The Mentinah Archives
Volume Five
The Nemenhah

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Translations faithfully compared

http://www.mentinah.com
Updates and Information

As translations become available, they will be posted for download at:

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At that website we also have pasted Newsletters, information about ordering additional paperback books, how to donate to the Mentinah Foundation and how to contact us. Information about the Nemenhah Band and Native American Traditional Organization can be found on their website:

http://www.thenativehealer.com
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A Short History of the Archives

The Mentinah Archives are the recorded histories of the people known anciently as the “Nemenhah.” These people trace their history from the journey of Hagoth into the Land Northward up to the present day. They were written upon plates of various metals and alloys of metals, processed animal hides and paper velum. The records were archived in several locations in North and Central America anciently, but the only surviving copies of the histories of the Nemenhah, of which we have anything to do, have been strictly guarded in the libraries of Sanpete County, Utah.

When the Mormons came into the Sanpete valley they were met by American Natives who had been forewarned in dreams and visions of their coming and of their complete conquest of the region. After converting to the new religion, several of the Chiefs of these Americans met with Brigham Young to give into his keeping a copy of the libraries hidden in the hills of the Wasatch Front, as part of their consecration to the United Order. They were pleased that the men of prophecy had come because this meant that they could leave the valley and return to where their families had originally come. Pres. Young informed them, however, that they would have to remain but for a little while longer. His words to them; “for we have not wherewith to translate these records,” are still repeated today by certain of their descendents. Shortly thereafter, the natives sealed the libraries up and no one was allowed to visit them except their brethren who came periodically from the south.

For generations, the Council of Mayan Elders has sent emissaries to the libraries to make copies for translation purposes. In 1957, the Council requested that the Church of Jesus Christ of Latter-Day Saints translate and publish the books of the library. They report that the Brethren of the Church with whom they met responded just as Pres. Young had to the Chiefs of the Indians in Sanpete County – “We have no way of translating these things. No one speaks this language anymore.”

From that day the Council undertook the task of making a translation of the works from Nemenhah into Quiche, the languages being similar, and a sort of “Rosetta Stone” being provided by one of the ancient authors of the records. Several translators have been involved in the project, including those for whom the records constitute family history.

On November 11, 2004, the first release of the English translations was made available to members of the Numi’Pu Tsu’Peli Chopunish (now known as the Nemenhah Band and Native American Traditional Organization), under the direction of the Hereditary Medicine Chief and the Council of Mothers.
Forward

The Mentinah Archives are apocryphal in nature and as such, ought to be read with the guidance of the Spirit of God. Several of the translators, including myself, have seen and held the plates in their own hands but this alone gives no historicity or evidence of authenticity. Other ancient records have been unearthed and translated in the past, and there have been testimonies given of them. Notwithstanding, such personal testimonies have never formed a foundation upon which anyone ought to build a true witness of their authenticity. Additionally, since the caretakers of these records have no intention of ever releasing for examination or study the original documents, the only manner in which one may come to the knowledge of their truthfulness if they are indeed genuine, or even only of their usefulness if they are mere works of fiction, is by the instrumentality of the Holy Ghost. In my opinion, this is entirely fitting.

Accordingly, it is my suggestion to all who read these pages, that they do it with good intent, and that they subject the things they read to the confirmation of the Spirit. Indeed, this is my counsel to all people whenever they pick up anything to read. Therefore, if you are not willing to test this work, or any work written by man for that matter, then you should not expect to come to any knowledge of its truthfulness. Indeed, you do not have it in you to receive the Spirit of Revelation, even the Holy Ghost. That being the case, this history is definitely not for you and you should seek a different road to enlightenment. This too, is entirely fitting, for there are many such roads.

If, however, you can feel to seek the Holy Ghost, and you believe that you can receive a revelation from God through that Spirit who establishes the truth of all things, it is my belief that you may find something useful within these pages.

Phillip R. Landis

Publisher’s Note

Mor-Honayah’s daughter wrote an herb book. Its proper place in the Mentinah Archives is with her brother Shi Honayah Akektim’s book, which is found in this volume. Her book has been translated, however, the names she used for the herbs are not the same names we use today. The translators have decided to postpone releasing her book, for they are desirous to finish the Nemenhah history. Once the history is completed, the plan is to search current botanical books by her descriptions of the plants to find out what they are called today. Then the herbs will be placed in their proper spot on the medicine wheel, thus making her book a working book for our day. It appears at this point that her book will constitute the last book and the completion of this set of family records known as the Mentinah Archives.
The Book of Shi Honayah Akektim
The son of Mor Honayah

Shi Honayah Akektim wrote the peaceable words that Mor Honayah preached as he and others traveled among the Nemenhah. He also wrote about the rise of the Tucantorhah and about the importance of the Common Consent as the ruling law among the Nemenhah. Rather than lose their peaceable ways, all of the Nemenhah of Menintah Valley moved to Nespelhem and Potalekt areas. He told about the arrival of a group of people from the West Sea Islands who are called the Nemen of Hin. Who become part of the Nemenhah of the Coast. Timothy’s visit to the Nemenhah of Nespelhem and Potalekt and some of his teachings to them, including the restoration of Zion in the Last Days, were written.

Chapter One

1) In the ninety and second year from the ending of the Great War between the Nephites and the Lamanites, Mor Honayah gave up the ghost and was laid down to rest with his forefathers.

2) And he did serve as high priest to his people in all those years, either in the city of Mentinah or in his own city. And behold, he did govern the house of the Lord in righteousness. Yea, and he did steward the records of his people and care for them.

3) But this is not all, for he did many great and noble works during the days of his probation which he did not write about himself. For he was a man of great opinion and confidence, having been trained from his youth to be a leader of men. Nevertheless, he did strive all the days of his life to bend in himself his own arrogance, that he became not puffed up in pride. Yea, he did practice humility in the days of his life and he did earnestly work to nurture kindness in his heart, against the teachings of his youth.

4) For behold, Mor Honayah was a man of war. Yea, of a necessity, he was brought up in war and he was trained for war. In all the making of the tools of war he was expert and in their use there could be no greater master. Wherefore, even from his youth he was destined to be a captain, even a great general, in the armies of the Nephites. And behold, he did attain to the leadership of their armies, not because he was the son of Mormon, but because he was more accomplished in the workings of war than any other man. And because of this he was elevated rapidly in rank, so that, when his father was killed in battle, he was made ruler over the armies of the Nephites in their final struggle.

5) Now, can you see the conflict that this experience might create in the heart of Mor Honayah? This was the thing that he was to carry all the days of his life. For, the Nephites prevailed not. And the knowledge of Mor Honayah did not prevail. All the workings of war and the machinations of battle availed the Nephites nothing in the end. Neither did such things afford any advantage to my father when the struggle with the Lamanites ended in disaster. And this thing did my father carry with him for the rest of his life, and it was a struggle for him.

6) But Mor Honayah bent his own nature and created out of his knowledge of war a wisdom in the use of tools. And this peaceable thing did he make out of the learning he had acquired during his younger years. With this wisdom he did elevate himself again in the eyes of the people. Yea, the Nemenhah saw in him that which was needed by the people in the way of leadership and they did elevate him to the seat of high priest in the stead of Heinmet. And this was the way with him.

7) For, it is certain that Mor Honayah could not remain in that frame of mind wherein he found himself at the disaster that was the conclusion of the Nephite war. Yea, he had need of a change of heart in order that he might continue to live in the land. Had he not a mighty change of heart, then he certainly could not have lived as long as he did, for the pain of his past experience will have eaten at him day by day, and this will have beaten down his soul and his will to live.
8) But he bent this nature in him to better purpose. He went from the teaching of war to the teaching of peace. He became a peacemaker in his own city and also in all the cities of the Nemenhah of the mountain places. His preaching was of peace. His walking was in peace. His talking was of peace. And he did preach the kingdom of God in all places, at all times, to all people.

9) And the people of his own city, even Elak Kowat, did make him their high priest and he did serve them with all his might. But this is not all, he did also utilize his experience in his stewardship and in this were the people greatly blessed and magnified. By his experience, he taught the people to pay more heed to personal purification than to public oblation and that the ordinances had for their purpose to bring the participant unto the Peacemaker, who is Christ, the same who is mighty to save, rather than that the ordinances themselves were a means unto salvation. In this the people became doers of the word and not hearers only. Yea, in this did the people take up the account for their own emergence and they were very much the better for it.

10) For, during the stewardship of Mor Honayah, there rose up a division of doctrine and it began in the city of Mentinah. Yea, in all Menintah there was a division of thought concerning the priesthood and the ordinances, a thing which had never happened before. And some believed as Mor Honayah that the ordinances were for the purpose of bringing souls unto the Peacemaker and that He would lead them and direct them into exaltation. But there were those whose beliefs had been modified by the teacher Tucantor and they believed that salvation comes only through the church and the priesthood.

11) Now, this difference of belief did divide the people and they did begin to contend one with another. For, the common offering of the people, wherein they did make a consecration of their surplus goods, has always been in the hands of the high priest to administer unto the needy. But, being that there were very few who could be called needy in Mentinah, and indeed in all the cities of the Nemenhah, the surplus became very great. Such was the blessing of the manner in which the Nemenhah did choose to live.

12) But this great surplus gave the management of great wealth into the hands of the high priest, and this did corrupt the minds of many. For because of it, it became possible for the priests and the high priests to live upon the surplus and never lift their hands to any kind of work with their hands, claiming that the demands upon the priesthood were too great to allow for them to labor. And this is the thing which Tucantor taught his followers and he established priests over his flock.

13) And it had always been the custom that the priests and the high priests were given to use the common offering because they were called upon by the people to a stewardship that took much of their time and prevented them from creating a surplus of their own. Nevertheless, this was never intended to take from them the responsibility to work with their hands along side the rest of the people.

14) But the division which did arise among the people on this point of doctrine, which was known by the people as the Tucantorhah, as were the people who followed it, did hold that the priesthood was to be given only to men and that their responsibility was only to the ordinances and the administration of the churches, and that they were thus relieved of any other labor.

15) And the common surplus was so great in some cities that the management of it constituted great wealth and great ability to control the lives of men and women. Yea, he who had the governing of the surplus, by necessity gained a certain amount of power. For, by its use many great things could be accomplished.

16) But this was not the aim of the Tucantorhah. They were men who craved dominion over the souls of men. Yea, they did entice with flattering words many men to come into their fold and to make their offerings to them and not into the common surplus. And they did begin to build up a city within the city and to draw away the people into the gaining of great wealth.
17) Now, when the leaders of the people do this, how shall the people not follow? With this teaching in their hearts, the Tucantorhah began to horde up their surplus unto themselves, just as their high priest did gather in all things unto himself. And as they saw their high priest do, so did they also.

18) And the high priest taught that only he could confer the priesthood and that it was upon the principles of worthiness that he prescribed and set forth that a man might elevate himself above his fellow men by attaining it. This was the great evil of the Tucantorhah and their teachings – that the people could look to mere man to declare their worthiness and had no responsibility for it themselves. And following this principle, every one of the followers of the Tucantorhah did judge each their fellow man and they did set themselves up in tiers and in hierarchies.

19) You can believe it! The followers of this religion did begin to judge each other upon this model also, each declaring to his fellow his righteousness and proving it by the approbation of the high priest and also by the amount of his offering and the importance of his position. For, if the high priest could hold sway over all the people by virtue of his position and because of the ordinances which only he could perform, then every man could do the same with his own stewardship.

20) And they saw in this a means whereby a caste of workers could be built up and controlled so that they would have no more need of labor. And they calculated to live lives of leisure and of pleasure because of their dominion over the labor of others.

21) By taking control over who might own the priesthood, the Tucantorhah did also seek to take control over the entire city and all the people. For, to control the surplus is to control the stewardships, and to control the priesthood is to control the ordinances. Therefore, according to the doctrine of Tucantor, both the temporal and the spiritual life of the people were to be placed under the stewardship of the high priest of the city and of those whom he chose to anoint to the priesthood.

22) And Tucantor sought to raise himself up as a prophet king and a ruler unto the people, deciding for them what was right both for the maintenance of their bodies and their families and also who might avail themselves of ordinances necessary for salvation, according to his doctrine. This was his design and at first, at least, there were many in Mentinah who followed him. It is certain that so many did follow Tucantor in the beginning that the people were divided down the middle, the half believing in the teaching of the new prophet and the other remaining faithful to the doctrine of personal revelation and accountability.

23) And his priests did not labor for their upkeep, but they did eat the provender given in offering by the believers who did labor. And they became indolent and lazy. And they did pass daily judgment on the people who were given them as their stewardship to shepherd, and very often this judgment was unrighteous and calculated only to edify themselves, that they might be further enriched in their persons. And because of the doctrine of the high priest, only those who were appointed by him could make privilege of the offerings of the people.

24) In the streets did the followers of Tucantor’s doctrine contend with the people of Mentinah. And in the public houses they did contest with their neighbors. And even in the synagogues they did cause disputations and it was not uncommonly done that the Tucantorhah would so disrupt the meetings that the people went away with strife in the hearts. And the Tucantorhah went from door to door declaring this new doctrine and demanding that their neighbors give to them of their surplus, because that their high priest had once been thrown out of the High Place and made a beggar in the streets. And this was to take advantage of the custom of the people that no beggar was to be allowed to raise up his petition without being heard and answered by the people.
25) For they did also teach that salvation is only possible through the administration of certain necessary ordinances, and these could only be performed by men unto whom the high priest should give the priesthood. But they went door to door declaring that their prophet had been made a beggar and that if the people failed in their covenant which they had made according to the Law of Consecration, they could not be saved in the Kingdom of God. And they also taught that because the people had made a beggar of their high priest, they had given up all authority to perform ordinances. Indeed, the Tucantorhah claimed that the people had exercised unrighteous dominion over their chosen high priest and that this disqualified them for the blessings of heaven and necessitated a regulation of the priesthood and of the church.

26) But this dissention did not go much further than the city of Mentinah. For, Tucantor taught that all authority was held by the high priest of the city, but he could not convince the people that all high priests fell under his stewardship. And his time and energy was taken up preaching to his growing body of followers in Mentinah, to the effect that his doctrine had little opportunity to infect very greatly in other places.

27) Whereas Mor Honayah did have occasion to travel about and to teach in the synagogues and in the councils of the various cities and settlements in Menintah and also in the region immediately north and south of Mentinah. And also, because of his relationship with the city of Nespelhem, he did also have occasion to visit that region and to teach in their synagogues.

28) And Micah, the same who called for the council of Mentinah to hear the matter of Tucantor, did also travel about to teach the way of the Nemenhah in all the cities. Even out to the Nemenhah of the Plains and to Corianton did he also travel to give word of the things that were taking place in Mentinah.

29) And the teaching of these men was great and powerful to the convincing of the people to retain to what they had received by the Lord and to avoid the teachings of the Tucantorhah which came into their ears in diverse manners. For, they were men of great renown and also they taught with the Spirit. And the people believed them because the Holy Ghost did testify to them the truth of their words.

30) Now, Mor Honayah taught a simple message, and these are the words which he taught whenever he was called upon to open his mouth:

31) Behold, though a man live to the life of a tree, yet is he felled by time and decay, and though his days shall be long and prosperous, even so are they shortened and come to an end. Wherefore, is long life any test of worth? I say unto you, Nay. The life of man, be it long or short, does not qualify him.

32) And behold, a man may have many cattle and horses, and his fields may bloom and give forth great abundance. Yea, and his house may be filled with provender and his storehouse overrunning with surplus. And yet, is he well? Does the shaft of death not fell him also as the forester does fell a tree in the forest? What can he buy with grain and beasts when his days are come to an end? I say unto you, All his goods cannot buy him even one day longer than the appointed time.

33) Yea, and a man may seize upon a wife of great renown, yea, a wife of wisdom and of talents. And without question he may be greatly blessed in the companionship of his wife. Yet, can she with all her talents turn away the shaft of death in the appointed time?

34) And behold, a man may build him a city with many towers and he may rule that city in righteousness. Yea, his people may make him a king unto them and raise him up a standard and an ensign to the nations of the world. And even such a king may be blessed of the Lord with great wisdom, and great stores of knowledge to the good of all his subjects. Yet, in the appointed time, shall he escape death?
35) In all things then, the king is the same as the bondservant. Yea, the great and mighty are as the small and
the weak and nothing may prevent every one of us from following the same path when the appointed time
of the Lord comes upon us. Yea, the first and the greatest have no advantage over the last and the least in
the due time of the Lord.

36) For, though all men become priests and kings, even after the right manner of the Lord, shall they gain
sovereignty over that law which the Creator has set before the foundation of the world? I say unto you,
Nay. Kings and paupers shall stand in their lot in the hour appointed and no priesthood or kingship shall
grant them reprieve. Not even the mightiest man may buy with money, or with fame, or with riches, or
with authority, any advantage over any of the children of men. Behold and beware, we shall go when we
shall go.

37) And behold, my good wife may be a Healer and balm my pain and treat my ills all of my life. And in her
very accomplished and skillful way she may extend the day of my life but only a moment. And again,
with all her talent she may make of my walk a pleasant journey and of my talk a sweetened song. But,
when my life has come to the appointed time, can she remove the hour with all her talent and with all
goodness? Who can answer me?

38) Yea, and I may say that I have never wanted for food in all the days of my life, and therefore might I boast
that I shall not leave it by starvation. Yet, with all my cattle and all the harvest of my fields, and with all
the food on my table and in my storehouse, yea, withal that I do give unto the needy and provide that
never a beggar shall stand at my hearth but that I do fill his arms and his belly and let not his entreaty rise
up without answer, even so, may I say that the Lord shall take away the hour from me because of all this?
Nay.

39) And though I become as Methuselah of old, or as Father Adam and live nine hundred years or more,
behold, I might boast of long life and many days, but will the day foretold in the great song of my creation
be forestalled because of my great age?

40) Yea, and in all these things can we lay claim to anything different than that which does also befall all
things living? I say unto you, Nay. For, every blade of grass does burst from the earth in the appointed
time and it does grow and prosper. And by and by it does give of its grain and its corn does ripen. Then
does it cast its seed into the earth and wither. And behold, there is not one blade of grass that is not blown
down in the blast and broken with the frost. And the snow does flatten it that it fall down even unto the
earth. The same is it with all living things.

41) Yea, and all wild beasts of the forest and of the mountain do drop their young and they do grow and
prosper according as their Creator shall warrant. Yet, do they not also grow ill and halt? And when they
do, that same Creator does appoint the hour of their failing and also the manner of their disposition, that
not one thing is wasted.

42) And so it is with horses and with cattle, and with all living things that do walk upon the earth or fly upon
the winds or swim upon the waves. There is not one thing unto which the Father has given matter and
unto which the Mother has given life that shall not fulfill the measure of its creation. And if it is
measured, it shall have its beginning and it shall have its end.

43) Yea, and though man build his house of solid and durable stone, shall it stand forever? Or how long will it
stand? When heaven and earth pass away, shall it remain? I say unto you, Not one stone shall be left
standing atop another, for all things have their appointed time and not one thing shall avoid that which has
been set in the Creation.
44) Wherefore, man does not stand alone in the determining of all things, but has an equal portion in all the law of creation. Though a man be more intelligent than they all, yet is he felled as quick, for the bounds of this life are set and few there might be who have recourse from them. They are mighty and strong indeed, but not of themselves.

45) Yea, even the very House of the Lord, which man shall build because of the commandment of God, yea, even so mighty a house as that, shall not last but shall crumble into the earth out of which it was fashioned. And the Holy City, though it might lay claim to much preservation through many generations of men, even so it does decay, for it is decreed.

46) And all the beasts of the field, shall live out their appointed lives and fulfill the full measure of their creation. For the Lord has measured and drawn the cord around them all. And behold, He has decreed the times and the seasons thereof.

47) And the waste places are peopled with the wild beasts and are the space of their days also not measured unto them according to that decree made in heaven when the Lord did mete out their dominion on the earth? Or does the Lord not also know His kingdom and measure it with the cord, and pace the borders around thereof?

48) And behold, men and women do share all this with the other living things of this creation. And the Creator has given us dominion over all these things, or in other words, the stewardship of them. But, having the stewardship of them, does this mean that we in our carnal state, are ought different from them? I say unto you, Nay, for we are all relations.

49) For this is the state in which the Creator did make us and He has placed the bounds of this creature condition. But is this all the life of man? Is this that wondrous thing to which we look forward with a brightened and gleaming vision of faith? Is this the crown and the scepter promised to the sons and daughters of the King of Heaven? Nay, I say unto you, that King has provided means whereby His heirs shall inherit His kingdom and emerge from out of their created state. And behold, toward that end, He has given commandments and ordinances to guide us even unto that stature and perfection necessary to steward a greater work than this.

50) Behold, when a man or a woman undertake to learn the stewardship of the carpenter, do they simply take up the carpenter’s tools and build a lintel? I say unto you, Nay, but they do make themselves an apprentice to the master of the craft. Yea, they do work under the tutelage and mentoring of one who is already great in skill and in knowledge. How is it, then, that men do take up the work and will of the Lord glibly and without forethought?

51) And the master does assign unto the apprentice tasks to complete which each in its turn do teach principles that are of great importance to the craft. And the apprentice works diligently at the tasks until proficiency is attained. Yea, the apprentice is perfected in each skill by its practice under the watchful eye of the master. And behold, the performance of each task does hone and perfect the skills of the apprentice.

52) Yea, and the apprentice moves from one skill to another in due course as the master shall decree. And even when the master shall discern a degree of competence and commitment in the apprentice, he does assign that one to assist those less knowledgeable and less skilled so that they also might gain even that which, through steadfastness and diligence, he has obtained. And even in inexperience, yet is experience gained in more than just the working of the wood, but also in the teaching of those who would come after him.

53) Behold, I say unto you, The Lord is no different in this than the carpenter, or the raddlemiller, or the fuller, or the weaver, or the potter, or any other maker of goods. For behold, He does desire that we should
become like even unto Himself, the Master. And He does also give us assignments that are designed to
give us the mastery of His craft through steadfastness and diligence. And the tasks that He assigns are the
commandments, and the manner in which He does call us out to labor and to teach is the priesthood. Can
you see how He hones us? Can you see how He perfects us?

54) And it is obedience unto these things that does begin to change this corruptible into something more
refined. Yea, by the Law of Obedience we do accept and learn the Gospel. Wherefore, it is called the
Law of Obedience and the Gospel. And it is by this law that men begin to set aside the natural man and
take up that which is spiritual. It is also by this law that men begin to understand that the natural law is
part of the celestial world, but that man’s knowledge of it is woefully insufficient. Wherefore, he does
begin by performances to exercise a little of the spiritual into the material, and in so doing he discovers
God in everything.

55) And we are not beasts unto the Lord. For, though He loves and saves all the creations of His hands, we
are the sons and daughters of God, even His Father and Mother which are in Heaven. Behold, He does
surely desire that we emerge out of this corruptible and arise into an incorruptible. Yea, just as a potter
does not wish that his apprentice should make wares that crumble in the kiln, so also does the Lord desire
that we shall aspire to His stature and become as He is. Wherefore, He does give commandments the
obedience to which shall cause us to arise even unto His stature.

56) And look! The good master does teach more than just the mechanics of the trade. He is not an evil
taskmaster but would have us all become the molders and modelers of talent and of abilities. Yea, He
does give us stewardship of the development of others. See how He is concerned that we learn to become
like Him in character and not only in skill. For, is the apprentice who learns under the good taskmaster
ever the servant of his teacher? Of a surety it is so, for the apprentice becomes as the master. But, shall
not the apprentice who learns his skill under the tyrant always wish to be released from his contract?
Behold, the Lord is the good taskmaster.

57) And behold, He does not give commandments because the kingdom has been delivered into His hands.
He commands us so that we may learn by principle and by deed what manner of men and what manner of
women we ought to become. Yea, He gives commandments for no other purpose. And the priesthood,
and the administration of our callings in it, has but one purpose also – it is to teach us how to set down this
corruptible and take up the mantle of His mastery.

58) For behold, in the performance of our duty in the priesthood, we do demonstrate our willingness to keep
His commandments and to do His will instead of our own. In this are we perfected in Him. Yea, the
roughness of our imperfection is taken off of us one task at a time, just as the stone is squared one blow at
a time.

59) Wherefore is this law part of that great thing that He has revealed unto the prophets and it is part of that
great thing which is done in the High Place. Behold, because of it we might strive to become even as He
is. This is the thing which He most desires of us, and behold, it ought to be the thing we most desire of
ourselves.

60) Now, do men and women labor only to feed themselves? Behold, I say unto you, Nay. For, of what value
is such self-service? Is it enough to strive through life merely to end each day without hunger? Or is there
more to living than the filling of the belly? And is life measured by the amount of meal in the bottle or
wine in the skin?

61) For behold, if the wineskin is foul, shall the wine thereof be good for the belly? And no unclean or impure
thing may stand in the presence of the Lord, wherefore, how shall a man ever stand there? He must learn
to sacrifice of himself freely through serving his fellow man. Verily, this shall cleanse him of his selfishness.

62) Wherefore, it is by sacrifice that we are made pure. Yea, we do cleanse ourselves of our physical impurities when we do emulate the sacrifice of the Lord. Yea, we do give of our water and of our oil, and yet our cup does run overfull. Behold, in this sacrifice, which is in the similitude of His sacrifice and of woman’s, we do purify ourselves in the body. And this is also the purpose of our fasting and our prayer.

63) And it is obedience to the observance of these things whereby we become like unto our Lord. And behold, it is called the Law of Sacrifice because of the great sacrifice that He made for all of us. By it we are made more perfect, being able to set aside our needs and wants in order that we may more clearly see the wants and the needs of others. Behold, if we can become as He is, and sacrifice for the sake of all living, then have we learned to live this law more perfectly.

64) Yea, the Lord did make a sacrifice and did give us this law that we might become like Him in all things. For, women do make this sacrifice for the sake of all living, and in it and through it we have our being. Even He, the greatest of all, did make an emblem of the type and kind of His sacrifice, for it was like unto that rendered for us by all mothers. And so we see that the sacrifice of women is the emblem of our physical sacrifice. Even so is the sacrifice of the Lord an emblem of our spiritual sacrifice.

65) And behold, the Lord did tread the wine and cleanse the press after Him. Yea, He did make the sacrifice that shall purify us every whit. But we must avail ourselves of His great sacrifice. Yea, we must commit ourselves to become like Him. Behold, if we are the wine of His sacrifice, then let us be pure wine of His own making. Let us do all that we can to do what we see Him do. And does our body suffer ought from the purification after the manner of the Children of Ammon? Can we ever suffer as He did for us? Of a surety not. But we may make an attempt to be like Him who suffered for us.

