, and witchcraft.

10. And in the fourth year of peace, yea, Tiger Lilly did receive her magic loin cloth in the magic tree fort, and she did learn the secret handshakes, and even was Tiger Lilly initiated into the tribe.

11. And it came to pass that in the fifth year of peace, yea, Tiger Lilly did commence her witchcraft training, even did Wilma teach unto her the things of witchcraft, for Tiger Lilly desired exceedingly to be a witch, even did she desire to be an official witch.

12. And it came to pass that eight years of peace did pass, yea, and Tiger Lilly did officially become a witch, even did she pass all the witch tests and trials that Wilma gaveth unto her, and did she receive her hat, for she was a Lamanite witch.

13. And it came to pass that in the ninth year of peace, yea, even one year before the peace between the Nephites and Lamanites shall end, behold, Tiger Lilly did gettest herself a crystal ball, and she did use the crystal ball to see the future, and to tell fortunes to all who desired to know their futures. And she did practice priestcraft, which thing means she did accept money for speaking people's fortunes unto them.

14. And it came to pass that in the final year of peace, yea, even a few months before the peace shall end, behold Tiger Lilly did gaze upon her crystal ball and did use her witch powers to see the future, even to see far into the future.

15. And during the time that Tiger Lilly gazed upon her crystal ball, yea, me and Zelph were practicing our warrior skills, even were we dueling with swords in an attempt to keep our skills from getting rusty.

16. And after the space of several minutes during which time we did sword fight, yea, Tiger Lilly came upon us, and she did interrupt our practice, and she was sobbing, even was she crying exceedingly.

17. And Zelph spake unto his girlfriend, even did he speak unto Tiger Lilly: Behold, Tiger Lilly, my love, what is wrong? Why doth thou sob exceedingly? For the sight of thou sobbing doth bringeth sadness to my heart.

18. And Tiger Lilly did wipe the tears from her eyes, and replied to Zelph: Behold, Zelph, I hath gazed upon the crystal ball for the space of many hours, and I beheld the future, and the future shall be not a goodly future.

19. And Tiger Lilly began crying again, and Zelph did attempt to calm her, and he spake, saying: Cry not my love, for explain unto me this thing thou did see that didst makest thee sad?

20. And Tiger Lilly did explain the things she saw: Behold, I beheld our future generations, and we shall haveth a good life, and peace and prosperity shall exist in all the land. But wo, for white men shall come upon our midst, and the white men do look like unto Nephites, for they havest white skin, and blonde and brown hair, and they havest steel weaponry, and they dress like unto Nephites, and they shall dwell in wood and stone structures like unto Nephites, yea, not teepees like unto us.

21. And I spake at Tiger Lilly: Behold, Tiger Lilly, the Nephites and Lamanites hath contended off and on for many generations, even for one thousand years. And I do suspect the white Nephites and dark Lamanites shall always contend, even for thousands of more years. And though it be sad, yea, we shall raise up our posterity to live in peace, here in this village. And this village shall always be protected from the contentions of the land, even shall the great wall keepest the wars and contentions out. For Nephi and Onandagus and all the Chiefs who shall come after shall always desire peace, and this tribe shall remain a peaceful and happy tribe.

22. And Tiger Lilly spake, and she replied unto me: Behold, Dances with Cureloms, ye understand not, for I have told thee not the whole story.

23. And I replied: Behold, Tiger Lilly, what is the whole story?

24. And Tiger Lilly replied: Wo be unto us, for the Nephites shall win, even according to my crystal ball.

25. And after saying this thing unto me, yea, Tiger Lilly did sob exceedingly. And I replied unto Tiger Lilly, and did try to ease her worries: Yea, Tiger

Lilly, sometimes the Nephites win battles and sometimes the Lamanites win battles, but yea, the war is continuous, and shall never end. For no nation shall completely wipe out the other, not the Lamanites nor the Nephites shall ever completely win, only shall one become more dominant for the space of a few generations, then shall the other become dominant, and this cycle of violence shall continue for eternity. Nevertheless, fear not, for this tribe shall participate not in the cycle of violence, and shall be protected by the great wall.

26. And Tiger Lilly continued to argue, and she replied: Verily behold, I beheld in my crystal ball the white man, who did look like unto Nephites, drive the Lamanites from their lands, and the white man did havest advanced weaponry, even weapons more powerful than steel swords, yea, even weapons of mass destruction. And the Lamanites are no match for them, and the Lamanite people shall be nearly wiped out, for the white man shall bring plagues with them. And the Lamanites shall be placed in new lands, and guarded by the white man like animals. And the Lamanite culture shall be destroyed, and the white man shall overrun the land with their elaborate buildings, and fancy clothing, and exceedingly destructive weaponry. And no wall shall stop this onslaught, for the white man's numbers shall be too great, and their weapons too powerful, and this land shall no longer be a Lamanite land, for it shall become a white man's land, even a Nephite land. And these things I bear witness unto thee by the power of the crystal ball.

27. And after Tiger Lilly did explain these things, Zelph turned to me and spake: Behold, dad, it is that we must do something. For if Tiger Lilly's crystal ball shall be correct, yea, it doth mean that the Nephites shall taketh over this land, and shall remove us from our village, and destroy our way of life.

28. And I rubbed my chin and thought about it, then I replied: Verily I say unto thee, it is that I desire a second opinion. For Wilma is also skilled in the art of glass looking, and also Nephi and Onandagus shall makest the final decision, not I. Wherefore, we must speak these things unto them, and then shall we discuss our options.

29. And we gathered in Nephi's teepee with Nephi, and Onandagus, and Wilma. And Nephi desired to begin the meeting by smoking a peace pipe, and we did, and it was good, and it did haveth a soothing effect on us, which thing doth assist us in making good decisions.

30. And after the manner in which we did smoke the peace pipe, yea, I did explain unto them the things that Tiger Lilly did say. And Tiger Lilly unveiled her crystal ball for all to see, and we did all gaze within it, and witnessed the death and destruction that awaits our Lamanite posterity. And

we beheld this land becoming a white man's land, yea, even a Nephite land filled with all manner of Nephite things, even buildings, and churches, and wide roads, and even did the white man dress in expensive clothing, and they did wear costly apparel.

31. And it came to pass that Wilma the witch spake: Behold, the things in Tiger Lilly's ball shall come to pass, for I too have seen these things in my crystal ball. Wherefore, I bear my testimony that Tiger Lilly's ball is true.

32. And when Chief Nephi did witness the things in the ball, and did hear Wilma's testimony, yea, he did still think the wall shall protect us from the wickedness of the world. For Nephi desired not contention, and he desired to live in peace behind his wall.

33. And it came to pass that Onandagus spake up, for Onandagus did thinketh defense be important, and he desired exceedingly to defend the Lamanite lifestyle, and he did believe the best defense shall be a good offense. And because Nephi is old and sickly, yea, Onandagus shall take over as leader any day now.

34. And Onandagus said: Behold, we must fight this threat, and prevent it from happening, yea, even must we rally the other Lamanites to this cause, even to a final war against the Nephites, even shall it be winner takes all, for it shall be a battle of extermination, for this land shall not be big enough for both nations. Wherefore, it must needs be we settle this conflict once and for all.

35. And it came to pass that Nephi, who was a peacemaker, disagreed exceedingly with his son. Nevertheless, Nephi did know his days were numbered, for soon he shall give up the ghost. Wherefore, Nephi pleaded exceedingly with his son Onandagus, for Onandagus shall taketh over as tribal leader after Nephi.

36. And Nephi said: Behold, Onandagus, my son, soon I shall give up the ghost, even shall I die, for old am I. Nevertheless, I'm not dead yet and I still lead this tribe. Wherefore, it behooves us to give peace a chance. For I shalt not plunge this tribe into the Nephite war so long as I live. For I shall fight no more, forever. Nevertheless, when I die, behold, I havest not control over thy actions, and ye may choose war if thou pleaseth. But wo be unto thee, for if ye hearken not unto my words, and if there be an afterlife, yea, I shall haunt thee. Behold, even shall I come to thee as a ghost and frighten thee in thy sleep, unless thou doth do as I say, and seeketh after peace and avoid contention.

37. And after Nephi finished the things he desired to say, yea, he desired to share a peace pipe with us, for he desired to end the meeting. Wherefore, we sat and smoked a peace pipe together, even in fellowship. And after the manner in which we smoked a peace pipe, yea, the meeting was adjourned.

CHAPTER 6

The Three Nephites visit the Chief-Nephite Lamanite tribe, desire to teach the discussions to Chief Nephi, Onandagus, and Dances with Cureloms, promise that if they join the Nephite church, their skin will turn white. The Three Nephites learn of the secret tree-fort hand shakes, accuse Chief Nephi of stealing them from the Nephites. Tensions escalate. Chief Nephi begins going senile, shows his loin cloth to the Nephites. [About 360 A.D.]

1. And it came to pass that in the commencement of the year three-hundred and sixty A.D., yea, even a couple days after the end of the last chapter, peace continued to exist in all the land. Wherefore behold, three Nephites came upon the great wall, and they waved white flags, which thing doth mean they come in peace.

2. And Chief Nephi, being a friendly man, greeted them from atop the wall, and spake down at them: Greetings, visitors, what doth thou want?

3. And one of the Nephites spake: Behold, we come in peace and fellowship, yea, wherefore, we desire exceedingly to share a message with thee and with thy people.

4. And Onandagus advised his father against allowing the Nephites within the tribal walls, even did he wonder how Nephites did travel to the land southward, for the treaty doth say the land southward be Lamanite land. But yea, Chief Nephi, being old and senile, ignored the counsel of his son, and admitted the Three Nephites within the tribal walls, even did Nephi lower the draw bridge.

5. And it came to pass that the Three Nephites were greeted by Nephi, and by his son Onandagus. And Chief Nephi invited the Three Nephites within his teepee, and yea behold, I joined them in the teepee.

6. And Chief Nephi lit up a peace pipe, which thing he doth always do when commencing a meeting. And I did smoke from the peace pipe, as did Onandagus, but yea, when it came time for the Nephites to smoke from the peace pipe, behold, they declined.

7. And Onandagus understood not why the Nephites declined to smoke the

peace pipe. Wherefore, he spake unto the Three Nephites: Behold, Nephites, why doth thou turn down the offer of peace and fellowship from my father? For my father desires peace, and he desires to converse with thee. Wherefore, thou must to smoke the peace pipe, for thou art guests.

8. And one of the Nephites spake: Behold, we mean not to offend thee. Nevertheless, we smoke not peace pipes according to the teachings of our prophets. Wherefore, we thank thee for thy offer, but we must kindly refuse. For we desire to follow the prophet, which thing doth mean we not follow worldly things like peace pipes. For peace pipes be bad for the body, even exceedingly bad, for the body is a temple. Wherefore, would ye defile a temple?

9. And Nephi spake unto them, even with an old, shaky voice: Behold, Nephites, we desire not to defile temples, nevertheless, we desire exceedingly to smoke peace pipes, and even do we desire to havest peace between the two nations, even the Nephite and Lamanite nations.

10. And one of the Nephites spake back at us: Behold, verily, verily, I say unto thee, the thing thou doth say brings gladness unto us, for we too desire peace upon the land. Wherefore, ye must repent of thy sins, and come unto Christ. And if ye do these things that I say, yea, thy skin shall no longer be dark and loathsome, even shall thy skin become white and delightsome, yea, even pure and delightsome, like unto us. And after thou doth join our church, and becometh white, yea, then shall we have peace amongst us. Would that not be good, yea, to havest white skin, and to follow the true gospel of Jesus Christ?

11. And the Nephite who spake this deal looked upon me, and beheld that I also had white Nephite skin. And after he beheld my white skin, yea, the Nephite spake unto Chief Nephi and Onandagus: Behold, doth thou desire to havest white skin like unto thy friend here?

12. And Nephi inhaled from the peace pipe, then did he exhale a smoke ring. And Nephi, being a proud Lamanite, spake back at the Nephite, saying: Behold, nay, I desire not pasty white skin, nor does my son, for we havest much pride in our glorious dark skin.

13. And it came to pass that the smiles did disappear from the faces of the Nephites, and they looked unto one another, for they knew not what to say, for they did thinketh the white skin promise to be an exceedingly good promise, yea, and they did act as if they expected not Nephi to say 'nay' to the white skin promise.

14. And I spake unto the Three Nephites, and did say: Verily behold, why did

the Nephites slaughter innocent travelers at Mount Balsac, yea, why did the Nephites of old commit the Mount Balsac Massacre?

15. And one of the Nephites spake back at me: Verily, behold, ye havest not proof that Nephi, yea, the prophet of old, did order that attack. Yea, and those things are in the past, and we must to close the book on the past. For some look at our history in an attempt to discredit us. Nevertheless, it shall work not, for we are the lord's chosen people, and his work shall not be stopped, even by those persecutors who seek to diestroy us by stirring up one-thousand year old dust.

16. And Onandagus replied: Yea, that may be so, nevertheless, we desire not white skin, for white skin be ugly.

17. And the Nephite who spake before spake again: Verily behold, even if thou doth want not thy skin to be white and delightsome like unto us, yea, doth thou desire not the power of the priesthood? For if thou doth join our church, behold, thou shalt have great powers, even shall thou havest the priesthood, which thing doth give unto thee the power to heal the sick, and walk on water, and even to move mountains.

18. And Nephi replied: Yea, verily I say unto thee, we already havest those powers. For we havest the magic tree fort, which thing teaches us the secrets of magic when we do tap three times and receiveth our new name, yea, even can I levitate things. And verily behold, we also knoweth the secret handshakes, and we wear the secret magic loincloth. And also we practice witchcraft and priestcraft, and even do we have crystal balls and sorcerers. Wherefore, we havest exceedingly great powers amongst our tribe. Nevertheless, I desire to see thee perform thy powers, even to show us thy magic tricks, for I enjoy seeing magic tricks.

19. And one of the other Three Nephites spake: Behold, we desire not to reveal our priesthood powers to thee, for it is that we shall not cast our pearls before swine. Nevertheless, if we desired to move mountains and walk on water by the power of the holy priesthood, verily behold, we could, and thou would stand all amazed at the power of god, but yea, we desire not to show these things unto thee, for thee must first have faith. Behold, Jesus never said it would be easy, only that it would be worth it. And verily, verily I desire to learn more of thy magic tree fort, and even thy magic under garments, for this doth interest me exceedingly.

20. And Nephi replied: Nay, I cannot reveal the secrets, for if I reveal the secrets of the magic tree fort, yea, I shall have my throat slit from ear to ear, and my heart ripped from my chest and fed to the birds, and even shall my stomach be cut open so my bowels can spill upon the earth. For I did make

covenants within the tree fort, even did I promise to let these things happen if I reveal the secrets therein.

21. And the Nephite who spake before spake again: Yea, Chief Nephi, the words ye speak are interesting unto my ears, yea, even very interesting. Verily, verily I havest one more question for thee. Doth thy magic loin cloth look like unto my undergarments?

22. And the Nephite who asketh this question did open his robe to reveal his undergarments, and they did look not like unto our magic loin cloth, other than they did have the same magic symbols upon them.

23. And Nephi replied: Nay, thy undergarments are different from ours, excepteth for the magic symbols. For the magic symbols upon thy undergarments are the same as the magic symbols upon our magic loin cloths.

24. And it came to pass that Nephi stood and dropped his pants, yea, thus revealing his magic loin cloth unto the Three Nephites. And Onandagus did havest much surprise on his face, for his father did stand with his pants at his ankles, which thing doth mean that Nephi hath begun the process of going senile.

25. And the Three Nephites did gaze upon Nephi's loin cloth, and they had much surprise on their faces, and the surprise upon their faces turneth to anger. And one of the Three Nephites spake, saying: Behold, verily I say unto thee, the loin cloth thou doth wear doth havest sacred symbols upon it, yea, not magic symbols but sacred priesthood symbols. Wherefore, thou did stealeth our sacred temple ceremony, and thou did corrupt it. Wherefore, thou hath brought damnation upon all who did partake of thy corrupted ceremony, for the Lord shall not be mocked. And thou shalt be destroyed in heaven and on Earth, for the Lord doth strike down those who mock and defile his sacred institutions, and we are instruments in the Lord's hands, and we must do our duty and smite thee down. For it is better that three Lamanites die, than that the temple ceremony be corrupted.

26. And the things the Nephite spake were confusing unto me, and I beheld Onandagus and Nephi and they too did havest much confusion on their faces, for it did sound as if the Three Nephites desired to fight us, for they did draw their swords. And I did stand and prepare to draw my sword, but yea, Nephi did wave me down.

27. And Nephi spake to the Nephites saying: Behold, calm down, for I did stealeth no ceremonies from thee. For the ceremony we do practice in the magic tree fort hath been handed down for many generations. And the

ceremony did come from the Gadianton Robbers, who did invent the practice of secret combinations, but yea, they did corrupt it, and did maketh it a murder oath. Wherefore, we did taketh the true parts of the Gadianton Robber secret ceremony, and we did restore it to its pure and true form.