66) In fasting and in prayer we do come closer to the true meaning of living. For out of such sacrifice we do create the means wherewith we might also measure out sustenance unto the needy. And does our belly suffer ought because of our fasting? Behold, I say unto you, Nay. But we are the more purified of the corruption of the world. Yea, our body is made more purified. And behold, even our spirit is the more purified, for we have sacrificed not for the sake of our own, but for the sake of the needy.

67) Wherefore is this not also part of that great thing that He has revealed unto the prophets and also part of that great thing which is done in the High Place? Behold, because of it we might strive to become even as He is by doing the things we see Him do. This is the thing which He most desires of us, and behold, it ought to be the thing we most desire of ourselves.

68) Behold, did not the Lord teach us that, in the beginning of all things, even in the creation, that man is not without the woman, nor is the woman without the man, but the one working alone brings together but does not create?

69) It is verily so, that the Father may bring together matter and materials. Indeed, a man may build him a house with rooms for every purpose. Then what? Shall he sit the day long in the house by himself? There is no purpose in this, for a man can just as easily sit alone upon a rock out under the heavens and be as content.

70) And a woman may bear a child and take it into her arms and give it nourishment at her breast. But how shall she nurture that child without protection? Shall she find a hollow of a tree or a tussock of grass in which to hide her child while she goes out into the wilderness to gather together the stuff of life with which to sustain the fruit of her womb?
71) Wherefore, a man builds a house and the woman enters into it, and it does provide safety for the little ones. This is family purpose and it is holy.

72) And it is obedience unto these things that does begin to change the man and the women into something which is unified. Yea, by the Law of Chastity we do also accept and learn the Gospel. And it is by this law that men do bind themselves unto women and women do bind themselves unto men. And this is a thing that must be, if they are to become truly as the Creator. For, without the binding of the Mother and the Father, there is not anything created that is created. And again, by this law men and women begin to understand that the natural law is part of the celestial world, but that man’s knowledge of it is entirely insufficient. Wherefore, he does begin by performances to exercise a little of the spiritual into the material, and in so doing he discovers God in everything.

73) The same is the family of God. The Eternal Father gives that endowment of power which does provide place. The Eternal Mother gives the endowment of power which brings life unto all the place. Together they create, and without the two endowments of power there is no creation.

74) Yea, because of the Mother, we may perceive ourselves and know that we are. Verily, we are intelligent of our surroundings and of the creation because of that which She has given. Yea, it is Her endowment that gives us self-knowing and because of that, we may know who we verily are and what is our place in the Universe.

75) And behold, because of the Father, we have purpose and function. Yea, there is much that is organized and that will obey the word and will of the Creator. We have our physical bodies and the physical world because of His endowment, and because He has shared His power with us, we are given to duplicate His work.

76) Wherefore, when a man and a woman make a covenant bond one with another, when their corruptible becomes incorruptible, yea, when heaven and earth pass away, yet shall that bond wherewith they did bind themselves pass not away. For behold, by that endowment of power given us of the Holy Ghost, yea, even that which seals all things unto the Lord which are His indeed, verily we are sealed up also unto Him and become His. Wherefore, that bond by which the man and the woman do bind themselves, and that covenant, are also sealed by this Holy Spirit of Promise and their contract becomes durable, being that it does belong to one who is eternal.

77) And again I ask you, is this not part of that great thing that He has revealed unto the prophets and is it not part of that great thing which is done in the High Place? Behold, because of it we might strive to become even as He is. This is the thing which He most desires of us, and behold, it ought to be the thing we most desire of ourselves.

78) But, it is the way of the world that men do purport to own the earth because the Lord did give it unto us. Wherefore, every man thinks that his possessions are given him of God and that his wealth is a blessing from God. But can he truly own the earth? For, it is God’s footstool.

79) And men do gather unto themselves every good thing and they do esteem themselves mighty because of their many possessions. Behold, they heap up riches and the praise of the world, but is there satisfaction in any of it? Can anything coveted by man save him?

80) And behold, he does cover himself with every precious thing. Yea, with the fineness of his clothing he does show his greatness unto his neighbor. And he does put on precious things, of gold and silver, and adorn himself with rings and with precious stones and every costly thing. And this is to manifest to his neighbor his high stature.
But behold, the Lord has bid us come out of Babylon and touch not her uncleanness. Yea, we have been shown a more perfect way and we have proven it in our walk and in our talk. Shall we cast aside what He has taught us for a potsherd? Shall we esteem the work of our own hands greater than His majesty? Shall we choose the slavery of the world over that liberty with which He does make us free?

And it is obedience unto these things that does begin to change the man and the community and the family of man into something which is unified. Yea, by the Law of Consecration we do also accept and learn the Gospel. And it is by this law that men and women do prove that they can put aside the Babylon in their hearts and cast off and subdue the natural man. Yea, and we do demonstrate that we are not subject to the bondage of the world. Yea, we do prove that we can be built upon the rock and firm foundation of the Lord and of His house. Verily, this is a thing that must be, if we are to become truly as the Creator. For behold, the Lord cannot establish Zion in any degree of slavery or bondage. Wherefore, how can we say that we are His people, and yet bind ourselves to the world? And again, by this law men and women begin to understand that the natural law is part of the celestial world, but that man’s knowledge of it is entirely insufficient. Wherefore, they do begin by performances to exercise a little of the spiritual into the material, and in so doing, do they not discover God in everything?

And behold, He has loosed the bonds of our indenture. Yea, He has broken the slavery with which we were bound. And every man and woman that walks any street or plies any trade in the cities of the Nemenhah enjoys the same freedom because of the path that the Lord has taught us. Yea, behold, there is not a beggar in all the cities and no one is bound to any other. Behold, He has taken us into His own house and we are adopted of Him. We are become as His own heirs, wherefore, of what value is gold?

And shall not the crown and the scepter be enough for us when He does gather in His household? And what shall gold and silver purchase when all things are naturally provided for our use? And behold, shall the sons and daughters of God esteem each the other differently because of the manner in which they are dressed? I say unto you, Nay.

And what shall be our desire, who enjoy the treasuries of eternity? Shall we desire anything bought of money? Or what shall be bought when the Holy Ghost brings all things to our remembrance, and when the Son of God does give unto us all that the Father has?

And I ask you, what kingdom of men shall compare to that glory we shall receive in the kingdom of God? What plot of land, field or parcel shall compare to the mansions that our Lord has spoken of? And shall we not render again all that is His when we come into His presence? Then, I ask you, if it is the best that we can do in this life to come unto Him even in this flesh, is not all that we might amass now but dross? For the world, and all that is, belongs to no mere man, but is the Lord’s footstool. Wherefore, how may a man own the world or even any portion of it?

Behold, I say unto you, These are fundamental principles which are taught in all the scriptures. Yea, they are four basic and foundational precepts upon which all the law and the prophets are built. And is it possible that a man or a woman may learn and perfect these four laws without the priesthood? Can they do this without the church? I say unto you, Yea, it is verily possible, howbeit the more difficult for the lack of them.

Now, I do not mean to speak against such things, but only to say that in their absence the Lord has always provided a means by which the Children of God may accomplish that which they have been commanded to do. Yea, even if it is only that which they received in the first council which was in heaven, barring any other gospel, which shall draw them unto Christ.

For God is no respecter of persons and what He provides for one He does provide for all. And, if He provides a means whereby one might be saved from this corruption, then He surely provides a means
whereby all may be saved. For, this is His express purpose, to provide for the perfected state into which He would that His children might come.

90) And behold, He does give unto some disciples, and unto others prophets. And unto still others He does give priests and teachers and all manner of ministers of many kinds. And it is very often through these ministers that the Lord does teach His gospel, and He does also use them to beckon the people to come unto Him. As also the churches and the synagogues, yea, they also serve this purpose. But, that He does call out His servants that they might further His purpose, does this necessarily mean that He cannot do it without them? Or, is the Lord dependent upon any man in order that His word and will might be carried out unto the children of men? I say unto you, Nay.

91) For behold, men and women must rely upon the Lord, and upon the peculiar workings of the Holy Ghost, in order to know the truth of anything. And this ceases not to be even when he has given prophets and priesthood. How then shall men decide for the Lord what is true and what is right? And if men may not decide for the Lord what is true, how then shall they decide for other men, being the sons of God?

92) Behold, He has promised that He shall do nothing without revealing His secrets unto His servants the prophets, of this you may be sure. And you may also be sure that, when such prophets and ministers, yea, the servants of the Lord, do speak by the power of the Holy Ghost, behold, they do reveal unto men and women the very mysteries of God. But does this signify that the mysteries may only be gained through such? Behold, I say unto you, The man who shall teach such things only seeks to take hold upon the yoke of Christ and bind it unto his own oxen. Then does he strive to drive the Lord to and fro. Shall this become the purpose of priesthood?

93) And where men worship God, they do raise up places where such oblations may be made. Yea, and such places are good for the Lord’s work, inasmuch as they do provide a place for the people to come together in unity. And these places of worship do become of great importance unto the people, for they do demonstrate, at least in part, their dedication to the Lord in the building of their churches and their synagogues. And especially in the constructing of the lodges of the High Place do they honor their God. But does all this building of buildings in order to give honor unto their God signify that they may not honor Him in their homes or in the byways? Behold, I exhort you, never believe it.

94) For behold, in our first home, yea, even in that creation out of which we came before the world was, we did meet with our Father and we did sit down with Him, and we did honor Him when we received of Him the New and Everlasting Covenant. Yea, the council was of great personal import unto us and we did take it up each one according to our own volition and our agency. Did He command us to obey Him? Nay! But we did hear His plan freely and we did take it up personally.

95) Wherefore, even without such things as churches and priesthood, we have within us a memory of the things that were accomplished there, and, in the absence of any other help or comfort, surely the Holy Ghost shall bring such things to our remembrance. Or shall we be left alone in a dreary world to find out the truth of all things by the strength of the arm of flesh? Shall we secure eternity upon the wisdom of the wise only?

96) On the contrary. Behold, the Lord does provide all people in all times the means whereby they might seek His face personally. And He does give four great tasks and commandments unto the children of men. And, if they do avail themselves of these commandments, observing to keep them and to strive to perfect them, then are they taken speedily upon the Way. And behold, you may believe it, when you shall walk upon the Way with the wind beneath your feet, you shall see even the very face of God. Yea, you shall have come even unto Him as He has always beckoned His children to do, and you shall receive of Him all things that shall be necessary for you. Yea, when the Lord is your guide, and when the Lord is your mentor and teacher, do you believe that you shall lack any thing? Do you believe that any other person
might be the bringer of greater light and greater truth than that which the Lord and the Holy Ghost
together might bring you? Nay, but believe it not. For, mere man has not all things before him, as the
Lord surely does have. Wherefore, we must come unto Christ in order that we might be presented at the
veil, in order that we might converse again with the Father face to face.

97) This is the plan, even the great purpose of the Lord our God, and shall any man, no matter his priesthood,
bring us closer to the Father than Him? Shall any man have greater doctrine or teachings? Shall any
ordinance do more to demonstrate that we do draw ourselves nigh unto Him than that we stand in His
mighty presence? Behold, where can such nonsense be believed?

98) Wherefore, you Nemenhah, believe it not when a man comes to your door and declares to you that you
may only receive that which is necessary for salvation's sake from some man or set of men. Believe it not
when such men come into the synagogue and preach unto you a gospel of troubles. Let not such
provocations enter into your hearts.

99) And when self-sustaining and self-serving men do seek to change the doctrine of peace, do not strive with
them, but strive only with the Spirit. For, if you maintain that promise which the Lord has given you, do
you think that He will leave you comfortless in the time of trouble and of uncertainty? I say unto you,
Nay. He shall surely speak to you. Wherefore, you shall have no purpose in strife with your fellowman
on account of the gospel or of gospels. Seek the face of God and the disturber shall give you no pause.

100) And when you are accused of creating a beggar out of that man who shall continually rebel against the
Lord, behold, give him of your surplus but only as much as will fill his immediate needs. Yea, feed him
but for that day only and you shall fulfill righteousness. But give not the stewardship of your surplus into
his hands who shall claim it by right of priesthood.

101) And behold, when a man does strive to usurp ought that has been given from on high, do not give him of
your time or your attention. Nay, strive not with him at all, for his argument is wickedness. Wherefore,
how shall you properly steward the precious time the Lord has given you in contending with him who
shall speak nonsense? For, has the Lord Himself not taught certain things plainly? Then why shall we
spend our time justifying His words in repetition?

102) And in all things let us hold true to those precious principles that He has taught us. Do you doubt the
words of the scriptures? Then I exhort you, put them to the test. Inquire of the Lord concerning the object
of your doubt. Do you believe that He shall not answer you because that He has spoken unto others
already? Behold, this is folly, for who shall decide for the Lord but Himself when He is finished speaking
and when He shall say no more to any man. Is it within you to dictate unto whom He shall give
instruction, be you great or small? I say unto you, Nay.

103) And when a man shall declare unto you that the Lord is a respecter of persons, and that He does give unto
some and that He does withhold His word and His will from others, you may believe that such a one is a
thief and a robber. Yea, he is a liar and puts words in the Lord’s mouth, even dishonorable words. For
behold, shall a man turn unto his Lord to speak to Him if he does not also strive to do away with his sins?
Can he think to come unto God in any state of wickedness? And should any man or woman be denied
access to a forgiving Lord? Or is His love so conditional?

104) Behold, sit at the feet of prophets and of teachers and be instructed of them. But do not rely upon them for
ought that you think might be important for salvation. Nay, you cannot surrender your personal
responsibility in this thing to any man. Shall he declare unto you that you must or you give up your
salvation, do but render unto him of your courtesy in return, but not of your confidence. For such a one
boasts of private knowledge and seeks to regulate God and His goodness. Behold, a true prophet of God
shall never place himself an obstacle between the Lord and His children.
105) For, the Nemenhah know, and I shall hope that all them who would lay claim to belief in Christ do also know, whereunto they shall look for their salvation. And it is not to any man, but only unto that Holy One who is mighty to save. Or can any man save a single hair on your head? I say unto you, To have confidence in the strength of the arm of the flesh shall bring disappointment.

106) For when all people sit at the feet of the Lord for their teaching, and when all people are instructed of the Lord in matters of doctrine and of understanding, behold, they shall all have become prophets and seers. Yea, they shall speak with the tongues of Angels and shall sit them down even on the right hand of God forever. Is there greater doctrine to be learned anywhere in the world than this? And is there any greater teacher to teach this doctrine than the author of it?

107) And with these words did Mor Honayah teach in the temples, in the churches and in the synagogues.

Chapter Two

1) And Mor Honayah did travel from city to city, and from settlement to settlement, in all the regions of the Nemenhah of the Mountains, and even he did travel out to the West Sea, and he did preach this message unto all the people.

2) And the people did esteem his message of great worth. For, it did cause them to remember the purpose of the gospel in their lives – that it should not become a means whereby men and women are enslaved, but that they might receive of it that through which the Lord does liberate His children.

3) Now, when he undertook to travel away from his own city, he did so in the warm months, for the roads were not always safe to travel at other times. And he did take with him trusty men, men whom he had known for many years. And some of these men were among those who had fought beside him in the Nephite war. Yea, they went in a body of twelve and they called themselves the Traveling Council of Peli. And they did all things in unity and they had all things in common.

4) And now and then, they divided themselves so that they might go and visit many cities and settlements at once. And when they did this, they did divide into threes, and they went three by three. But when they entered into any city, they did greet the people in the name of the Lord and in the name of the Traveling Council of Peli. And thus they became known unto all the people in the region.

5) And when they were accepted by the council of a certain community, they did offer ceremony and oblation in the presence of all the people. They did offer up sacred smoke after the manner and pattern of Mor Honayah, and they did lead out in the Purification of the Ammonihah. Yea, they did make a sacred suffering with all the people who would celebrate this sacrifice with them.

6) In many of the places whereunto they did visit during their travels, they found no reason to make any regulation, or in other words, when they met in council with the men and women of that city, they saw nothing about which they might make any suggestion, and they celebrated with the people in the Spirit. Nevertheless, they did always preach the message that Mor Honayah had taught them and this did unite them with all the people.

7) Now, they did not go unto the people in order that they might convince them of one viewpoint over another. They went because they were driven by the Spirit. And it was not in order that they might combat Tucantor and his rebellion, for his teachings did not travel much outside of Mentinah at that time. But they did travel unto all the places in the mountains all the way unto the West Sea, and even they did teach some who came over from among the Nemenhah of the Islands, in order that the cities might be more united and that greater contact might be established between them. Yea, they desired that the people
might be more unified in their understanding of the gospel and unto this end did they travel from city to city.

8) And they were not disappointed in their desire. For there had not been much done along this line for many generations. Now, do not think that the people had not enjoyed communion with other cities, but their lives were so much tied to their own city and their own stewardship that they had little opportunity to travel about and visit other cities and other settlements except to transport goods.

9) Wherefore the traveling council gave the people of the scattered cities of the Nemenhah an opportunity to hear and to honor teachers from other places. And this did cause them to esteem the Nemenhah as one nation and one people.

10) And the traveling council did prove to the people that they could live in diverse places upon the land and yet have security and unity because of their unity in the covenants and commitments they had all made to live the way the Lord had taught them. Indeed, because of the traveling Peli, they did not feel isolated one from another.

11) And also when the people saw that the traveling Peli taught the oblations, sacraments and ordinances that were taught by the Lord and by Timothy and his brethren, they were the more unified in their teachings, even so much so that they did also take up their concentration upon the four great covenants of the High Place. Yea, and in every place where the traveling Peli sojourned, they did assist the people in building the High Place and in setting up the performance of the ordinances there.

12) The traveling Peli became renowned in all the land because of their knowledge and because of the great spirit with which they did teach the discourse that Mor Honayah had taught them. And whenever they were gathered in any one place, they did observe to teach in unison, never differing in their discourse. Yea, they did pray together, and they did fast together. They did observe the Purification of the Ammonihah together and they did participate together in the Sacrament of the Lord’s Supper. They were a body and a band of perfect unity and they had all things in common.

13) And it was for this cause that Mor Honayah did make his journey unto the various cities of the Nemenhah. For he esteemed it the best work that he could do. And what other work could there be of greater import than that we wear out our lives in the service of the Lord and of His children? This, verily, is the thing that Mor Honayah taught and his life became an example unto us all.

14) And they who went with Mor Honayah, or also they who were sent by him unto the cities, did this walking service because of the great love they had for their Lord and also for their brothers and sisters of the Nemenhah. They did not do it because of the esteem of the people. For, who knew them before that they had visited their cities? Nay, they set out because they loved their God and the Spirit had testified mightily to them of the rightness of the mission. And also they set out because they loved the Nemenhah and desired not that they should dwindle in unbelief because of the whisperings and conspiring of evil or misinformed men.

15) And this took place throughout the stewardship of Mor Honayah and it became a great work. For the Nemenhah unified once again into a great nation under the influence of this great Peli and high priest. And to write all of his doings and all of his works would fill up many volumes, wherefore, he did not write much of his own doings in his own record. And also he felt not to praise himself for his own works. Such was his humility.

16) Nevertheless, Mor Honayah is known throughout the land as one of the greatest prophets of the Nemenhah and it is for this reason that one may see his mark in many places written into the stones. Yea, he became a hero unto the people and most especially unto the young men who found in the traveling councils and
the walking service a mission for themselves and a means whereby they might serve the nation as a whole and not only their own community.

Chapter Three

1) Now Mor Honayah, even that same man who was known unto the Nephites as Moroni, did live and serve the Lord all the days of his life. And he lived one hundred and forty two years and he did give up the ghost.

2) And in his stewardship he did see the reuniting of the Nemenhah of the Mountains. For behold, the Great War had caused the Nemenhah cities to become distant and dividing in some things. Wherefore, the Nemenhah were not of one heart and one mind in all things and, although they did provide for their own people in their own regions, they had ceased for a time to interact as a unified nation of communities. This spirit was restored to the Nemenhah because of the ministry of Mor Honayah.

3) For the cities did begin to send once again their representatives unto Elak Kowat to the Great Councils. And they did also begin to organize again into the General Councils. Wherefore, groups of cities did meet in councils as Nemenhah and not merely for their own communities.

4) And following the example set by Mor Honayah, many cities did also begin to send out their own Traveling Councils of Peli to visit other cities. Now, this is the thing that did begin to most unify the cities one to another. For, the people began to know each other by this mobilizing of their young men and women and it became a great blessing unto the people.

5) Now, also it must be written and recorded here that, because of the teachings of Mor Honayah and because of the message that he sent by his own voice and also by the voice of the traveling Peli, the cities did undertake to construct their own temples. And the ordinances of the High Place were spread to all the cities and many of the settlements of the Nemenhah of the Mountains.

6) One of the purposes of the Traveling Council of Peli was to instruct the people in the building of the Lodges and also to assist them in setting up and performing the ordinances. Yea, the young people did go forth and teach the Nemenhah not only principles of the High Place but also in the actual performing of the ceremonies.

7) And being so united in purpose, and also having their attention brought back unto the principles of salvation, the people and the councils of the cities and the settlements did also begin to step out once again in the performance of their civic duties. Yea, they did become more effective in their own councils and also they did become more active in the councils of the nation as a whole.

8) And thus we see how the great captain of the Nephite armies was instrumental in bringing into balance all that had been disturbed because of the war and the threat of war.

9) In this did Mor Honayah teach a vital message of healing unto all the people. For, did not the people pass from a condition of war even unto a condition of peace? And did they not pass from a condition of doubt and despair unto a condition of confidence and of hope? And, whereas the disunity that arose out of the great preparations for war did threaten to undue the nation, the unity that arose out of the building up of the High Places in all the land did promise to edify the nation. Behold, this is healing. Yea, it is the healing of a nation, and it is in this healing that all people may emerge from one state into another.
Chapter Four

1) Now, all that Mor Honayah did in the days of his stewardship is written in another book. But I have written somewhat more concerning him because of the great respect and honor which I hold for him in my heart. Behold, I am Shi Honayah Sha Akekt and I am his son.

2) And when my father had gone unto his ancestors, the council of Elak Kowat did bid me return unto the city of my father. For they did desire to raise me unto the seat of high priest. And I did accept the calling with the approbation of all the city.

3) Some would call this a great honor done unto me by the people of the city. For, whereas the city of Mentinah had for many generations held a predominant position among the cities of the mountains and was considered to be the capital city of our nation, because of the Tucantorhah, Mentinah was no longer considered such and the Great Council was moved to Elak Kowat.

4) And because of this transfer of the sentiment of the people, the high priest of Elak Kowat was made to preside over the Great Council. Wherefore, in accepting the calling of high priest of my own city, I did also accept a call to be the father of my nation. Or, in other words, the people did raise a voice of common consent that I should take charge of the High Place, the archives and of the surplus of the nation.

5) This did anger many of the residents of the city of Mentinah. For, they had, the half of them, taken up the doctrine of Tucantor and were not desirous that the importance of their city and of their high priest be lessened. And because the Common Consent of the residue of the inhabitants of the valley of Menintah did desire it, and the other cities did concur, the capital was relocated unto Elak Kowat. And the surplus that the cities sent to the capital no longer flowed into the storehouses at Mentinah, but they did come unto Elak Kowat instead.

6) And the Common Consent of the people is the rule of law among the Nemenhah. There has been a body of laws formed in Mentinah in times past. Indeed, the great prophet and high priest Pa Natan did labor diligently with the community council to form laws consistent with the manner in which we do live. But it was not Pa Natan who made the laws binding unto the people. Rather, it was the by the Common Consent of the people that the laws became enforceable. This is the basis of our community and our way of life.

7) Howbeit, even though the transfer of the capital and of the surplus was done by the Common Consent, nevertheless, the Tucantorhah of Mentinah did stir the citizens of that city up into anger at the rest of the Nemenhah and they did begin to cry out against us. Yea, and they did withhold from the donation all the surplus from the region round about Mentinah.

8) And they did also withdraw their counsel from the Great Council and did not send any delegates from Mentinah. Because of this, there could be no vote and no election upon the points of counsel, for there could be no common consent of the people without that the people have opportunity to vote.

9) Now, this became a great burden unto me, for I did not wish to be the cause for the disintegration of the peace in Menintah. But the division was great in the city of Mentinah and all the people round about were at a loss to discover how it might be resolved.

10) And I did call for a Great Council to convene in Elak Kowat to hear the matter. And because the matter concerned Mentinah so particularly, they did send two delegates to the council. Now, one of the delegates was of the doctrine of Tucantor and one was not, and they did represent their city. And every city and settlement also sent delegates to take part in the council and hear the matter.
11) And the delegates for Mentinah were Hemeacum and Micah, even that same Micah who went unto the cities of the plains and of the lake country in the east to preach the message of Mor Honayah. And Micah did stand before the council first and I did recognize him. And when he had taken up the staff, he did open his mouth to speak unto the great council. And these are the words of his speaking:

12) Behold, I am Micah, of the city of Mentinah, of the valley of Menintah, and I am a descendent of Ougou and of Hagoth. I do stand up before this council to express the grievance of my city, for she has been sorely injured by this people. Yea, even all the Nemenhah of the Mountains have injured the city of Mentinah and all of her citizens.

13) For, has not Mentinah been considered the capital city of the Nemenhah since the day that Hagoth built her? And does not every city and settlement of the Nemenhah owe a debt of gratitude to her? And has not the surplus of all the cities ever flowed down into her storehouses since the Nemenhah came into this country? And has not Mentinah been gracious unto all, bestowing the surplus for the good of all?

14) Howbeit now, after all that Mentinah has done for the building up of the Nemenhah and our way of life, can the people arbitrarily take from her the right of principal city? Has she not been a gathering place in all of our days? Has she not been an ensign to the nations? How can she be thus abused and thus dethroned?

15) It is for this cause that Mentinah has sent its delegates to this great council, to decry this injury and to demand that her right as principal city be returned to her.

16) And Hemeacum did also stand upon his feet and he did request the staff. And I did grant him the staff that he might speak uninterrupted according to our custom. And he did address the council, saying:

17) I also bring you greetings from Mentinah. I am Hemeacum, and I too descend out of Father Hagoth. I too bring cause against this council for injury done to my city. For, the high priest of all the land has always been seated in Mentinah. This is a tradition that has been passed down through many generations. Behold, it is the right of the city and the usurpation of it is not to be admitted. Yea, the high priest of the city of Mentinah, even the high priest of all the lands of the Nemenhah does demand that you return to him the keys and the surplus. For, the management of the surplus is his by right and by authority. Who are you that you think to take away from him what is rightfully his?

18) And after this manner did the delegates for Mentinah address the council. And I did take up the staff and I did stand also to speak before the council, saying:

19) Behold, I am Shi Honayah Sha Akekt. And my father was Mor Honayah, the same who was Captain of the armies of the Nephites and who was also high priest in Mentinah and in Elak Kowat. The people did make him to sit in the seat of high priest and he did fill his stewardship with honor. The same was my tutor and my mentor.

20) Now, let us consider this matter carefully. For, as I see it, there are two principles at stake here. For the one part, we must consider whether Mentinah, or any city for that matter, may have predominance over any other and whether the law comes of the Common Consent of all the Nemenhah or is it to be determined by each city for its own residents. On the other part, we must consider the doctrine of Tucantor and the division it has caused in the valley of Menintah and most especially in Mentinah. To my mind, these are the principles that must be examined. For they shall dictate the very complexion of our society hereafter.
21) Let us take the first matter and examine it fully, perchance we may all come of a unity of mind and spirit concerning it before we discuss the second. Micah and Hemeacum shall speak for the city of Mentinah. Let us recognize the delegates from the other cities of the Nemenhah.

22) And one by one the delegates stood upon their feet in the midst of the council and they did declare themselves.

23) Midgan Idi, of the city of Elak Kowat did stand first and he did introduce himself, saying:

24) Behold, I am Midgan Idi, the son of Idiancom, a Nephite who did stand with Mor Honayah in the last battle of the Great War, and Pa Naest, a descendant of Hementah and I do represent the city of Elak Kowat.

25) And Da In, of Elak Kowat did stand up next, saying:

26) I am Da In and I descend from the Lamanites. I did leave the Great War, for I grew weary of the shedding of blood, and Mor Honayah did adopt me into his band and family. I do also represent Elak Kowat.

27) And the delegates from Potalekt did stand, saying:

28) Behold, I am Kamiakim and this is my companion Toniah Lotnah. We are descendants of Hagoth and we represent the city of Potalekt.

29) And the delegates from every city did stand forth and declare themselves one by one. And the names of the delegates I do record here in the order in which they did stand to be recognized. And they were:

30) Nohonaya and Pa Sineth of the city of Elgiah; Parah and Nomiah Min, of the city of Pagwit; Monoriah and Mineat of Hagoth; Pingwit and Kayith of Sevim; Pa Wayat and Panah Nin of the women’s refuge of Korinah; Ealekoet Akekt and Kochets Kunnin of Nespelhem; Peliah and Beleuh of the Pahshi settlement of Porinor; Tlin Gee-it and Tso-Tsit of the city of Tliningsah and of Haydahats; Rhen and Kaboret of the city of Witchittim and Kodahah; Megnem and Pa-in-nah Waylit of Corianton and Winebag; Phaynith-Im and Phenith of the new settlement of Phenith Ee-it.

31) And delegates from all the cities were present, but these were the delegates chosen by election to speak in the Great Council and to hear the cause that had been brought forth. And they did choose for themselves who would speak and who would not. Wherefore, the council was convened according to the traditions of our people, yea, even in the manner in which our first fathers did set as an example unto us.

32) And I did call upon Micah to step forward to speak on behalf of his city in the examination of the first consideration and Hemeacum to speak for the second. And Micah arose from his place and strode into the center of the circle and he did address the council, saying:

33) Brothers and sisters, Nemenhah! I honor you and I am grateful that I should have this opportunity to stand up for my city and speak on behalf of her citizens. Behold the high priest of the city of Elak Kowat does do me great honor and I thank him.

34) Behold, has the city of Mentinah not always been the central city in this region? And have the laws that have been adopted by all the cities of the Nemenhah not flowed out of Mentinah since the very beginning of our sojourn here in the Land Northward? I say unto you, Yea. For, do we not have it in the records of our people that Pa Natan did write the laws and the statutes by which we do govern ourselves? Surely, none may question that it has been from out of Mentinah that the call for the Great Council has come in the past.
35) Yea, and is the temple at Mentinah not the first temple to be built in the Land Northward? And was it not in Mentinah where the records of the people were compiled and kept? Indeed, have we not ample record that visitors from far away lands, even from across the East Sea and from across the West Sea, have traveled long just to arrive in Mentinah? Is it possible that any might deny the sacred role that the city of Mentinah has played in the very history of our people?

36) Behold, the surplus of all the cities has been sent unto the high priest of Mentinah for many generations and has the high priest not distributed the surplus wisely? I say unto you, that he has.

37) Wherefore then, shall the privileges of the principal city of the Nemenhah be taken from her? Behold, this is the question that I raise before this council.

38) And when Micah had made an end of speaking, he did sit down again in his place.

39) And Midgan Idi did arise and the council did recognize him. And he did open his mouth to speak, saying:

40) I too am honored that I might speak before this council and also that so great a man as Micah should condescend to give me the stand. And I should like to address the questions raised by Micah. Wherefore, I do beg his indulgence and also that of this council.

41) For I do not believe that anyone who has come here today can deny any of the things which Micah has said about the city of Mentinah. Of a surety, we must all admit that it was the first of the settlements of our people, after Hagoth took his people up into the mountains. And I think that none shall stand to deny that Mentinah has been a very principal and even capital city of our nation.

42) And it is also quite true and full of proof that Pa Natan’s record of the Laws of Mentinah have been the model for most of the laws by which the Nemenhah do govern themselves. And it is also without equivocation that Pa Natan was the high priest of Mentinah when she recorded the laws.

43) And there is no question that the first of the temples built by the Nemenhah of the Mountains was built in Mentinah, for it was the first of the cities. Wherefore, where else shall the Nemenhah of the Mountains have built their first temple in the new land, but in the first city?

44) Yea, and we must all admit that Mentinah has been a destination for many men and women of great wisdom and knowledge who have come from many parts of the world. For behold, the archives are in the valley of salt and they are preserved there. Yea, and it has always been one of the duties of the high priest of Mentinah to keep the archives and who sits here who will deny this?

45) But behold, I would ask this council, because a thing has ever been, does it signify that it shall or must always be? Is the city of Mentinah the only place among the Nemenhah where the voice of the people may raise up a council of all the people? And what are the privileges that one city may claim over another? Is any piece of land any different than another? Is it the plot of land upon which we are established, or is the field our foundation? I say unto you, Let us very carefully discharge our duty here today, for the Common Consent of the people is the matter that is being contested.

46) I know that Micah does feel for the dignity of his city. Behold, long has Mentinah been the center of our society. But behold, the voice of the people has brought about a change in things. Shall the tradition of our fathers supersede the common consent of the people? I hope that this shall not prove to be so, for it will become the ruination of all that we know.

47) Behold, my city is new. Yea, Elak Kowat has seen scarcely two generations of habitation. Has it become a principal city because of its history? I think not. There has not been enough of it to warrant such an
honor. What then? Does it contain men and women who are in any way greater or wiser than they who live in other cities? Again, I think not. We are all relations and none of us are ought different than the citizens of any of the cities of the Nemenhah.

48) What then has elevated Elak Kowat to become the capital of the nation? Behold, I will tell you. It is not because of wealth, neither is it because of greater knowledge or wisdom. Elak Kowat has become the gathering place of the Great Council only because of the Common Consent of the people. Behold, the people decided by vote that Elak Kowat should become the capital and if the people next week shall decide otherwise, then some other city would lay claim to this honor.

49) It is not history or tradition or the law or the temple that decides these things, but the Common Consent of the people. For, it is because of the Common Consent that we may say that we have all things in common. Yea, it is by the Common Consent, is it not, that we have come out of Babylon, not because of the traditions of our fathers. For I would that you might recall that our lineage does not begin with Hagoth. Indeed, the Nephites were our fathers as well. Did they do all things by common consent? Behold, I say unto you, Nay.

50) Micah would have us believe that the good of the nation hangs upon the privileges bestowed by history and tradition unto the city of Mentinah. But I say unto you, The good and the future of our very way of life hangs not upon the good name and reputation of but one city, but rather upon the steadfastness of all the Nemenhah in upholding the standard set by the founders of Mentinah. If we bow to the will of one city and place it higher in stature than all the rest merely because of its history, then we shall have created a tyranny that shall destroy the nation.

51) I do not plead that pre-eminence be given to my own city. Take the honor from Elak Kowat if having it shall create discord in the nation. Yea, give it to another city if having it shall threaten to puff its citizens up in the pride of their hearts! Nay, I do not beg for any such honor to dishonor the people of Elak Kowat.

52) But behold, we ought to examine the reason that the honor was taken from Mentinah and given unto another. Is Mentinah unified? Do they have all things in common within their own city? Can a council be elected that shall not be divided against itself? Behold I say unto you, The city is split down the middle and there is contention on every corner. How then shall the rest of the nation rely upon a factious city to distribute equitably the sacred surplus of all the cities?

53) For behold, does such division exist in any other city but Mentinah? I say unto you, Nay. Examine every delegate in this council today and you will find no such division. But if Mentinah and the high priest of Mentinah is to have control over the general surplus, could that not become the means whereby that same division which does destroy the unity of Mentinah might be spread from city to city? And is this wisdom?

54) Wherefore, the wisdom of the General Councils is plainly manifest in its recommendation to the people that the surplus be transferred out of the center of the dispute. And the Councils did ask for the Common Consent of the people. Did the people consent to retain the surplus in the ancient capital? They did not. Behold, they saw clearly the threat to the public peace.

55) There was no slight intended and no injury made upon the people of Mentinah. But the security of the way of life which all the cities have chosen was of primary concern and the people did decide the best course of action. The people of Mentinah are not forced to accept the Common Consent if they no longer wish to live by this law. Yea, they may leave the union and be a nation unto themselves if this is their desire, for the rest of the cities do not seek to impose that upon Mentinah of which its citizens do not approve. Wherefore, where is the injury?
56) And when Migdan Idi had made and end of speaking, behold, Micah was abashed. For he had supposed that the people had removed the capital to Elak Kowat in order to punish the people of Mentinah because they had allowed the Tucantorhah to remain in their midst. But this was not the case and when he had discovered that he suspected them in error, his eyes were opened to his own pride and to the pride of the city. Wherefore, he forebore from speaking any more in the council.

57) But Hemeacum did stand to be recognized, saying:

58) Behold, my companion has given up the matter, being altogether put down by the words of Migdan Idi. But I am not put down, nor discouraged from the cause. Mentinah has indeed been injured and all her people with her. For there is but one authority on earth whereby the people ought to be governed. Let us be clear on this matter. Men may call councils and they may contrive to govern the kingdom of God as they see fit. But in all that they do, if they have not the mandate of heaven, they do err greatly.

59) It is only upon the principles of the priesthood that the cities ought to be governed. When the people are in accord with those whom God calls into the ministry, they become of one heart and one mind with God, and they have all things in common. This principle is not based in carnal man and it is not founded on the laws of men. It is an eternal principle and any who tries to circumvent it does commit sin. It makes no difference whether such a one is an individual man or set of men, or even the whole nation. When the mandate of heaven is breached, surely the Lord will not hold the malefactor harmless.

60) Migdan Idi asks where the injury is found. Is this not injury unto God, unto the city of Mentinah and unto all the Nemenhah together? Behold, the matter at hand will decide the doctrine by a vote of the people. Shall the people decide in this way the nature of God? I say unto you, All the councils of the nation could not change God in any way. How then, shall they change any other doctrine?

61) The Law of Consecration is a principle given in the High Place. Therefore, it is not a political matter, but a doctrine of our religion. Shall the councils decide our doctrine for us? If so, what might prevent them from forming combinations to take away our ordinances and our observances? Behold, I say unto you, There is nothing to prevent the disintegration of our culture and our society, yea, it shall bring upon us a separation from God. This is the injury.

62) Behold, God chose the city of Mentinah as the seat of His church. Yea, He did cause that our forefathers should depart from the Land Southward and reestablish His church and His kingdom here in this blessed place. And He has blessed us beyond compare because we have followed Him. Shall we begin now to change His dictates and His commandments?

63) By the voice of the people the center of the church has been moved to Elak Kowat. Because of this change, the general surplus, the means through which God does build up His church, has been taken from His chosen high priest. What shall we change next?

64) This misconception has already changed one sound doctrine of the church and turned it to nonsense. When we give unto the mind and will of the people to dictate the doctrine of the church, we sentence our culture to extinction.

65) And when Hemeacum had said these words, he surrendered the stand and took his seat. And when he had returned to his seat, Tso Tsit did stand up to be recognized, saying:

66) Behold, I am Tso Tsit and I am a descendent of Hagoth. I do give all honor unto this council and I do stand to speak for the Nemenhah.
This question does concern me greatly. For, if Hemeacum is considered correct in his interpretation of things, then all that we do in the cities is in error. Wherefore, let us look at the manner in which we of the outlying cities have traditionally governed ourselves.

Behold, the settlements are formed because some small group of Nemenhah do chose to leave the city of their habitation and strike out into the wilderness to form other communities. And the new community does meet together and a Community Council is formed following the pattern given by our ancestors.

Yea, we do ask our mothers to nominate the names of those they wish to sit in the council. And the people do vote on the names and they become the Community Council by the common consent of the people. And this council does elect a high priest from among the Peli of the families of the group to act as the keeper of the records and to have the care and keeping also of the surplus of the city. And now that the High Places are built in all the cities, it has also become part of the stewardship of the high priests and the Peli to have the keeping and the care of it and of the synagogues.

Now, this has been the manner in which the Lord has called up men and women to serve the people ever since my city has been. And behold, we know that this custom has been passed down to us from generation to generation and it has also been confirmed by the records of our people which we do open and read often.

Wherefore, we do believe that the Lord does call the Peli personally. It is from among the Peli that the Community Council does call the high priest. This high priest does call and train priests and teachers to serve in the churches, but they are also sustained by the people.

Wherefore, as may be plainly seen, the Lord does call up His servants in our city by a set order. Now, Hemeacum, would you change all this which has gone on in our city since its inception? And if so, upon what grounds and by whose authority do you seek to dictate the beliefs and customs of a people who have been organized almost as long as the city of Mentinah? I say unto you, Neither the people nor the high priest of Mentinah have authority to dictate anything that is done in another place and among another people.

But I also defy you to establish by the records that the city of Mentinah has chosen its Community Council or its high priest in any other way. Behold, we know that you are of the Tucantorhah and it is out of this doctrine that you derive your interpretation. It is a system of doctrine that is at variance with the rest of the Nemenhah, even in your own city. Shall the Great Council be governed by a small group of Nemenhah in one city, or shall the common consent be preserved?

Let us decide first the manner in which this council shall govern itself. Shall we change our tradition because of the teaching of Tucantor, or shall we retain the Common Consent as we have understood it to this date? Let us vote on this matter before we proceed.

And when Tso Tsit had made an end of speaking, he did take his seat again. And it did seem that he was correct in his call for a vote of the council, for how could any Great Council proceed without an agreement upon the basis and foundation of the council? Wherefore, I did call for a vote upon the question of common consent. And the delegates of the council did cast their lots and the vote fell upon the Common Consent.

Behold, every delegate except Hemeacum did vote in favor of retaining the Common Consent as it had theretofore been interpreted. And when they had all cast their lots and I had counted the vote, I did give the lots to the scribe of the council to count and to record. And when the scribe had counted the votes also and witnessed the result, behold, Hemeacum did arise once again to be recognized, saying:
77) Behold, I stand up before this council to protest the evil that you have thrust upon the Nemenhah. You have circumvented the word and will of God. Do you suppose that this voting shall have changed anything in creation? I say unto you, It has not. There is nothing that men may do or say that can change the will of God. This Great Council does only teach the people that they may place themselves above the commandments and this is an evil that you will all carry with you and a sin which you must account for in the dreadful day of judgment. Yea, behold, I would not be any of you when you must stand before the Lord in that day.

78) Now, let me instruct you, perchance you might wish to repent. When the Lord has spoken a thing through His chosen prophet, behold we may demonstrate our faith and loyalty unto Him by raising up our hands to sustain the words of the prophet of God. But shall we hear the voice of God through His prophet and elect through the Common Consent which of His commandments we will obey and which we will cast to the wind?

79) But this is exactly what this council has done. Behold, the voice of the Lord has been heard already in this matter and the will of the Lord has already been spoken by His prophet. If any of you think that you can countermand any of his words, let him account for it unto God.

80) And when Hemeacum had said these words, he left the council. Wherefore, I did ask Micah to stand and express his sentiments concerning the matter. And behold, he did arise from his seat and walk down even into the center of the council chamber. And he addressed the council, saying:

81) Behold, I am not of the same religion as my fellow delegate and I do not agree with him in this matter. Of course, I do not believe that anything that we might say or do in this council will change anything in the creation and with regard to the will and word of the Lord, there is nothing that we can accomplish in the councils to change or circumvent the commandments of God. But the doctrine of Tucantor does corrupt even the half of the people of my city and they do believe it. I fear that they will not accept anything this council might decide.

82) But I do believe in the rule of the Common Consent. Behold, I did cast my lot and if this council shall still consider me able to speak in behalf of at least that portion of the people of the city of Mentinah who are not of the Tucantorhah, then I shall be honored to remain in the council and do my duty to my city.

83) And when Micah had said this, he resumed his seat. Wherefore, I did call for the voice of the council concerning the Common Consent, and behold, the council did elect to retain the practice of returning the decisions of the council unto the people for their sustaining vote. And when the vote was taken and recorded, I did arise from my seat and I did address the council, saying:

84) The decision of the Great Council is that the Nemenhah shall retain the traditions and customs of the councils with regard to the Common Consent. And that is, that matters shall be heard in the councils and when a decision has been reached, it shall be published to the people. Verily, the voice of the people shall decide whether a thing becomes the law of the land or not.

85) Therefore, it was decided by the Great Council that one city shall not dictate to any other what their law might be, but that the Great Council shall give recommendations unto the cities and the people ought to decide what their laws shall be of themselves.

86) And we did take up the doctrine of Tucantor to discuss it. And the delegates did discuss the matter for many days. And it was determined that no effort ought to be made to correct the Tucantorhah by the law, but that those who felt their doctrine to be incorrect ought to diligently teach as the Spirit directed and that this ought to be the only action taken. Finally, when they had made an end of discussing the Tucantorhah,
I did call for a close of the Great Council with the admonition that all the delegates return unto their own cities and settlements and meet in their own councils to ascertain the will of the people.

87) And within two months, word returned unto Elak Kowat from all the cities and settlements, and behold, the people did concur with the decision of the Great Council. Furthermore, the people of not a few cities didsend me word by personal epistle of their approbation of the manner in which the council did conduct itself.

88) But Micah did return again unto the people of Mentinah and he did represent accurately all that had transpired at the council and behold, the people were divided in their response. The one half of them approved of the decisions of the Great Council and the other half denied the authority of the council to decide in any thing.

89) And the contention over doctrine did become hot in the city of Mentinah, insofar that many of the people did begin to leave the city. Some set out to create new settlements and others moved to cities and settlements wherein their families dwelt. And that portion of the population Mentinah who did not follow the teaching of Tucantor became the fewer than those who did. And behold, Micah was among those who took their families out of the conflict.

90) For the Tucantorhah were dogmatic in their insistence that all people believe as they did. Tucantor, their high priest, became as a king unto them. And he did dictate unto them all that they might do. And the men whom he did set up as the priests and teachers did also have the control over every aspect of the daily life of the people. And behold, the women ceased to do miracles and to be healers.

91) Now, those who were not of the Tucantorhah were required by the law to give all that they produced unto the high priest. And Tucantor did divide all between himself and the priests and teachers, returning only a portion again. Behold, this they called consecration and it became a law in the city. Wherefore, all those who did not render all their goods unto the high priest were punished and persecuted.

92) And behold, unto those who believed on his doctrine, Tucantor returned a greater portion than he did unto those who did not. And, because the people were made to render all their goods and whatsoever they did produce unto the high priest, behold, there was never any surplus. Wherefore, when the practice of Tucantor did create beggars of those that believed not his doctrine, the people ceased to feel responsible for them and they did nothing for them. Therefore, they were forced to leave the city with scarcely even the clothing on their backs.

93) And I did send an epistle unto Tucantor, who had become high priest in Mentinah just as he had prophesied. And I entreated him on behalf of those of the citizens of Mentinah who differed from him in their beliefs. Yea, I did send him an epistle, saying:

94) Tucantor, high priest of Mentinah, I am Shi Honayah Sha Akekt, high priest of Elak Kowat. I do send you greetings from the Nemenhah. And behold, I do inquire of you after the safety and well being of the Nemenhah of your city. For I have heard report of many that the Nemenhah do suffer greatly for want in Mentinah.

95) Behold, I would entreat you, that if the Nemenhah are no longer welcome in Mentinah, to the effect that they are persecuted and punished for their beliefs, do allow them to bring their belongings even up into Elak Kowat, that we might care for our own in the manner of our tradition.

96) But do cease to persecute our relations in your city. For this is not the way of the Lord, nor of His righteousness. And if you do purport to be His prophet, I would exhort you, for the good of all your people, that you set not this example for them. Behold, the Lord shall not hold you harmless in this evil.
97) And behold, Tucantor was wroth with me because of the epistle and he did answer me, saying:

98) Behold, Shi Honayah im Akekt, I am the high priest of all the land and my people are the Nemenhah. Yea, there are none in the land who may call themselves after this name save they be believers in the doctrine which the Lord has revealed unto me. Do not, therefore, write unto me as if you do speak the mind of the Nemenhah. For you are a non-believer and have no authority. And also you have taken the honor of high priest unto yourself, being not called of God by His own oracle, as was Aaron.

99) As for those in my city who are unbelievers, do not concern yourself with them. Behold, they keep not the statutes and commandments of God and, therefore, they have no place or station in Mentinah. We may treat them as we will, for they are not to be considered citizens. Behold, they shall either conform to the doctrine or they shall leave the city.

100) And whether any of their belongings shall be forfeit, that I alone shall decide. For behold, God has placed the city in my hands to do with as He shall dictate. Do not think to dictate to me what I ought to do and believe not that you have any wisdom that you might teach me concerning the ways of God. Behold, I am his prophet and mouthpiece. Those who go against me also go against God.

101) And behold, this was the manner of his epistle unto me. Wherefore, I did worry for the people of Mentinah, but most of all I did worry for the Nemenhah left in the city. For behold, I knew that they did suffer greatly for lack of the necessities of life, and there were still many little children among them.

102) Wherefore, I did send another epistle unto Tucantor, saying:

103) Tucantor of Mentinah, I am Shi Honayah Sha Akekt, high priest of Elak Kowat and I greet you for all Nemenhah. Listen to the words of my entreaty. For, are we not neighbors and shall we not treat one with another as brothers? Wherefore, take no offense at my offering, for it is given with good intention.

104) Behold, the families of those that remain in Mentinah who are not of your belief do cry out for the safety of their loved ones. I beseech you to allow them to gather their goods and leave the city. Behold, we shall succor them, wherefore, let them take up the bundle and depart out of your midst and persecute them not.

105) And behold, he did send a messenger to answer me and these are the words of the messenger:

106) Do not treat with me as a neighbor and brother, Shi Akekt, for we are neither.

107) Now, he did address me in this manner because of his belief that the women of the Nemenhah were become proud and that they had subjected the men under their yoke to be commanded in all things by them. And this manner of address was intended to insult me, but behold, I took no offense. And the messenger continued, saying:

108) I know what is the desire of your heart. Behold, you do not esteem the persons you would steal from Mentinah nearly so dear as you do esteem their goods and possessions. Wherefore, cease to incite the people to abandon their home, for they are Nemenhah of Mentinah, not of Elak Kowat. Behold, I shall consider any such incitement as hostilities against us and we shall defend ourselves from such hostilities.

109) And from that point Tucantor allowed no one to leave Mentinah, but kept all the people captive. Now, this suited the majority, for the more part of the people were become Tucantorhah and they were content. But those who believed not in the absolute power of the high priest were deprived of their liberty and they were forced into labor for the Tucantorhah.
Chapter Five

1) And it did not take much time for the news of the outrage of Mentinah to reach the ears of the families and friends of those whom Tucantor had imprisoned there. And they were wroth with the people of Mentinah and with the high priest in particular, insomuch that they did gather in the cities and settlements closest unto Mentinah.

2) And a particularly large body of people did gather at Elak Kowat. And the people did call for the Great Council to take up the matter of the immediate relief of the Nemenhah of Mentinah. And it was the decision of the Council that I should write an epistle one last time unto Tucantor and request that he release the Nemenhah from the city, that they might gather with their own people in other places.

3) And behold, I did write an epistle unto Tucantor, even according to the will of the people, saying:

4) Behold, Tucantor, I write unto you from the city of Elak Kowat for and in behalf of all the Nemenhah of the mountains. And I do request that you let the Nemenhah come out of the city of Mentinah. Yea, let them come out from Mentinah and join their families in other places.

5) For, it is clear that you do not esteem them as you ought. Yea, because that they are of other beliefs and customs than you, they are made slaves in their own city, even the city which they have built up with their own hands. Therefore, release them that they may take their beliefs into another place.

6) It is not good that you should shut them up and keep them in bondage. Behold, do you not know that a great multitude has gathered here in the valley of Menintah because of your determination to hold the Nemenhah hostage in their own home? And do you not fear that this steadfastness in your wickedness shall bring upon your city the wrath of all the people? Come, Tucantor, put aside your pride and let the people come out.

7) Behold, I am commissioned by the people to tell you that if you do not open up the city and allow the Nemenhah to depart from out of it in peace, verily, the people shall descend upon you and take them out by force. And never before has such a thing been in all the history of this land since the days of Father Hagoth. Do you wish to be known in all the land as one who brings down the peace and sows the seeds of death and destruction? Yea, the first of your race to do such things, you shall leave an inheritance unto your children that will win them the onus of all the world.

8) Wherefore, cousin and brother, seek reason! Open up the gates of the city and let the people go!

9) And behold, Tucantor answered him, saying:

10) Behold, we know that we are righteous and the Lord has chosen us because we do steadfastly adhere unto His word and His commandment. And we do also know that you have stirred the people up against Mentinah because of your wickedness. For you are of the ways and wickedness of the Nehors, teaching to all people that they may decide for the Lord what is right and what is wrong. Behold, you shall not prosper in this wickedness and must repent.

11) For you do teach that all people may discern the mind and will of God and we know this to be false. For, He has always called up prophets to serve Him and to be His mouthpiece upon the earth. But you teach that all people may approach His holy throne and impose upon Him in all things. Behold, you must repent of this evil.

12) And we also know that you do teach the people that they may form councils and act in the name of God. To act in His holy name requires His authority. Do you not know that He does not give this authority
except by the word of His mouth unto His servant the prophet? Behold, you call up your priests and your prophets by the word of the people. Wherefore, how can you declare yourself high priest? You are nothing but a puppet of the people.