28. And the Nephites did gaze upon us, and after the space of many minutes, yea, they did put away their swords.

29. And one of the Nephites spake, saying: Behold, we are concerned over the manner of the magic tree ceremonies, for it doth sadden us to see our sacred ceremonies corrupted, yea, even mocked. Wherefore, we must leave thy village, for I do feel a dark presence here. And we must return and report our findings to the brethren who doth lead us. And they shall not be happy. Wherefore, I counsel thee to remove thy magic tree fort and cease practicing thy corrupted ceremonies. And thou must to gather up all the loin cloths with the sacred symbols, and destroy them. For the peace between the Nephites and Lamanites is a fragile peace, and desecrating Nephite symbols and mocking Nephite ceremonies shall be an act of war.

30. And it came to pass that the Three Nephites departed our village, and they did journey back from whence they came. And Chief Nephi pulled up his pants. And Onandagus did say: Yea, that was exceedingly strange.

31. And thus concludes the account of the Three Nephite visit.

CHAPTER 7

A Lamanite officer, named Captain Howling Coyote, visits the Chief Nephi Lamanite village. The Nephites are building a weapon of mass destruction, and many prophecy they shall take over the land. The Lamanite leaders plan the final solution to the Nephite problem. Zelph discovers a wooden tapir outside the great wall. Onandagus wants to bring it inside, but Zelph discovers it to be a trick of the Three Nephites and thwarts it. Zelph is assigned tribal captain. Onandagus takes over as chief. Dances with Cureloms closes his account and gives the Lamanite record and translator rock to Zelph, retires with Chief Nephi. [About 360 A.D.]

1. And it came to pass that many weeks after the Three Nephites did visit, yea, we did havest another visitor at the great wall. And the person who did visit was a leader amongst the Lamanites, even was he the military commander.

2. And Chief Nephi allowed the military Commander within the tribal walls, and the commander desired to speak unto us. And we did havest a meeting in

Nephi's teepee.

3. And the Lamanite military commander was named Howling Coyote, even was he the Lamanite Captain under King Aaron.

4. And Chief Nephi did share a peace pipe with Captain Howling Coyote. And after the manner of smoking a peace pipe, yea, and even after the manner of exchanging pleasantries, Captain Howling Coyote did explain the circumstances that bringeth him to our tribal village.

5. And it came to pass that Captain Howling Coyote spake: Behold, it is that I have been commissioned to unite the Lamanites, even all the Lamanites tribes, for we must be as one nation. And we unite for the cause of annihilating the Nephites. Wherefore, it shall be a final war of extermination, and we shall remove the Nephite scum from our midst once and for all, for it is in the interest of Lamanite survival to do so.

6. And it was that I found it needs be to speak, even did I speak for peace, for Nephi hath become exceedingly senile, and he knowest not what did go on around him, even did he simply like to smoke peace pipes. And it was that Chief Nephi has no longer the capacity to makeest sound decisions, for he did mostly stare straight ahead, and drool. Wherefore, he had not the ability to offer his wise counsel unto those whom he did lead.

7. And I spake unto Captain Howling Coyote, and unto Onandagus, even did I speak on behalf of Nephi, who would desire peace, nevertheless, he could not speak for himself. And I sayeth: Behold, why doth thou desire a war of extermination against the Nephites. For it hath come to pass that many years hath passed since the founding of this land, yea, even hath many centuries passed. Wherefore, why must it needs be for us to now remove the Nephites from our midst, even to commit genocide against the entire Nephite nation?

8. And Howling Coyote replied: Verily behold, the priests and wizards amongst us hath confirmed the Nephites shall build a weapon, yea, even a weapon of mass destruction, even a weapon like unto many swords, even hundreds of steel swords. And our priests and sorcerers and wizards hath seen this thing that the Nephites shall do, for they can see into the future, and they do see a white race destroying the Lamanite descendants, and taking utter control of this land. And it must needs be we destroy all Nephites, even must we kill all Nephite men, and even Nephite boys who shall grow to manhood, and we must destroy all Nephite women and girls who shall give birth unto Nephite boys. For it must needs be that the prophecy that hath been revealed unto us shall not come to pass. For it is better that all Nephites die, than for the Lamanite nation to be taken over.

9. And after Captain Howling Coyote spake these words, yea, Onandagus stood and gavest a talk unto us: Behold, the things Howling Coyote doth say are true, yea, even do they bear witness unto the prophesy of Tiger Lilly's crystal ball. For Tiger Lilly doth predict the same fate shall befall our people. Wherefore, this truth hath come forth from the mouths of two witnesses, yea, even three witnesses, for Wilma doth prophecy the same, which thing doth maketh it a true prophecy. Wherefore, it must needs be that we destroy the Nephite nation before this prophecy doth come true, even must we exterminate the Nephite race. Behold, we must find and destroy this secret weapon, yea, even this weapon of mass destruction if we desire to live.

10. And it came to pass that I replied: Behold, what is this weapon of mass destruction? What evidence proves there is a weapon of mass destruction? For perhaps some Lamanites desire war, and need an excuse for war. But yea, we are the people of Chief Nephi and we seek after peace always, for that is what Nephi shall want, if it was that he had the capacity to offer his opinions on the matter.

11. And it came to pass that Captain Howling Coyote replied unto me: Yea, this weapon, even this Nephite weapon of mass destruction is top secret, and we know not what it is. Nevertheless, it hath been revealed that the Nephites shall taketh over this land, which thing they did not do for one thousand years. Wherefore, why shall they do it now, for we outnumber them? Verily behold, the Nephites shall only achieve dominance over the Lamanite nation through means of a secret weapon. And I bear witness unto thee that I know the Nephite weapon of mass destruction is true. And if we do nothing, wo be unto us, for the prophecy shall surely come to pass. And I am confounded by thy refusal to accept the prophecy, nevertheless, I behold thy skin, and I do see ye hath a white complexion, and light hair, wherefore, thou must have sympathy for the Nephites.

12. And it came to pass that I replied unto Captain Howling Coyote's cruel accusation: Behold, Howling Coyote, no sympathy have I for the Nephite nation, for a Lamanite have I been for the space of twenty and six years. And I hath shown loyalty unto the Lamanites, yea, and even especially unto Nephi, who I do sustain as my Chief, and unto Onandagus, whom I shall sustain as Chief when Nephi doth pass on. Wherefore, question not my loyalty, for a Lamanite am I, even a proud Lamanite. And thou shouldest to judge me not by the color of my skin, yea, but by the content of my character.

13. And Captain Howling Coyote was moved by my speech, and he did apologize unto me: Behold, Dances with Cureloms, I misjudged thee, for I do now see that thou art loyal to thy Chief, which thing doth touch me exceedingly. Nevertheless, the wheels of war are in motion, for we did

already have a counsel, even most of the Lamanite leaders did meet to discuss the final solution to the Nephite problem. And we did already decide, for the final solution shall be genocide, even total extermination of all Nephites. Wherefore, the decision is not yours, for thou art either with us, or against us. And I came not to thy village to discuss this what we must do, yea, I did cometh here to unite thee with us. For the Lamanites shall be one, and we must have no fence sitters in this great war.

14. And Onandagus replied unto Captain Howling Coyote: Behold, Howling Coyote, I do accept the decision of the Lamanite leaders, and we shall unite with thee for the final war, yea, even doth ye have my word.

15. And I beheld Onandagus, and did know that he had the authority to make decisions. Nevertheless, it was that I was exceedingly saddened for my old senile Chief, even Chief Nephi who shall not want this war. Nevertheless, he had not the means to object.

16. And it came to pass that Zelph poked his head inside the teepee entrance, and he spake unto me and Onandagus: Behold, come quick, for a strange thing awaits us at the entrance of the village, yea, even at the wall.

17. And we did move quickly to the great wall, and beheld the thing that did sit upon the other side of the wall. And the thing that did sit there was a fake tapir, yea, even a large wooden tapir. And upon the large wooden tapir was attached a large sign. And the sign did read: Behold, a gift from the Three Nephites.

18. And it came to pass that Onandagus was pleased with the gift, even did he speak: Yea, behold, the fine gift the Three Nephites hath bestowed upon us. And this thing is exceedingly kind of them. Wherefore, bring the gift within the tribal walls so as all can enjoy it.

19. And it came to pass that Zelph spake a warning unto Onandagus: Behold, Onandagus, I havest a bad feeling about this gift. For the Three Nephites did leave this village on bad terms. Wherefore, why do they givest unto us a gift? Wherefore, I suspect it to be trickery.

20. And Onandagus smiled at my son, even was he amused, and he did say: Behold, Zelph, why is it that thou art exceedingly paranoid? For what shall possibly be trickery about this gift, even this large wooden tapir?

21. And Zelph replied unto Onandagus: Verily behold, Onandagus, the large wooden tapir shall be a good place to hide soldiers. For it is that this great wall is impenetrable to all enemies. Wherefore, the only means of penetrating this great wall shall be through the front door. And I do suspect

this large wooden tapir is the means our enemies shall use to penetrate this wall by entering through the front door, even entering through trickery and stratagem.

22. And it came to pass that Onandagus laughed at my son's words, and even did Captain Howling Coyote look upon my son with amusement, for they thinketh my son to havest much imagination. Nevertheless, inasmuch as my son be inexperienced in the art of war strategy, yea, none believeth his words.

23. And Captain Howling Coyote spake unto Zelph: Behold, young man, what makest thee to think this gift, yea, even this wooden tapir, is trickery?

24. And Zelph replied: Yea, if I found it needs be to penetrate an impenetrable wall, yea, I would enter through the front door, yea, even by building a large gift. And I would place soldiers within the large gift, even would I find it needs be to hide within the gift, and let mine enemies bring me and my soldiers within the village. And I would wait for nightfall, then I would emerge from the gift and open the front door from within the village, thus allowing my army to enter from outside. And, yea, I did think of this strategy first, and I do think that is what this large wooden tapir is, even is it a trap.

25. And it came to pass that Zelph retrieved a torch, then he held the torch over the side of the wall and said: Behold, I bear witness that the words I speak are true, and I shall prove my words unto thee. Wherefore, behold what shall happen when the wooden tapir burns.

26. And Zelph dropped the torch upon the wooden tapir, and Onandagus yelled out: No!

27. But yea, it was too late, for the torch did ignite the wooden tapir, and it did begin to burn. And Onandagus chastised my son exceedingly for doing this thing, even burning the wooden tapir which was a gift from the Three Nephites.

28. And it came to pass that Captain Howling Coyote did not chastise my son, yea, even did he instead laugh exceedingly, for he found Zelph's actions to be humorous, yea, even exceedingly funny. And it came to pass that all were shocked after the space of a few minutes, for screams did come from the direction of the burning wooden tapir, and then did a door open on the side of the wooden tapir, and three men did emerge, and the three men were on fire. Wherefore, Zelph's suspicions were true, for men did hide within the tapir.

29. And it came to pass that the three burning men who did emerge from within the wooden tapir did thrash about on the ground, yea, even did they scream. And because the three men desired exceedingly to extinguish the fire, yea, even to preserve their lives, they did jump in the moat to extinguish the fire.

30. And it came to pass that after the manner in which the three burning men plunged into the moat, yea, the moat alligators came upon them, yea, even to eat them. For the moat alligators desired human flesh, for they were exceedingly aggressive alligators.

31. And it came to pass that the moat alligators did munch on the bodies of the three men, even did the alligators grasp the men in their sharp jaws, and the alligators did perform death rolls, even many death rolls in an attempt to devour the men. But yea, after the space of many minutes the three men emerged from the moat, and they were wet, and their clothes were torn by the alligators. Nevertheless, the three men were alive, and they did look round about, and they beheld their wooden tapir, which did burn.

32. And I beheld the three men, and I stood all amazed at the sight of them, for they did survive fire, and also did they survive alligator attacks. And even after burning for the space of many minutes, yea, and even after being attacked by hungry alligators, behold, they remained alive, even uninjured were the three men, and they.

33. And one of the three men spake unto the other men, saying: Behold, the wooden tapir was an exceedingly bad idea, for the tapir did catch fire and burn, and even were we attacked by moat alligators, and did gain not entry into this village. Wherefore, we must return and report this disaster unto our leaders, for their new plan hath failed.

34. And it came to pass that the three men returned from whence they came, and yea, they knew not that we watched from above and heard the words of their mouths. And we recognized the voices to be those of the Three Nephites, even the Three Nephites who did attempt to teach their teachings unto us. For they had returned, and had attempted to enter the village covertly, even through the trick of the wooden tapir. And Onandagus thought the actions of the Three Nephites, even their trickery, to be an act of war.

35. And Captain Howling Coyote spake, saying: Behold, ye hath witnessed the deception of the dastardly Nephites, for they are sneaky, and they plan our destruction, even do they plan tactics such as wooden tapirs to gain entry into Lamanite villages so as to destroy us. And thou hath witnessed their power, for not even fire and alligators can destroy them. Wherefore, only a mighty army shall defeat the Nephites.

36. And I replied: Yea, the Three Nephites are simply missionaries. Wherefore, it could be that they desired to enter our village to teach us more things.

37. But yea, it was that even I knew the things I said were not true, for missionaries enter not villages by way of wooden tapirs. Wherefore, the Nephites were preparing for our destruction. I knew it with every fiber of my being, for the evidence did maketh it look that way. Wherefore, it must needs be that we launch a preemptive strike against the Nephites, yea, for it shall be necessary to protect the Lamanite lifestyle. And I spake unto Onandagus and Captain Howling Coyote, yea, even did I sustain them in their decision of a preemptive strike.

38. And Captain Howling Coyote was exceedingly impressed with my son Zelph, and he spake at Zelph saying: Behold, Zelph, thou doth havest the gift of discernment, for thou did knowest the wooden tapir was a Nephite trick, and thou did act to destroy it. Wherefore, I am desirous to see thee in the battlefield.

39. And Zelph replied: Behold, Captain Howling Coyote, it is that I have trained my whole life for this day, even this day when I shall be called to battle. Wherefore, I desire exceedingly to defend the Lamanite lands, and defeat the Nephites, for I am skilled in the art of war.

40. And Onandagus replied: Verily, verily, I say unto thee. As Acting Chief of this tribe, I declare Zelph captain of these tribal forces. Wherefore, we shall gather our men, and they shall march with Zelph into battle, and unite with the other Lamanites to defeat the Nephite forces.

41. And I looked upon Chief Nephi, who did stand and stare into space. And I beheld my old friend, and I grieved for him, for he knew not what did go on around him, for he was exceedingly old and senile.

42. And it came to pass that I had sorrow in my heart for Chief Nephi, and because I desired not to fight in war no more, for I am too old for that, even am I retired from warfare, yea, I desired to care for Nephi in his final days. For I know his son Onandagus shall be exceedingly busy as chief.

43. And I spake to Onandagus: Behold, Onandagus, it must needs be that we allow thy father to die with dignity. Wherefore, we must officially relieve him of his duties, and allow him to livest out his remaining days resting in his teepee, and smoking his peace pipe. Wherefore, I shall be his caretaker while ye taketh over as Chief.

44. And Onandagus found my idea to be an exceedingly good idea, and he

declared me the official caretaker of his father.

45. And it hath come to pass that the time hath come for Zelph to be a man, for he hath been given an army to lead into battle.

46. Wherefore, I give unto my son this record, even do I giveth unto Zelph my chariot filled with plates, even the metal and stone plates of Laban, and the whores. Even do I give unto him the poem scrolls of the son of Abitch. And also do I giveth unto him the leather pages which are an account of my life, and also the enchanted translator rock so as Zelph could read the words upon the records, even the words that are written not in regular language.

47. And I bade Zelph to preserve these records, so they may come forth to future generations. And I bade him to append the account of his life unto these records.

48. And it came to pass that Zelph did promise to do the things I commanded of him. And it doth maketh me exceedingly happy to know the records shall be in good hands.

49. And I do now go to attend to Chief Nephi, for we are now retired, and we desire to livest out our lives in peace. Wherefore, I say unto thee, goodbye.

THE BOOK OF ZELPH

WRITTEN BY ZELPH, THE WHITE LAMANITE

An account of Zelph, the white Lamanite, beginning with the commencement of the wars between the Nephites and Lamanites.

CHAPTER 1

Zelph and Tiger Lilly are married, Melph is conceived. Zelph leads the warriors of the Chief Onandagus tribe onto the battlefield against the Nephites. They march to the land Northward to prepare for battle. Zelph lets his men travel to town so they can have sex on their last night before a suicide mission. His men don't return, go AWOL. Zelph is demoted to a foot soldier under Mighty Curelom. [Between 360 and 361 A.D.]

1. And it came to pass that I, Zelph, shall begin writing an account of my life, yea, even shall I write it upon these pieces of leather, which are part of my father's collection of writings. And I promise thee that the things I am about

to write are true, and they really did happen. Wherefore, prepare ye to readest these true writings.