13) And again, your councils are called up by women. This is an abomination before God. Do you not read the scriptures? Do you not recall that Adam is the head of Eve? Wherefore then, do your women act as the head of the body?

14) But, we do acknowledge that you have greater strength in your wickedness than we have in our righteousness. Wherefore, we will release the wicked into your hands. Do with them as you will but do not expect good to come of them. For they are full of sloth and are unprofitable. They are the most idle of the people, wherefore, take them and do with them as you will.

15) But behold, they shall not take out of the city any possession. For we are the chosen of the Lord and have all things in common. Wherefore, how can they take from the city ought that does not belong to them? Let not anyone think that these idlers may rob from the industrious because that they will not hearken unto the Lord and unto His prophet.

16) And this was the language with which Tucantor did abuse Shi Honayah in his epistle. But behold, Shi Honayah did not allow his wrath to be kindled against Tucantor, but he did rejoice that the people of Mentinah were to be allowed to come out of the city without that the people of Menintah should have to rise up with force of arms to take them out.

17) Behold, it was not the desire of Shi Honayah that all people should agree with him or with the majority. Rather, he only wanted the freedom of the people to move away from that which did enslave them. Wherefore, he did rejoice that he had obtained the freedom of the people.

18) Now, when the people of Mentinah who were prisoners there were allowed to come out of the city, they were miserable indeed. For Tucantor had ordered that they be flogged and stripped of their clothing before they were allowed to depart. And they presented a scene of woe and despair as they proceeded through the deriding shouts of the people in their naked and miserable state. And the wicked people of the city, who had once been their brethren, did cast stones at them as they passed, and many were injured.

19) And the people who had gathered in to succor them took blankets and covered them as they passed out of the gates of the city. And they gave them wine to drink and food to eat. For behold, many had not eaten in many days and some were dying for want of food or drink.

20) And the angry wrath of the people was kindled against Mentinah because of the miserable state of the refugees. But Shi Honayah did calm them and they brought the sufferers down unto Elak Kowat to nurture and to comfort them.

21) And the priests of Elak Kowat did go straightway even unto the archives in the mountains and they did gather together all the records of the people quickly, lest Tucantor take possession of them too. And they did leave copies in the archives, but they did also take out all the histories of the people since Hagoth came out of the Land Southward, that they might not be lost to the people because of the wickedness of the high priest and the people of the city of Mentinah.

22) And the mothers of Elak Kowat called upon me to convene a Great Council again to discuss what must be done. And I did call for a Great Council and delegates from out of all the peoples who called themselves Nemenhah came to the Council.
23) And when the delegates from every city were gathered, I did call for a count of the delegates. And these are cities that sent delegates unto the Great Council at Elak Kowat:

24) Phaynith-Im and Phenith of the new settlement of Phenith Ee-it; Midgan Idi and Da In of Elak Kowat; Kamiakim and Toniah Lotnach of Potelakt; Nohonaya and Pa Sineth of the city of Elgiah; Parah and Nomiah Min, of the city of Pagwit, which is also called Michim-Mic; Monoriah and Mineat of Hagoth; Pingwit and Kayith of Sevim; Pa Wayat and Panah Nin of the women’s refuge of Korinah; Ealekoet Akekt and Kochets Kunnin of Nespelhem; Peliah and Beleuh of the Pahshi settlement of Porinor; Tlin Gee-it and Tso-Tsit of the city of Tliningsah and of Haydahats; Rhen and Kaboret of the city of Witchittim and Kodahah; Megnem and Pa-in-nah Waylit of Corianton and Winebag.

25) And there were many cities of the Nemenhah represented, but these were the delegates that were chosen to hear the matter.

26) And the Great Council of Elak Kowat determined that the city of Mentinah had committed a great evil upon its own people, insofar that the Council recommended to all the Nemenhah that Mentinah be no more considered part of the Nemenhah of the Mountains or of the Plains and the Lakes. Yea, the Council recommended that there should be no more trade of the surplus of the Nemenhah to the city of Mentinah and its inhabitants. And they did also recommend that the old city be no longer recommended to the sojourner or the traveling sage, for it had become perilous to anyone who believed not the doctrine of Tucantor.

27) And when word went out from the Council and the Common Consent of the people was sought, behold, the voice of the people did rise up in condemnation of the people of Mentinah. And the recommendation of the Great Council held, and Mentinah was cut off. And when this was published throughout all the land, many families did come out of Mentinah secretly and did also join with their people in other cities.

28) And Mentinah did at once become an impoverished place. For, without the surplus of the Nemenhah, who was left to support the priests and the teachers? Yea without the support of the surplus, Tucantor had not great riches at his disposal and all the people were made poor. And they had not all things in common and they did contend with one another to find trade and to sell their wares and their produce. For the Nemenhah did no longer find use for their goods and avoided the city altogether.

29) And the Council of Elak Kowat did also meet to discuss the outcome of the Great Council. For Elak Kowat was only a day’s ride from Mentinah and it was very close to the place where Tucantor had begun the division of the Nemenhah of Mentinah. And the Council decided to make preparations for all of the inhabitants who wished to follow them to depart out of the valley of Menintah and go even up to Nespelhem.

30) And the people did also give their Common Consent to this plan and great preparations were made ready. It was determined that, when the snow melted and the ice passed from off of the rivers in the following spring, the people of Elak Kowat would be no more and they would take of all their goods, and their houses, and their animals, and all manner of things with which they did administer their stewardships, even up into the north country. Yea, and it was the plan of the people to make a new settlement near unto Nespelhem and Potalekt.

31) For behold, the people of Elak Kowat would not live in the same place as a city of people who would do wickedness such as the Tucantorhah had done unto the people of Mentinah. Nay, they would not have such people as their neighbors. Wherefore, they made great preparations to leave the valley.

32) And it was to the great surprise of the people of Elak Kowat that their council did receive an epistle from Tucantor and from the priests and teachers of Mentinah. And in this epistle the people of Mentinah did
beg the people of Elak Kowat to remain in the valley and continue to be their neighbors and allies. But
the Nemenhah have always avoided the Gadiantonhem and they have always shunned them and worked to
shelter their people from them. And if this was the way of the people concerning the Gadiantonhem, who
conspired daily to overthrow all that is good, how then could they do otherwise with the Tucantorhah, who
had conspired to take away the liberty of the land and of the people?

33) And in the space of the remainder of the summer, and with the passing of winter the people, having made
all manner of preparations, took up their burdens and removed out of the valley of their forefathers, just as
Nephi of old took his people out of the place of their first inheritance in the Land Southward because his
brethren did conspire to destroy the people.

34) And the whole of the north of the valley of Menintah, as well as half the habitations in the south of the
valley were made desolate at once. And houses were left empty and became the habitation of vermin.
And farms were left unworked and unplanted. And shops were left unattended and warehouses were left
barren.

35) And the people of Mentinah were disrupted in all that they did. For, of a necessity they were forced to
take up much more work than that to which they were accustomed. And this was a sore trial for them, for
the Tucantorhah had become enamored with the idleness that the new doctrine allowed them. But
Tucantor, seeing the ruin of his city, ordered them to take up once again the plow and the hammer.

36) For, with three quarters of the production necessary to feed the populace of Mentinah and to support them
in the manner which they had chosen gone out of the land, it became expedient for Tucantor to press the
remaining people into labor.

37) And even the priests, who had tasted of the leisure of their callings, were made to take up all manner of
work with their hands. And the priests were brought low again because of the impending hunger that they
knew would fall upon the city because of the lack of production and of trade. Surely, in but one season
Mentinah was reduced to the poorest and hungriest of the cities of the Land Northward.

38) And the people of Mentinah complained bitterly against their high priest. Yea, they were wroth with him
because of the disaster he had brought upon them. And they did hold him responsible for all of their
woes. For they had thought to become rich with the surplus of all the cities, and this because of the many
things he had promised them. But now they were the poorest and most wretched of people in all the land.

39) For, whereas in the year before the ascension of Tucantor to the seat of high priest, the city of Mentinah
might have been called the richest and best supplied city of all the Nemenhah, yet in one year it had been
reduced to the poorest.

40) And Tucantor discovered that it was difficult to press his people into service one for another after that they
had made prisoners and slaves of their neighbors. Yea, he found his flock troublesome to shepherd when
the Nemenhah had gone from out of the land.

41) And the people that had once loved that their neighbors had once provided for them did quickly become
idlers. Wherefore, it was doubly difficult for them to take up a greater portion of work than they had been
accustomed to do even before they had sustained Tucantor in his wickedness. Yea, they were sore pressed
to do even enough to survive, let alone to provide any surplus at all.

42) And behold, the greater portion of the valley lay desolate and empty. And the fields went fallow and were
not planted. And the streets were not filled with people plying their trades. And the warehouses were not
filled even enough for the people who remained to pass through the winter without want.
43) And thus, a beautiful age of peace and prosperity ended for the valley of Menintah and all its inhabitants. Yea, the people began to flee in haste and in secret, for they feared that another winter in Mentinah might devour them. And the city of Mentinah was reduced to scarcely two hundred souls.

Chapter Six

1) Now, Tucantor’s religion did not spread quickly from its beginning in Mentinah. And this is in part because of the removal of the more part of the people out of the valley of Menintah, and also in part because the people of the Land Northward have ever been concerned with that manner of living whereby the individual may come out of Babylon and see the face of Christ. Tucantor did continue to teach the people that they could not do this but by the power of his priesthood and this did deter many from any interest in the system.

2) But the doctrine did find interest in the cities down by the gulf of the sea in the south. In those places where there was still some remnant of the people who were left in the land after the great Nephite war with the Lamanites, many people saw in it a way to bring their neighbor into subjection and the doctrine grew in the south.

3) And before many years had passed, the city of Hagoth was overtaken by the Tucantorhah. And Tucantor, himself, did remove to the city of Hagoth and he did rule that city as he had Mentinah. But behold, not all the people could be controlled by this new doctrine and there was strife between those that believed the new thing and those that believed it not.

4) And Tucantor sent armed men out to battle against those that believed not and his enemies prevailed for a season. They did beat the Tucantorhah in battle and took captive their priests and even their high priest himself. But they did not wish the destruction of the newcomers. For Hagoth had stood nearly empty for some time and the people who had gone back into that country to inhabit the old cities there desired that their population might grow somewhat.

5) Wherefore, they did make a treaty with the Tucantorhah that they might live together peacefully. And in this treaty they arranged that the Tucantorhah might occupy the sacred places and have the ordering of them for half the year and in the other half of the year the ordering of the sacred places and of the surplus, was left to the original inhabitants. And upon this peace they did all agree, and the priests were released.

6) But Tucantor was old and did not return to rule over his people. For he was taken roughly from his bed when his opponents overcame his armies and he was carried off into a secret place in the wilderness. And this was done in order that the Tucantorhah could be held to their covenant. But behold, Tucantor died of a sudden in the secret place and his people did mourn his death.

7) And in the city of Hagoth, and in the settlements round about, they have two religions and two councils and two bodies of priesthood in every place. And they build up their high places and they have all things in a duality. And it is a wonder that such a system holds together at all. But they do prosper after their own fashion and who are we to judge them. Behold, if they have found a way to live peaceably then they have done a good thing.

8) It was in this way that the doctrine of Tucantor was preserved in the land, and his followers also. For, they could not have prevailed long in Mentinah. It is true, they had the run of the valley. But they could not sustain anything more than a camp there without the help of its neighbors. Wherefore, Tucantor built up a city and a doctrine and it carried on in his name in the city of Hagoth.
9) And by treaty with their neighbors, and a kind of common consent, the Tucantorhah continued in the land and built up their population. For, without the help and cooperation of a goodly number of people, the priests could not have lived as they wished and held up the standard which Tucantor had given them. Without someone to do their work for them and to provide for them, they could not have survived for long without modifying their purpose. This they did achieve by agreement with the people of Hagoth.

10) But they did not enjoy any season of peace. For, the people who had taken to living in the old cities of Hagoth were remnants of that Great War that ravished the whole land in the time of my father. Yea, they were Lamanites and Gadiantonhem who had not returned unto the Land Southward. And although they had lost the lust for constant bloodshed, yet were they a jealous and deceitful people. And one settlement made war on another and each city held its own law. And they had the constant necessity of defending themselves and their provender from their neighbors.

11) And the people were quarrelsome and dangerous. Yea, and they were difficult to control. But, because the Tucantorhah had adopted the need to control their fellow man, this became to them their motivation. They worked to control the hearts of all the people of that region and this did constrain them from much preaching in other places. And their doctrine remained in but one place.

12) But behold, because they had left the valley of Menintah, some of the Nemenhah did return again and begin to build up the settlements again and to have the keeping and the care of the archives there. And Mentinah was once again numbered among the Nemenhah because of the removal of the Tucantorhah.

13) And the Nemenhah did rejoice that the place of their father’s choosing was once again held by the pure in heart. But, I must tell you, Mentinah was never again a principal city of the Nemenhah of the mountains and the records were copied and carried away into the north countries, notwithstanding the libraries did remain ever hidden in their safe places in Menintah.

Chapter Seven

1) Now, it has been seven years since the Tucantorhah removed from Mentinah down even unto the city of Hagoth and the valley of Menintah has recovered somewhat from the division that Tucantor caused. And Elak Kowat has been resettled by my brother and his family. But behold, it is as if the valley does remember the great hurt done there upon the peace that once dwelt in it. Yea, some say the valley mourns.

2) And Nespelhem has become the capital city of the Nemenhah of the Mountains. And behold, when I did relocate my people even up into the mountainous places surrounding the great canyon of Wallohitwah, the people of the city did welcome us and beg us to come down unto it to dwell. But there were too many of us. Wherefore, we did divide into five hosts and we did choose new places to settle.

3) But I did take my family and go down into Nespelhem and my wife’s people did take us into their own houses for a season. And they did also assist us in building our own houses and we did take up our stewardship among them.

4) And when the winter had come, we were once again warm in houses of our own. Yea, we were safe from the wind and the blast of the mountain snows because of the goodness and the charity of the Nemenhah. And they did even more than this. For, before the winter was over, the people of Nespelhem did entreat me to be their high priest and I did accept the honor.

5) Now, look at us and declare to me how that we are so different from the Tucantorhah. Did they not also leave the contested place and go away into another city? And were they not also welcomed in by the people after a fashion? And was their peculiar doctrine not also preserved in the land? Wherefore, are we not alike, our two peoples?
6) But behold, they did go with war in their hands and wickedness in their hearts. Behold, they were beaten by their adversaries and were made to agree to live in peace by extortion. We did not go with war in our hands and wickedness in our hearts. We were taken in by the people with fullness of charity. We had no need to lift up the sword in defense of our way of living and no need to defend ourselves at all. We feared not for our survival in the new place and had no need of compromise. Wherefore, I discern that we are different indeed from our brethren the Tucantorhah. Surely, theirs shall always be a life of war and turmoil, where ours will ever be one of peace and prosperity.

7) And, though our circumstances be on the surface similar, yea, though we both became a migratory people, cast out from our own place and in search of a new place wherein we might dwell and prosper, yet how different are we in principle and in consequence.

8) For we feared not at all that we would not survive as a people. Yea, we knew the disposition of the people in the land whereunto we removed ourselves. And before the snows flew and covered the ground, we dwelt in homes of our own and our granaries were filled.

9) And in Nespelhem we found family and clan. We found our own people and they welcomed us in. This is Nemenhah and the way of the Nemenhah. Dare I boast of such blessings? Yet shall I, for I discern that many who do read our history might wish for such things in their own lives. Yea, I shall make so bold as to suggest that we were blessed indeed.

10) And when we were settled, our high priests and Peli did gather all the people together that lived in the region round about Nespelhem. Yea, and though the snow lay on the ground, we did all dance a dance together to give thanks for the snows and to retain in our hearts a communion with our ancestors. For behold, we now lived in a place that depended upon the moisture in the winter to sustain it in the summer. And we did dance upon the ground, yea, even upon our knees. And we did sing to the sacred directions. And we did cast ourselves upon the Earth and ask a blessing upon her and upon all living things.

11) This new thing did we to commemorate all that we had learned and all that we had sacrificed in order that we might peacefully retain the ways and customs and blessings of the Nemenhah. This we did as a token of our thanksgiving unto the Lord for all that we had received from Him and in all that He had prospered us.

12) And while we were thus employed, my wife’s grandmother, even the most ancient one, was overcome by the Spirit and she did break forth in a song. And the Holy Ghost whispered to me that this song would also come into the minds of our descendents in a distant time as they also began again to give thanks for all that their ancestors had done for them. And when Grandmother Akekt finished with her singing, we did all learn the words of the song, and we did dedicate it to our children, and our children’s children. And these are the words of the song:

   It is with thanksgiving we come into this our place today.

   Kay-kohne-em Nu-unim, Tee-teelu-layct Heepay-waykt-ee-ee-yay Teemkt-nee-eneekt.
   It was the stewardship of our thankful ancestors.

   Kohnah Kee-yay, Nahmah-ahtalah-pusah-kekt Pah-aynin Wee-see-eets Keen-ee-eepekt.
   We come to this place with thanksgiving.

   Hee-eyetay-see-kay Kee-yay Nu-unim, Yay-lee-ay-layin.
   It is sacred and of value to us, our work.

   That which echoes in our words and in our songs...

Naturally, we have them, for they are in this work also.

**Ku-us Kee-eechee-eytay Tee-toh-okhahn-cha-ahweet.**

Thus, it is indeed the way of the People.

**Kohnah Pee-ee-kayps-snahweet Nu-unim Chee-nay-pee-hee-nayseeks…**

They are the strength that we take into ourselves.

**Ku-us Kay-lah Chahm Chee-see-ee-lay-ept Wee-eetays.**

As all of you who sleep in the Earth have done this.

**Chee-nee-eek-chu-kay Neeyee-sayp Tah-lay-pu-usah.**

Even they who worship differently do the same.

**Kay-tu Kah-ah Yohks Kee-ee Helah-wah-teem-sah.**

It is a Sacred Talk.

Chapter Eight

1) And we did begin again, even as our father Hagoth began again, except that the land was filled with Nemenhah and we were not a lonely people. And our city did grow and we called it Elak Kowat, in commemoration of the place from which we had come.

2) And Mentinah, which means “Place of Salt” was emptied almost entirely of people. Yea, seldom did many people ever live again in the valley during all the days of my life and my stewardship. But the Nemenhah kept a small settlement there near unto the Archives to guard them and to keep them. And my brother made an attempt to reestablish Elak Kowat, but he did not succeed in his desire. Yea, he did return ere long to Elak Kowat and we did welcome him in again.

3) But, in my day, the valley of Menintah was an empty and lonesome place. Yea, the meadows and fields returned unto expanses of willows and breaks, and they were filled with wild animals.

4) And the water filled up the cisterns and overflowed. And the tanks were broken and the catchments thrown down. Yea, all the water rushed headlong down the streams and into the lake. And none of it watered the fields. Wherefore, the vineyards and the orchards did dry up.

5) And the houses made of wood did wither and crack, for there was no one there to oil them. And the thatch of the roofs did blow in the wind, for there was no one there to mend them. And the shutters did fly from off the windows, for there was no one there to see to them in the storm.

6) And the streets, which had been well beaten and sealed with fish meal and oil, dried and cracked. Yea, the wind did blow upon the streets and the sun did beat upon them and they became dust and melted away. And the trees that lined them and the gardens that adorned them withered and died.

7) And the High Place stood out on the hill, alone of all, the only thing cared for in any way in the city. And, I am told, it also begins to fade away because of disuse and the lack of attention.

8) Yea, only the sun and the wind frequent the High Place in Mentinah. And it is a lonesome place. Its tree-lined streets are no more, for the trees have all died. Its beautiful gardens are withered and gone. There are only dusty ruins of foundations on the hill and the lake, being filled up with the floods, has claimed all the houses below.

9) Yea, and because it is the custom of the people to build with wood almost entirely, the sun and the wind have dried them up and they are speedily taken with fire in the season of thunder. And the lake has swallowed up and consumed all others. Yea, though the tall buildings are still visible above the waters, how can they stand when their foundations and first walls are flooded?
10) For the water that sustained Mentinah was carefully managed. Yea, it flowed down out of the mountains every year and the people did catch this water carefully and use it, wisely directing its flow so that all the land could be watered as a garden. But, when the people are all gone the system did not function, in but one season it was destroyed and the water found its own way again. And the garden withered and blew away. Yea, Mentinah is become a waste place.

11) And the orchards and vineyards have all dried up and give no more fruit because there is no water brought unto them. And the garden place that was Menintah is returned to a state fit only to be an outpost of the Nemenhah.

12) But the Nemenhah do continue to prosper in the North Country and over toward the West Sea. And also in the plains the Nemenhah do continue to gain and prosper. And in the land of Corianton, away to the North in the Lake Country, the Nemenhah still have all things in common, for they are of one heart and one spirit. Notwithstanding, they do continue to recede into the forests, for there are Gadiantonhem again in the land.

13) But they do continue to send delegates up to Elak Kolatat to the Great Councils when they are deemed necessary, and we do continue in trade and in communion with them from time to time.

14) And we do also receive from time to time emissaries from the Nemenhah of the Islands. Yea, they do also send us ambassadors, for they desire not that we should become a sundered people. They know of our doing and we are kept appraised of theirs, insofar that we do feel as thought there were no great ocean between us. They are our kin and kindred and we do keep our association with them.

15) And we do receive, though less frequently than in times past, envoys from the countries that lie far to the west across the sea, even toward Jerusalem of old. But, it is as I say, their visits are much fewer now than in times past and the news which they bring to us is not at all good.

16) For, it seems that many people do follow strange traditions that do not edify. And yet others seek only to enslave their fellow men. This news does fill us with sorrow for the people of the world. We do pray for all people and hope for them that they may also live as we do, but it does appear to be a difficult thing to do. But we, the Nemenhah, do it. I may be arrogant in my assumption, for I certainly have not traveled in all the world. But, from the reports that come to us from other lands, the Nemenhah do live a different law and we think a better law than the world chooses to live.

17) And this way that we live is so important to us that we will not suffer ourselves to remain in the company of they who seek to take away our peace. It was for this cause that we left our homes in the Land Southward when our forefathers saw in visions the coming ruin of the Nephites. And it was also for this reason that I did take my own people out of the place of our home and brought them up into the land of Nespelhem and of Potalekt. For we would not that our children might come into the wickedness of Tucantor.

18) For, what does it profit us to remain in the midst of neighbors who will enslave their own people? Shall we always be strong enough to overcome them? Or might we some day have been enslaved by them also? But this is the thing that I would not conscience for my children. And I did make my plans to remove myself from out of Menintah. And behold, when I had made my own plans, all the people were of like mind and they did follow me into the mountainous north country.

19) For the Tucantorhah were not so much unlike the Gadiantonhem to us. And we knew that we could not reason with them. But, could we take up the sword and slay them as our forefathers did? I say unto you, Nay. For the Lord our God did not command it as He did with them.
20) Therefore, since we could not teach them, and the Lord had set Himself against slaying them, we did decide that it was better to leave the land and get ourselves out of Menintah completely.

21) And it is a good thing that we did. For when wickedness is taken up in the hearts of men, it is hardly cleansed out of them when there are many who have taken it up and made it a standard unto themselves. Yea, when it has taken over the governance of a city, it can hardly be cleansed except that the Lord does make such a cleansing. But what men might do it? Surely not we, who love peace.

22) For it is much better that we go to a place of peace, where our hearts may be at peace, than to remain in a place of conflict. Yea, for fear will have attracted to us they who are filled with fear. And anger will have attracted to us they who are filled with wrath. And could we have escaped the necessity of war had we remained in Menintah? That I cannot say. I hope that we might have. But the memory of the awful wickedness and the persecution wrought upon our relations, who had for a time been enslaved by the Tucantorhah, did harrow us up in the remembrance of all that my father did teach us about the Great War between the Nephites and the Lamanites.

23) And there was none among the Nephites who were not harrowed up in the souls with wrath and fear. And they were ruled by wrath, for they went from the shedding of blood to the shedding of blood. And behold, every man and every woman did sleep upon their swords. And they did lay themselves down upon the ground at night and await the coming of the dawn in anticipation of the next day’s atrocities. And behold, were not the Nephites brothers to the Lamanites even as the Tucantorhah were our brothers?

24) And I do deem that it was better that we did make our departure out of the land, rather than remain and eventually become overrun in all our settlements and cities with Tucantorhah and the doctrine of Tucantor.

25) For to stay would have brought war. Yea, to stay would have brought war between brothers. For they would not be taught and they were determined to rule over the people. Wherefore, there must have been great war ere long if we had stayed in the valley. For, they did covet the product of the valley and the fruits of the labors of all men. And we did deem it better to take it all away into another place.

26) But this is not all. We did also depart out of our homeland because it was clear to us that the people of Mentinah would surely have enslaved us even as they had enslaved their own brethren and neighbors. And, valuing our freedoms, we did take our journey and came up out of Menintah, leaving the Tucantorhah to support themselves as best they might without the production of their neighbors, and without any trade.

27) And before much time had passed, the Tucantorhah were forced to leave the valley of Menintah as well. They did also depart out of the valley and leave it a wasteland.

28) And thereafter, the city of Mentinah was never again known as a great city of the Nemenhah, but the libraries were maintained and the people still travel there to study in peace. It has become a solitary place, a place of stillness. Yea, I may say that there is still a good purpose in Mentinah, but it is not the same as it once had been. It is a memorial and a reminder of what shall become of all the Nemenhah if they sin against those precious things which God does give us because of our determination to serve Him and our neighbor.

29) For there is little conflict there now. The Tucantorhah have all left it and gone into the East and into the South countries. Yea, the struggle is gone out of the land and it is a solitary place.

30) And we live in peace and tranquility in the mountains because that we did choose a better way. We did choose to depart out of the conflict and out of the threat of war. For, we could have remained and fought
for our way of life, but none of us desired to engage in the needless work of death that war with the Tucantorhah would have become. And the cities and settlements of Menintah were so connected that any breach would have eventuated much hardship on all. Wherefore, a breach must surely have come, and war hard on its straps.

31) And the Nemenhah are a peaceable people and we teach the peaceable things of the kingdom. Wherefore, we did choose to take the course of Nephi of old and remove ourselves from out of the conflict. Yea, even as Nephi did gather his people and remove out of the land into another place, so too did we remove ourselves from the conflict even before it could grow into war.

32) This is the resolution that we chose, and by the Common Consent of the people we did chose it. Yea, with one heart and one voice we did pack up all that we had and we did remove ourselves from out of the land. And we deemed this the best course to take. For, though each of us was harrowed up in our hearts, yea, our souls were kindled with thoughts of anger and fear because of that which the Tucantorhah had done unto their own relations, yet we did not wish to build our foundation upon war. We did not wish our lives and our nation to become founded on the shedding of blood and the rendering of evil unto every evil.

33) For we had often heard my father speak, and also we did hear the words of those who also escaped the utter destruction of the Nephites, concerning the awful state of mind which did overcome the participants in that Great War which snuffed out an entire nation. Yea, there was not one person who did not sleep upon the sword and awful were the end of those days. And even the youths did learn the work of death and to live by the oaths of their mouths.

34) And in leaving our homeland we do chose a path that is better for us. For we are a peaceable people, a people of healing, and there was none of us who wished to become a people of war. Surely, had we stayed and had we made an attempt to bend the Tucantorhah to our law and to our way, we shall have corrupted even the good of it with fear and with anger. Shall our way have escaped some change in its character because of such proximity to the object of that fear and that anger? Or are we so different from all other people that we might believe ourselves immune to that which the thoughts of our own minds and the feelings of our own hearts must have surely brought upon us?

35) Yea, of a surety had we taken up the fear and the anger and given place for them in our hearts, shall we not have become defined by that fear and that anger? Is it possible that we, who are built upon a foundation of healing, could have escaped the change in our hearts that must result when a doctrine of fear is taken up? Nay, we would have become that which we most feared. We would have set a standard wholly unlike that which our forefathers gave us and the Nemenhah would have been no more. Yea, just as surely as the Nephites did destroy themselves as a nation, so shall the Nemenhah of the Mountains have been destroyed, and just as completely.

36) And the Lord did not guide us but to depart out of the land. For He knows the end from the beginning and the result of our staying was plain before Him. Wherefore, we could have been confident in remaining in the Menintah had He commanded it. But behold, I say unto you, He made no such revelation to us, neither singly or as a body. Wherefore, since it was not His will that we stay and rid the land of the Tucantorhah, we deemed it wise to depart out of it.

37) Yea, in order that we might always act and live in accordance with the word and will of God, I did determine to remove my family and all who would follow me out of the land and go up into the north country to dwell with our relations there. And behold, all the people, save the Tucantorhah, did choose to go with me also. And I felt as my father and my grandfather must have felt leading a great body of people. Yea, the people made me their captain and I did lead them out of bondage and out of slavery.
Chapter Nine

1) The nation which is known as Nemenhah of the Mountains is united with the nation which is known as the Nemenhah of the Plains, as also it is united with the nation which is known as the Nemenhah of the Lakes. And we do begin to be sundered somewhat in the languages which we speak. Nevertheless, an ingenious method of communication has been devised whereby those of us who do travel much between the three great nations might speak to one another without discord.

2) For, many of our words are similar, but the manner in which we use them has changed and become sundered. The common tongue of the people is not the same as the written language and the way in which we speak has diverged and gone in different directions. And, because our writing is reserved for the keeping of our records only, it is not useful for us in daily discourse, a manner of speaking with our hands has been devised. This, as a companion to our spoken tongues, allows us to communicate with our relations without discord.

3) So efficient, in fact, is this method of communication, and so precise, that many of our traders use it exclusively. And it is a very curious thing to speak to one of them after that they have returned from a year’s trading with our neighbors, for they do not give up their custom quickly. Yea, they do continue to speak with their hands and barely a few words to escape their mouths until they have been home among us for some time.

4) And these are the borders of the Nemenhah of the Mountains: From the place where the ice allows one to cross over the West Sea even extending down the coast even to the gulf of the sea where Hagoth put in and built a settlement before continuing up the River Akish, this is known as the Coasts of the Nemenhah of the Mountains. And from there going inland to the mouths of the great canyons and continuing northward along the spine of mountains and bending back toward the sea, is also known as the Coasts. This continuing northward and venturing inland somewhat from place to place is also part of that province.

5) Then where the River Potelim, which flows from out of the mountains down to the sea, and it is a morning’s journey, could one walk upon the waters as the Three do, to cross it at its confluence, continuing eastward through the Spine, there opens up a great basin and plains which extend far into the north and even up against the Great Mountains; this is the province known as Potaledk and Nespelhem. And the western half of this region is known as Potaledk and the eastern portion is known as Nespelhem.

6) Now, the mountain range known to us as the Spine extends from the extreme north even down almost to the gulf and then continues inland to divide the northern portions of the Land Southward down the middle. The Coasts governs all the land from the West Sea to the tops of the Spine. Potaledk governs all the land east of the Spine extending from four days’ journey south of the River Potelim and continuing up until the wastes of the north. This land extending inland until the Winding River, which in the sign language is shown as two hands together giving a winding motion as that of the movement of a snake, does meet the Potelim and then following the basin and plain even into the far north country, is also part of that province.

7) From the great Salten Sea which lies to the north of Menintah traveling northward and westward until one reaches the confluence of the Winding and the Potelim, and then following the shoulders of the mountains northward, this marks the borders of the province we know as Nespelhem. Continuing from the Salten Sea eastward over the mountains and out onto the plains and then northward even up into the wastes of the far north, this is also part of that province.
8) Now, the Coasts, Potalekt and Nespelhem are the three provinces of the Nemenhah of the Mountains, and we speak a language that has sundered somewhat from that which Hagoth spoke. Nevertheless, it is still similar unto that language in many regards.

9) In the southern portion of the Coasts, the Nemenhah speak a language that is not at all far sundered from that which our forefathers spoke in the Land Southward. In the northern portion of the Coasts and in Potalekt, the spoken language of the people is somewhat more sundered from our original tongue.

10) Now, there are the Nemenhah of the Islands, the same country that was formed when Hagothah traveled there and built up his settlements. Their borders are recorded in their own records and few are there among the Nemenhah of the Mountains who travel enough in those parts to know the lay of that country. For it is a nation of islands and only they know the area of it.

11) But the Nemenhah of the Islands do often come to our shores and up our rivers, for they are great navigators of the sea and know the waves each by their own names. Yea, and they are accomplished in the navigation by use of the stars and the position of the sun, which is a mysterious thing to us, who navigate by the lay of the land.

12) And even more curious is their ability to judge by the size of the swell and the direction of the wave such things as their location upon the sea, as also the weather in diverse places, even far away lands. And this is a curious science to me and one filled with wonder.

13) Now, from four days’ journey east of the Great Mountains which divide the west from the plains, extending down into the south even until one reaches the borders of the People of the Great Gulf, and continuing all the way to the great forests, this is the Nation we know as the Nemenhah of the Plains. And there is a great river which is known as the Misinsip which divides the plains from the forests. Continuing northward from the Misinsip until it turns to the west, this is the Nation we know as the Nemenhah of the Plains. And it was once part of the Nemenhah of Corianton but it has since become a nation of its own people.

14) And the Nemenhah of the Plains follow the great herds and make their living in that way. Wherefore, they make their homes from the hides of the cattle and they are easily taken down and moved.

15) Now, from the Misinsip eastward to the mountains and northward even up to the great eastern gulf which gives onto the East Sea is the nation we know as the Nemenhah of the Lakes.

16) These are they who have grown out of the that nation that Corianton forged among the wild people found in the land and their language is sundered from that which is spoken in Nespelhem to the extent that to speak with them requires some expertise in the sign language. Notwithstanding the sundering of the languages, they do consistently send delegates to our Great Councils and we do also send our delegates unto theirs.

17) In the south regions and along the East Sea, there are other nations and they are made up of the remnants of the Lamanites who were left in the land after the Great War. And for a time they were numbered among the Nemenhah, but they have left the path of the Nemenhah and have no more all things in common and they live not by the Common Consent but will have kings and rulers to govern them. These are considered neighbors but they are not Nemenhah. Wherefore, the Nemenhah have concourse with them and do trade with them from time to time, but the Nemenhah do for the most part remain separated from them.

18) Now, the people of the Land Southward do occupy all the face of the land in that region even down past the narrow neck of land and continuing down the coast of the West Sea even down to the southernmost
regions. And they do make war each city upon the other. Yea, seldom have we had word of any nation which does grow to any size but that their neighbors do seek to bring them into subjection unto themselves. This is become the way and the economy of the Land Southward.

19) Now this is the lay of the land of the Lands Northward and Southward, and of the peoples thereof. Of other lands and peoples we have heard much, and even some of our own people have traveled in diverse places in the world. But their borders and their stories must be written in other records and we are satisfied to hear of them in the stories that their pilgrims tell when they come to visit in the lands of the Nemenhah.

Chapter Ten

1) And it pleased the Nemenhah of Nespelhem to call me up to the seat of the high priest because I did lead my people out of Menintah up into the north country. And this was considered a great act of council, but I esteem it no great thing. But the people proclaimed it as a mighty work - that so great a common consent could be made by so large a population. And the people esteemed me greatly because of the removal of an entire people up into safety.

2) And when the people see me in the streets of the cities and settlements of Nespelhem, they do greet me and make a peculiar obeisance unto me. And this thing does give me cause for discomfort, for I do not esteem myself differently than any other father. But the people do this peculiar thing out of respect of what the people of Menintah gave in sacrifice for our way of life.

3) But the people do not bow down in any kind of worship when they do this, for this would be sin. But they do incline the head and place a hand upon their breast whenever they do see me or pass by me in the streets and in the synagogues.

4) And behold, this thing displeases me, for it does seem to me to set one apart from all others to do such obeisance to one’s fellowman. But the people cannot be convinced to cease the practice, notwithstanding my objections to it. Therefore, so that there might not develop a caste or castes within the Nemenhah, I have taken up the same custom, giving the same obeisance unto all that I meet upon my path.

5) Now, this thing has become a custom unto us, to greet every person we see with inclined head and a hand upon our breast. And when we pray, it seems to us only natural to make this obeisance unto the Lord unto whom we hope we are sealed. For, we would be His friends and His relations. And if we do this unto all our relations, then it has only become natural to do the same when we pray.

6) For I must believe that He who has created all things and given us a stewardship here in His creation would want us to feel as much for His love as we do for the love of our relations. And it appears seemly unto me that what deference we give to the least of they who call themselves His relations, so also ought we to give unto Him who is our head.

7) For Him do we worship, as also His father and His Mother, by and through the peculiar instrumentality of the Holy Ghost. Yea, we make our oblations and all our prayers unto Them in His name, even the Peacemaker. Even unto Them do we bow ourselves in worship.

8) And the people do also greet each one the other in a peculiar way, praying in the same moment that all might be well with them. And this is become a sacred thing that we do one unto another. Yea, the Nemenhah of Nespelhem have become peculiar in this custom.
9) Yea, we do this in token that we are one people Zion. Yea, we do incline or bow the head in token that we are of one mind and have all things in common. And we do place a hand upon the breast to signify that we are one people Zion and govern ourselves by the common consent.

10) And this custom does continually remind us that we have covenanted with the Lord that we will live the Law of Consecration. And it is this final law given in this mortality which is called the fullness of the gospel, for it is the culmination of our culture and our society. Behold, it is the keeping of this law that is the finishing of our faith, for by it are we made the friends of the Peacemaker. And it is the breaking of this law that undoes our salvation and causes each to return again unto their own.

11) Wherefore, should we ever sin against this fullness of the gospel, behold, the Lord shall take from us our stewardship. Behold, this is in accordance with the blessing and the curse which He did lay upon this choice land. Shall we continue in good faith and in prosperity, then let us observe to keep this law and this statute and hallow it. For, in the day we depart from it, seeking our own good over that of our neighbor, we shall have sinned against the fullness of the gospel and the Lord shall turn His holy face from us. Cursed shall be that day.

Chapter Eleven

1) Now, after that we had established ourselves and built up our city, even a new Elak Kowat in the mountains, and Nespelhem was greatly enlarged by the addition of all the Nemenhah of Menintah who had gathered further north, we began to have peace in the land. And we did also once again have peace in our hearts. For, we had not the conflict of the Tucantorhah to cause conflict to arise in our hearts.

2) But, because the Tucantorhah had left the valley of Menintah and the place was left desolate, my brother did once again return there. And he did build up a settlement close by to the libraries, and behold, one of his companions did build a small settlement near unto the Temple Hill. And these were very small settlements and remained so, for there were few who wished to join them in the valley.

3) And my brother, as also the people who went down unto Menintah with him, did remain in the valley long enough to establish small settlements, which we called missions. And these missions were built with the intention, not of reestablishing the valley to its original character, but to protect and preserve the Temple and the libraries that remained there.

4) For, although every settlement and every city now have their High Place, yet, the Temple at Mentinah was the first to be built in the Land Northward after our father Hagoth made his journey. And the people continue in an especial attitude for the place. And the libraries also continue to hold an especial spirit for the people, and many make a journey now and then to sit in them and read the records. Wherefore, it seemed good that settlements to accommodate travelers ought to be established there.

5) But my brother was not satisfied to remain long in the lonesome place and he did return after a season of service back up to Nespelhem and Elak Kowat. For, he had also married into the family of Akekt and his wife and children had remained behind while he sojourned in Menintah.

6) And he did tell us stories of Menintah, that in the night strange things did take place there and strange sounds were constantly to be heard. For, it was his superstition that the land yet held a memory of the things done in Mentinah by the Tucantorhah, and that it still mourned the loss of the Nemenhah. Behold, it is his gift to see the spirits of men and women who have lived before and, although he declares that most are benign and only remain in their home because of the happiness they enjoyed there, nevertheless, there are some whose minds are filled with sorrow. These, he said, are not lovely to encounter, for they are filled with sorrow and with pain and they are harrowed up with a longing for things as they used to be.
Yet, there are those whose desire it is to keep the Temple and the libraries there. They do a good work and are not bothered by the ghosts of the past. These do a good work and a good service for the people. For, though we have our records with us, yet, the libraries in Menintah are like none other we have ever found or built. They are fast up in the mountain and they are built deep and sound. Surely, there can be no greater place to keep things so precious and it is my belief that Menintah will figure in our history for a great long time. Wherefore, many do desire to go and spend time in service there.

As for myself, I have remained in Elak Kowat, for it is close unto the city of Nespelhem and the people have continued in their call for me to serve them as high priest.

Now, in Elak Kowat and also in Nespelhem, the people have asked for a council to govern the church, one such as the Lord did command Shi Muel to form when He did visit the city of Corianton. Wherefore, I did place before the Mother’s Council the names of all those who had given thoughtful and diligent service in their callings as Peli unto their families and also unto the church. And they did take of the list and pray to discern which of them the Lord would call to the stewardship.

And behold, they did choose out twelve from among the list which I did give unto them and they were nominated. Wherefore, I did take the nominations and I did publish them unto the people, and behold, the people did elect them according as the Mother’s Council did nominate. And these are the names of the Peli Council of Nespelhem and of Elak Kowat:

For the city of Elak Kowat, the Common Consent did elect Moronayim, Pa Sanith, Hemaket, Pawna Tan, Heth, Samith, Eapowits, Tselthiem, Tsilet, Morin, Kayalith and Por Wanith. And they did elect me to be Feather or Head of the Council.

For the city of Nespelhem, the Common Consent did elect Hemniet Anith, Panith Het, Amnikt Ahlekt, Pac Sineth, Tor Moniet, Tornit Akekt, Hamit, Ayanit Kayanikiit, Hatgowit, Nemietnah, and Heniet That Pah. And they did elect Heniet That Pah to be Feather or Head of the Council.

These are they which were called by the will of God, and also by the voice of the people to serve in their stewardships in the name of the Peacemaker. And they did counsel with the Community Councils and with the high priests and the priests, as also with the Peli of the families, in order that unity in the church might be firmly established and maintained. And behold, they did make a regulation of the Church and of its celebrations, ceremonies and ordinances.

And they did also regulate that which the communities deemed important to teach all little children with regard to the gospel. And also they did publish and regulate the training of the youths in trades and in stewardships.

Now, the Councils of the Nemenhah of Nespelhem were thus: The family held its own Council and elected its own Peli. The villages and settlements called up Mother’s Councils and they chose out Community Councils to help in the government of the community and the administration of the surplus offerings.

The high priest was also called upon to appoint Peli to be priests and high priests to serve the people in the synagogues and in the High Places and they also formed a Council. And out of these did the people impose upon one to be high priest of the city. And out of these the General Council of Peli for Nespelhem was called up in the manner already described.

And these Councils did assist the people in governing themselves and in establishing peace and equity in the land. And behold, they did adopt the laws as set forth and recorded by Pa Natan, deeming them to be pertinent and sufficient for their purposes.
18) And it was the charge of these Councils to administer their callings in such manner as not to become a burden upon the people and upon their freedoms. For, the governing of the people must always remain service to the people. Yea, the governor is nothing but the servant of the people. And when the governor begins to declare that the people are the servants of the government, then do the people have the right and the responsibility to tear down the government and place a new one in the stead thereof. This is in accordance with the Laws of God, which do always and must supersede the laws of men.

19) And behold, I prophesy it unto you who shall open this record and read it in the hearing of people in times far distant, that this shall be a sign that the times spoken of by the Lord concerning the restoration of His kingdom and the establishing of Zion once again in this land have surely arrived. Yea, all they who shall discern the need for liberty and a just government shall be swept up in the debate and none shall escape it. And this shall be the argument: Some shall declare that the people are the servant of the sovereign, and behold, still others shall declare that the sovereign is only the servant of the people. And behold, they who believe the former shall raise up Kings and Queens to rule and reign over their elected councils. And they who believe the latter shall elect their councils to govern and the people shall be the Sovereign.

20) But behold, they neither, shall have peace in this land until they shall yield up the scepter that they have delivered up to their riches and their possessions. Yea, it shall not matter what form of election they shall extol so long as they are governed by their greed and their avarice. But they shall rage in their debate over which bad way shall be better and they shall not know peace until Zion is established in the land once again.

21) Yea, and this shall also cause division among their churches and among their Peli. For there shall be some who shall claim dominion over the people for the sake of their stewardships. And they shall claim authority transmitted in a sacred way to justify them in their interpretation. But they shall not sow peace, but division shall be the fruits of their labors.

22) And there shall be those who shall raise themselves up before the people because of visions and because of gifts, and they shall take dominion over the people because of them. They shall not sow peace, but division shall be the fruits of their labors.

23) And there shall be those who, because of their great riches, the people shall elevate until they too shall declare themselves rulers over them in their churches and in their synagogues, but they shall not sow peace, and division shall be the fruits of their labors.

24) And behold, there shall be those even who read of these records and shall hold them up an ensign unto the world and who shall declare themselves that they might have dominion over the people because of these records. They shall not sow peace but division shall be the fruits of their labors.

25) Only they who shall receive of the commission of the Peacemaker and who labor as the servant of all shall sow peace and the fruits of their labor shall bring again Zion in the land.

26) And I know that there shall be many who are offended at my words. For they shall esteem themselves worthy because of their religion and all their good works. Yea, they shall call me a false prophet because they shall esteem themselves to be the very elect of God.

27) But all their religion shall be as sounding brass. For in the day of which I speak, they who should have received the fullness of the gospel shall have sinned against it. And behold, they shall not even know that they have done it because of the teachings and traditions of their fathers. Yet, they shall have rejected the word of the Peacemaker almost upon the very eve of having received it and they shall lay for generations under His condemnation. All this they shall do in a pall of ignorance because they have rejected His admonition to come unto Him and have taken up the idols of their traditions.
28) Yea, they shall think so highly of themselves and all their works that they shall think to be saved by them and not in them. Yea, they shall declare that ordinances and observances are mighty to save, but that the presence of the Peacemaker is not essential to that salvation. Wherefore, their governors shall dole out their ordinances and shall dictate their observances and all the people shall bow themselves to their taskmasters and shall enslave themselves unto them. Sore shall be their bondage and their ignorance shall be their only salvation from it when the Peacemaker shall come to liberate them.

29) And behold, they shall regulate their works such that only a blessed few may have the right and the authority to perform them. Yea, and all the people shall be made to flock to them and call them shepherds, for they shall have rejected all other revelation. And their shepherds shall declare their authority and none shall gainsay them. Yea, in that day, even they who would call themselves the elect of God shall declare by their works and by their traditions that it is by ordinances, and through them that have authority to perform them in the face of all the people, that salvation shall be brought and nothing else shall accomplish it.

30) Behold, this shall be the state of things when the Lord shall bring again into the light such records as shall be preserved by Him in His wisdom. And behold, there shall be some who take of these things and shall use them for an ensample. These are they who shall bring Zion once again. These are they who shall receive the commission of the Lord and shall guide the people once again to come unto Him.

Chapter Twelve

1) In the fifth year after the Nemenhah of Menintah left their valley and took up their habitation in the region which we call Nespelhem, we received word from the Nemenhah of the Plains that the waters of the great gulf were receding and that much land had been raised up into the air because of the loss of the water in the gulf. And the gulf was reduced in size by much water, insomuch that islands did appear also.

2) And it must also be noted that, because the West Sea did also lose ground before the land, that new gulfs and bays were formed that did not exist in the times of our fathers. Yea, barely might the land be recognized the same as when Hagoth took his journey into the West Sea. And of this we were also told by the inhabitants of the Coasts and of the Islands of the Sea. Wherefore, the people did marvel much that the land could change so in but one generation.

3) And the rains and snows are greatly diminished, to the degree that much that was grown in many places may not now be grown as crops because of the lack of moisture.

4) But the Nemenhah do adapt themselves well to changing circumstances and we have suffered no hardships because of these changes. Behold, that the winter is less severe is no hardship to us at all and a warmer, dryer summer suits the grasses that grow and give provender for our horses. Nay, I must say, we are not bothered by the changing ways of the seasons because we do adapt to our surroundings.

5) Now, I have heard of the doings of the people who have inhabited the region where father Hagoth first built his settlement. And we call that place and the region round about it, the Land of Hagoth, but others know it by other names.

6) In those places the water gathered in by the mountains is most precious and any lack of it causes great hardship. And we understand that the people there have gathered into large settlements and cities. Wherefore, we do worry about them, for if they overburden the land, even land that is taxed by a lack of moisture, then shall they not suffer that which has been the bane of the inhabitants of that region in times past?
7) And many are the people who have moved into the region that has been brought into the air because of the retreat of the great gulf in the south. These people are come up from the Land Southward and they bring their customs and traditions with them. We keep clear of that place, for we do not wish to excite the Gadiantonhem whom we know are among them.

8) But they do not seem interested in our country, for we no longer live as they do, lusting after gain. Yea, we plant for our upkeep but not for gain. And we do not dig in the earth to find the precious things thereof in order that we might adorn ourselves beautifully. Behold, this seems to be the very purpose of existence in the lands to the south. But since this is not our way, the people of the south do not seem to think of us, and this is much to our liking.

9) And behold, the lake country is reduced to hundreds of smaller lakes and but a few very large bodies of water, instead of the great lakes of the past. And the Nemenhah of Corianton find it more and more difficult to keep to themselves as they were wont to do in times past. For theirs is no longer a fortress of waters and any traveler may find their way into their region now. This has caused some changes for them and many of them have moved further into the north country, even nigh unto the place of cold and snows that last most of the year. And even some have come into our country and have joined themselves with the Nespelhem and with the Nemenhah of the Coasts. Nevertheless, there are many who remain in the land where Corianton found them in the beginning of his sojourn in the Land Northward.

10) And behold, we see less of the visitors from across the East Sea and also from across the West Sea as in times past. Some few still travel into our region but not so many as before and the tales they tell are all of darkness and woe. Surely a great darkness has begun to spread itself across the countries of the earth and a great spiritual dearth has overtaken the nations.

11) For, it does appear to us, and this observation we make because of the stories we have been told by the few travelers who come into our lands, that the ways of the Lord are foreign to most men in the earth. And this does make our hearts break for the people who must live under such darkness.

12) But few are they who come into the Land Northward from lands across the sea anymore. Yea, I can only remember meeting but two in the past ten years and I have heard of only three others that were not of the Nemenhah of the Islands. And behold, even they tell of how dangerous it is for them to navigate the sea in an easterly direction because of the viciousness of the pirates who sail there. Wherefore, they do not go in that direction anymore and have lost contact with their own people who went into the countries that lie to the East to settle.

13) And it is five hundred and fifty two years since the Lord did visit the Nemenhah and establish peace in all the land. And behold, we do still follow Him and His precepts. For we do esteem ourselves to be the children of the Peacemaker and He is our Lord and our Master.

Chapter Thirteen

1) In the five hundred and sixty-seventh year, behold, a great body of people did arrive among the Nemenhah of the Coasts and beg leave of them that they might take up their residence there. For they had been driven upon the seas for the more part of a year and they were torn and weary. Wherefore, they were accepted and taken in, and succored by our relations on the coast and they became part of the Nemenhah.

2) And behold, they told of wars and of pestilences and of famines and of plagues in the country from which they did travel. Yea, and so great were their losses because of the hardship of their flight that only the tenth part of them escaped to the West alive. And they wanted for everything. Yea, their state was pitiable.
3) But they did accept the manner in which we live. Yea, they had taken up the Common Consent before they had left their homeland and they had been persecuted because of it. They had all things in common and had attempted to live by this law in the place of their fathers, but the people were wicked and persecuted them. Behold, they were driven from country to country and none gave them place. Wherefore, when they come into the shores of the Nemenhah, even though they were a great people still, they told of how they had dwindled to the tithe of their former numbers.

4) And they were a sea-loving people. Wherefore, the Nemenhah did suggest places along the ocean where they might build settlements and begin again to live as the Spirit had instructed them. And they did establish service missions among them and sent them teachers whom they gratefully accepted.

5) Now, this people were of small and compact stature and their features were like unto the people who dwell in the north countries that are found across the West Sea. And they speak a language that is not far sundered from that which is spoken by the Nemenhah of the Coasts, for that language has been added upon by the travelers and settlers that have come from that country.

6) And the leader of this people was Hin. And he was a man of wisdom who told of how his fathers lived in a great land that could be found by crossing over the West Sea and when landfall is reached, by traveling again into the north. And he told of people who came in unto their country to live and that they taught his fathers their ways and their customs, and they became one people. These people called themselves Nemen and they came from the Islands of the West Sea.

7) But the rulers of his nation grew wicked and the people with them. And they persecuted the Nemen and all they who joined with them in their peculiar way of living. And when Hin decided to lead the remnant of that people away back into the east, there were many who chose to journey with him. These were the remnants of a kindred people who had left the Nemenhah of the Islands to settle in other lands, but now they were come again home at last. Yea, they had found a home again among their own kindred.

8) And behold, it was at the same time as the appearance of the Nemenhah of Hin, and their union with the Nemenhah of the Coasts, that Timothy did visit the people of Nespelhem. He it was who told us of the arrival of Hin and his people and we sent emissaries to greet them and to welcome them.