2. Now, after the manner in which I did reread the records that do precedeth mine, yea, I do see that my father did last write that he gavest the records unto me, and did retire with Nephi, even the former Lamanite chief of this tribe.

3. And it came to pass that my father, being a goodly father, did raise me up with all manner of skills so as I may havest a good life. Wherefore, I am exceedingly grateful unto my father, for it is that I am twenty and five years old, and I am skilled in magic, and sorcery, and even am I skilled in the art of war.

4. And it came to pass that Onandagus, being the tribal chief, for he doth inherit the title of chief from his father, doth lead different from Chief Nephi. For Chief Onandagus doth believe in strong defense, and even doth he believe in a strong army. And he doth order all young men to train for combat.

5. And it came to pass that the Lamanite King, even the King of all the Lamanites of the land southward, did send an epistle to the Nephites in the land northward, even did he issue a challenge to the Nephites. And the epistle did say that peace is over, and war shall commence. And this thing he did to defend the Lamanite people, for the Nephites possess a great weapon, yea, even a weapon of great destructive power, even a weapon of mass destruction that they do conspire to unleash upon the Lamanites. And all know this thing to be true, even that the Nephites shall unleash a weapon of mass destruction, for it is spoken by our leaders.

6. And it came to pass that it has been prophesied by the wizards, and sorcerers, and fortune tellers, and glass lookers, and hypnotists of the land that the Nephites shall take possession of all the land, and the Lamanites shall be servants unto them. Wherefore, it must needs be that the Lamanites engage the Nephites in a preemptive strike so as to thwart the prophecy.

7. And Onandagus calleth upon me to command the Chief Onandagus Tribal Army, and I did havest fifty and seven men under my command. And they were all goodly men, for they are all from the Chief Onandagus tribe, which is the new name for the Chief Nephi-Lamanite tribe, which tribe is the greatest of all tribes, and which tribe doth produce the greatest of all Lamanites.

8. And it came to pass that in the year three hundred sixty-one AD, yea, it came time for me to lead my men to the narrow neck of land, and join with

the other Lamanites to commence our assault on the Nephite lands. Nevertheless, I desired exceedingly to marry my girlfriend, yea, even to marry Tiger Lilly. And we desired to marry before I do go off to battle, for I was desirous to have posterity in the event I lay down my life on the battlefield.

9. And it came to pass that Chief Onandagus did perform a marriage ceremony for me and Tiger Lilly, and we were married. And after the manner in which we did marry, yea, we did cleave unto one another in my teepee, and I did spray my man juice within her, yea, even did I fertilize her tender loins with my mighty seed in an attempt to create posterity.

10. And after the manner in which I did fertilize the loins of Tiger Lilly, yea, I did gather my men, even my fifty and seven soldiers, and we did march northward to battle. And because my father did maketh me custodian of the precious records, yea, even the plates, I did gather them up into a handcart to taketh them with me into battle.

11. And the Lamanite armies do gather at the narrow neck of land, near the Nephite-Lamanite border, for we shall soon attack when our forces have gathered, and the Nephites shall know not what hit them.

12. And it came to pass that we marched toward the gathering place, yea, even did I lead my fifty and seven men. And we did sing as we marched, yea, even did we sing mighty warrior songs, for we were like unto mighty warriors. And we did travel through the narrow neck of land, yea, even did we gather at the gathering place at the Nephite-Lamanite border, even amongst the other Lamanite armies.

13. And it came to pass that Captain Howling Coyote did havest command of all the Lamanite forces. And he did giveth unto us much motivational speeches, even did he speak that we shall slaughter all the Nephites, and scalp the men, and rape the women and girls, and cast the young children into the sea. And such hate talk did disturb me, for I did thinketh we shall spare the women and children, but yea, it was part of the final solution to slay all Nephites, yea, even women and children. Wherefore, it must needs be that I follow orders, yea, even evil orders.

14. And it came to pass that Chief Howling Coyote spake unto all the Lamanites, even did he say: Yea, we shall attack our enemies at dawn. And Zelph and his men shall be the first to attack, yea, even the first wave of our assault. And after Zelph hath breached the Nephite front lines, yea, I shall send reinforcements to help takest control of the city. And ye must kill all the men and boys, but keep alive the women and girls for thine own pleasure. Wherefore, sleep well, for tomorrow we shall taste victory.

15. And the words Howling Coyote spake were disturbing unto me, for I knew not that me and my men shall be first in, yea, even shall I be expected to breach the Nephite front lines with only my fifty and seven men. For a first wave of only fifty and seven men shall be a suicide mission, yea, even shall it surely fail. Wherefore, I spake unto Howling Coyote, and bade him to supply more men unto me so as I shall have advantage over my Nephite enemies, yea, even did I plead unto Howling Coyote to giveth unto me the tools so as I shall succeed in my task.

16. But yea, Howling Coyote spake unto me that he had not men to spare, yea, even did he plan all phases of the assault and no surplus soldiers shall be available unto me. And I spake angry words at him, even did I say that he doth send me and my men on a suicide mission. And I spake that the blood of my men shall be on his hands.

17. And Howling Coyote spake back at me, even did he accuse me of cowardice. And he spake that if I followed not his orders, yea, I shall be executed for treason.

16. Wherefore, I gathered my men in my teepee for a meeting, and I spake our orders unto them, even did I explain that it shall be a suicide mission. And my men did havest exceeding fear in their eyes, even did they look like unto men who knew they shall soon be dead. And I felt sorrow for them, yea, and I did seek to makest them happy again.

17. And because we did camp nearby a Lamanite village, yea, and because many desirable women dwelt in the village, and because I desired my men to like me as their leader, yea, I spake unto my men, and persuadeth them to go unto the nearby village, and find pleasure with the women there. And after the time of finding pleasure doth end, yea, they must to return, even return before dawn so as we shall carry out our orders, and commence our suicide mission. For a good leader am I, even do I desire my men to experience much happiness before they die.

18. And it came to pass that verily, verily I said unto them: Behold, eat drink, and be merry, for tomorrow ye shall die.

19. And it came to pass that my men did cheer, and did thank me, and they did go unto the Lamanite village to find women, and because I did havest a wife, yea, I went not amongst the village, for I desired to be faithful unto Tiger Lilly, yea, even a faithful husband. Wherefore, I did fornicate myself with my hand while thinking of Tiger Lilly. And after the manner of fornicating myself, yea, I did fall asleep in my tent, and did dream of the goodly life I did lead, yea, even my happy memories, yea, and the child who doth grow in Tiger Lilly's loins, even the child I shall never know, for

tomorrow I shall surely die.

20. And it came to pass that I was awakened the following morning by Howling Coyote, and he spake unto me: Behold, Zelph, the time hath come for our first assault upon the Nephites. Wherefore, gather thy men and prepare to march on my orders.

21. And I went amongst the tents of my men, yea, even to awaken them for their suicide mission, but yea, they dwelt not in their tents, for they were nowhere to be found, as if they returned not from the Lamanite village.

22. And it came to pass that I sought them out from amongst the other Lamanite soldiers, but none had seen them since the previous night. Wherefore, it was obvious that my men had deserted me, yea, even did they all go AWOL, for they did know this mission shall be suicide, and it is that they sneaked away when I did send them to the village for pleasure, yea, even do they take advantage of my kind leadership, which thing doth anger me exceedingly.

23. And it came to pass that I gathered my weapons of war and went before Howling Coyote and spake unto him: Verily behold sire, it hath come to pass that my men hath deserted this battlefield, yea, even hath they gone AWOL. Wherefore, I haveth not an army to lead into battle.

24. And Howling Coyote spake unto me with much anger in his voice: Behold, Zelph, thou art a poor leader, yea, for how did thou not see thy men desert and not prevent it? For it is thy duty to keepeth thy men from deserting, for all foot soldiers desire to desert, wherefore, it must needs be they have a strong leader.

25. And I spake back at him: Behold, Howling Coyote, I desired my men to havest much pleasure before they die, yea, because thou desires to send us on a suicide mission, I thinketh it be a goodly idea to send my men into town, yea, even so they can experience much pleasure during their last night alive, even to fornicate with the village women. Wherefore, it is that I am a goodly leader, for I desire happiness for my men.

26. And Howling Coyote laughed at me, and after the manner of laughing, yea, he spake much more anger, even exceeding anger: Behold, Zelph, hear the words of my mouth. Thou art an exceedingly bad leader, even the most exceedingly bad leader I hath yet known. For it shall come to pass that after we taketh the city Desolation, yea, then shall we commence the raping and pillaging, and there shall be much Nephite women to enjoy, yea, even to fornicate against their will. For after we conquer the Nephite cities, yea, there shall be women and girls like unto the sands on the beach, even white and

delightful women. And we shall divide them up, even shall all the soldiers taketh turns raping and committing exceeding acts of whoredoms upon the Nephite women and girls. Wherefore, it is unnecessary to leave the battlefield to find pleasure with women before battle, for that is why we fight, and the reward for victory is pleasure with the enemy women. Wherefore, thou shalt be demoted for thy bad leadership, even shalt thou be a simple foot soldier.

27. And after the manner in which Howling Coyote demoted me, yea, he did look upon the other Lamanites, and spake unto one of the other officers, yea, even a Lamanite named Mighty Curelom, and he spake at him: Behold, Mighty Curelom, taketh this demoted officer and makest him a foot soldier in thy weak little army. And after the manner in which thou taketh Zelph as a foot soldier, yea, march thy army to the front line, and attack the Nephites, for it is that thy army shall replace the army of Zelph in the first wave. Wherefore, gather thy forces and attack in one-hour's time.

28. And it came to pass that I gathered my weapons and joined my new army, yea, even the army of Mighty Curelom. And my new comrades, yea, even the other foot soldiers amongst the army of Mighty Curelom did murmur much, even did they murmur against me. For it was that they taketh over on the suicide mission, yea, and they knowest they shall soon die, and they did blame me for their own deaths, for they thinketh I did cause my men to desert, which thing doth cause them to go on the suicide mission.

29. And it came to pass that we did gather, yea, even me and the army of Mighty Curelom, and we moved into our positions on the front line, and we did prepare to march forward at the Nephites, even shall we march on the command of Howling Coyote.

30. And it came to pass that because I did bringeth my handcart of plates, and I desire them not to be lost, yea, I hope not to die, for if I do, this record shall surely fall into the hands of strangers, yea, maybe even Nephites. And I do thinketh I need to find a good spot to keep the records safe, but I had not a spot. Wherefore, I shall hide them in my tent, and I shall fight with all my might so I may survive and prevent this record from falling into the hands of mine enemies.

CHAPTER 2

A series of battles takes place. Lamanites defeated and attacked by Nephites. Zelph demonstrates his great warrior skills by rallying the Lamanites and taking Desolation. Lamanites rape and pillage Desolation. Nephites regroup and push the Lamanites back to their lands. Zelph suspects there is no weapon of mass destruction. Becomes disillusioned with war, promises to

fight no more. [Between 361 and 364 A.D.]

1. And it came to pass that we commenced our assault on the Nephite city of Desolation, even me and the army of Mighty Curelom.
2. And it came to pass that the army of Mighty Curelom did haveth only twenty and four men, which thing doth make our assault exceedingly like unto a suicide mission. Nevertheless, it was the law of the land that all must follow the orders of their superiors, yea, even exceedingly bad orders.
3. And we did assault the Nephite forces, and the Nephite forces did number in the thousands, and the battle did last an exceedingly short time, yea, even less than five minutes, for our forces, even twenty and two of our men, were hewn down by the multitude of Nephites, and three did survive, and did turn back and flee to the Lamanite army.
4. And it came to pass that I did survive the initial assault, even was I one of the three survivors, for my magic loin cloth doth protect me. And Howling Coyote spake unto us, even did he laugh, and he did say: Verily behold, thou art exceeding cowards, yea, even exceedingly bad soldiers, for our first assault hath failed, even hath it failed exceedingly.
5. And I spake at Howling Coyote, even did I speak much anger: Yea, Howling Coyote, thou did plan not a goodly plan for defeating the Nephites. For thou did send us against a multitude of forces, yea, even were we outnumbered exceedingly. Wherefore, the assault doth fail because of thee.
6. And after the manner in which I spake these things unto Howling Coyote, behold, the other Lamanites did agree with my words. And many did murmur against the tactics of Howling Coyote, and they desired to send large forces into battle.
7. And Howling Coyote listened to our pleas, and did plan a larger assault, and he did send in a force of hundreds against the Nephite force of thousands, and the fight did last longer, even the space of almost an hour, but yea, the Lamanites were hewn down again.
8. And Howling Coyote continually sent small forces of Lamanites against the multitude of Nephites whom did defend the city of Desolation. And all assaults did fail. And after the space of many days, yea, we did retreat back to our homes, for we did make no progress against the Nephites, and they did beat us as if we be girls.
9. Nevertheless, I was exceedingly grateful to be home, for Tiger Lilly hath grown exceedingly large with child, yea, even did she grow from the seed I

placed within her loins. And after the space of a few more months, yea, Melph was born, and he was a goodly baby boy, and he was dark and delightsome, like unto his mother.

10. And it came to pass that a few months after the birth of Melph, yea, the King of the Lamanites did send an epistle to all men and boys, yea, and he did command all men and boys to travel to the narrow neck of land, for a second assault on the Nephites shall commence shortly, yea, even a year after the first assault.

11. And I did gather my handcart of plates, and did kiss Tiger Lilly and Melph goodbye, and did promise them I shall die not, for I shall put my warrior skills to good use, even shall I wear my magic loin cloth which thing doth protect me from danger, even from the arrows and swords of the Nephites.

12. And I traveled with my handcart of plates to the narrow neck of land. And Howling Coyote did change his strategy, for this time he desired to send one large force against the Nephites.

13. And Howling Coyote ordered all the Lamanite soldiers to attack the city of Desolation, and a large and bloody battle ensued, and a great many were killed on both sides. And the battle did last many days, and after the space of many days, yea, we took not the city, for we were driven back, for the Nephites did fortify their cities, yea, even with goodly fortifications.

14. And it came to pass that the Nephites did throw our dead into the sea, and did boast exceedingly of their strength, and they did mock us as we fled, and did call us dark and loathsome, yea, even did they call us a filthy race of savages. And they did say white is right, and their god rules.

15. And we retreated back to the narrow neck of land, and did pitch our tents. And it was that our forces were depleted, and we did think to return home.

16. And it came to pass that Howling Coyote did order us to retreat not home, for reinforcements shall arrive soon, after which we shall attack the Nephites again, for it must needs be that we stop them, for they shall soon unleash their secret weapon of mass destruction.

17. And it came to pass that we did await reinforcements for the space of many days, yea, even many months, but they came not. Wherefore, we thinketh to return home, but yea, the Nephites did instead attack us from the city Desolation, yea, even a surprise attack, yea, even did they turn from defense to offense. And the Nephites attacked our camp, and did slay a

multitude of Lamanite soldiers.

18. And because I did fear the records shall fall into their hands, yea, I did fight exceedingly well, for I desired to defend the records, even the precious plates, for my father did putteth me in charge of them, and I desired not to disappoint him, for he shall be exceedingly angry if I doth lose the records, yea, even shall he chastise me exceedingly.

19. And it came to pass that I did slay tens of Nephites, yea, even hundreds of Nephites fell by my steel sword, yea even thousands of Nephites did I slay. For I havest exceedingly great fighting skills, and also the gift of magic and sorcery, and even doth my magic loin cloth protect my from harm. And the Nephites shall be no match for me when they take me on in hand to hand combat.

20. And when the other Lamanites beheld the things that I did, yea, they did gain confidence in their abilities, and they were strengthened exceedingly, and did rally behind me, and we did drive the Nephites back from our camp, and we did drive them back to the city Desolation.

21. And it came to pass that after the manner in which we pushed the Nephite forces back to Desolation, yea, our reinforcements did arrive. And we did unite with our reinforcements, and we drive the Nephites from the city Desolation, and we did take the city.

22. And it came to pass that the Nephites did flee from us, and we did continue pursuing them, and we pursueth them to the Nephite city Teancum.

23. And it came to pass that I desired to attack the Nephites immediately at Teancum, even before they shall fortify the city, but yea, Howling Coyote desired instead to stop at Desolation, even to enjoy the fruits of victory. And he spake to the Lamanites: Yea, behold, we hath conquered Desolation, wherefore, it must needs be we commence the raping and pillaging.

24. And I spake at Howling Coyote that it was an exceedingly bad plan to not attack the Nephite army as they flee, for they are tired, and weary, and the time to attack is now. But yea, Howling Coyote overruled me, and spake that we shall wait to attack Teancum until after the manner in which we doth finish raping and pillaging Desolation, for Howling Coyote doth ask what good is war if thou should not stop to enjoy the spoils of victory? For man is that he might have joy, and joy comes not through war, but through raping and pillaging thy enemies.

25. And it came to pass that the Lamanite army praised Howling Coyote's plan, and desired to do as he commanded, wherefore, they did commence

pillaging the Nephite property, and raping the Nephite women and girls, and while the Lamanites did rape and pillage Desolation, yea, the Nephites did fortify the city Teancum, even did they fortify Teancum with exceedingly goodly fortifications. And they did bring in reinforcements to defend the Nephite cities, even Teancum.