9) Timothy is the brother of Nephi and of Lehi, who is called Mathoni by this people. And he has visited from time to time. These brothers are wonderful in their wisdom and in their gifts, for they walked and talked with the Peacemaker when He came to visit the people of this land. Yea, I say unto you, that they did walk and talk as we do in the day that the Peacemaker appeared from out of commotion and ministered to our people.

10) Now, Timothy has for his stewardship the teaching of the people who live here in the Land Northward and also they who live in the Land Southward. He is our minister and he assists us in keeping the sure way of the Lord.

11) And Nephi has for his stewardship the teaching and observing of the people who live in the lands of our fathers, even round about Jerusalem of old, and he does travel in the lands to the west and to the south of that place.

12) And Mathoni has for his stewardship the teaching and observing of the people who live in the lands of our fathers, even round about Jerusalem of old, and he does travel in the lands to the east and to the north of that place.

13) And they live and do not taste of death. Neither do they taste of sickness or of pain as we do. Or, in other words, they do not suffer such things in the way in which we do. For they do suffer pain and hunger, but
they do not die of it. But, notwithstanding they are preserved from such things, that they might accomplish the thing that they desired of the Lord, they are harrowed up by the things they see. For they must witness all the wickedness of men in all the lands of the earth, and this must harrow up their souls.

14) And behold, they are directed in all things by that Apostle who was the beloved of the Lord when He too walked the earth as a man. Yea, John is the Feather of their Council.

15) The work of these translated men is a work of instruction unto all people who might listen unto the voice of their counsel. And also, when the Lord’s church and His ways are found among the people, these three assist them in regulating themselves, that they might retain the direction of the Peacemaker. But, if the shepherds and the servants of the Lord do become puffed up in the pride of their hearts, behold, tales of these shall become but a myth and a fable unto the people of that time.

16) Now, at the same time as the Nemen of Hin came into the land to take up their place among their relations, Timothy did also appear as a man walking from the east. And he did tell somewhat of the arrival and of the history of the Nemen of Hin. And that history is written and is hid up with the records of the Nemenhah of the Coasts. And behold, that record shall come forth in the due time of the Lord for the benefit of all people.

17) And Timothy did remain some time with the Nemenhah of Nespelhem, and also he did go over unto the Nemenhah of Potalekt to teach them also. And the words and the teachings of the Three are of great import unto us, for we believe that they are sent of God and that they are the servants of the Peacemaker. Wherefore, we cherish their words and we do follow their teachings. And these are some of the words of Timothy when he visited the Nemenhah of Nespelhem:

18) Behold, the Lord is with you, Nemenhah. You walk in a sacred manner, as also your talk is in a sacred manner. You did come out from iniquity because you will insist upon following the counsels of the Lord. Yea, you abandon home and hearth, merely because you esteem the Lord more than you do the stuff of the earth. And behold, you esteem Him more than you do your customs and your traditions. Even do you esteem the Lord greater than the land of your fathers. And this is folly in the sight of men, but I say unto you, Nemenhah, it is of great worth unto the Lord. Yea, He is pleased with you.

19) But this is not all. You do also continue in that thing wherein He did teach your forefathers. Yea, you do continue to teach the New and Everlasting Covenant that He revealed unto them in times past. Behold, this is a thing seldom seen in the world in these times. For there is no nation under heaven except the Nemenhah that continues in the gospel of the Peacemaker.

20) Yea, believe me when I say that you are a blessed people. For, the Lord blesses them that believe on Him and hold fast to that which He has taught them. And blessed are you, Nemenhah.

21) And what is it that you teach that has preserved your peace, even when all the world around you is harrowed up in war and bloodshed? Behold, what is your safeguard against that turmoil in which the whole world is embroiled. Is it that your wise men have more wisdom? I say unto you, Nay. For, you are only as wise as any.

22) It is that you do keep the Way of the Lord. Yea, it is that you do walk upon the Way which He has provided for all they who believe in His name and who wish to obtain greater truth and knowledge. But it is not that you are born more intelligent, never believe it.

23) For the children of men are born in this natural state in like manner as all the living things upon the earth are born. And if they continue in this state, so shall they remain, lives and deaths everlasting, for they are satisfied to be ruled by the natural man.
24) But if they will be elevated and set aside this natural man, the Lord shall welcome them upon the Way to receive greater wisdom and knowledge. And behold, they are changed even in their physical, and this is a thing that must be so. For, the natural man may only take up that knowledge that is useful to the survival of the race. Wherefore, what knowledge he may acquire is of a kind and a nature that will serve himself. But, when the children of men do stretch themselves past that knowledge which conveys from the strength of the arm of the flesh, they are elevated above the world, worlds without end.

25) And behold, in the crisis of your faith, you did set aside all the needs of the natural man and you did teach the laws and statutes of the kingdom of God. Yea, you did even send out missionaries to teach the laws of God, so greatly did the Spirit pull upon your intellects. And I declare unto you, These are the things that do elevate a man or a nation.

26) And the things that are important to all the world, you set aside as if they were a thing of naught. Yea, did you not set aside homes? And I know that some of you had lived in such places many generations and all your good memories are there. Yet, in the conflict and the crisis, you did pack up your few things and you did take to the wilderness. And why would you do this? It is because the house is built to accommodate the family, and yet, it is not the family.

27) And behold, you were not caught up in the pride of your hearts because someone decided that your way was not adequate for their needs. You found it not necessary that all men speak and act as you do. Nay, but pride did not make you dictators. Nevertheless, you did defend the faith. But pride would have proven your destruction just as it did your adversaries. Behold how you did vanquish the enemies of God, but you did not do it in the pride of your hearts.

28) And your little ones are taught that they must seek the face of the Lord to obtain the gospel. And they are taught obedience at the feet of the Peacemaker. I ask you, shall they ever be despoiled of this great blessing? Shall any ruler or despot wrest from them this boon? Shall any false prophet gainsay them, or bring them into the bondage of the soul? And if they are ever taken into bondage, where is the sting? For behold, can any petty ruler be esteemed greater than the Lord of Heaven?

29) And shall any man raise himself up to be the arm of the Lord without that all the people shall be able to prove his claim? Shall any deceiver raise himself up to lead the people astray when they have communion with Angels and with the Peacemaker Himself? Behold, this shall never be, so long as your little ones are taught from their youths to seek that revelation which comes of the Lord, and directly.

30) And behold, all your sacrifices are selfless, and in this is the Lord greatly pleased. Yea, there is no self service in your oblations, and this is because you have taught the first law. For, how can anyone be misled in the sacrifice and in the offerings when their schoolmaster is the Peacemaker? Surely, a man may teach you false doctrine and thereby lead you into strange sacrifice. But the Lord shall never do it. Strait is His way and narrow the gate. But you have sought His face early and cannot be deceived in anything.

31) And behold again, in all your families there is fidelity. Yea, men do honor their covenants and women do faithfully serve their families. And there is no wantonness, nor the strife that comes of it. And men do not break the hearts of their wife or their children with adultery. And behold, women are not found in wickedness. Is there any nation on earth where such things do not corrupt the hearts of the children of men? I say unto you, Yea! It is found among the Nemenhah.

32) Behold, where men and women make durable covenants in the Lord, shall He not uphold those covenants? When the man and the woman are sealed by the Holy Spirit of Promise, with whom the Peacemaker has made His covenant, even that covenant He made with the Father and the Holy Ghost before the world was, shall He not take up such covenants as His own, when the man and the woman are made His?
Wherefore are you become eternal and your marriage is eternal, even from everlasting to everlasting, for
heaven and earth shall pass away, yet all that is His shall be durable forever.

33) It is because that you do hold fast unto these teachings that you are the more able to put away the natural
man. And herein lies your greatest blessing, for it is the fullness of your faith, even the fullness of the
gospel. Yea, because of these precepts it is made the easier for you to cast off the natural man and create
Zion in your hearts. And when Zion is created in the hearts of the people, shall it be prevented in the
foundation? Shall not Zion become the charter of the nation?

34) For, shall you do differently in the administration of your civil duty than you do in your home? Shall you
teach your children one thing and the citizens another? I say unto you, Shall a man attempt such duplicity,
his efforts shall not survive the generation.

35) But when the laws of the Peacemaker are not taught in the home, see you how the nation is corrupted.
When children are taught that the father is sovereign and that his will is the gospel in the home, shall they
seek the face of the Peacemaker? If the law of the home is the law of the father or of the mother, and they
make of themselves tyrants unto their children, shall the children learn to follow the King of Heaven while
yet in the home?

36) And when the sacrifice is determined for them by the father or the mother, how will they ever look to the
Lord to determine their sacrifice. And if they make their oblations upon the commands of the father or the
mother, shall their sacrifice ever cease to be dictated by some other person, some ruler? If their offering in
their youth is made to satisfy the demands of men or women, shall they ever make a suitable sacrifice
when they are grown? Shall they break their hearts and throw off the natural man? Shall they sit at the
feet of the Peacemaker and be instructed?

37) And if they are taught in their youths to respect the dictates of their father or their mother and to seek not
to honor them by the confirmation of the Holy Ghost in all things, shall they ever seek such confirmation
in anything else? Can they be expected to change their custom simply because they become fathers and
mothers? Shall they not also dictate all things unto their children? Is equity taught in this manner?

38) And shall men join themselves in fidelity when they have been taught to dictate in the home? Shall the
father and the mother ever work diligently to serve their children in faith when they have been raised to
respect the will of the tyrant? Shall their unions ever be blessed and sealed up unto the Lord by the Holy
Spirit of Promise? I say unto you, Nay. For how can you expect the Lord to take up wickedness?

39) Can any who has studied unrighteous dominion in the home ever hope to set the world and its ways aside?
Can the Law of Consecration ever be understood by such a one? It is impossible and cannot be expected.
It is for this cause that the Lord did teach your forefathers the laws and ordinances of the High Place in the
very manner in which He did. Yea, His ways are wise and He has all things before Him. Wherefore, do
not distrust the instruction He gave unto your fathers.

40) Behold, Nemenhah, you are an ensign unto the world and an ensample. Shall the world ever say that the
Lord’s purposes are too difficult for the children of men to accomplish? Shall the world ever justify itself
in perverting the laws of God? Shall men ever justify a lesser law because the people cannot live the
greater?

41) Behold all these things shall be in the mouths of men in latter days, but the Nemenhah shall have laid a
foundation for all men. Such false prophets and wicked rulers shall lay the account upon the people, but
the fault thereof shall be their own. Yea, the Lord shall cease to reveal anything unto their prophets and
generations shall pass in which He shall hold His peace and give no instruction through them. But behold,
a time shall come when the people shall cast such rulers aside and turn again to their Lord and seek His face. Behold, Nemenhah, the ensample that you make for them shall assist them and shall edify them.

42) But even these shall not make serious conquest of the world. Yea, I say unto you, Even they unto whom the Lord shall have given the commencement of the restoration of all things shall not walk in sound principles and shall lead the nation in false doctrine. But mothers and fathers shall teach their children in spite of all their shepherds shall demand. And here a few, and there a few, shall the Lord build up again a Zion in the land, but not out of the ashes of a fallen church.

43) Behold, He shall take away the stewardship and the keys of His kingdom from among the Gentiles. And when they are taken back, even according as He has promised unto your ancestors, they shall not be given back unto them that did pervert His ways. But He shall not withhold such things from the children of men, nay, not even for a season. For, in the very same generation in which He shall take up the stewardship over His kingdom on earth from out of the Gentiles, He shall also restore the Sons and Daughters of Lehi and of Levi. It is unto these that your teachings shall be an ensign. Yea, it is unto these that your musings shall be instructive.

44) For they shall have been prepared by all that the Lord did accomplish through the Gentiles. And even there shall be some few from among the Gentiles who shall continue to be His servants, and shall set aside the riches and the enticements of the world to serve Him. They shall not want of reward. Nay, behold, they shall be numbered in among the children of Lehi by adoption. And all wherein the Lord has blessed them shall also be a blessing unto they who become the Sons and Daughters of Lehi and of Levi. But they shall not pollute the way of the Lord with the filthiness of men.

45) But the rulers of the people shall wallow in their own judgment. Yea, they shall be drunken as with bad wine, which is bought from the disreputable. Yea, the wine of their sacrament shall have been thinned down with water of the trough and it shall be unfit to drink. Thinned and polluted shall be the cup that they take to their lips in the name of the Lord and their sacrifice shall be unprofitable.

46) And the goodness of the grain shall they winnow out and there shall be no substance left in the bread. They shall be fat with bread that shall have been bought with the strength of the innocent. Yea, the bread of their sacrament shall have no part in the covenant of the Lord but shall be a token of their bondage only and shall be unfit to eat. Yet shall they hold it up unto the Lord and say:

47) This is thy body, Lord. We eat it in remembrance of our covenants with Thee.

48) Behold, they have sold the profitable out of the grain before ever they held it up as a sacrifice unto the Lord.

49) And shall He respect their sacrifice? Shall He think of it in any better light than He did the sacrifice of Cain? Is He become no discerner of the hearts of men? Or does He know less the motives and intentions of men now than He did when Cain and Able made their first sacrifices? Nay, but there is one sacrifice in the last days that He will accept and justify and that is the fullness of a heart broken in pure sacrifice and the fullness of a spirit made contrite in the blood of the Lamb of God.

50) By the sweat of his brow does man break the earth, and dung it, and plant the grain and care for it. Then by that same sweat does he reap down the corn and winnow it. And whole and wholesome as his own intention does he labor to make the bread and bake it. This is the broken heart, and anything else than this is not justified. Let the sacrifice of bread be whole and not in parts.

51) Yea, by the sweat of his brow shall man set in the earth the vine and nurture it. And he is certain to ready the bees ere the blossom is set and prepare them. And when the fruit is laid on, does he not carefully
judge the time to harvest? Yea, and he does gather in with his strength the fruit of the vine to the winepress and stamp it out with his feet. And the sacrifice is pure wine, of his own make, and is not purchased from afar off.

52) Take not up the polluted to offer it a sacrifice unto the Lord. Take not up that which is taught of men and make it up as doctrine and the will of God. This is the sacrifice of bad intention. Such was the sacrifice of Cain and the Lord accepted it not. Neither shall He accept bad water and empty bread for your sacraments. Let your oblations be of full heart and your sacraments be of good intention and the Lord shall accept it, as He did Abel’s. And the Gentiles who are gathered into the House of Israel shall be made new by the good sacrifice, casting away which is empty and taking up that which is full of grace.

53) This is the thing which shall be taken up by the Remnant of the House of Israel that shall be left in this land in the last days. Behold, they shall not take up that which the Gentiles have already polluted and wrest it again. Nay, the hide beaten poorly by the Gentiles shall not be softened and shall not be made respectable. Nor shall the darkened and scorched linen of the Gentile be made white at the hands of the Remnant. But they shall take up that which was softened and whitened in times past and with it they shall bring again Zion.

54) The field planted by the Gentiles shall be filled with vice. Wherefore, shall the Remnant take residence in such a field? Shall they, as squatters, take of that which the Gentiles have made waste and with it fatten the calf? Nay. But they shall harrow up the ground anew and plant anew. For, the fertile earth shall have lain fallow at the hands of absent stewards who knew it not. And the Remnant shall plow it up once again and plant it. And it shall once again bare the grain that shall fatten the Remnant.

55) For the vineyard shall have lain desolate in the sloth of the unprofitable servant. And when the Lord of the vineyard shall take up the stewardship from him and give it into the hands of another, then shall the old vines be cast down and the new stock set and the rows renewed. And shall he take of the diseased root to plant again? I say unto you, Nay. But he shall find a good and profitable strain out of a vineyard which is distant, and this shall he use to restore the vine of the Lord’s House.

56) Then shall the Lord of the Vineyard come in from His journey and see the good steward and His profitable servant.

57) Do you see, then, how good and profitable your writings shall be unto them that the Lord shall raise up in this land in the latter day? Can you discern how they shall take up your precept and your principle and carry it into the vineyards of their intentions? Yea, they shall take the seed laid up in store by you and plant it in the fallow earth and it shall prosper. They shall take up the root preserved by you and plant it in their hearts and Zion shall grow up again in the land.

58) Wherefore, I do not praise you out of reason. I observe your doing and foreknow the good that the Lord shall do with it. Do but continue in it, Nemenhah, for in this is your happiness now, but also out of your doings shall the Remnant of the House of Israel set in order the House of God and renew the stewardship. And in that day the just shall receive their stewardship not by the dictate of any man, but by the voice of the Lord and their surplus shall they render up to the poor of their own and without commandment.

59) Yea, they shall read of your works in days far sundered from you. And some shall scorn them because they did not flow unto them from out of the mouths of their shepherds, whom they have justified. Behold, for no greater sin than to have come from out of the dust and to be delivered by one other than their own prophets, many shall turn the heal from your words.
60) And again behold, many shall spurn your works because they contradict that which they hold by their own knowledge to be true. The writings and record of your days shall come to them in a time when their wise men shall declare that such things could never have happened.

61) And yet, in the midst of this turmoil over man’s knowledge and the strength of the arm of the flesh, some few will read them with pure intent. These are they who will subject your records unto the Holy Ghost to discern what portion of them shall be useful unto them in their times. Behold, and it shall happen that, because of the curious work of the Lord in the last days, these few shall have flowing through them the blood of Lehi and they shall be a remnant of the House of Israel, though they shall also be of Gentile lineage.

62) This is the fullness of the Gentiles and the fullness of the Jews. These shall not be daunted by the ridicule of their neighbors. Nay, nor shall they be swayed by the doctrines and sciences of men. Nor even shall they be turned away by the heel of their shepherds, who shall persecute them. But they, being firm in the faith of their fathers, shall read your words and shall subject them to the confirmation of the Holy Spirit of Promise.

63) Then shall this record become an ensign unto them. They shall take wisdom from it, and also they shall be encouraged. For, with what they learn in the pages that shall be translated by the gift and power of the Holy Ghost, they shall come out of Babylon and take not up her unclean thing anymore. They shall withstand the buffetings of the world and the jeering of the rabble mob and they shall lift up an emblem of peace and of charity to all the world.

64) And the wisdom of the wise shall conspire against them. For, the wise men shall have already determined by the application of all their knowledge and science, that your people could not have lived at all, let alone record your doings on plates of metal. But this shall not sway the Remnant left in the land in the last days. They shall already know that man’s knowledge is weak and his wisdom and science is not steady.

65) And harshness and persecution shall not return the faith of the people to the shepherds who use it to extort such faithfulness. Nay, evil speaking of the Lord’s Anointed shall turn many from exploring your doings, but not all. There shall be some who retain a knowledge and a witness more sure than that which is conveyed to them from the mouths of such shepherds. These are they who shall remember to prove all things by the power of the Holy Ghost. Yea, these are they who shall not be separated from God, but shall exercise their right to the wisdom and the mysteries of godliness.

66) And they shall be Heirs with Christ in the Kingdom of God, for they shall not deny the Holy Ghost, but shall seek His confirmation of all things. These are they unto whom the Lord shall extend His almighty hand once again and they shall walk in His dignity. Yea, they shall see Him face to face, as their ancestors did. Through them shall the Lord once again order His house and theirs shall be the victory and the reward of heaven.

67) Yea, you may rejoice in your posterity in the last days, for they shall again establish Zion in this land. They shall do it in their hearts and they shall teach their children the ways of the Lord in their homes. Then shall their children combine together to do the Lord’s work and none shall separate them again. Yea, there shall be no division in the House of the Lord when they shall cast off the yoke of bondage and raise up a Zion again.

Chapter Fourteen

1) Now, I would not that you should be downcast because that I have prophesied concerning your descendents in the latter days, how that they shall again establish Zion in the land. Yea, I do discern your hearts that you are cast down because of my words. But do not let your hearts be troubled over my words.
2) Behold, it is certain that the Nemenhah shall not always live in the happy state in which one may look upon you now. Yea, there shall be changes in this land and, although I will tell you that the Nemenhah shall dwindle and all but disappear from off the face of the land, yet shall there be some few here and there that will retain the memory of the doings of their ancestors and they shall revere them. This reverence shall also help to bring about a remembrance of them and of their doing. Yea, it shall be this tiny remembrance that shall induce some few of your descendants to look back again and seek to translate your records.

3) But behold, were it not for that which shall remain of your ways and your customs, even these would find no inducement to look back upon the vistas of time to do the great work to which they shall be called. Yea, each of them shall hear of their ancestors and be in wonder of the things they did, and they shall desire more understanding. And the Lord shall lead them into that place where they shall find the records you do so diligently keep and they shall set their hands to the translation of them. Behold, the things that you write, see how they shall excite the minds and the hearts of them that seek the face of Christ!

4) But behold, I would not that you should be downhearted even at this time because that the Nemenhah shall not always enjoy that freedom and happiness which you do at this time. For there shall be many years yet in which the Nemenhah shall prosper in the land and your decline shall be slow.

5) But there shall come decline even among the Nemenhah when the people cease to be one in that unity with which the Lord does now bless you. And that unity shall not be broken until the people forget the Lord and His ways and cease to trouble the Spirit in all things. When they shall have become hardened in their pride and lifted up, then shall the Lord turn His face from even them, and they shall dwindle.

6) And in the day that the Lord shall bring the Gentiles into this land, there shall be but a few villages of Nemenhah left in the land. In those days, the Gentiles shall esteem all the inhabitants of the land the same and they shall not take time to understand them. Even the pure in heart shall be cast to and fro and trampled by the will and the industry of the Gentiles.

7) And behold, let not three generations pass by after the coming of the Gentiles into the land and there will remain but a very small remnant of the Sons and Daughters of Lehi to be counted. Then shall they be tossed aside as dross and cast down, and trod upon. Yea, their faces shall be ground in the earth and they shall become the least of peoples. And this shall be the state of the people unto the fourth and fifth generation. But behold, out of them shall rise up a nation. Yea, out of them shall the Lord re-order His church and kingdom.

8) For, though they shall be tossed aside, yet shall the Gentiles take them up even unto themselves secretly and their blood shall be mingled. Then shall the blood of Israel burn in the Gentile heart. Then shall the fullness of the Gentiles come. Yea, the spirit of Nemenhah shall cry out within them and their hearts shall swell with a remembrance of things they never saw. Words and wisdom shall rise up within them, words they never heard. And they shall step forward to heal the earth, speaking words of comfort and of peace in a land torn with discord.

9) And when all the world is bent on using up the good of the Earth, the Spirit of Nemenhah shall rise up in the hearts of the Remnant and they shall turn from the world. Yea, they shall bend the knee reverently and take up the earth in their hands and kiss it. And they shall call the earth after our Mother in Heaven, and they shall care for it.

10) Behold, your descendents shall come away from the cities and the high towers that the Gentiles shall build up as a monument to their own might and they shall bend their backs again with the Earth and make of it a hallowed garden again. They shall speak of her as a person and they shall revere her as if she were their
own grandmother. And this they shall do figuratively, but this image shall shape the characters of their children and prepare them to do a great work among the children of men.

11) Yea, they shall also turn once again to the Peacemaker to learn the Gospel, and they shall be obedient to His teaching. And their sacrifices shall be unto them a schoolmaster and they shall learn to walk in the ways of the Lord once again, for He shall not turn His face from they who do diligently seek Him.

12) And their covenants that they make one with another shall once again be durable, for the Lord and Sovereign of Heaven shall bind them and the Holy Ghost shall seal them up. Yea, they shall be once again the House and Kingdom of the Lord. They shall not be puffed up in the pride of their hearts and shall not turn in all directions to declare their own worthiness. But the Lord shall call them worthy and He shall bless them and prosper them.

13) And they shall receive again the stewardship of the Lord. Yea, He shall install them once again over the vineyard and they shall be good stewards unto Him, not being commanded in all things, nor subject unto the bondage of any man. But willing and fruitful servants unto the Lord they shall be and obedient to His will.

14) Then shall they have all things once again in common, for there shall be no poor among them. Yea, each shall be the good steward of the Lord and they shall all labor with their might for their own maintenance. But they shall also labor day and night to provide for the needy. And the beggar shall have no place to set up his stall, for he shall be brought in and never allowed to put up his petition. Yea, and thus shall be their villages and their settlements. Behold, they shall all labor for the good of each and every other, that there shall be no poor in the House of the Lord.

15) And there shall be wars and rumors of wars and the nation around them shall burn with the wrath of the people one against each other. But behold, they among your descendents who shall have been called up, the Remnant of Israel, shall not suffer because of the strife that shall prevail in the land. But being perceived as unprofitable by their neighbors, the strife shall pass by them like the whirlwind.

16) Yea, theirs shall be the only peace in the land in many places and wherever they are established, their neighbors shall wonder at them. Nevertheless, they shall possess nothing that the rabble mob shall desire. They shall be peculiar, but this shall not be enough to entice the Gadiantonhem to molest them. And behold, because they shall not be caught up in the getting and retaining of riches, they shall have no part or party in the things that drive their neighbors to violence one against another.

17) For it is a peculiar thing when Zion is established that the curse upon the land is taken away. And you are aware of the curse that has been placed upon this land according to the word of the Lord. Behold, part of this curse shall sorely vex the Gentiles. For they do work diligently with their hands to acquire great wealth. Yea, they do wear out their lives and this motive shall become their entire purpose and they shall set their eye singly unto it.

18) But, according to the blessing and curse that has been laid upon this land, when they seek to obtain riches, but not with their purpose set on the glory of God, all that they lay aside shall become slippery and they shall not be able to hold onto it. Yea, and it shall be thus in this land, that when a man lays up his riches, thinking that they will be safe until he returns to them, he shall not find them.

19) And behold, a thing that shall be esteemed of great worth in one season shall suddenly lose its worth and be good only to be cast aside. Wherefore, men shall work all their lives to amass wealth, but in the end, they shall find that all that they have amassed shall have no value.
20) And when their riches lose their worth, they shall become angry with their fellow man and esteem all to be robbers of his wealth. This shall be a thing that does drive many people to madness and there shall be much sorrow and much destruction because of it. Yea, the desire for riches and for costly things shall overcome the desire of the love of God and the people shall move greedily upon the face of the earth consuming all before them. And when that which they esteemed of the greatest worth loses its value, they shall be as maddened by their lack as by their abundance.

21) But they who establish Zion in the latter days shall not hold the things of the world in greater esteem than they do their Lord. They shall want for nothing, for their desires shall not be to amass riches but to provide for their needs. And the surplus of their goods they shall freely give unto the needy.