26. And after the time of raping and pillaging did end, yea, Howling Coyote did gather the Lamanite forces, even did he prepare us to attack Teancum. And he spake unto us: Behold, Lamanite warriors, the time to resume our attack on the Nephite forces hath come. Wherefore, attack!

27. And we did attack Teancum, and because the Nephites did have good fortifications and exceeding reinforcements, yea, they did defend against our attack. And after the manner in which the Nephites stopped our attack, yea, they did counterattack, yea, even did they push us back to Desolation.

28. And we did attempt to hold Desolation, but yea, the Nephites came with exceeding aggression, and did drive us out of Desolation, even did they drive us from their lands again, and they did mock us as we retreated, and did throw our dead into the sea. And we did return to the head of the narrow neck of land and did pitch our tents.

29. And all did murmur against Howling Coyote for his exceedingly bad leadership. For his attacks doth always fail, and we do lose many men, yea, even many comrades hath fallen by the Nephite sword.

30. And Howling Coyote rebutted the murmurs, and did say we did lose our battles because of our cowardice, even because of our poor fighting skills. For we do smoke much peace pipes, which thing doth maketh us not strong, nor are we goodly fighters, for we are like unto girls, according to Howling Coyote. And Howling Coyote did say that none shall murmur against him unless ye desire to be executed. Wherefore, none did murmur against him again.

31. And because our numbers were depleted, yea, Howling Coyote ordered us to return to our homes, for we shall end our attacks on the Nephites for the season.

32. And because the Nephites shall soon unleash their secret weapon, which thing doth worry me, yea, I spake at Howling Coyote, saying: Behold sire, I seek not to murmur against thee, nevertheless what about the Nephite secret weapon?

33. And Howling Coyote looked upon me with much confusion, and did ask: Yea, what secret weapon?

34. And this did cause much concern unto me, and I replied: Behold, Sire, we fight the Nephites because they havest a secret weapon, yea, even their weapon of mass destruction, for soon they shall unleash it, and all Lamanites shall be smitten down, wherefore, we must execute a preemptive strike, according to our leaders.

35. And Howling Coyote did remember, and he did say: Oh yeah, that secret weapon. Yea, I did almost forget, the leaders do think the Nephites shall not unleash it this year, yea, even shall they unleash it next year. Behold, for that is what thy did say unto me, and I lie not.

36. And Howling Coyote did act exceedingly suspicious, and I did think him to be lying, and I did think the secret weapon was simply an excuse for war, wherefore, I spake at Howling Coyote: Yea, there be no secret weapon, right?

37. And Howling Coyote replied with much anger: Yea, speak no more Zelph, if thou desires not to be executed for treason.

38. And I spake no more, and we did return to our homes, yea, even during the commencement of the year three-hundred and sixty-four. And I desired to fight no more, for much death and hatred did I behold, yea, even much pillaging and raping, which thing doth maketh me exceedingly sorrowful.

39. And it came to pass that I did return home with my handcart of plates, and spake unto Tiger Lilly and Melph, and spake that I desired to retire from being a warrior, and from where the sun now sets I shall fight no more, forever. And Tiger Lilly and Zelph were supportive unto me and my decision.

CHAPTER 3

Zelph and his family move out of the village, build a casino. Lamanites begin losing public support for the war. Strange circles and messages begin appearing in the Lamanite crops. The Lamanites see it as a sign that the Nephites have powers beyond this world, public support for war grows again. War commences. The Lamanites are defeated -- again. Zelph's casino burned down by Nephite terrorists. Zelph meets an Anti-Nephite Lamanite mob in the wilderness. The Lamanite leaders use propaganda to gain public support for yet another war. [Between 365 and 374 A.D.]

1. And it came to pass that no wars did take place during the commencement of the year three-hundred and sixty-five. And the Lamanite leaders did meet to rethink the final solution, for the Nephites are an exceedingly mighty enemy, and defeating them is exceedingly more difficult than they did think

it to be, for the Lamanites do always lose the battles.

2. And it came to pass that many amongst the people do tire of war, and seek after peace. And many Lamanites do protest the war, and think the leaders to be war mongers, and many suspect they do lie about the weapon of mass destruction so as they can go to war with the Nephites. For many Lamanite leaders are in business to sell weapons of war, wherefore, war shall be good business unto them.

3. And it came to pass that the Lamanite people desire to fight no more, yea, even do they desire to be idle, and to smoke peace pipes, and make blankets, and hunt buffalo, and be one with nature. Nevertheless, the Lamanite leaders desired exceedingly to commit genocide against the Nephite people, and they chastised their people for their idleness.

4. And it came to pass that I desired to begin a new life away from war, even did I retire from war, and I did build a business outside the tribal walls, for I desired to perform my magic and sorcery for all to enjoy, and I did build a house of magic for all to come unto and behold my magic and sorcery skills.

5. And it came to pass that Tiger Lilly, being my wife and magic partner, did perform much magic within my business, even did she perform witchcraft, and we did perform together, even did we perform exceedingly impressive magic tricks. And Tiger Lilly did also serve drinks, yea, even much wine and other strong drink to the patrons, and our magic shop did also become a bar. And those who did come unto our establishment did eat and drink, and they were merry, and they beheld our magic, and sorcery, and witchcraft, and did applaud us for our skills.

6. And it came to pass that many did gamble money on our magic, and also some did gamble with cards and dice. Wherefore, our house of magic did also become a casino.

7. And it came to pass that during the year three-hundred and sixty-five, yea, I did hear much talk in my establishment, even were the patrons speaking of a strange phenomenon which did cause much excitement throughout the land.

8. And it came to pass that the phenomenon that did cause much excitement did exist within the crops of the Lamanite farmers, yea, for many farmers did have their crops destroyed, yea, even by a strange force from above. And when ye look upon the crops from above, yea, even from a cliff, the destroyed crops do have perfect circles within them, and some destroyed crops do spell: HIE UNTO KOLOB, and others do spell: DARK AND

LOATHSOME ART THEE.

9. And the leaders, and priests, and sorcerers, and fortune tellers, and prophets throughout the land did meet to discuss the words in the crops, for many do think them to be signs, even signs from the heavens, even from the stars.

10. And it came to pass that my father, being Dances with Cureloms, who did grow up amongst the Nephites, and did learn of their teachings in his youth, spake unto Onandagus, and sayeth that the word Kolob is a Nephite word, yea, even a Nephite teaching. For the Nephites get great power from the star named Kolob. And after the manner in which my father spake this thing, yea, Onandagus, whom did seek after political power, did travel to the council of Lamanite leaders, yea, and spake unto the Lamanite King, yea, even to all the Lamanite leaders.

11. And it came to pass that the Lamanite King hearkened unto the words of Onandagus's mouth, and the words did concern him. For if the Nephites shall gain power from the stars, and from the heavens, yea, they shall be an unstoppable force. Wherefore, it must needs be the Lamanites fight them to the death before they gain this great power, yea, even must the Lamanites fight with all their might.

12. And it came to pass that the Lamanite King was grateful unto Onandagus for the things he did know, even that Kolob is from the Nephites, and does appear in the crop circles. And the Lamanite King did name Onandagus a prophet, for Onandagus doth have exceeding knowledge and wisdom.

13. And the Lamanite leaders did discuss a new strategy, yea, even shall they commence a new assault on the Nephite lands, and they shall havest no mercy, and shall kill the women and children first, for the women and children shall be an easy enemy. And this new assault shall commence in a few months.

14. And the Lamanite King sent an epistle throughout the Lamanite lands, and did command all men and boys to take up arms and travel to the head of the narrow neck of land, yea, even to commence an assault on the Nephites, again.

15. And many Lamanite men and boys did protest the war, and did think it to be an unjust war, wherefore, they did tear up the epistle, yea, even did they burn it, for they desired to avoid going into battle against the Nephites, for they thought it a bad idea to die, and they did thinketh it a better idea to smoke peace pipes, and be idle. And many did say: War, what is it good for? Abolustely nothing.

16. Nevertheless, many Lamanites were patriotic, and desired to fight for their country, yea, even to obey their Lamanite leaders. And they did think those who desired not to fight to be cowards, and disobedient, and even to be unpatriotic. Wherefore, the patriotic Lamanites did travel to the head of the narrow neck of land, yea, even were they obedient to their leaders.

17. And it came to pass that I desired not to return to battle, yea, for I did havest a business, even did I retire from war. Nevertheless, Onandagus did journey to my casino in an attempt to entice me to come out of retirement and fight for my country.

18. And Onandagus spake unto me: Behold, Zelph, thou art a mighty warrior, yea, even doth thou havest exceedingly excellent fighting skills, for Howling Coyote spake these things unto me, even did he say thou art valiant, and did slay hundreds of Nephites with thy steel sword.

19. And I spake back at Onandagus: Behold, Onandagus, Howling Coyote knoweth not the multitude of Nephites I slew, for he sayeth I killed hundreds, but nay, I killed thousands of Nephites with my steel sword. Wherefore, I am exceedingly skilled in the art of killing Nephites. Nevertheless, I desire to fight no more, for I havest a family now, and a business. Wherefore, the Lamanites and Nephites shall fight without me, and I shall instead make profits by entertaining the soldiers in this establishment, for this is my life now.

20. And Onandagus replied: Yea, Zelph, I am a prophet, even do the Lamanite leaders bestow that title upon me, and I declared unto the Lamanite leaders that thou art a Chiefton unto me, yea, even do I givest unto you the title Chiefton. Wherefore, do this thing I doth ask of thee as thy prophet.

21. And I spake unto Onandagus: Verily I say unto thee, Onandagus, I shall be a Chiefton unto our people, for I desire to serve them. Nevertheless, I desire not to fight, but to run my business. Wherefore, I shall be a peaceful Chiefton. And I declare 'tis better to makest profits than to follow prophets.

22. And Onandagus spake back at me: Behold, Zelph, thou art unpatriotic for declining my orders, even art thou rebellious. Nevertheless, thou art the son of Dances with Cureloms, who is a friend unto me. Wherefore, I shall allow thee to not fight in this war. Nevertheless, thy decision doth disappoint me exceedingly, and I fear thou shalt soon regret it. Wherefore, I bid thee adieu.

23. And it came to pass that the day of war doth approach, and because the Lamanite army doth camp nearby my casino, yea, I did serve the Lamanite soldiers, and did boost their morale for battle, for the army did enjoy our magic show, and did drink much wine, and smoke much peace pipes, and did

gamble much money.

24. And the day did finally arrive for the Lamanites to commence their assault on the city Desolation, and because I did boost their morale, yea, the Lamanites did take the city Desolation, and did kill all who dwelt in it, and did drive the Nephites back to Teancum.

25. And because the Lamanites did kill many innocent civilians, yea, especially the women and the children, which thing being a commandment of Howling Coyote, yea, it did anger the Nephites exceedingly. Wherefore, the Nephites commenced a counter-assault against the Lamanites at Desolation, even with exceeding anger did the Nephites attack, and did drive the Lamanites out of their lands again.

26. And it came to pass that after being driven out of the Nephite lands, yea, many Lamanite soldiers did enter my casino with low morale, for they were defeated yet again, and they witnessed many comrades fallen in battle. And many Lamanites desired to drink much wine, and smoke much peace pipes, yea, even to drown out their sorrows.

27. And I spake at them, and did say: Behold, why doth thou murder the innocent Nephite women and children? For that did cause the Nephites to attack with much ferocity. Wherefore, I thinketh it to be a bad idea to kill women and children, and I thinketh thee to be baby killers.

28. And many soldiers were angry at me for my accusation, and did call me unpatriotic, yea, even a Nephite lover. And because of my white skin, many did think I sympathize with the Nephites. But yea, some soldiers did agree with me and did think killing women and children to be wrong, yea, even did the act of killing women and children give much motivation unto the Nephites. And many Lamanites did murmur against the tactics of Howling Coyote and the Lamanite leaders.

29. And there was much division amongst the Lamanites over the Nephite war. And many Lamanite men did go AWOL, and many did hide in the wilderness to avoid being called to battle. And because the Lamanite leaders could see that morale was low, yea, and they were losing the support of the people, they did pull out their troops, and did send them home, and did end fighting, yea, even did fighting end indefinitely in the year three-hundred and sixty-eight.

30. And it came to pass that peace did exist in the land for eight years, and my casino business did thrive during the peace years, yea, for the Lamanites love to drink, and gamble, and smoke peace pipes, and watch magic shows. Wherefore, me and Tiger Lilly and Melph did enjoy much abundance for

many years.

31. And it came to pass that in the year three-hundred and seventy-three, yea, the Lamanite leaders did begin to meet secretly again, yea, even Onandagus did attend the secret Lamanite leadership meetings.

32. And it came to pass that in that same year the crop circles did begin reappearing throughout the land, and many Lamanites did fear what the crop circles doth mean. For no man could create such crop circles, yea, wherefore, they must come from a great power, even a power from the stars, even Kolob, the great Nephite star. And much discussion did exist throughout the land concerning the crop circles and what they do mean. And many do think the crop circles mean the Nephites plan to attack soon, even are they secret codes and instructions for the secret Nephite attack, even shall the Nephites unleash their weapon of mass destruction.

33. And it came to pass in the year three-hundred and seventy-four I was awakened in my casino in the middle of the night by much turmoil. And I did take my sword and go to where the turmoil was. And I beheld many Nephites who did ransack my casino, even did they lay torches to it, and they did also torch my chariot, and did kill my deer.

34. And I came upon the Nephites, yea, even to slay them, and after the manner in which the Nephites beheld me coming, yea, they fled from me, and mounted their chariots and speedily fled back to their lands.

35. And I did go to the rooms of Tiger Lilly and Melph, and did awaken them, and we did attempt to extinguish the fire, even with buckets of water, but wo, to no avail, for my casino did burn to the ground. And I wept much, for my casino was my livelihood, yea, even was it my home. And I had no home in which to dwell, nor did I have shelter for Tiger Lilly and Melph.

36. Nevertheless, the records, yea, even the plates, were preserved, for they were made of metal and stone, which things do burn not. But wo, for many of the poem scrolls of the son of Abitch were destroyed by the fire. Nevertheless, some poems burned not, but wo many poems did burn. Wherefore, the poem scrolls are now incomplete, and many poems of the son of Abitch are forever lost. And I had not a chariot, nor a handcart to transport the plates, wherefore, I retrieveth a cement box, and did conceal the plates within the cement box, and hid the box under some rubble.

37. And it came to pass that with no deer or chariot, yea, me, and Tiger Lilly, and Melph did wander in the wilderness for the space of many hours, and because it was dark we knew not where we go, and we did wander even until dawn, at which time we did come upon a camp, yea, even a group of

Lamanites who dwelt in the wilderness.

38. And they greeted us, and I spake unto them our predicament, and spake that we needed food, and water, and a handcart, for our journey back to the Onandagus tribal village.

39. And they looked upon me with much suspicion, yea, even did they giveth unto me the evil eye. Nevertheless, they desired to help Tiger Lilly and Melph.

40. And I spake unto them: Behold, thou doth act exceedingly friendly unto my wife and son, and do welcome them in fellowship, but yea, thou doth act exceedingly bad toward me, even doth thou act as mine enemy. Why is it that thou act like this unto me?

41. And the leader amongst the wilderness dwellers spake unto me: Behold, thy white skin doth makest thee to look like unto a Nephite, and wo, we doth hate Nephites, even do we desire to kill all Nephites, for we are an angry mob of Anti-Nephites, and we do believe the only good Nephite be a dead Nephite, for they are a peculiar people who thinketh peculiar thoughts, and they do always try to teach their thoughts unto us, which thing maketh us to want to kill them.

42. And I spake: Behold, I am Zelph, and I am of Nephite heritage, nevertheless, a Nephite have I never been, for I do spend the entirety of my existence amongst the Lamanites, even was I born amongst Lamanites, and I know only Lamanite customs, and know not Nephite customs. Wherefore, a Lamanite am I.

43. And the leader of the Anti-Nephite Lamanites replied unto me: Verily Zelph behold, because thou doth havest two darkies amongst thee, yea, we shall kill thee not. Wherefore, we shall giveth unto thee supplies, and ye may return to thy tribe.

44. And we did gather the supplies of the Anti-Nephite Lamanites, and even did they loan unto us a handcart, and we bid them adieu, and did travel back to the cement box, and did gather up the plates into the handcart.

45. And after the manner in which we did gather the plates, yea, we did also return to the Onandagus tribal village. And I spake unto Onandagus: Onandagus, verily behold, I desire to fight Nephites, yea, even do I desire revenge, and I shall kill many Nephites for what they did unto me. For they did burn down my casino, yea, even did they destroy my chariot, and did kill my deer.

46. And Onandagus spake unto me: Very, verily I say unto thee, behold Zelph, war shall soon commence again, for it was decided in the secret leadership meetings, for the prophets do thinketh the crop circles to be a sign that the Nephites plan to destroy us very soon. Wherefore, we must to attack them, even must we launch a preemptive strike. And we must come upon them with exceedingly great numbers if we desire to win, wherefore, we do spread propaganda throughout the land, and we do say that the Nephites are peculiar, and do teach strange religious teachings, yea, even is their religion exceedingly bad, wherefore, we desire to annihilate them. And behold, the propaganda doth work, for most Lamanites do now hate Nephites, and many Lamanites do sign up to fight, yea, even more Lamanites than ever before desire to kill the peculiar Nephites.

47. And Onandagus spake more unto me: Yea, Zelph, Howling Coyote doth thinketh thee to be an exceedingly goodly fighter, wherefore, thou must lead thy troops in the first wave, even to take out the Nephite defenses.

48. And I replied unto Onandagus: Behold, Onandagus, I thinketh Howling Coyote to be a bad leader, and his attacks do always fail, and Lamanites do always die on his orders. Wherefore, I shall lead the first wave if I shall plan my own strategy, and order my own attacks, for I havest an exceedingly good strategy.

49. And Onandagus did ponder my suggestion, and did finally agree to it. And he did promise me that I shall use my own strategy during my assault.

50. And thus concludes this chapter, and I do now go to plan my revenge.

CHAPTER 4

Zelph plans guerilla tactics to take out Nephite front lines. Doesn't trust the regular lazy Lamanites, and uses an angry mob of Anti-Nephite Lamanites. Zelph's plan succeeds. The Lamanite army overruns the Nephites at Desolation with huge numbers, push them all the way back to Jordan. Zelph torches the captured Nephite cities as revenge for his torched casino. Zelph hailed as a war hero by the Lamanite army because of his superior war tactics. The raping and pillaging of captured Nephite lands takes many years, Melph joins his father in battle. [Between 375-380 A.D.]

1. And it came to pass that I Zelph shall commence writing an account of my military successes, for inasmuch as the Nephites torched my casino, yea, they did draw first blood. Nevertheless, behold, vengeance shall be mine, and many Nephites shall pay with their lives for the crime done unto me and

mine family.

2. And I shall lock these records away, yea, even shall I lock up the magic decoder rock, even in a secret lock box within my teepee. And I giveth the key unto Onandagus, and spake unto him: Behold, Onandagus, keepeth my father's records safe, even must ye hide this key. For these records are the record of our people, and if I shall fall in battle, yea, the records and decoder rock must be preserved and passed onto my son, Melph, when he turns eighteen.

3. And Onandagus promised to guard the plates, and keepeth them safe. And I spake unto Melph, who was fourteen years, and tellest him that if I die in battle, he shall inherit the plates, even the records of the people, and he must preserve them. And I shall keep the leather plates, which are the account of my life, and an abridgement of the plates, in my pocket so as I can add things to my account while on the battlefield.

4. And I led Tiger Lilly to my teepee, and did fornicate her one last time before I go into battle. And after the manner of fornicating my wife, yea, I did stay up late thinking of my strategy, and I did devise an exceedingly goodly strategy.

5. And it came to pass that I gathered up my weapons, and did travel to the battlefield, but before I do join the others in battle, yea, I must gather my men, for I desire not to use normal Lamanite soldiers who are lazy and smoke much peace pipes, yea, for I desired to gather Lamanites with much passion, yea, even Lamanites who shall giveth me great advantage in my assault.

6. And I traveled to the mob of Anti-Nephite Lamanites, and I spake unto them my strategy, and influenced them to join me, for we shall kill many Nephites.

7. And the leader of the Anti-Nephite Lamanites was named Kicking Deer, and he was a tall and strong Lamanite. And Kicking Deer did approve of my strategy, and did thinketh it a good strategy, for he delighted at the thought of Nephite blood on his hands, and he spake unto the other Anti-Nephite Lamanites, who did number sixty and three men, and bade them to join with him in following me into battle.

8. And all did gather their weapons, yea, even their swords, and clubs, and bows and arrows, and tomahawks, and did follow me to the battlefield.

9. And I did arrive at the Lamanite camp, at the head of the narrow neck of land, and did report to Howling Coyote, and spake that I did havest my men,

and shall commence the first assault on his orders.

10. And it came to pass that I spake unto Howling Coyote: Behold, we shall win this war not through normal war tactics, for that doth always fail us, wherefore, we must use guerilla tactics. And I shall assault with my guerilla army, and after I do penetrate the Nephite defenses, yea, thou must send in thy army of thousands to take the city.

11. And Howling Coyote looked upon my army of sixty and three men, and he did laugh, then did he say: Behold, Zelf, thou shalt attack with this little army? I do bid ye farewell, for it was nice knowing thee, for ye will surely die, yea, even do I know this with every fiber of my being.

12. And I spake back at Howling Coyote: Worry not about me, and havest thy army ready to attack after I succeed in my assault.

13. And Howling Coyote agreed, and gave unto me the green light to commence my assault.

14. And I led the Anti-Nephite Lamanite mob, even the sixty and three men, and we did approach the Nephite-Lamanite border, and I beheld a small army of Nephites who did patrol an outpost near the border.

15. And we did await nightfall, and then we did sneakily cross the border, into the Nephite lands and did approach the small army of Nephites, and all did sleep save it be one who did stand watch.

16. And Kicking Deer, who was exceedingly skilled with a bow and arrow, did shoot an arrow, even from a distance, at the Nephite who did stand watch, and the arrow did slay the Nephite.

17. And after the manner in which Kicking Deer did kill the Nephite who did stand watch, yea, we did come upon the sleeping Nephites and did slay them while they slept, and the Anti-Nephite Lamanites delighted in the slaying of the Nephites, even did they delight in the bloodshed, for they hated the Nephites. And after the manner in which we slayed the Nephite army, yea, we did remove their clothes and armor, and did place them on our bodies so as to disguise ourselves as Nephites.

18. And after the manner in which we did slay the army of Nephites, and did steal their clothes, yea, we did throw their bodies into the sea, and did journey toward the Nephite city Desolation, even disguised as Nephites.

19. And we came upon the first watch tower near Desolation, and Kicking Deer did slay the Nephite in the tower with his arrow. Then did I send one of

my men to the tower, disguised as a Nephite, so as no other Nephites shall be suspicious. And we did remove the dead Nephite from the tower and cast him into the sea.

20. And we did sneakily slay all Nephites in the watch towers, and did replace them with Anti-Nephite Lamanites who did disguise themselves as Nephites. And because they be high up in the towers, yea, none shall know they havest dark skin, for they shall see their Nephite uniforms and think them to be Nephite watch men, and shall be suspicious not.

21. And after the manner in which I did replace the Nephite watch men with Anti-Nephite Lamanites, yea, I did travel to the city Desolation, even disguised as a Nephite. And because I havest white skin, and wear Nephite clothes, yea, none shall suspect me to be the enemy.

22. And I walked within the city, and none suspected me to be the enemy, and I did gather up many weapons, yea, even swords and clubs, and spears, and arrows, that the Nephite soldiers did leave lying around.

23. And I did sneakily hide the weapons in bushes, and under furniture, and in the well, and I did throw some on rooftops, and this thing I did do while nobody was looking, yea, even for the space of many hours, for it was night, and most Nephites did sleep.

24. And after the manner in which I did hide many Nephite weapons, yea, I did leave the city Desolation, and did cross the Nephite-Lamanite border, and did return to the Lamanite army camp. Nevertheless, Howling Coyote had not the men ready for battle, for he did ignore my request. And I did find him sleeping in his teepee.

25. And because Howling Coyote doth sleep instead of lead, yea, I did gather all the Lamanite warriors before me, and bore my testimony unto them that the Nephites hath been weakened, and I spake unto the men: Behold, mighty Lamanite warriors, me and my men did weaken the Nephite army. Wherefore, we must attack them now, even with much force while they remain weak. Wherefore, attack!

26. And I led the Lamanite army into the Nephite lands. And because there be no Nephites in the lookout towers, yea, we came upon the city Desolation with no warning, even was it a surprise attack. And the Nephites did panic, and did search for their weapons, but yea, they could find them not, for I did hide them good. And we did circle the city seven times, even in an attempt to frighten the Nephites. And the Lamanite army did yell their war cry as they did circle the city seven times, even did they yell woo-oo-oo-oo-oo. And the Nephites were sore afraid because they could find not their weapons.

27. And after the manner in which we did circle the city Desolation seven times and did yell woo-oo-oo-oo, yea, we did enter the city, and did begin slaying the men. And because they could find not weapons, yea, because I did hide them, we did hew them down, even with much ease.

27. And the surviving Nephites did flee from the city, and we did pursue them to the city Boaz. And because they did havest reinforcements in Boaz, yea, they did hold us off. And we did retreat back to Desolation.

28. And I gathered all the Lamanites, yea, even the Anti-Nephite Lamanites, and even the entire Lamanite army, and we did regroup at Desolation. And after the manner in which we did regroup, yea, we did attack Boaz as one mighty force, even an exceedingly great multitude of mighty Lamanites. And we did circle Boaz seven times, then we did sack the city Boaz, and drive the Nephites from the city, and cause them to retreat deeper into their lands. And we did drive them all the way to the city Jordan.

29. And I did take a break from attacking, and did cause the Lamanite soldiers to secure the city Boaz, and the city Desolation..

30. And it came to pass that later that day, yea, Howling Coyote did enter the city Boaz, and he was exceedingly angry unto me, for he came unto me with much anger in his voice: Behold, Zelph, why doth thou taketh control of my army? For I did awaken in my tent, and did find my army gone, even was I alone in the camp. And I did hear much fighting, and follow the sounds of battle, and come upon this. And I see that thou hath taken over my army without my approval, and even hath thou led all of my troops into battle which thing thou hath not the authority to do.

31. And I replied: Behold, Howling Coyote, we did havest a small window of opportunity in which to attack. Wherefore, I did makest the decision to lead the men into battle. Wherefore, forgive me my trespass. Nevertheless, we did succeed exceedingly, even did we drive the Nephites back further than we ever did before, and we did lose little Lamanite life.

32. And after I spake these things, yea, the Lamanite soldiers did cheer exceedingly, and did chant my name: ZELPH! ZELPH! ZELPH! ZELPH!

33. And two Lamanites hefted me upon their shoulders, and did parade me through the city Boaz, yea, and the multitude of Lamanite soldiers did cheer for me, and did thank me for my exceedingly good leadership.

34. And it came to pass that Howling Coyote was exceedingly jealous of my popularity, yea, for none did think him to be a goodly leader. And he did command all to stop their praise of me, and did say that those who disobey

his orders shall be executed for treason.

35. And he spake, saying: Behold, men, ye did fight valiantly, and did conquer the cities Desolation and Boaz, wherefore, that is a good thing. Nevertheless, ye did follow the wrong leader, for Zelph is not thy leader, yea, only is he the leader of a small band of Anti-Nephite radicals, but yea, I am the main leader. And I say unto thee, choose ye this day who ye will follow, as for ye, ye must follow me, for I am thy commander, and I will never lead thee astray, it is not in my programme. Wherefore, I shall take back control of this army.

36. And the soldiers did murmur exceedingly, and did boo, and Howling Coyote removed his sword and threatened to smite down all who booed him. And the boos ceased, and Howling Coyote commandeth that I shall return to lead the small mob of Anti-Nephite Lamanites, and shall never again lead the regular Lamanite army.

37. And I did agree to return to my position as leader of the Anti-Nephite Lamanite mob. For I desired not to cause contention amongst the Lamanites.

38. And Howling Coyote commanded all to commence the raping and pillaging of the conquered lands. And the Lamanite army did cheer exceedingly, and did commence the raping and pillaging. And we did live amongst the Nephite lands for the space of many years, and did turn their lands into Lamanite lands through pillaging.

39. And I did gather my band of Anti-Nephite soldiers, and we did travel through the pillaged Nephite lands and did burn all the Nephite towns and villages, and did throw their possessions into the sea.

40. And we did pillage and destroy the Nephite lands for the space of many years, yea, even until my son Melph commenced his eighteenth year, and he did join us in battle, and I did take him into my small army unit, and he was a good archer, for he doth like shooting arrows, but yea he is not a goodly fighter. Nevertheless, he doth do a good job lighting fires with torches, and he is also good at pillaging.

41. And we did continue torching and pillaging the Nephite lands until we did come to near the city Jordan, which the Nephites did fortify against us, and I did think it be time to continue our assault, even to push the Nephites out of the city Jordan. And I spake unto the Anti-Nephite Lamanites: Verily, behold, we shall await the regular Lamanite forces, yea, even the entire Lamanite army under Howling Coyote. And after the manner in which they arrive, yea, we shall commence our assault on the city Jordan.

42. And after the time of several days did pass, yea, even several weeks, the Lamanite army did still arrive not. Wherefore, I went in search of the Lamanite army, and did find them still at Boaz. And the army did relax, and did smoke much peace pipes, even were the Lamanites exceedingly idle. And Howling Coyote did even relax.

43. And I spake unto Howling Coyote, and said that me and my men did wait for them near Jordan, for we desired to continue our assault on the Nephites, for the pillaging of the conquered lands hath ended, for no more remains to pillage. And Howling Coyote spake and said that I should lead my men in first, then shall he follow.

44. And I spake that the Nephites shall not again fall for my trickery, and bade Howling Coyote to attack with the might of the Lamanite forces, for the Nephites are depleted and weakened.

45. And Howling Coyote did rub his chin and think, then did he say that we shall commence our assault in the morning.

46. And the Lamanite army did gather near the city Jordan to prepare the assault. And I did retire to my teepee for the night, for tomorrow shall be a big day.

CHAPTER 5

Howling Coyote attacks Zelph in his teepee. Zelph learns of a conspiracy against him. The Nephite war was manufactured by the Lamanite military industrial complex. Onandagus conspired to make Zelph part of the final solution so he could take his wife, Tiger Lilly. Howling Coyote smitten down by Zelph. Zelph and Melph leave the battlefield. Kicking Deer is in charge of the Lamanite forces. [About 380 A.D.]

1. And I shall continue the account of my life in the Lamanite army.

2. And it came to pass that I, being a light sleeper, was awakened in my teepee in the middle of the night, yea, even did a figure appear before me, and he did havest a sword, and did attempt to slay me.

3. But yea, I moved quickly, and did subdue my attacker, and did restraineth him, for it is that I am exceedingly skilled in hand to hand combat.

4. And it came to pass that my story doth take a dramatic twist, for my attacker be Howling Coyote, even the commander of the Lamanite forces, for he did betray me, even did he attempt to slay me with his sword in my

teepee.

5. And after the manner in which I did restrain him, yea, I bound him with rope, and spake unto him: Behold, Howling Coyote, why doth thou betray me, yea, why doth thou attempt to taketh my life?

6. And Howling Coyote, being bound with rope, replied: Behold, Zelph, I shall talk not, and giveth no information unto thee, yea, even shall I die before I talk.

7. And it came to pass that I struck Howling Coyote many times with my fists upon his face, then did I remove my sword and smite off his pinky finger. And these things I did in an attempt to make him talk.

8. And after the manner in which I removed the pinky finger of Howling Coyote with my sword, yea, I spake: Behold, Howling Coyote, I shall continue removing thy fingers until thou doth speak. And if thou doth speak not, yea, then shall I remove thy toes, after which I shall remove thy precious parts.

9. And after the manner in which I did threaten to remove his precious parts, yea, Howling Coyote did begin to speak, even did he explain why he did attempt to slay me, yea, even attempt to taketh my life.

10. And Howling Coyote said: Behold, Zelph, remove not my precious jewels, for I shall speak. Behold, I do only follow orders, for it is commanded of me to ensure thou doth die in battle. Nevertheless, thou doth die not, for thou art exceedingly skilled in the art of combat, wherefore, it must needs be I slay thee myself.

11. And I replied: Behold, Howling Coyote, who gave unto thee thy orders, yea, even orders to maketh me die in battle?

12. And Howling Coyote replied: Verily, behold, I did receive my orders from Onandagus, who doth desire to see thee killed, for he lusts after thy wiife, yea, even doth he lust after Tiger Lilly, whose beauty exceeds all others.

13. And the words of Howling Coyote were offensive unto me, for Onandagus be my friend, yea, even my leader. And I spake unto Howling Coyote, and accused him of lying.

14. And Howling Coyote spake: Behold, ye should believeth me, Zelph, even should ye search thy feelings, for ye know it to be true. Behold, many years ago, yea, even before Melph be born, Onandagus did accidentally walk

into the wrong teepee and beheld Tiger Lilly changing her clothes, and he beheld her nakedness, and did lust after her. And Tiger Lilly was startled that Onandagus did walk in while she did change clothes, and commanded him to depart from her teepee. And Onandagus did apologize unto her, and did depart from her presence, nevertheless, her naked flesh was seductive unto him. And when ye did join my army, yea, even after thou did marry Tiger Lilly, I was commanded to maketh sure ye die so as Onandagus shall comfort Tiger Lilly in her mourning, and taketh her as his wife. Wherefore, I did always place thee in the line of fire, and did give unto thee small armies so as ye shall surely die. Nevertheless, ye did die not, for thou art good at fighting. And Onandagus doth grow impatient, and demands ye to die. And I thinketh ye shall die when ye assaulted the Nephites with thy small mob of Anti-Nephite Lamanites, but wo, ye perished not. Wherefore, it must needs be I slay thee myself. And these things I do on orders from Onandagus.