22) And where their neighbors shall consume all things before them, your descendents shall produce all the things they need. Behold, I discern your wonder at my words and I see your confusion. How can a people consume the earth and produce not for their own needs? This seems impossible to you. But behold, I say unto you and I forewarn you, There shall come a day in this land when the people shall not labor with their hands and provide for their own needs. But every one will labor for riches and with these riches they shall buy up the things they need from a very few who produce them. And all of their substance shall go toward the purchase of the fruit and labor of others, and very often, their fruit shall come from afar to be consumed by the people. Because of this, all the riches that they might amass must be spent in buying the things that they need to sustain themselves from day to day.

23) And does this fill you with wonder? Behold, I tell you that even they who live in this manner shall call themselves blessed and they shall scorn and ridicule those who live not as they do. Yea, they shall esteem as savage the life of he who produces all the things that they must purchase with all their wealth. Nay, do not stare! For such shall be the way of things when your descendents shall turn away from the way of the world and work to bring again the Zion of the Lord.

24) Wherefore, be glad in your hearts, Nemenhah, that you do not live in such times. Be glad that you live in a time when Zion does flourish in the land. And give thanks that the earth does put forth abundantly of her bounty. For it shall not always be so. Yea, there comes a time when even the earth shall not give freely because of the wickedness of men. And Zion shall be a rare thing in the earth. Behold, they are perilous times in which the Remnant shall begin again the work of the Lord.

25) And continue in the commandments. For in keeping the way of the Lord, you do demonstrate that you do walk and talk with Him on the Way. And what greater demonstration of your faith might there be than this? You are greatly blessed, even above all the peoples of the world. Behold, you are among the few peoples who wait upon the Lord and learn His ways, and because of this, you are prospered more than any other people. Yea, who can tell when last any man of the Nemenhah had need of taking up the sword against an enemy? Yet, in all the world there is no peace to be found except where men and women know their Lord and walk uprightly before Him. Behold, this is the great demonstration of faith.

26) And you know wherewith the Lord has blessed you and wherein you have been prospered beyond measure. But I would have you know the manner in which you do bless and benefit all things because of the manner in which you live.

27) Behold, I would call your minds to that which I did teach the Nemenhah in times past, how that when you exercise faith you do cause a movement upon the matter of creation. When any matter is moved upon, behold, it is within the measure of its creation that it should move upon yet other matter. This movement continues outward from its point of origin, or in other words, from the original action. Now, this continues until it does return again to its origination. For all things may be described as one eternal round. And if all things may be so described, then the Universe is spherical.
28) And the same principle applies to all kinds and types of faith. For despair does also create this same kind of motion in the Universe. And it also moves outward from the source thereof continually until it too returns again unto its origination.

29) Therefore, it may be said that there is good faith and there is bad faith, or in other words, there is good intention and good action which brings about much good, and there is bad intention and bad action which brings about much evil. But faith is the action which causes the Universe to apply the principles round about which it is bound.

30) Now, when the movement of all things does return again unto its own source, and finds there great faith for good, the movement does combine again with that faith, which is a movement outward once again, and the good is greatly magnified.

31) And again, when the movement is caused by bad intentions and actions, that movement does also return again unto its own source. And if it finds there great faith for evil, the movement does combine even with that evil and it also is greatly magnified.

32) But behold, should evil movement flow out from the children of men and in continuing in its movement it returns again and encounters powerful movements of good, then is that evil countered in its movement. Yea, the outflowing good does so interfere with the power of the returning evil that it does counter it and cancel it.

33) Wherefore, I would call your attention to that great miracle which is made by the Zion which the Nemenhah in this land have established. For, the rest of the world languishes in darkness and there is little of the love of God in any of the nations of the world. But so much more powerful is the good than the evil that when the two encounter each other, behold, the evil is diminished.

34) But did you think that Zion blesses only those who live in it? Zion is the pure in heart, even the very heart of the world. And the Lord does judge the intent of the heart. Shall there be good men and good women in the world but know little of the kingdom of God, yet I assure you, their good works act upon the Universe in like manner as do yours. Therefore, always remember, Nemenhah, good does beget good. And when great faith is exercised, or in other words, when great movement for good is made upon the Universe, great shall be the good that shall be magnified unto they who exercise such faith, even unto the healing of the world.

35) Wherefore, you may know nothing of the people of the far reaches and corners of the world. What is that to you? Do good. And also, you may know much about the evil that is committed by the wicked in some place or other. Again I say unto you, What is that to you? Do good continually. For, you know not but what your goodness might even have effect upon far distant people.

36) Remember that which has been written about King Mosiah. Behold, did his sons not do wickedness in all the Land Southward? Yet, is it not so that because of the prayers of their father they were brought to a miracle? And were they not so changed that they became the greatest preachers of their people? You may believe it, for, had it not been for their preaching, it is most likely true that you might never have been placed in the happy state in which you find yourselves.

37) For behold, their preaching did create a generation of Lamanites who set aside the wickedness of their fathers. These became the Anti-Nephi-Lehies, whom we call the Children of Ammon. And did the Lord not teach them upon the Way, and instruct them in meaningful and beautiful celebrations? Yea, it is because of the preaching of the sons of Mosiah the King that the Nemenhah have the Purification of the Ammonihah and also the ordinances of the High Place. Now, do you see how the great acts and
utterances of faith of one who is conscious to do good may make great effect upon the wicked? You may believe me, your good works do likewise.

38) Our purpose is not to learn to do evil. The Lord did not enter into the covenant with the Father and with the Holy Spirit of Promise so that we might become versed and expert in the practice of corruption. On the contrary, we are placed in this New and Everlasting Covenant to learn to do good continually. Behold, it is for this cause that the Lord has instructed you in the teachings, principles, laws and the ordinances of the High Place. Behold, these things do not teach but a little good. Nay, they are not a paltry attempt at marginal goodness. Rather, He has taught us an elevating law so that we might begin to act out an elevating goodness. Behold, this magnifying faith does destroy the works of darkness. Behold, the exercise of this faith shall bring about the restoration of all things.

39) I tell you these things that your minds may not be troubled because I said that the Nemenhah shall dwindle and barely shall any rightly be able to say in the last days, ere the Lord does raise up again the Remnant of the House of Israel again in this land, that Zion is found anywhere. But behold, content yourselves with this foreknowledge, that from among your descendents, Zion shall once again be established. And behold, before the Lord does come again in His great glory, there shall surely be a righteous people to greet Him in this blessed land.

40) And He shall use your doings to inspire your descendents to take up His ways once again and to raise up a standard to all the world. Behold, they shall look to and fro for an ensample to use as their model, but there shall be none in the world. For the shepherds of the church shall teach that Zion is a thing other than that which you have been taught. Wherefore, they shall not be an ensample unto your descendents. But your words out of the dust shall exhort them where the voices of their shepherds shall turn to silence.

41) And the nations of the world will all be built upon the policy of getting gain and their wise men shall extol this policy as virtuous. They shall not be an ensample unto your descendents and their counsel shall be as unprofitable to their purpose as that of the shepherds of the church. But the wisdom of the Nemenhah shall be their schoolmaster.

42) And the Lord shall bring your writings and your rememberings unto your children in latter days and this shall be the ensample for them. Yea, they shall take of your daily walk and daily talk and make of it an ensample of their own. And they shall begin once again to teach the pure and simple precepts of the High Place. This shall be the beginning of the Zion they shall establish in the land.

43) And behold, this shall be a sign unto they who the Lord shall call up out of your dust to bring again Zion, that the day has come to accept of Him that stewardship which He shall take from the Gentiles and return again unto the Children of Israel left in the land.

44) The Lord shall have brought the Gentiles into this land and He shall have begun a great work among them, even a commencement of a great restoration. But they shall have rejected the greater portion of the fullness of the gospel which He shall have revealed unto them through His servant the prophet.

45) And behold, almost immediately upon their foundation, they shall have set aside the Zion of the Lord and taken up and embraced the Babylon of the world. Yea, they shall sin against the gospel and return altogether back unto all their golden calves and their idolatry. Yet shall they think they are the chosen and elect and they shall boast of it before all the nations. But their boasts shall be vanity.

46) For their shepherds shall cease to teach them that they should seek to stand personally in the presence of their Lord while yet in the flesh. Yea, they shall entirely misconstrue the teachings of the Temple and they shall teach that the ordinances bring salvation.
Behold, it is not the ordinances of salvation that bring salvation, for that is the office of the Lord through the Holy Ghost. Rather, the ordinances of salvation are those ceremonies and celebrations that teach salvation. But the shepherds of the church shall teach that salvation comes by and only through the performance of ordinances and that the ordinances may only be performed by the shepherds of the church. Wherefore, they shall teach that they are the ministers of salvation and they shall wear that doctrine upon their sleeves.

But this is not all, they shall insist that the ordinances are locked up with keys and that only the shepherds possess or may possess the keys to their performance. And they shall lock up the minds and the hearts of the people as a storehouse and they shall put the keys thereof into their pockets. For the people, because of the teachings of the shepherds, shall universally believe that they have no access to heaven because of the keys. And they are as if locked in a cell and must depend upon the shepherds for ordinances to save them. Yea, the shepherds of the church shall make of themselves masters, and they shall esteem all men as servants unto them.

And this shall be extolled as great wisdom and sound doctrine. Yea, this shall the people call restoration and the fullness of all things. Yea, this shall they call the fullness of the gospel and it is the ensign that they shall raise up in the last days unto all the world.

And the Gentiles shall pursue and drive the remnant of Israel left in the land. And behold, they shall trample them under their feet. Their nations shall be utterly and completely undone, for they shall be subdued by the Gentiles. And the Gentiles shall set them in desolate places as their prisoners and the spoil. They shall not be allowed even so much as to pray or call upon the name of their Lord in their own language. So great shall be the oppression of the Gentiles and so heavy the yoke that they shall press upon your descendents.

But, when the Gentiles shall esteem that they have purged them enough so that they shall have been washed clean of all their traditions, or so they suppose, they shall lift the yolk somewhat from off them and they shall give them more liberty. The Gentiles shall set up governments within their midst in order that they might continue to control them, but the people shall once again begin to enjoy freedom to move about upon the land.

And the land shall call up to them as a familiar spirit and they shall feel pullings from their grandfathers. Yea, though their blood shall be mingled with the Gentiles, they shall begin to feel an urge and a great need to return again to the ways of their fathers, even Israel. But, being at liberty to move about, they shall have melted into the midst of the Gentiles and they shall no longer be in bondage. Wherefore, they shall quietly begin again to restore the things that were lost because of the Gentiles.

And behold, they shall do this partly by diligent study. But much of this restoration shall come directly from the Spirit through that faculty of the Holy Ghost that does bring all things to their remembrance. And behold, when the time is right and every needful thing is prepared, the Lord shall bring some few of them once again upon the Way and there reveal to them the records which you have dedicated unto them.

Then shall the restoration of all things begin again to break forth upon this land. For the Children of Lehi shall not set the teachings of these records aside as a thing of naught, as the Gentiles shall have done with that which the Lord shall have revealed unto them when He commenced the restoration among them. But the Children of Lehi, who shall be left in the land, shall take up your records and they shall use them quietly to bring again Zion.

And they shall build, little by little, settlements and villages created in the image of Nespelhem and Elak Kowat and Potalekt, yea, and all the cities of the Nemenah. And how shall they do this? Is your writing so detailed that they might build up duplications of your cities? I say unto you, Nay. But that which you
record shall be enough for them to learn Zion in their hearts. Then shall any place they build be equal to all that you have built.

56) For it is Zion in their hearts that shall govern all that they build. Wherefore, can their little villages become ought else than Zion? Or can their great cities become Babylon if they have built Zion in their hearts? It is not possible.

57) But behold, they shall be persecuted for this great work. Yea, the shepherds of the church shall not support them but they will rail against them and condemn them for their desire to do that which they have deemed unprofitable.

58) But the profit shall be unto the Remnant. For, when the Gentiles shall have pushed the earth to the point of collapse, they shall be reduced to the rabble mob and all that shall have been deemed profitable to the Gentiles shall become their prey. Then shall the shepherds of the church regret the heel that they lifted before the Remnant. Then shall they regret the wagging head.

59) For Zion shall possess none of that which the mob shall esteem and they shall pass them by. But the shepherds of the church shall have taught the getting of gain and the laying up of riches. Yea, this shall be taught as doctrine and the church shall swell with it. Then shall the church become the prey of the wicked and the mindless, because of its riches.

60) Yea, this shall be a sign unto your descendents: The sun shall burn the stalk and many will leave the places of their inheritance because of the change in the seasons. And they shall flood into the cities of the Gentiles to find refuge. But the cities shall have no means to support them and will need to rely more and more upon a very few to produce provender for the throng. And great portions of the nation shall lay empty because the Gentiles shall have used up the good of the earth, to the end that, their collapse as a nation shall be as the collapse which you have witnessed in the Land of Hagoth. And even you have seen such a collapse in your own time in the Valley of Menintah.

61) When all this shall repeat again in this land, the Lord shall bring out of darkness your records and your writings, and behold, the Remnant will take them up and shall use them as their standard. And they shall remove themselves from the rabble and set themselves alone in the wilderness. And they shall build up Zion in their hearts and establish Zion in the land. And all the world shall carry on around them devouring the good of that upon which they rely. Then shall Babylon fall and the Gentiles shall be left with their heaps of gold, but all their gold shall have no value over a loaf or a fish.

62) Yea, then shall the Gentiles remember that their prophets did prophesy of these very things, but their remembrance shall avail them nothing. Yea, they shall cite the scriptures and their writings, that their prophets warned them and they shall wonder how they might have been so deceived when the truth and the warning were given so plainly. But they shall not have Zion in their hearts. Wherefore, they shall wonder at their folly and not understand it.

63) But because of your records, Nemenhah, the Remnant shall establish themselves in the waste places and they shall have nothing which the world esteems as worthy. But they shall also not be brought to collapse with the rest of the world, for their riches shall not be in the stuff of the world but in that which is truly of value unto the Lord. And their reliance shall not be upon the world, but they shall each produce according to their needs and yet a little more to provide for the beggar. And this shall set them in good stead in comparison to the Gentiles who shall run to and fro with their wealth in their hands and shall not be able to buy a morsel with it.

64) And because the Remnant shall not think themselves the masters of the earth, they shall tend her and take good care of her and she shall give abundantly. Yea, because the Remnant shall love the earth and esteem
her above all riches, she shall reward them with abundance. And because they do not seek to use her up to
get the gain thereof, they shall prosper and shall not want for any thing.

65) Yea, there shall come a day when the Gentiles, who should have been the servants of the Lord and bring
about a great restoration, shall cook the leather of their own shoes for food; the Remnant shall not be
tormented with hunger because they esteem themselves to be part of the world and not the master of it.

66) For there is but one master and that is the Lord, the Peacemaker. And it is because that the Lord has given
priesthood unto the children of men that they feel that they too are the earth’s masters. But do you not
remember that, in giving man dominion over the earth, He also did command him to tend it and take good
care of it? He did not make man the god of this earth. There is only one who makes that claim boldly in
the face of men, and he is the adversary.

67) But men do claim to be sovereign in the stead of the Lord and in this they do justify much evil. See how
that in times past, when your ancestors still dwelt in the Land Southward that the Nephites allowed not the
Children of Ammon to join with them in their temple worship because of their differences. And this was
done because of their belief that they were white and delightsome, and because of the pre-eminent
priesthood.

68) But neither the Lord nor His prophet made such distinction between the believers. Behold, He did inspire
the prophet and give Him revelation, and the Ammonites were instructed of the Lord to make the
covenants of the Temple in their own way. Wherefore, we have the High Place today, and it is the center
of the home.

69) But look at the state of things for the Nephites. Behold, there are but three left in all the land and they are
left only because of the divine intervention that has affected a translation of our bodies. Yea, the Nephites
are extinguished; for all that they saw their white skin as superior to their neighbors. Yea, they thought
that the color of their skin was that which determined their worthiness. Behold, their white skin was no
delight unto them when they went into oblivion because of the wickedness in their hearts.

70) Yea, the children of men do often justify their evils by use of the words of the Lord or of His prophets.
The color of skin is no determinant and neither is the priesthood which God does give from time to time in
order that His work and His purposes might be accomplished. Behold, how that Tucantor, although he
possessed the priesthood of God and was raised unto the seat of high priest before the people of Mentinah,
nevertheless, he did divide the people and cause the destruction of that part of the nation. Was the
priesthood a determinant of his worthiness? I say unto you, Nay.

71) And I say unto you, In the latter days, the Lord shall begin again a restoration through the Gentiles. And
He shall choose the Gentiles because of that quality of their character that causes them to take up and
pursue a project with great vigor. Yea, He shall use this quality to send His word which He gave unto the
Nephites into all the world. And behold, they shall do this thing and it shall be accomplished in them
according to the word and will of the Lord.

72) And He shall give them priesthood and His authority to do many things in His name. And the keys to this
priesthood He shall devolve upon them. But they shall consider this the keys to the very kingdom of God
and they shall teach that without these keys no door may be unlocked and no shackle may be loosed. And
in but one generation from the commencement of that great restoration, they shall have corrupted the word
of God and His will, and shall bind all men with that measure of priesthood they have been given. Yea,
they shall make the performance of ordinances that which does assure salvation and they shall devolve
their performances upon they who possess the priesthood.
73) Behold, this shall cause a great bondage to come upon the people and, when the time comes for them to receive greater truth and knowledge from the Lord, there shall be few who can walk upon the Way. Yea, when He desires a revelation to be given, behold, He shall be required to resort to intervention in order that His work might go forward. This is not much better than the state of things before the restoration that He shall make unto the Gentiles.

74) But they shall claim to possess His priesthood and that they are the masters of the earth, having dominion over her to do with her as they will. And each man shall count his stewardship as if it were some measure of dominion over his fellow men, and this shall be the means of much tribulation in the church. And behold, the shepherds of the church, yea, the high priests and the priests, the elders even down to the least of their teachers, shall in one voice declare and agree that none shall come unto salvation except by and through them, for the Lord shall have chosen them over all the earth and they shall esteem themselves the Elect of God because of that little priesthood which the Lord shall have given them as an helpmete and as a schooling ground.

75) And where is there greater pride than this, that man shall extol his own virtue and call himself elect in all the world? Yet, in the day whereof I speak, there shall be hunger in their country. And behold, there shall be they among them who suffer with the cold and are destitute. And they shall judge them and give unto them a little, but in the main, they shall look upon the suffering of the people and esteem themselves the more blessed because of their riches. And they shall declare in their hearts that the poor are not as blessed because of sin. Behold, this is the pride of the Saints in the latter days.

76) And behold, they shall claim to have charity, but it shall be by extortion. And they shall claim to have the love of God, but it shall be meted out sparingly and upon conditions. It shall not be freely given, but shall be doled out by practice and by policy that does grind the face of the poor and bring about a division between them and the rich. They shall have not all things in common and all things shall be dictated unto them. Yea, they shall know nothing of the Common Consent. And this shall they call righteousness. Yea, because of this they shall call themselves the very Elect of God.

77) They shall love themselves and spare themselves no luxury. And for the poor they shall dole out unto the shepherds but a little here and a little there. And the shepherds shall exercise dominion over the poor and their lives shall they dictate, exhorting them to bend their backs so that they too might rise up in stature and in wealth, that they might walk among the elect. Is this the Law of the Tithe? Is this the Law of Consecration? You and I may decry such practices, but behold, they who call themselves elect in the latter days shall believe it to be so.

78) And even they shall teach that the one may be lived without the other. And this thing is part of that wherein they do sin against the gospel. Yea, they shall reject even the fullness of the gospel. And is this not according as the Lord prophesied unto the survivors of the overturning of all things in the Land Southward, and even unto your forefathers in Mentinah? I say unto you, Yea. This is the thing which He foretold.

79) For the Lord does have all things before Him. Yea, He does see the beginning from the end and there is nothing that escapes His view. Wherefore He did promise they who were left of the seed of Lehi, who were left in the land, even the remnant of them at that time, that He would take up again that which He had given into the hands of the Gentiles as a stewardship and return it unto the Children of Lehi who would be left in the land, a Remnant unto the House of Israel.

80) Behold, these are they who among your descendents shall take up the standard of the Lord and raise up a Zion once again in the land. These are they who, reading your writings, and also being touched by the spirit of this land, shall esteem the earth once again and teach the stewardship. They shall not lift up their faces unto the heavens and declare themselves to be the elect of God, but God shall elect them. Yea, they
shall take up the things they shall read in these records and apply them unto their own lives. They shall judge the widow and visit the fatherless, and they shall do it without extortion and without motive.

81) And they shall not look upon their fellowman and judge him because of his color, or his manner of speaking, his beliefs, nor his lack of riches. No, there shall be no division among them, except that they shall not allow that men should cast themselves higher than their neighbor and they shall not suffer them to do any kind of hurt one to another.

82) And they shall be the Sons and Daughters of Levi and shall offer again a sacrifice in righteousness. And their priesthood shall be the commission of God, given personally. Wherefore, the orders of priesthood which they shall possess shall be esteemed of them as schoolmasters only, and a means whereby they may do great good unto the children of men. But they shall not esteem themselves wiser, greater, or any more elect than their neighbor because of the priesthood. And the Lord shall bring them upon the Way and instruct them.

83) And the people shall come unto Christ with all the intent of their hearts and they shall rejoice with Him upon the Way. And they shall live from revelation to revelation because they have not shunned prophecy and the Gifts of the Spirit.

84) And behold, the ordinances of salvation shall once again become the ensigns that they ought to be, and they who perform them shall have truly received the commission of the Lord. Wherefore, it shall be unto them as the Lord designed, for that which qualifies one to receive the priesthood is the desire to do the will of the Lord. And behold, the priesthood shall not become a dividing line between they who have and they who have not, and the people shall not puff themselves up because they have received authority, or so they suppose. But God shall justify them in their works because of the intents of their hearts, because they are good.

85) And thus shall the Lord commence again a great restoration in this holy land and it shall go forward even unto the culmination thereof. And the Lord shall fulfill His promise that He made unto the Children of Lehi in times past, that they shall have this land as an inheritance again and the stewardship of His kingdom.

86) And all this shall be restored unto the House of Israel because they take up His laws again and teach them unto their little ones. Yea, and their concentration shall turn away from the world and they shall delight in the Lord. For they shall walk with Him and talk with Him, and what worldly wealth can compare to this? What goods may they stuff into their storehouses and what gold and silver may they lay up in store that may buy the love of God?

87) Yea, they shall build and establish Zion again because they shall not set aside that which the Lord has commanded them and they shall not misinterpret that which He commanded their fathers. For they shall have the Second Comforter and the First, and is this to be despised? I say unto you, Nay. It is the best of the blessings and gifts of God.

Chapter Fifteen

1) Behold, many years have passed away since Timothy came among the Nemenhah of the Mountains in the days of my stewardship, and he has come back on many occasions since then. And the teaching of Timothy is a thing of great import unto us as a people. Wherefore, we do esteem his words to be great. And they are always in unison and they always have to do with the four great laws of the High Place.
2) And in that time, many new settlements and villages of the Nemenhah have been formed, and also many cities and villages are no more. For, the Nemenhah of the Plains and of the Lakes do find great reason to flee before the encroaching snows. Yea, the snows in the far north do come earlier and stay longer than in times past and the people of Corianton, although some few prefer to live upon the snow and ice the year round, most have all left that part of the country and have moved further south. And so it is in the Plains and also along the Coasts of the West Sea.

3) Yea, the ice does form earlier in the fall and stay longer and does not altogether break up in the spring as it was wont to do. Yea, and in the further north, there is no time for the crops to mature. Wherefore, we have had call to send the greater portion of our surplus great distances in order that relief might be given those Nemenhah who have not been able to relocate quickly.

4) And behold, new lands have been exposed in the south, yea, even that great gulf in the south parts of the Land Northward have been exposed and are become dry land. Wherefore, there are now many settlements of Lamanites in that country and many Gadiantonhem.

5) Yea, the face of the land does begin to change greatly in the Land Northward because of the cold in the north and because of the great heat in the south. But in the region we know as Nespelhem, these changes have brought greater prosperity because we find ourselves in the middle. Behold, our winters have more snow, but they are shorter than in my father’s time. And our summers are somewhat hotter, but the duration of the hot season is also not so long. And the spring and the fall are longer and more pleasant, wherefore, our season of growth has improved somewhat.

6) And there have been reports of wars in the regions to the south round about the Land of Hagoth, or in other words, in that region where our father, Hagoth, first made his settlements. And in the cities of that region there is much unrest, for they are divided and have not all things in common.

7) And further, we do not hear as often from the peoples of other regions. Yea, our messengers are fewer and we are not as informed about the world as we have been in the past. I esteem the reason for this is due to the greater effort our people must employ in order to grow provender to send to those of our people who are still not removed from out of the far north country. And this occupies our minds exceedingly. But also there have been fewer travelers from other countries, and most especially this applies to visitors from across the West Sea.

8) Yea, and it is passing ten years since any messenger has come over the sea from the Nemenhah of the Islands and we worry greatly what might be the cause of this great silence.

9) Now I, Shi Honayah Sha Akekt, finish this my record. And I do hope that some good may come of the things which I have written. Yea, I do hope that they from among my own posterity who do read my words may find benefit in them.

10) Behold, Timothy has prophesied that a great restoration must come from out of our descendents, and this fills us with joy. But the knowledge of it also teaches us that there must first come about the reason for such a great restoration. This does cause us to turn again and review our own doing, for we do not desire that it might be any of our doing that brings upon the Nemenhah any degree of apostasy.

11) But we are reconciled that at some point our people may turn from the path that we have chosen and because we cannot see all clearly, behold, we worry for our descendents. And we continue to teach our children carefully and to tend the earth mindfully. We do this in the hope that a falling away may not take place in our day. And behold, this is all that we can do. Amen.
The Book of Piahomet Akekt

Piahomet Akekt, who at age 13 received the priesthood, was taught by his grandfather and his parents. At age 37 when he married, they and other couples established Menewit village. He told the story of his son Weeskit who in his short life time taught that all things needed to be subjected to the confirmation of the Holy Ghost. He gave information on the building of their High Place and their Itsipi. Espowyes Mene Akekt’s great gift acknowledged.

Chapter One

1) I am Piahomet Akekt, the son of Shi Honayah Sha Akekt. Behold, I did walk with my grandfather when he did go about the land preaching the message that he had been given by the Spirit. Yea, I did walk about with him and he did teach me the wisdom of the Lord.

2) And I did also walk with my father and he did teach me all the science of the Nemenhah. And also from my mother did I learn, even at her feet. Behold, I did sit at the feet of great men and great women and did learn wisdom.

3) Wherefore, I am now a grown man and my father has given over the keeping of our record unto me. And I do take it up with solemnity, for it is a great honor for me. Yea, I do reverence the work which my father has given me.