15. And I desired not to believe the words of Howling Coyote's mouth, nevertheless, it doth make exceeding sense. For I do always be put on the front lines, and do always be given a small army, and I do always fight against great odds, and Onandagus doth always act funny around Tiger Lilly.

16. And I spake back at Howling Coyote: Behold, does there exist a Nephite weapon of mass destruction, and do the Nephites have powers from the stars, or art these things also lies, and the work of Onandagus?

17. And Howling Coyote replied unto me: Behold, there be no weapon of mass destruction, for that is a lie of the Lamanite leaders to justify war with the Nephites. For many wealthy Lamanites desire war, for war is profitable, yea, even the chariot makers, and catapult makers, and tomahawk makers, and club makers, and spear makers, desire war with the Nephites to increase profits for their goods. For the Lamanites do war one with another, which doth generate much profits, nevertheless, war with the Nephites is exceedingly more profitable. And because of the money of the wealthy Lamanites, yea, they havest great influence over the Lamanite leadership. Nevertheless, the conspiracy to make war with the Nephites doth begin long before Onandagus doth lust after thy wife. And when the people do begin to oppose war, yea, the Lamanite leaders do thinketh up the idea of the crop circles. And they maketh the crop circles themselves using wooden planks and ropes, and they blame it on the Nephites and their mysterious powers, and they do these things to frighten the people into war.

18. And I replied: Behold, I hath proven myself on the battlefield, wherefore, if the Lamanite leaders desire to defeat the Nephites, why doth thou taketh orders from Onandagus to eliminate me? For I am exceedingly skilled in the art of warfare, and am an asset to the Lamanites, for I kill many Nephites. Wherefore, it maketh not sense to kill me.

19. And Howling Coyote replied: Behold, Onandagus did convince the Lamanite leaders that thou shouldest be destroyed, for the final solution must include all white skinned people, yea, even thee. And the Lamanite leaders do agree to makest thee part of the final solution, so as there shall be no white people amongst us. Behold, the Lamanites desire not this war to end quickly, for they desire to drive profits up, which thing doth happen when war drags on. Nevertheless, because the people do support thee, even art thou popular, we must to makest it look like the Nephites killed thee. For if it is discovered that the Lamanite leaders did conspire to assassinate thee, yea, their shall be much rioting amongst the Lamanites, for they shall lose faith in their leaders.

20. And I raised my sword, and did say unto Howling Coyote: Behold, doth thou have more information?

21. And Howling Coyote did reply: Nay, nothing, exceptest the men who did burn down thy casino were not Nephites, yea, even were they Lamanites disguised as Nephites.

22. And I replied: Behold, who did dress as Nephites and destroyed my casino?

23. And Howling Coyote replied: Behold, the Lamanites who did destroy thy casino were Runs with a Limp, the brother of Crazy Deer, Noah the younger, and me, for I did lead the vandalism on orders from Onandagus, who desired to entice thee into battle against the Nephites, for thou did refuse to fight for him. And Onandagus did think that if thy casino be destroyed by Nephites, yea, thou shalt join the war. Nevertheless, Zelfh, because I be honest, and because I was simply following orders, yea, thou shalt spare my life, right?

24. And I replied: WRONG!!

25. And I did raise my sword and did smite off the head of Howling Coyote. And after the mannner in which I did slay Howling Coyote, yea, I did bury him outside my teepee.

26. And I desired to leave the battlefield, and to get revenge on Onandagus for the things he doth do. For he doth lust after my wife, and he doth desire me to die, even doth he order Howling Coyote to maketh me to die on the battlefield, and to slay me in my teepee and I desired to get revenge on him for making me part of the final solution.

27. And I did gather up my weapons, and did go to retrieve my son, Melph from his teepee. And I did find him, and spake unto him to gather his gear

and come with me, and to question me not, for we must quickly depart from the battlefield. And Melph, being a good son, did gather his gear, and did travel with me, and we did sneakily attempt to leave the army camp.

28. And we were approached by Kicking Deer, who desired to know why we did go. And I spake unto him that it was personal family business, and I did go to get my revenge.

29. And Kicking Deer, who did thinketh me to be a goodly leader, and who loved me like unto a father, desired to join us, for he did always desire to serve me. And I spake unto Kicking Deer that I needed not his help, and he is now in charge of the soldiers, for Howling Coyote is dead, and I spake unto him to lead like unto me. For I cared not anymore for Nephites or Lamanites and desired to let them fight.

30. And Kicking Deer accepted the job as commander of the Lamanite forces. And after the manner in which I putteth Kicking Deer in charge of the Lamanite forces, yea, I speedily traveled away from the battlefield with my son Melph, for it must needs be we gather the plates, and rescue Tiger Lilly, and then shall we leave this land of war, and escape to the wilderness where we shall live in peace and harmony.

31. Nevertheless, before I shall live in peace, behold, I shall first get revenge on Onandagus for the things he did do, yea, and I shall kill him slowly, and he shall beg me to accelerate his execution, and I shall rejoice at his pain and suffering.

CHAPTER 6

Zelph and Melph meet the Three Nephites, learn of their immortality. Zelph challenges the Three Nephites to a contest between their magic undergarments and his magic loin cloth. [About 380 A.D.]

1. And it came to pass that after me and Melph departed the battlefield, yea, we did travel to the ruins of my old casino, yea, even the remains of our old home which I thought destroyed by Nephites, but it was not, yea, even was it destroyed by Howling Coyote and his band of conspirators.

2. And when we did arrive at the ruins, yea, we beheld three men rummaging through the debris, yea, even three Nephites. And I spake unto them: Behold, who art thee and why doth ye rummage through the debris of my casino?

3. And one of the three Nephites spake back at me: Yea, we came upon this site, and desired to investigate what did happen here. And we are teachers,

yea, even missionaries, and we desire exceedingly to share a message with thee, yea, even a message about Jesus Christ.

4. And when they did say these things I did remember who they were, for they sounded exceedingly familiar, even did they look exceedingly familiar, and spake familiar things. Wherefore, I spake back at them: Behold, thou art the Three Nephites who did preach unto the Onandagus tribe many years ago in my youth, yea, even did thou try to sneak within the walls with a wooden tapir.

5. And the three Nephites looked upon one another with much embarrassment, then did one reply: Nay, that be not us, for thou doth confuse us with someone else.

6. And I replied: Behold, Nephites, be not embarrassed by thy actions, for I did burn thy tapir with a torch, and ye did burn exceedingly, yea, even were ye eaten by alligators in the moat. And I think ye to be dead, nevertheless, thou hath survived those trials, which thing I do find exceedingly impressive. And ye doth all look exceedingly healthy, even doth thou look like ye have aged not a day since I did last see thee. And I desire to harm thee not, for I doth save all my energy to kill my enemy, wherefore, fear not, and forgive me for my attempted murder of thee.

7. And one of the three Nephites replied unto me: Verily, verily, thus sayeth us, we do apologize for lying about the wooden tapir, for we did build it in an attempt to gain entry within thy tribal walls. Nevertheless, we desired to hurt no one, yea, we simply wished to teach the gospel unto thy people, for we doth think thy people to teach corrupt principles, and we desired exceedingly to teach thee correct principles. And we did survive thy attacks because we shall die not, yea, even shall we age not, for we are nearly four-hundred years old, and we hath survived many trials and tribulations.

8. And I looked at Melph, and we did laugh, and then did I say: Yea, ye doth look exceedingly good for old men. Is it that I can havest some of the water ye doth drink?

9. And one of the Nephites did say unto me: Behold, only do we thirst after righteousness, and drink from the cup of Christ, yea, even do we swallow his teachings. And we desire to teach his things unto thee.

10. And I replied: Behold, does this Christ teach how to cause exceeding pain unto thine enemies, even does he teach torture techniques? For I desire to kill one of mine enemies, but first I desire to see him in exceeding pain and agony, even shall I bring him to the brink of death, but then not let him die. And I desire him to beg for me to hurry and kill him because the pain

shall be too much to bear, but I shall give no mercy unto him, but shall continue the slow torture. Then, I shall look him in the eyes when he finally gives up the ghost so he shall know I did win, and I shall delight in his suffering.

11. And one of the Nephites replied: Nay, Christ teaches not those things, yea, even does he teach the opposite of those things. Behold, Christ teaches all to love thy enemies, and to turn the other cheek, and seek not revenge upon those who do wrong unto thee.

12. And I replied: Behold, if that be his teachings I be not interested. Nevertheless, we desire company while we camp here and formulate our strategy for revenge. Wherefore, shall ye stay and join us around our campfire?

13. And one of the three Nephites replied: Yea, we haveth time to spare.

14. And the other Nephites did laugh at his joke. And I understandeth why they think it a funny joke, for they believe they shall never die, and haveth much time, which thing I thinketh to be peculiar. Nevertheless, I did witness them survive the fire, and the alligators, and they do appear to age not. Wherefore, perhaps they do haveth the gift of no death.

15. And we did gather around the camp fire, and we did cook food, and tell stories, and then did the Nephites desire to teach more things unto us, and one Nephite did say: Behold, doth thou know anything about the Nephites?

16. And I replied: Yea, my father was a Nephite. Nevertheless, he did teach me nothing of the Nephite culture, for he desired to raise me a Lamanite.

17. And one of the Nephites spake: Behold, doth thou desire to know more of the Nephites?

18. And I replied: Nay, for I do know thee to believe peculiar things.

19. And Melph spake, and desired to hear the story of the wooden tapir, and the fire, and alligators. And he desired to know how the Three Nephites did age not.

20. And the three Nephites replied that they did receive the gift of eternal life from Jesus Christ, yea, even the same guy who doth teach peace, and to love thy neighbors. And they shall die not from old age, and they do even havest garments to protect them from danger.

21. And I spake unto them that I did havest a magic loin cloth that doth

protect me from danger too, like unto their magic garments.

22. And the three Nephites replied that they knowest of my magic loin cloth, nevertheless, they say it be not a true magic garment, for only their garments are true. And I spake that I know my magic loin cloth is true, and they spake that their magic garments are true, even art their's the only true magic garments.

23. And because we did convince not the other of our magic clothing, yea, I proposed a test, yea, even a test to prove which magic loin cloth is true. And the three Nephites agreed to the test.

24. And I do now put down these leather plates, and shall write not more until after the magic undercloth test. Wherefore, I bid thee, adieu.

THE BOOK OF MELPH

WRITTEN BY MELPH, THE SON OF ZELPH

An account of Melph. Melph tells of his father's death, learns the truth of Onandagus, rescues his mother, retrieves the plates, uses the gold plates to make gold coins, rebuilds his father's casino, and seals up his father's abridgment of the plates after writing his own final thoughts. Moroni stops into Melph's casino with a heavy bundle, says he is on a long journey to deposit an important record. Melph hides the Three Nephites in his casino. They perform magic tricks disguised as Lamanites. Melph and the Three Nephites become best friends. Melph promises that this book is true, challenges all who read it to roll the dice on its truthfulness.

CHAPTER 1

Melph writes of his father's death. Zelph tells Melph of Onandagus's treachery, commands Melph to retrieve the plates from Onandagus's village. To make the Lamanite record easier to manage, Zelph made an abridgment of the collection of plates onto a single set of leather plates and gave these leather plates to Melph. Melph promises to avenge his father. [About 380 A.D.]

1. And now I Melph, being the son of Zelph, shall commence writing an account of my life upon these leather plates, which are an abridgment of all the records, yea, even all the metal and stone plates. And I shall append my

record to the leather plates of my father.

2. Now my father, being a goodly man, did liveth a goodly life, and he was taken from me before his time, yea, even did he die in the wilderness, next to his old burned down casino.

3. And I shall write of his death, for we spake with the Three Nephites who testified unto us that they shall die not, yea, even are they immortal. And my father, being a skeptical man despite having the gift of magic and sorcery, desired to test their claim, even by shooting an arrow at them.

4. And it came to pass that the Three Nephites spake that they desired not to cast their pearls before swine. Nevertheless, since my father and me be not swine, yea, the Three Nephites agreed to prove their powers, yea, even their gift of immortality, and even their magic garments. Wherefore, one of the Three Nephites did stand twenty paces from my father, and bade my father to try to smite him, and my father shot an arrow at his heart, even to test the power of his magic Nephite garments and his powers of immortality. And the arrow that my father shot struck the Nephite in the chest. And after the manner in which it struck the Nephite in the chest, yea, it did bounce off, even as if striking a slab of concrete.

5. And it came to pass that my father and I stood all amazed, for the Three Nephites really did havest great powers. And they spake that their garments do protect them from arrows and other danger, such as fire and alligators. And they proveth their magic garments doth work, for their magic garments did deflect the test arrow.

6. Now my father, being a competitive man, desired to prove his magic loin cloth doth also have exceedingly great powers of protection, like unto the Nephite's garments, and he gavest the bow and arrow unto the Nephite whom he shot with the arrow, and he spake unto the Nephite: Behold, Nephite, I challenge thee to attempt to slay me likest I attempted to slay thee. And I bear my testimony unto thee that the arrow shall bounce off of me also, and ye shall witness the power of my magic loin cloth, yea, which thing is as powerful as thy magic garments, and ye shall stand in awe of my great powers.

7. And the Nephite desired not to shoot at my father, for he thinketh my father's loin cloth shall fail, for the Three Nephites believeth not in magic clothing unless it be the Nephite garments. Nevertheless, my father challenged the Nephite, and accused him of being like unto a chicken, even did my father makest chicken noises while taunting the Nephite.

8. And because my father spake taunts unto the Nephite, and bragged

exceedingly that his loin cloth is more magical than the Nephite garments, and because my father did callest him a female chicken, yea, the Nephite was desirous to shoot my father, wherefore, he did lift his bow and shoot the arrow at my father. And the arrow struck my father in the chest, even between two ribs, and the arrow did stick, yea, even did the arrow go deep into my father's chest.

9. And it came to pass that my father fell to the ground, and cried out in exceeding pain. And the Nephite who shot him spake an apology unto him, for he meant not to harm my father. And my father chastised the Nephite, for the Nephite was supposed to aim for my father's loin cloth, not for his chest. And the Three Nephites gathered round about my father, and did taketh out some oil, and did pour it on my father's head, and did place their hands on his head, and they did pray exceedingly to their god to save him.

10. And while the Nephites did pray, yea, my father spake unto me: Melph, I shall soon be dead, wherefore, thou must to know the truth.

11. And my father spake unto me a great many things, even exceedingly disturbing things about Onandagus, even did he speak of Onandagus's conspiracy against him, and his treachery and double crossing. And my father spake unto me to go to the Onandagus tribal village and retrieve my mother, and get the plates from Onandagus, for I am the rightful heir to the precious records, but Onandagus doth havest the key. Wherefore, I must get it from him.

12. And it came to pass that my father placed his hand in his pocket, and meekly removed his leather plates, which were exceedingly thick, even thicker than I remembereth them to be. And my father spake unto me that he labored exceedingly to abridge the contents of the precious metal plates upon his leather plates. Wherefore, the main parts of the entire Lamanite records, even the metal plates and such, are contained within my father's leather plates. And after my father abridged the stories of Laban, and the whores, and the son of Abitch, and Dances with Cureloms, and his own life, yea, my father did bind his leather plates into book format, and did call his book the Book of Zelph.

13. And I asked my father why he doth waste precious time rewriting the words of the metal plate collection upon his leather plates. And my father spake unto me that he abridged the records upon leather plates because he did tire of pushing the metal plates in a handcart, for the metal plates were exceedingly big and heavy. Wherefore, my father transcribed the contents of the metal plates upon his leather plates to maketh them less bulky and easier to carry.

14. Nevertheless, my father behooveth me to retrieve the complete set of plates from Onandagus, for even though the main parts of the plates exist in the leather plates, and ye shall know the whole story of Laban, and the whores, and everyone else by reading the leather Book of Zelph, yea, the collection of metal plates are exceedingly valuable, and doth have exceeding abundance of gold, and silver, and jewels, which shall maketh me rich. And I shall use the riches to start a new life away from the tribe of Onandagus. And also, amongst the plates is the magic decoder rock, which thing is needed for me to decode the Reformed Asian words which are written upon the leather plates.

15. And I spake unto my father that the manner in which the Lamanites keepeth records, yea, even with plates and magic decoder rocks, is exceedingly peculiar. Nevertheless, I spake a promise unto my father that I shall retrieve the plates from Onandagus, and use them to start a new life. And my father gavest unto me his leather plates, and I put the leather plates in my pocket. And after the manner in which I put the leather plates in my pocket, yea, my father died, even did he give up the ghost.

16. And it came to pass that after my father perished, yea, the Three Nephites looked one to another, and wondered why their god healed not my father. And they discerned it be because my father was unworthy.

17. And I spake unto the Nephites, and accused them of killing my father on purpose, yea, even for missing his magic loin cloth on purpose. And I raised my sword, and attempted to smite down the Nephite who shot the arrow, but yea, the Nephites desired to fight not, for even though they havest the gift of immortality, yea, they were peaceful Nephites, and they desired not contention, but to turn the other cheek, wherefore, they speedily fled from my presence.

18. And it came to pass that I buried my father nearby his casino, for he did love his casino exceedingly, and it would be pleasing unto him to be buried here.

19. And I desired to go and do the things that my father commanded of me, for I know he giveth me no commandment unless he wants me to do it. Wherefore, I shall rescue my mother, and retrieve the plates and magic decoder rock. And after the manner in which I do these things, yea, I shall destroy Onandagus.

CHAPTER 2

Melph learns a terrible secret. Onandagus is struck dumb by Tiger Lilly and

trampled by a herd of cureloms. Melph retrieves his father's plates through stratagem and rebuilds his father's casino. Melph uses the gold from the plates to make gold coins and fine jewelry. Melph hides the handcart with the few remaining plates in a cave behind the casino. The casino is popular with the Lamanite soldiers. [Between 380 and 385 A.D.]

1. And now I Melph shall commence this next chapter of my story, for I desire vengeance upon the head of Onandagus.

2. And it came to pass that I journeyed to the Onandagus tribal village, and was greeted by the great wall, yea, even the great wall that my grandfather did design and construct. And my grandfather did work with his friend Onandagus to construct this great wall. And it doth sadden me to know that Onandagus doth turn against our family, even is he now an enemy unto me.

3. And the guards, seeing that I be Melph, did allow me to enter the village, and did greet me, and spake unto me why I did leave the great war, for the Lamanites are winning.

4. And I spake a lie unto the guards, and did tell them that my father was killed in battle, and I was allowed to leave the battlefield so as to retrieve my father's plates.

5. And it came to pass that the guards believed in my story, and no more questioned me. And I spake unto them that I must speak with Onandagus. And the guards led me to the teepee of Onandagus so as I may speak unto him.

6. And I beheld the teepee of Onandagus to be the greatest of all teepees, for it was exceedingly large, and had jewels fastened to it.

7. And I did enter the teepee of Onandagus, and because I desired to retrieve the plates with no contention, I did pretend not to know of Onandagus's wickedness, and I spake kind words unto him: Greetings, Onandagus, my leader and prophet, I cometh unto thee in my hour of mourning, for my father hath fallen in battle, even hath he been slain by the enemy, even the Nephites. Wherefore, I did bury his body, and I now come to retrieve the plates, for he spake unto me that I shall inherit the plates when he dies, yea, even after he doth give up the ghost.

8. And it came to pass that Onandagus did inhale from his peace pipe, and he had much thought on his face, and then he spake back at me: Behold, Melph, why doth thou leave the battlefield? For we have taken much Nephite land and shall soon complete the final solution to the Nephite problem, yea, even shall the genocide be complete. And I heareth not from a reliable source that

thy father hath perished. Only doth ye say such things. Wherefore, I desire to learn of thy father's battlefield death through official sources before I shall believe him to be dead. Until then, the plates belong to me.

9. And I replied, even with much anger in my voice: Nay, Onandagus, the plates belong to me.

10. And it came to pass that Onandagus took a long puff on his peace pipe, and much awkward silence passed, then did he look at me and laugh, and he spake unto me: Behold, if thou can prove thy father be dead, yea, ye shall havest thy plates.

11. And I spake back at Onandagus: Behold, Onandagus, come with me and I shall show unto thee the final resting place of my father, yea, and we shall dig him up, and ye shall behold his dead body.

12. And Onandagus rubbed his hands together, and spake, saying: Very well, we shall go and see that thy father is dead, and I desire thy mother to come with us, for she must know of her husbands fate.

13. And it came to pass that we retrieved my mother, and the three of us did travel to the remains of my father's old burned casino, and I dug down to where my father be buried, even did I reach his body, and I removed the dirt from atop him.

14. And my mother did scream out in exceeding agony at the site of my father's corpse, for my father was her one true love, and her soul mate, and no man shall take his place.

15. And it came to pass that Onandagus, being exceedingly vile and wicked, did attempt to have a poker face, nevertheless, his true intentions did show through, for he did smile exceedingly. And he knew not that I knoweth his true intentions, for he desired my mother's hand, and I shall never allow it. Nevertheless, Onandagus doth hold the keys to the plates, and it must needs be I play along if I desire to retrieve them.

16. And I spake unto Onandagus: Behold, I have proven my father did die. Wherefore, giveth unto me his plates, for I am the rightful heir.

17. And Onandagus had much mischeif in his eyes, and after the manner of having mischief in his eyes, yea, he laughed an evil laugh, and spake, saying: Behold, everything is going according to my plans, wherefore, I shall offer unto thee a deal, Melph. I desire thy mother's hand in marriage, for she is now a widow. And after the manner in which I marry her, behold, I shall give unto thee thy father's plates.

18. And my mother looked upon Onandagus with much hatred and repulsion in her eyes, and she replied: Behold, Onandagus, I shall cleave unto a curelom before I marry thee. For my skin doth crawl in thy presence.

19. And Onandagus replied: Very well, I shall keep the plates.

20. And it came to pass that I removed my sword, and spake unto Onandagus: Give unto me the plates, or prepare to die.

21. And Onandagus removed his sword, and replied: If ye strike me down, ye shall never retrieve the plates, for I hold the key, and ye know not where the key be.

22. And I replied: Have ye not read the plates, Onandagus? For I shall simply smite off thy head, and putteth on thy clothes, and go unto thy servants and command them to giveth me the plates. For it did work for Laban's murderer, and it shall work for me; wherefore, prepare to die.

23. And it came to pass that I came upon Onandagus with my sword, but yea, I am not a goodly sword fighter, for I am trained mostly in pillaging. And Onandagus did easily defend against me, then did he drive me back, and did finally strike my arm, and I did drop my sword, and grasp my injured arm in pain.

24. And my mother cried out for Onandagus to stop.

25. And Onandagus spake unto me: Behold, Melph, thou doth know not what ye do, for thou doth know not who I am.

26. And my mother replied: Stop, Onandagus! Speak no more, or I shall place a spell upon thee.

27. But it came to pass that Onandagus did ignore my mother's plea, and we did continue our debate. And I replied: Behold, I know of thy iniquities, Onandagus, for I know that ye walked in on my mother while she doth change clothes. And ye lusted after her, and did betray my father, and desired for him to die in battle, and did set him up to die.

28. And Onandagus replied: Nay, Melph, I did none of those things to thy father, I did those things to a man named Zelph. Behold, Melph, I am your father.

29. And I did not believe the words of Onandagus's mouth, and I beheld my mother, and she did look to the ground in embarrassment and shame.

30. And I looked back at Onandagus and said: Nay, 'tis not true, for it is impossible.

31. And Onandagus replied: Search thy feelings, Melph, ye know it to be true.

32. And I searched my feelings, and I beheld mother, and she denied it not, even did she speak not. Wherefore, her actions did manifest the truthfulness of Onandagus's words.

33. And I spake unto my mother: Why, mother, why did thee betray thy husband, even Zelph who is my real father, for he did raise me?

34. And my mother replied: Behold, Melph, verily I say unto thee, forgiveth me, for thy father was always away in battle, and I was lonely, and emotionally vulnerable, and Onandagus did bring me flowers, and he was sensitive to my needs, and he did say that if he was my husband he would never leave for battle, for he would desire to only be home with me. And the words of his mouth did seduce me. And he came upon my teepee during a time when I was in need of fornication, and I did lie with him, and let him fornicate me, and nine months after fornication, behold, ye were born.

35. And I replied: But how did dad, even Zelph, thy husband, not know?

36. And my mother replied: Behold, Zelph did fornicate me before going to battle, and he did return after ye were born. Wherefore, I did say that thou were older than thou really were, even did I lie so as thy birth shall match with the day Zelph did fornicate me.

37. And I replied unto my mother: Behold, so my birthday is not correct? I havest a different real birthday?

38. And my mother replied: Yea, forgive me my son, for I do now hate Onandagus, for Zelph was my one true love. Onandagus beguiled me, and now that the truth is out I shall never marry him, and I shall always cherish Zelph's memory, for he shall be my only husband, and I shall liveth out the remainder of my days as a widow.

39. And Onandagus spake unto my mother: Behold, woman, I doth love thee, and if loving thee is wrong, behold, I desire not to be right, and if I cannot haveth thee, nobody can. Wherefore, prepare to die.

40. And it came to pass that Onandagus came upon my mother, yea, even to slay her.

41. Now my mother, being exceedingly skilled in the art of witchcraft, did raise her hand, and did place a spell on Onandagus, and Onandagus did freeze, for he could move not after my mother did place the spell upon him.

42. And my mother spake her spell: Behold, Onandagus, thou shalt be struck dumb, that thou shalt never open thy mouth any more, and thou shalt not propose to me any more, for no words shall come from thy mouth, even shall ye no more have utterance.

43. And after the manner in which my mother casteth the spell on Onandagus, yea, Onandagus was struck dumb that he could not have utterance. And when he attempted to speak, yea, no words came from his mouth.

44. And when Onandagus beheld that my mother's spell did work, yea, he trembled in fear of my mother's exceeding powers, and he fled from our presence, even did he run away from us quickly.

45. And it came to pass that after Onandagus journeyed for the space of about fifty yards away from us, behold, a herd of cureloms did run through the wilderness, and they did trample Onandagus, yea, and he was run upon and trodden down, even until he was dead.

46. And after the manner in which the cureloms did trample Onandagus, yea, and after he did die from it, and the cureloms did depart, yea, my mother and I went before the body of Onandagus, and I did remove his clothes, and did place them on my body, even to disguise myself as Onandagus.

47. And I spake unto my mother to await me in the wilderness, for I shall return with the plates. And my mother spake unto me to be careful.

48. And I promised my mother I shall return. And I went back to the Onandagus tribal village, and because I disguised myself as Onandagus, yea, I was allowed within the walls by the guards.

49. And I approached the servant of Onandagus, and spake unto him to bring unto me the plates, even the plates of Zelph.

50. And the servant of Onandagus spake: Behold, sire, I shall retrieve the key which is in the secret spot, and I shall bring it unto thee. And after the manner in which I bringeth ye the key, yea, than shall ye use it to unlock the box in Zelph's teepee which doth hold the plates.

51. And the thing the servant said was pleasing unto me, and I replied: Yea, very well.

52. And the servant did bring unto me the key, and I replied: Yea, good job, now depart, and get back to work.

53. And I did take the key into my father's teepee, and I did find the lock box, and did open it. And I beheld the multitude of plates, and did load it into a handcart.

54. And it came to pass that after the manner in which I did load the plates into the handcart, yea, I departed quickly from the village, and did return to the wilderness.

55. And we did bury the body of Onandagus, even did we bury his clothes, and his sword, and all evidence of him, so as not to be considered a suspect in his disappearance.

56. And I did use some of the gold from the Lamanite records, even a couple of the gold plates, yea, even the most boring of the plates, and did melt them down, and makest them into a multitude of gold coins. And I did take the gold coins unto the Lamanite masons, and builders, and carpenters, and I did use the gold coins to buy materials for a new casino.

57. And it came to pass that I did build the new casino in the same spot as the old one, and I did name it "Zelph's", even did I name it after my father to honor him.

58. And it came to pass that I did melt down a few more gold plates from the Lamanite record, yea, and did make more gold coins. And even did I use some of the silver plates, and I did remove the jewels from the silver plates, and I did use the precious metals and jewelry from the Lamanite plates to purchase fine apparel for me and my mother, and even did I use some gold coins from the plates to purchase furniture and interior fixtures of exceedingly high prices, and exceedingly good craftsmanship.

59. And I did also melt down a couple more gold plates to makest much jewelry for my mother, for she was a goodly mother. And I did also melt down one more gold plate to makest myself an exceedingly impressive gold medallion and gold chain to hang around my neck, yea, and many Lamanites shall covet my gold chain and medallion.

60. And after the manner in which I did melt down many Lamanite plates to makest coins to buy things, and after I did use much gold from the plates to makest fine jewelry, yea, I did hide the few remaining plates, and the handcart which doth hold them, in a cave behind the casino.

61. And it came to pass that me and my mother did begin a new life within

our casino, and my mother did perform magic, and withcraft, and she did read palms, and look within her crystal ball, and I served drinks, and dealt cards, and we did havest a goodly life. Yea, nevertheless, we do miss my father, for though he be not my biological father, behold, Zelph, the white Lamanite, was my one true father.

62. And it came to pass that the wars and contentions with the Nephites do near their end, for the Lamanites, led by Kicking Deer, do drive the Nephites deep into their lands, and soon the Nephites shall be annihilated, and the final solution shall come to pass.

63. And I do have mixed feelings, for I do think this war to be an unjust war, nevertheless, I desire to support the Lamanite soldiers. Wherefore, I serve many Lamanite soldiers like my father did, and the casino shall be a place for the soldiers to get rest, and entertainment.

64. And thus ends the year three-hundred and eighty, and the wars and contentions shall last for five more years, and during the time of wars and contentions, yea, I do run my casino with my mother, and we do liveth the good life.

CHAPTER 3

Nephite army leader, named Mormon, issues a Proclamation to the World challenging the Lamanite infidels to one final battle. Huge armies meet at the Hill Cumorah. Nephites are easily beaten. Mormon says the Nephites shall never be forgotten, and the Lamanites are a dark, and filthy people with dumb religions. He and twenty-four other survivors go into hiding. Lamanite leaders produce a deck of cards for the most wanted Nephites. Mormon is the ace. Lamanites destroy all remnants of Nephite culture. Melph decides the final solution was an immoral act. All but one of the missing twenty-four are captured and executed. A fight breaks out in the casino. Lamanites begin contending one with another. Tiger Lilly dies of old age. [Between 385 and 400 A.D.]

1. And now I Melph waxed strong at work, even did I endeavor exceedingly hard to havest a good casino, even a profitable casino. And many Lamanites do come to my casino, and gamble much gold, and silver, and precious things, which doth maketh my casino exceedingly profitable.

2. Now it came to pass that the leader of the Nephite army was named Mormon, and he was the most wanted of all the Nephites, for he doth always rally his people to fight the Lamanite soldiers, even is he the leader of the

Nephite insurgents, and he is a thorn in the side of the Lamanite leaders.

3. And it came to pass that Mormon sent a message to the Lamanite King, yea, even did he issue a Proclamation to the World. And the Proclamation sayeth that the Lamanites are a dark and filthy race of infidels, even are we led by a mean ghost named Satan. And the Proclamation called upon all Nephites to repent of their sins and defeat the wicked Lamanite infidels. And the Proclamation issued a challenge to the Lamanites for one final battle, yea, even shall it be winner takes all, and all who desire to fight shall meet at the Hill Cumorah in one week.

4. Now Mormon's Proclamation to the World did cause the Lamanite King to have much anger. Wherefore, the Lamanite King accepted Mormon's challenge. And the Lamanite soldiers did march for one last battle, even the war to end all wars. And I served an exceeding number of drinks to hundreds of Lamanite soldiers before battle, yea, even thousands of soldiers, and even millions, for they entereth my casino for one last final night of entertainment, and drink, and gambling.

5. And after the manner of eating, and drinking, and being merry did cease, yea, the millions of soldiers commenced the journey up the narrow neck of land, on their way to the final battle, even the mother of all wars.

6. And it came to pass that I did eagerly await word from the battlefield. And after the manner of only a few days, yea, a messenger delivered himself back to the Lamanite lands. And the messenger spake that the Lamanites were victorious, yea, even was it an easy battle.

7. And the messenger spake unto me that the Lamanites defeated the Nephites because of their advanced weaponry, and all but a few Nephites were slain in battle.

8. And the messenger spake that Mormon had one final message to give unto the people, even did he say that the Nephites were defeated because of their disobedience, yea, even does he say the Nephites beat themselves, and he giveth not the Lamanites credit for the victory.

9. And the messenger spake to me more about the battle, and of Mormon's final words from the battlefield, for according to Mormon, even though the Lamanites did win, yea, we art still a dark and filthy people with the wrong religion. And Mormon spake, even in a loud voice, that the white Nephites of this land shall never be forgotten, for white is right, according to Mormon. And the messenger spake many more things which cannot be written.

10. And it came to pass that I was exceedingly angered at the words of

Mormon, for his words are racist. Nevertheless, I was overcome with sadness for the Nephite people, for they were annihilated because of the final solution, which was an unjust act, and though their leaders be bad, yea, many Nephite people are good.

11. And I spake unto the messenger: Behold, so no Nephites remain, yea, even is the final solution complete?

12. And the Lamanite replied: Nay, for there remain twenty-and-four Nephites who did escape justice, yea, even the leader Mormon escaped after issuing his final insults, and also Moroni, the son of Mormon, did also escape from the battlefield, as did twenty-two others. And the twenty-and-four fugitives did split up, and hide.

13. And it came to pass that after the manner in which the messenger spake the story of the final battle unto me, yea, the Lamanite soldiers did begin arriving in my casino. And the Lamanite soldiers had much loud laughter, and did slap one another on the back, and did give one another high fives, for they were victorious, and they did lose few comrades, and desired exceedingly to celebrate victory.

14. And the Lamanite soldiers drank much wine, and other strong drink, and they did gamble exceedingly, and my mother performed magic for them, and we did have an exceedingly fun party, even did we dance, for we do think the wars have ended, and peace shall commence throughout the land, and we shall no more behold Nephites wandering about the land speaking of their peculiar beliefs.

15. And it came to pass that after a week of celebrations, yea, many Lamanite soldiers do remain in my casino, and do continue to drink and gamble, yea, and many do also smoke peace pipes, for the Lamanites, being an idle people, do prefer spending exceeding time gambling and drinking in casinos rather than tending the flocks, and the crops, and doing other chores.

16. And it came to pass that two Lamanites did contend one with another in my casino, yea, for one Lamanite issued an accusation unto another Lamanite, even did he accuse the other of cheating at cards, and did chastise him. And the other Lamanite did chastise the first for his accusation. And the two Lamanites spake much profanity one to another, and after the manner of using profanity, yea, they did commence fighting, yea, even did they exchange blows.

17. And the comrades of the Lamanite who did cheat came to his defense. And the comrades of the Lamanite who did accuse did come unto his defense. And the two sides commence a group fight, and all within my

casino commenced fighting one with another.

18. And exceeding chaos did exist within the casino during the time of the group fight, and I could restore peace not, for I had not the man power to keep the peace in my casino.

19. And it came to pass that many tables were turned over, and drinks were thrown, and one Lamanite did throw another through the window, and I learned that peace shall not remain in this land, for though the Nephites be exterminated, behold, the Lamanites contend one with another, and shall soon divide into tribes, and have wars and contentions.

20. And after the manner in which the fight ceased, yea, I ordered all Lamanite soldiers out of my casino, and I did lock the doors and commenced cleaning up the mess.

21. And it came to pass that many years did pass, and I did occasionally have a big fight in my casino, but I did also havest goodly customers too, and I did earn a goodly living, and did lead a happy life.

22. And it came to pass that the Lamanite King sent an epistle throughout the land, for he desired to capture and execute the twenty-and-four Nephites whom did escape the battlefield.

23. And because the Lamanites gamble exceedingly, for the popularity of my casino doth maketh the Lamanites a casino culture, yea, the Lamanite King did issue a deck of twenty-four cards, like unto casino cards, and he draweth the faces of each of the twenty-four fugitive Nephites upon each of the cards.

24. And it came to pass that Mormon was the ace of spades, and his son, Moroni, was the king of spades. And the twenty-and-four fugitives were wanted dead or alive.

25. And the Lamanite King did offer an exceedingly good reward for their capture. And I lamented the Nephite nation, for though I think their leaders be wrong, and lead them down the wrong path, and they be racist for thinking white skin be the best skin color, yea, and even though they havest peculiar beliefs, the Nephite people were mostly goodly people, and deserved not genocide.

26. And because of the things my father did teach unto me, yea, I have exceeding distrust for my leaders, for they fabricated this war through trickery and beguilement. Wherefore, I shall sustain not the Lamanite King nor the Lamanite leadership. For I shall be independent, and liveth my own

life, in my casino with my mother.

27. And it came to pass that many years did pass, and many of the Nephite Twenty-Four were captured, and executed, yea, even was the ace of spades, yea, even Mormon, captured, and he was executed for his racism.

28. And the Lamanite King ordered the Lamanite army to the land northward to prepare the former Nephite lands for the Lamanite takeover. And it must needs be that the Nephite culture, being an exceedingly dumb culture, should be utterly destroyed. Wherefore, the Lamanite army destroyed all remnants of the Nephite people, even their bones, and clothes, and even did they destroy all manner of Nephite buildings, and churches, and livestock, and furniture, and pottery, and art, and steel swords, and crops, and chariots, and even all manner of Nephite culture and possessions were destroyed and thrown into the sea.

29. And after the manner in which all remnants of the Nephite culture was destroyed, and tossed into the sea, yea, the final solution was complete, for none shall know the Nephites did ever exist, yea, even shall future generations know not of the Nephites.

30. And it came to pass that many Lamanites desired to live in peace, and wherefore did return to their home lands, and teepees, and formed peaceful tribes that desired to smoke peace pipes, and sit on blankets, and hunt buffalo, and do the rain dance, and liveth the simple life.

31. Nevertheless, many Lamanites were consumed with greed and hatred, and these Lamanites contended one with another for the new Nephite lands in the land northward. And these angry Lamanites formed into competing bands, and violent, warmonger tribes, and did wage battle one with another for the best Nephite lands.

32. And the battle for the Nephite lands was fierce, and many Lamanites did die. And the Lamanite King sent an army to the land northward to settle the disputes, but yea, violence broke out, and many soldiers of the Lamanite King perished, and the Lamanite King was powerless to stop the wars and contentions amongst the Lamanite people.

33. And it came to pass that soon after the Lamanite King gave up the ghost, yea, even did he die of old age, and had not an heir to the throne. And the Lamanites divided even more into factions, and there was no king over all the tribes, yea, but the tribes did havest their own chiefs, and did fight for their own land.

34. And soon the Lamanites spake no more of the Nephites, for all of the

Nephite twenty-and-four were discovered and executed save it be one, yea, for Moroni was never found, nevertheless, many do presume him dead.

35. And thus in the commencement of the year four-hundred, yea, I doth still operate my casino business, but yea, my mother perished from old age, and I mourned exceedingly, for my mother was an exceedingly goodly mother. And I buried her behind my casino, yea, even next to my father, her one true love.

36. And because my mother be dead, yea, I had not a person to perform magic. And because many come unto my casino to behold the magic shows, behold, it is wisdom in me that I quickly find a replacement for my mother, for if I do not, I shall lose much business, and my casino shall no longer be profitable.

CHAPTER 4

Melph writes some final thoughts. He meets Moroni. Decides Nephites are okay. Forgives the Three Nephites for killing his father. Hires them to perform magic at his casino - disguised as Lamanites. They do tricks like catch arrows in their mouths. The Three Nephite's freak show is very popular among the Lamanites. The Three Nephites get rich from their show, and save their money. Melph also gets rich and spends his money. Melph and The Three Nephites become best friends. [About 400 A.D.]

1. And now I, Melph, shall finish the account of my life by saying a few more things that I think would be good to say.

2. Now it came to pass that one day as I prepared to close my casino for the night, yea, a stranger entered, and desired a drink before departing on his journey.

3. And because I be in a good mood, I let him come in, and did serveth him a drink. And the stranger wore a robe, even with a hood that did conceal much of his face. And I asked him what it was he desired to drink, wine or other strong drink?

4. And the stranger replied: Nay, giveth unto me grape juice, for I drinketh not wine nor strong drink, and I desire to drink grape juice before departing on my journey.

5. And it came to pass that I did pour some grape juice into a glass and gaveth it unto the stranger. And I beheld his concealed face, and beheld that he haddest a beard, and he did havest dark skin, even exceedingly dark, even

as if he did paint it dark to conceal his whiteness.

6. And I spake unto him: Behold, stranger, where art thou going?

7. And the stranger replied: Verily I say unto thee, I embark upon a long journey, for I have a package to deliver.

8. And it came to pass that the stranger held up a bundle, and the bundle had the appearance of exceeding heaviness, for the stranger's muscles strained exceedingly to heft the bundle. And I asked what be in the bundle, but the stranger said he could reveal not the contents, for they are sacred.

9. And I beheld a white spot on his arm, yea, even a spot of much whiteness, even a spot which the stranger missed when he painted himself brown. Wherefore, I think this stranger to be a Nephite, yea, even did I suspect him to be Moroni, the king of spades. Nevertheless, I spake not these things unto him, for Moroni desired to escape from this land, and I desired to stop him not, for I tired of war and contention, and Moroni had not an ally in all the land, and was no threat unto me.

10. And it came to pass that after the manner in which the stranger, whom I suspect to be Moroni, did finish his grape juice, he spake unto me: Verily I say unto thee, thanks for the drink, what do I owest thee?

11. And I replied: Behold, 'tis on the house.

12. And Moroni thanked me exceedingly for my hospitality, and departed from my casino, and embarked on his journey into the wilderness.

13. And it came to pass that a few days after the visit of Moroni, yea, I haddest even more Nephite guests, for the Three Nephites came upon my casino, yea, even to apologize unto me for my father's death. And the one who did accidentally slay my father bade me to forgive him, for he had a heavy heart and a contrite spirit for the thing he did.

14. And I spake unto the Nephite to worry not about it, for it was an accident. And I spake unto him that I apologized for my anger, and for my violent threats unto them the day my father did perish. Nevertheless, I inquired how they had traveled about without attracting Lamanites, for all Nephites are to be hunted down and killed, according to the laws of the Lamanites.

15. And the Three Nephites spake that they are exceedingly skilled in the art of hiding.

16. And I spake that I blame them not for my father's death, and I spake unto the Three Nephites about the mysterious Nephite in disguise. And after the manner in which I described the stranger in great detail, and did say I suspect the stranger to be Moroni, yea, the Three Nephites did agree with mine assessment that the stranger be Moroni, for they spake unto Moroni last week, and he sayeth that he must to go on a long journey to deposit the Nephite record so as the gospel shall be restored upon the land.

17. And I replied that Moroni said not what his journey was about, for he sayeth unto me that his journey was too sacred to speak of.

18. And after the manner in which I sayeth these things unto the three Nephites, behold the Nephites did change their story about Moroni depositing the Nephite record so as the restored gospel shall come forth, yea, even do the three Nephites now say that they know not why Moroni doth journey far away.

19. And it came to pass that because the Three Nephites had no friends in all the land, and not anywhere to go, and because they shall live for an exceedingly long time, and because the Lamanites desire to hunt and kill all Nephites, yea, I spake unto the Three Nephites, even did I make unto them an offer. And the offer I did make was to lettest them hide themselves within my casino if they agree to perform magic tricks for me, even to replace my mother. And because I am a goodly employer, yea, I did offer to pay unto them exceedingly much money to perform magic for my customers.

20. And the Three Nephites, being religious men, spake that they practiced not priestcraft, for it is an abomination to their god to accept money. And I replied that they shall not perform priestcraft, only shall they show off their immortality, yea, even shall they do things such as wrestle alligators and swallow flaming torches and so forth. And the Lamanites shall pay much for such things, for the Lamanites know not the Three Nephite's havest the gift of not dying, and shall be exceedingly impressed with their tricks, even shall the Lamanites enjoy freak shows, and pay much to see them.

21. And one of the Three Nephites spake unto me and said: Behold, none shall desire to see Nephites perform tricks, for the Lamanites doth hate Nephites, and thy Lamanite customers shall desire to slay us. And because the Lamanites lack civility, yea, even do they know not how to be reverent, they shall riot at the site of us, and they shall burn down thy casino, and kill thee for employing Nephites.

22. And because I thinketh of this issue already, yea, I did already think up a plan, and I spake unto the Three Nephites: Behold, I did already thinketh up a plan, yea, even shall ye disguise thyselfs as Lamanites, even with brown

paint. And ye shall be the Three Lamanites when ye doth perform. And when the Lamanite customers depart from the casino at night, and I do close, yea, then shall ye remove thy disguises and be the Three Nephites again, even shall ye be Nephites while hiding out. And I shall let ye live in the secret room, and hide there, and none shall detect thee.

23. And it came to pass that the Three Nephites huddled together, and did havest a counsel, even to discuss my offer. And after the manner in which they did discuss my offer, yea, they spake that my idea was an exceedingly goodly idea, even did they accept my offer.

24. Nevertheless, the Three Nephites desired to only hide within my casino during the reign of the Lamanites. But yea, the Three Nephites desired to leave after the reign of the Lamanites doth end. For in one-thousand years more white men shall come to this land, and they shall prepare this land for the coming forth of the restored gospel, for Moroni did prophecy these things before he departeth on his journey. And the Three Nephites shall be needed to assist the white men.

25. And I spake unto the Three Nephites, and said that since I will give up the ghost before that time, it shall be okay.

26. And it came to pass that the Three Nephites and I did liveth many years within the casino, and the Three Nephites were known throughout the land as the Three Lamanites. And many Lamanites did come upon my casino, yea, even multitudes of Lamanites did come, and they beheld The Three Lamanites (who are really the Three Nephites in brown paint.) And The Three Lamanites performed much exciting entertainment, even a freak show, even did they walk over red-hot coals, and drive stakes through their necks, and catch arrows with their mouths, and wrestle alligators and wolves, and they did eat fire, and swallow swords, and handle poisonous snakes, even did they put their heads inside a curelom's mouth.

27. And the Lamanite customers enjoyed exceedingly the Three Lamanite's act, and the customers did pay exceedingly much money to see them, and the customers tossed much tips on stage, even much gold, and silver, and precious things, and they drinketh much wine, and getteth exceedingly drunk.

28. And it came to pass that after many years, yea, the Three Nephites haddest exceeding wealth. And they did save their wealth, yea, even did they save their wealth for the coming forth of the restored gospel, which shall come to pass in over one-thousand years.

29. And also I haddest exceeding wealth, even do I have exceeding wealth,

from the profits of mine casino, and I spend my profits on much fine apparel, and an exceedingly impressive chariot, and I did build golden walls in my bed chambers, yea, even to impress women. And I am exceedingly wealthy, and engulfed in wealth, even do I havest much pride in my success and desire exceedingly to show it off. For I have not the gift of immortality, wherefore, I must enjoy life now.

30. And I liveth the good life with my friends, the Three Nephites, for they are my best friends, and we do live the good life together, yea, even is there much light mindedness and loud laughter in my casino.

31. And I shall now seal up my father's abridgment of the Lamanite record. And I do finish my writings, even the account of the Lamanites, upon these leather plates, which are bound together by three rings in book format. And I shall place this leather book upon my bookshelf, and I shall retire to bed, for a Lamanite woman of exceeding beauty doth await me.

CHAPTER 5

Melph decides to write a few more things. He promises this book is true, and challenges all to find out the truthfulness for themselves through Melph's promise. Melph desires all to live in peace and harmony. [About 401 A.D.]

1. And it came to pass that I decided to write a few more things.

2. Now many shall say this book be not a true book, for they shall think that it was made up, and that the things written in it did not really happen. And the enemies of this book shall say that because it has bad grammar, yea, it is not a true book, and because no evidence doth support it, yea, it is not a true book.

3. Nevertheless, believe not the words of the enemies of this book, for I challenge thee to take a gamble, and believe the words within this book, yea, even shall ye roll the dice on the truthfulness of this book. For many Lamanites do roll the dice, and gamble for money, but yea, no gamble shall be more important than betting on the truthfulness of this book.

4. And I promise thee that if ye ask if this book be not true, and roll a pair of dice with a sincere heart, and desire exceedingly for the book to be true, yea, the dice shall reveal the truthfulness of this book unto thee.

5. And if ye roll a seven, yea, it doth mean this book be a true book, and ye shall rejoice at the knowledge of the truthfulness of this book. For no learned man shall sway thy opinion with supposed evidences against this book, for

once the dice have spoken the debate is over.

6. And if ye roll not a seven, yea, fear not that this book be not true, for this book is true, yea, even do I promise.

7. And something that is true cannot be proven untrue. Wherefore, if ye roll not a seven, it be not the fault of this book, and it doth prove not that this book be untrue, because this book is true, wherefore, it cannot be proven untrue.

8. Wherefore, if ye roll not a seven it was an error, and ye must roll the dice again, yea, even with a more sincere heart, and even desiring more to know the truth.

9. And if ye again roll not a seven, and if ye roll not a seven three times, yea, it be the fault of the dice. Wherefore, retrieve different dice, and roll again.

10. And ye must keep rolling dice until ye roll seven. And after the manner in which ye roll a seven, behold, ye shall rejoice at thy knowledge of the truthfulness of this book.

11. And I bear witness unto thee that ye shall know this book is true through the dice.

12. And it came to pass that I desire to say a few more things before I really do end my writing, yea, even do I say that me and the Three Nephites do live together, yea, even are we best friends.

13. And the Three Nephites are white, and I am dark. And like unto the stripes on a zebra, yea, we do live side by side, even in perfect harmony.

14. And I exhort all to fight not, and to be friends, for 'tis better to havest friends than to havest enemies.

15. And now I do really make an end to my writings, and I go to spend time with my friends, yea, even the Three Nephites, for we have a show to perform soon, and we must rehearse.

16. Wherefore, I bid ye adieu.