4) Behold, when I was thirteen years old, I did dream a dream that troubled my heart. And I did counsel with Mor Honayah, my grandfather, concerning it. For in the dream, I came to be seated in the presence of the Lord and He did say unto me: Piahomet Akekt, thou art highly favored in mine eyes. Take thou up now my commission and be thou now my servant. And if thou doest this with all good intention, yea, see that thy intention is good in this thing, then shalt thou have power in me to do my work and my will.

5) And I replied unto my Lord thus: Behold, my Lord, you know the desire of my heart and that my intention is good. Be it, therefore, unto me even as You desire.

6) And the Lord said unto me: Go thou unto the Peli of thine house and receive the priesthood. Be satisfied to learn at the feet of my servant and I shall raise thee up even as I have raised him up. Behold, Mor Honayah is not puffed up in his own heart, but beareth my yoke with all honor and dignity. Do thou likewise.

7) And I did go unto my grandfather and related the vision unto him and he did interpret the vision. And he laid his hands upon me and conferred on me the priesthood after that order unto which I was born, even the Order of the Sons of Levi, and he did ordain me to the office of Peli in that priesthood.

8) Wherefore behold, I did receive of the Lord His commission and I did subject myself unto His will. And the Peli of my house did also that which the Lord commanded and I was accepted into the Council of Peli and took up my stewardship.

9) And when I became a man, behold, my father did also take me aside and he did lay hands upon me and bless me with all that the Spirit did testify unto him that I would need to assist me in taking up the role and right of manhood.

10) And when I was thirty and seven years old, I took hold of the hand of Espowyes Mene Akekt and she took me into her mother’s lodge as her own husband. And, because her mother’s lodge was so large, being a city of its own, we did join together with a few other young families and we did travel up over the great mountains into a place we had previously discovered to be good, and we did build a settlement of our
own. And my wife and the wives of our companions were our Mother’s Council and we did form our own lodge. And we called our village Menewit and it was two week’s journey by horse from Elak Kowat.

11) And behold, the rivers in that part of the country do not flow down into the West Sea, but continue down the face of the mountains and they do join with greater rivers that flow into the plains on the eastern borders of the region.

12) But behold, we do continually keep communication with Elak Kowat and Nespelhem, for we do now consider that our village lies on the eastern border of that region. But we are also in a position to better communicate with the Nemenhah of the Plains and to assist them in their movements and their relocations.

13) And the Nemenhah of Menewit called upon me to be the high priest and we did build a High Place in our village. Yea, even before our houses were complete, behold, the High Place was finished and we did offer up our sacrifices unto the Lord in His holy house.

14) Now, in the country round about Menewit, there grows a kind of plant that is very good for food and also for the care and keeping of the teeth which we call Kouscamascah. It is the root of this plant that is used by the Nemenhah of the Mountains and has become an important item of trade between the cities of the Nemenhah.

15) But behold, the flower of Kouscamascah is blue and there is a plant of similar character which has a white or yellow flower and this plant is deadly if eaten. And while we were out digging the Kouscamascah my young son did eat of the deadly flower and fell as if in a deep sleep. Yea, thus he remained for many days and we did greatly fear that he would surely die. Notwithstanding our fears, the whole village did place hands on the boy and we did exercise the commission of the Peacemaker, and we did bless him. Yea, I did place my hands upon him and, by the power of the commission which I have received of the Lord, I did bless him. And all the people did lay their hands upon him also, and when there was no more room, they did lay hands on them who did touch him, that all might be unified in the anointing and the prayer of faith.

16) And thereafter Espowyes did tend him with all the healing in her art and he did not die. And when seven days had passed, and he was very weak, we all knew that soon he would go the way of the world. For who can go seven days without food and with only that much water as a mother may force with a spoon?

17) But behold, Espowyes did pray and fast. And she did also sing continually over our son and she did not despair but continually importuned the Lord on his behalf. And she made the Ceremony of Sacred Breath and blew the smoke of healing herbs upon his bare skin both day and night. And so great was her faith that the Lord did answer her prayer and restored our son unto her unscathed. Yea, I say unto you, Because of the great faith and the healing skill of his mother, my son returned to us unscathed, but not unchanged. For, he did ever seem different to us thereafter, and he did often walk upon the Way.

18) And it seemed that thereafter he would not leave my side and was with me wherever I was wont to go. Wherefore, the people did give him a new name. And the name whereby he was known by the people was “Weeskit,” which means, “He goes with Him.” And this became his name and all the people would speak the name Weeskit with some reverence, for he was the preserved of the Lord and the people believed that the Lord did walk with him.

19) Now, is this not a thing most to be desired among all the gifts of the Spirit? I do not mean to have a name whereby all may know you, but to walk continually in the presence of the Lord? I do not know, for he never told me, that the Lord was with my son as the people whispered, but I do know that he lived a life that would have justified such a thing. For Weeskit was a child wholly without guile and all the people loved him. And so, I am sure, did the Lord.
20) Behold, Weeskit died when he was but nineteen years old and the people of our village mourned him for a year. And thereafter, they sang his story in the winter months when the Heroes are taught unto the children.

21) Now, notwithstanding all that Weeskit did receive of the Lord, and he did receive abundantly of Him, he was diligent to subject all things unto the confirmation of the Holy Ghost. And this became an ensample unto all them that did observe his doing. And if the people did in truth reverence the youth, they did also reverence this principle that he did always teach them.

22) And behold, this is instructive unto me and unto all the Nemenhah of the Lord. For we do walk upon the Way of the Lord. Yea, we are constantly in the company of Angels. And we do learn great things, both of the earth and of the heavens. Yea, we do walk and talk with our ancestors, and also with ministering Angels and it is sometimes true that we do forget that, although we have such great blessings of the Lord, we do also have a great responsibility to honor and reverence that member of the Godhead who does surely bring all things unto our remembrance. Yea, we forget to subject all things unto the Holy Ghost for confirmation.

23) And what is this confirmation of which we teach? It is that function of the Holy Ghost that may take a thing and make of it more than a new assent, but rather, a thing that was always known because it is become part of our very being.

24) And behold, we do sometimes forget that, were it not for that part which the Holy Ghost plays in the New and Everlasting Covenant whereby we have our existence, we could not remember ought of what we might see or hear upon the Way. For it is the Holy Ghost that allows us to take such things into our hearts, after that we have received them with our minds. And being that we are telestial beings to begin with, behold, we could not carry back into the telestial world with us any thing that we might have learned in the terrestrial. Wherefore, of what profit would it be to walk upon the Way and have concourse with Angels if we could not remember nor speak of the things experienced there? Behold, it would profit us nothing.

25) Weeskit did oft times remind us of such things simply by the manner in which he did speak. Behold, when teaching the little children of a vision he had received of the Lord, I remember his manner of teaching the principle, saying:

26) Behold, this is the thing which the Lord did teach me in a vision, and I am satisfied in it because the Holy Ghost has confirmed the thing unto me in a manner most powerful.

27) And this commitment to obtaining the confirmation of the Holy Ghost did set him in very good stead with his fellows. For behold, when he taught of the things he had received, and his fellows did also put the matter to the test, behold, the Holy Ghost did also confirm the thing in them even as Weeskit prophesied. And this thing gave confidence to his teaching.

28) Now, it is because that my son was such an ensample unto us all that I do sing his story in this, my record. And this is the custom among my people, that when a great deed or principle is taught by any person, if the thing remains in the reverence of the people, behold, we do write it and remember it unto our children. Wherefore, it is good that I mention Weeskit in this record, for he has become a light and a guide unto us even though he is dead, and many still sit in council with him upon the Way.

Chapter Two

1) Now, the people of Menewit did build an High Place, and this is the manner in which they did build it up unto the Lord. Behold, we did cast up a mound of earth even unto the height of a man’s head. And this
mound was perfectly round. And we did make it up into a level place upon the top of it and it measured twenty and six paces from the center of it to the outside of the level place.

2) And behold, from the outside of the level place atop the mound to the bottom of the mound was also twenty and six paces. And these paces were the stride of a man, being three lengths of the foot.

3) And in the East approach we did cast up an avenue, and it was wide so that seven men could walk thereupon shoulder to shoulder. And the avenue did begin one hundred and forty and four paces from the top of the mound and it did gradually slope upwards even to the top thereof.

4) And the Lodge of the High Place did measure thirteen paces from the center of the mound and it described a perfect circle also. And the pavilion of the Lodge of the High Place was built of thirteen beams, even as has been described in another place. And upon these beams were poles of smaller size placed until the pavilion was covered. And upon these were placed mats of reeds tightly woven. And upon these was thrown up much earth. And behold, upon this was planted good and wholesome herbs and grasses.

5) And the walls thereof were cast up mud of the earth into which much long grass was also cast and mixed. And the inside was cast in whitestone wash and the outside was cast in redstone wash. And the walls were the height of a man at the outside. And in them were cast thirteen narrow windows and they were set with shutters which were of hewn wood.

6) And the doorposts and the lintel were of hewn wood and they were firmly affixed with pegs. And the door was of hewn wood, yea, of one tree was the door hewn. And it was beautifully carved with the symbols of the temple.

7) And the floor of the High place was of washed stone set in mud which was mixed with the blood of our horses to set it. Yea, each horse gave a small amount of blood which we used to set the mortar. And stones also were set in the floor in the symbols of the Temple in like manner as they had been set into the door.

8) And behold, a bench was cast about the outside wall of the High Place and it was of the same mud with which we did construct the walls. And it was cast in redstone wash.

9) And in the center of the Lodge were set four great pillars of wood, even trees with the bark and the branches removed therefrom. And these were set in the sacred directions. And the altar hearth was set in the center thereof according to design.

10) And this was the pattern of the High Place of Menewit and we did go up unto the house of our Lord to worship him.

11) And behold, on the south side of the mound of the High Place, we did set our Itsipi, even the healing lodge. And we made it in similar fashion, except that it was of much smaller design than the High Place. But in all other respects it was the image of the High Place in design and in construction. And twenty-four persons could make the living sacrifice at once in the Itsipi of Menewit.

12) And we did cast up the Umshi of the Lord in a straight line eastward from the door of the Lodge even to the small mound which we did cast up at the end thereof. And upon this mound we did set colored stones to indicate the sacred directions, and also we did set up a place for the pipe and the offerings.

13) And three paces eastward from this mound we did dig the Place of Fire wherein the sacred stones are heated according to the ancient design of the Ammonihah.
14) Now, in our village there were some who built their homes in the same manner as the High Place, except that they did not cast up a mound upon which to build, but made their foundations of rubble or of stones tightly stacked. And others made their homes of poles tilted together to form a lodge pointing straightway unto heaven, and these they did cover with mats of reeds tightly woven and placed in layers. And behold, sometimes these lodges, when they were joined one to another, grew to great size and many families did dwell together in them.

15) And behold, I did ply the trade of my father and of my grandfather, wherefore, I did build tools of metal and of wood for the use of the Nemenhah. And behold, the people did value the tools and I never knew any want in all my life.

16) And my wife was a great Healer among the people and they did also value her great gift. For, she spoke even unto the plants and they told her of their value in a given circumstance. Yea, of all the gifts of the Mother which have been given to take away the cause of disease, Espowyes Mene Akekt was gifted to know of a certainty which was best to use now and which was best to use then. Yea, and so greatly did the people value her gift that, behold, they did name their city after her.

17) And she did also visit my aunt often to counsel with her about all that she learned from the very living things around her and her gift became known to all the Nemenhah of the Mountains and of the Coasts, of Nespelhem and of Potalekt and of Elak Kowat. And many people did make pilgrimages unto her lodge to ask advice of her.

18) And this is the manner in which we did live all the days of our lives. Behold, we did live our lives in the service of our neighbors, and they did live their lives in our service. Yea, we had all things in common and there were never any poor among us. And so well did the Lord prosper us that we did not ever wish to have more than that with which He did see fit to bless us. And behold, that with which the Lord does bless is sufficient for a kingdom.

19) And behold, the people of Menewit did encumber me all the days of my life in the calling of high priest and I did serve them with all my might. And I did strive to teach them and counsel them as the Spirit and my Lord did instruct me. And in the days of my stewardship, Menewit grew from a small settlement to a large city of over one hundred families. And we were prosperous and had no strife at all.

20) And behold, one hundred and eight years did pass away since my father did give unto me the stylus. And it is six hundred and twenty years or better since the Son of Man did visit the Nemenhah of Mentinah, my forefathers.

21) And I am grown very old and frail. Wherefore, I do report that there have been no wars among the Nemenhah in all the days of my life. There have been wars among the people of the south and we hear of them from time to time. But among the Nemenhah of the Mountains, there has been no strife, nor has there been want or hunger. Nor has there been lack of food or of clothing. And behold, our feet have always been covered.

22) And behold, I had no other child than Weeskit, wherefore, I have no son or daughter unto whom I may pass my stylus. For behold, Espowyes was injured in the bearing of Weeskit and she conceived not again. But Weeskit married and was blessed with three children ere he died and I do give up the stylus to my granddaughter.
The Book of Henet Peniet Akekt
The Daughter of Weeskit of the Lord

Henet Peniet Akekt further told the story of her father Weeskit and how the people became known as the Bear Clan. Kooshkiet became High Priest of Menewit. Kooshkiet and Hempat Neth played important roles in maintaining the Nemenhah way of life. The Menintah Valley was resettled by the Nemenhah. Missionaries from the Tucantorhah, were sent to Menintah for the purpose of converting the Nemenhah to their unrighteous beliefs. Beniot’s preaching to Henet Peniet explained more about the Tucantorhah beliefs. None of the Nemenhah received them.

Chapter One

1) Behold, I am Henet Peniet of the Akekt Lodge of the Nemenhah of Menewit, even the daughter of Weeskit of the Lord. And Mene Espowyes was my grandmother. Wherefore, I am of her lodge and family.

2) And behold, I never knew my father. For he was killed by a great bear when he was but nineteen years of age. Now, this bear, it is said, was mad and came in unto the village and began to maul the little children in the street. And my father, seeing this, did take up a lance and draw the bear away from the children, saving their lives.

3) But the bear would not be persuaded to leave the village and before the other men were able to come to his aid, my father was mauled very badly by the bear. Behold, he died before the men could assist him.

4) And the people of the village did mourn my father for the length of a year and they placed the symbol of the bear upon the marker of his sepulcher. And behold, to this day the family of Weeskit and all his descendents will carry the symbol of the bear, wherefore are we known as Kohots Akekt, or Bear Clan.

5) Now, I was young when my grandfather gave unto me the stylus and I had little occasion to write upon the plates of my people until many years had passed.

6) But I do make a record so that my descendents might know me and my doing, as also the doing of the Nemenhah of Menewit in my day.

7) Now, when my grandfather died, the people called a council to determine who they might call up to the seat of high priest in his stead. And this was a hard thing because that he had occupied that seat for so many years.

8) And after much debate, the Council did call up one Kooshkiet to fill the seat. And this Kooshkiet was not of the Akekt Clan, but he was a young man when he was found by the people wandering in the wilderness. And when the people had taken him in, he became a close companion unto Weeskit of the Lord. And behold, he did mourn for my father the longest of all the people of Menewit.

9) Now, it was this Kooshkiet who counseled the people to cease to build too close to the river. For he believed that the river might flood and consume many houses. But the people did not listen unto his counsel and built too close anyway.

10) And behold, in the second year after my grandfather’s death, there was much snow in the mountains and the winter was very heavy. Yea, and there was a great blizzard and the entire city was lost in the great depth of the snow. But behold, the following days were out of season warm and the snow melted quickly. And also the snow in the mountains did melt and the waters did rush down out of them.
11) But the ice in the river, whereupon the people did walk in order to cross it in winter, did not melt as quickly, but only broke up into large pieces. And the water that was taken into the river because of the melting snow did bind up the ice in great dams. And the flood did fill up every low place in the valley. Behold, the city of Menewit was flooded and only those few who had followed the advice of Kooshkiet were spared the ruin of their homes.

12) Now, this was a great disaster for the Nemenhah of Menewit, for the flood came in time of winter and none were prepared for it in that season. And the cold returned and bound up all that had been covered by the flood in ice and snow. Wherefore, there was great hardship for a season among the Nemenhah.

13) But during that season of cold and privation, no one labored for the comfort and benefit of the people more diligently or with more energy than Kooshkiet. Wherefore, the people saw that he was a great prophet whose eye was single to the glory of God and to the good of the people. And, when my grandfather did give up the ghost, the people did seize upon Kooshkiet to be high priest of the High Place in Menewit.

14) And Kooshkiet did guide the people in all the rebuilding of their city. And behold, because the people had built the High Place upon a mound, it was not damaged by the flood, nay, nor by the freeze. Wherefore, the people began to take the advice of their high priest and build upon the higher ground.

15) Now, it was in the twenty and seventh year of the stewardship of Kooshkiet that the strange winter came. And this was a winter that started early with great snows. And behold, the beasts of the forest were seen to travel southward out of the mountains. This was to the eyes of Kooshkiet a sign that the winter would be harder than usual.

16) Yea, and this was verily so. For the winter passed as usual, except that it was harder and colder than other winters. But, when the time came for the snows to melt, behold, there was no melt. Yea, and the river could be walked upon long into the season wherein there ought to have been flowing water. And, when there was some melt and the river began to flow, behold, the snow did still fall and the spring and summer grasses did force themselves up through snow to find the sun.

17) And this winter is marked down in our memories. For many of our people did take up their belongings and move away into the south because of the cold that did not leave us in the season thereof. Yea, whole families did take up their bundles and move down out of the high places wherein we had made our habitation.

18) But Kooshkiet was marked as a great prophet because that he could discern from the custom of the animals of the mountains the kind and severity of the seasons. But this is not all. Kooshkiet was a prophet indeed, insomuch that he did lead and guide the people in all righteousness.

19) Now, in the twenty and eighth year of his stewardship, the high priest of Elak Kowat died and there was a great gathering there and a great council. For things were changing in the north and many people had become displaced because of the strangeness of the weather. And many prophets had witnessed unto the people that, where there was much cold now, a great warming would come and a dearth. And the people were greatly alarmed by many of these prophecies.

20) And Kooshkiet went with the delegation from Menewit even to the city of Elak Kowat and sat in his place in the Peli Council of all the people as the chosen high priest of his city. And when that council did begin, each person was introduced.
21) But behold, no one knew much of this Kooshkiet but his own people, for he was found alone and taken in a pauper. And there were some few who murmured about him and caused a rumor to rise up in the council, saying:

22) Behold, we know not this man nor know we what is his country. Howbeit he comes unto the Nemenhah to gainsay us. For, have there not been troubles in the land for many years? It may be that these troubles come because of such as him.

23) And Kooshkiet held his peace and sat in his place quietly.

24) But, because of the changes in the land and the humor of the people, the council did request of Kooshkiet some explanation of himself. But the delegation of Menewit stood up altogether and cried out against the council. And Hempat Neth, who was a strong minded woman without such provocation, requested the feather and she stood forward to speak, saying:

25) Behold, I am Hempat Neth and my people are the Nemenah. Yea, you may examine me and my relations if you like, for they are the same, every one, who came up the great river with Hagoth himself. Behold, I declare unto you, That this Kooshkiet is known to his city. And when he was yet younger, he was the boon companion of Weeskit of God and all of our better men.

26) He did receive the Commission of Christ and was taken into the Peli Council of his city and has served his people in that capacity in all the years he has lived among us. So great was his service and prophetic his counsel, behold, his city did call him up to be their high priest and so he has ever been in this generation. He is Nemenhah. We declare it, wherefore, you may believe it.

27) And she did render up the feather and returned to her seat in the delegation. But behold, one Peehnehit did arise from the delegation from Potalekt and beg the feather. And when he was recognized, he did stand forward to speak, saying:

28) I know you, Hempat Neth. Behold, who in this council does not? Verily, your relations are our own. But who is this Kooshkiet? Who are his people? From whence comes he? Do any of us know him? Who are his generations? How can he be called Nemenhah and lay claim to the Peli? Where and what is his authority? It is right and a thing very fitting that we should know these things.

29) For have there not been divisions and strife in all the Land Northward of late? And behold, so many people come from sundry parts claiming to be our relations that we can barely care for them. Is it not time to make a regulation in this thing? Behold, in Potalekt we require any new and unknown person to prove unto us their relations and to manifest with proofs that they do deserve that which is the right of the Nemenhah. Let this man do the same before this council that we might be assured that he is worthy of our fellowship.

30) And there were many who stood and stamped their feet and clapped their hands in agreement with the words of Peehnehit. And the feather was passed once again to Hempat Neth and she did stand again upon her feet before the council and spoke for Menewit, saying:

31) Behold, I am ashamed. Yea, I am ashamed and I do bow my head. I am embarrassed and put down. I am downtrodden in heart, my countenance is darkened and I do hide my face before the council and all people this day.

32) And with these alarming words, she did cast the feather to the floor and, taking her shawl from off her shoulders she did rend it and cover her head and her face. And when she had done this she did not return again unto her seat as a delegate of the council, but she did sit herself upon the floor. Yea, even in the
place of speaking, she did sit upon the ground in the attitude of one who has been found in great sin and has been cast out from among the people, having lost all kin, custom and relations. Yea, she did sit herself as a barren and bereft woman upon the ground.

33) And all the delegates from all the cities did sit in shocked silence and none did stand up or put forth the hand to take up the feather that was cast down. For behold, never before had they seen such a spectacle.

34) And when she was sat down upon the ground to the shame of all the Nemenhah, Hempat Neth began to sing the song of parting, yea, even that song which all women sing when they must part with the fruit of their loins out of season. And she did break her heart upon the song and all the women in the council did raise their hands into the air and cover up their heads. For so pitifully did she sing the song that is only sung when a little child dies, that all the women were struck to the heart and they did sing the song with her, for this is the custom of women.

35) And when the song was ended, behold, the council lodge was thick with silence, and none spoke. And Hempat Neth remained upon the ground and looked not up at all.

36) Then Kooshkiet arose from his seat and walked even to the place of speaking. And he did lay his hand upon the woman’s head and comforted her, saying:

37) Peace, mother. What cause have you to weep? Behold, you are the mother of many. Yea, mother of your clan are you and without question your womb has been fruitful. Wherefore, why sing you the song of desolation before this council? And she spoke from beneath the cowl, saying:

38) Behold, this day have I lost all my children and I am a lone woman without issue. There is none who may call me mother and I have no descendents who will remember or turn their hearts unto me. How may I not be desolate and how may I not weep, sir? And Kooshkiet did answer her saying with these words:

39) But we know your children and they are many. And you are also a mother in your city. Wherefore, are not all the people of Menewit also your children? How then have you no issue and how shall generations not remember you and call your name blessed among women?

40) For, how may one such as you doubt yourself or your relations? Come. Remove the cowl. Take back up your place.

41) But she did not as he said but replied pitifully, saying:

42) Behold, I cannot do as you say. For in this day have all my children died, yea, and all my people. I am alone and have no succor. Today have all for which I have labored passed away. For the Nemenhah have ceased to be and I am desolate.

43) And she cried unto God with a loud voice, saying:

44) Oh Lord! Take from me my cursing! Remove from me my reproach! Kill me this day, that I might not go on in the sight of men. For they have turned to evil and have cast down all that was once good in the land. How then, Lord, shall any woman bring forth children in this place?

45) But I was once a mother in this land. Yea, and I did bring forth a child and I did name the child Nemenhah. And I did give suck unto the child and the child grew in the strength of the body and of keenness of mind the child did wax great.
46) And among all the children of the land, Nemenhah did become principle and Nemenhah did walk upon the face of all the land in blessed peace and prosperity. And the people spoke the name, Nemenhah, with reverence, for it means Peace and Truth.

47) And Nemenhah did walk upon the whole face of the land and the whole country became known by the name of this child. Yea, there were never any Nephites, nor any Lamanites. Nay, and there were neither Joramites nor Josephites. There were none but that they were called Nemenhah and this child was blessed in your sight, oh Lord.

48) Yea, uprightly did my child ever walk before you, my Lord, and never was seen any poverty in the land. For never was anyone called “stranger” nor was any beggar left standing in the street.

49) But now is my child divided. For the orphan has no home in the land. Behold, Lord, how the child has perished. For behold, Nemenhah does no more mean Peace and Truth, but what is your place and who are your people?

50) Where, oh Lord, is my sweet child now? Behold, Nemenhah has vanished, the child of my womb, yea, the son of my making. Where is my sacrifice, oh Lord?

51) Why am I cast down, oh Lord? Behold, it is because I am become unfruitful and barren. Yea, unfruitful is my womb and I am become unprofitable to my God. Wherefore, how may I rejoice in any thing? How may I be glad and lift up my face.

52) Nay, Lord, but I shall not be comforted until my child return unto me again, or I be taken from the midst of my despair. Wherefore, come speedily unto me, my Lord. For I am dead already and lay myself low upon the earth.

53) And these words were all the more shocking to the council and the delegates and they stared with their mouths gaping. For never had they heard such things before. Never, certainly, had such words been spoken in the councils of the Nemenhah.

54) And Kooshkiet looked up into the eyes of each of the delegates and saw their hearts, that they were full of fear because that the future was become very uncertain, and he discerned their anxiety. Wherefore, he did stoop down and pick up the feather and he did open his mouth to speak, saying:

55) Behold, I am Kooshkiet and I know not the name of my mother, nay, nor even my father. I know not from whence came I nor of whom. I remember the days of my madness and the thoughts of my mind when I did wonder alone in the mountainous wilderness. For they have been sung again to the Lord this day in our hearing. Yea, every day did I sing the song of the desolate and beg whatever god there may be to take away my life.

56) But behold, a people found me and took me in. And they healed my mind and comforted my soul. Yea, and they taught me to seek a light and a truth which I never knew existed. And the things they taught me, and their instruction was in and by the way in which they did live and not by the words of the mouth, became a seed in me which did swell and grow, and out of it sprang up a plant and a vine laden with fruit. And behold, how greatly did I rejoice with the Lord in the day that I did seek His holy face.

57) And the people were Nemenhah. For, I was mad and yet, they did cover my nakedness. And I did hunger and thought that my life could not take long before I perish. But the Nemenhah did feed me. And I was naked, but they left me not unclothed. And I was angry, but they did soothe my wrath. And I was imprisoned in my own mind and could not discern reason, but they visited me in my darkness and knew me and instructed me diligently. And I was fatherless, yet they judged me in righteousness and they gave
me a name of worth whereby I might be known. And they did adopt me even into their family, all my relations.

58) Now hear me, all you who fill the seats of this council! A Clan Mother of Menewit has cried out in shame because that Nemenhah is no more in the land and that barren has become the sacrifice of women. And she may have cause to so lament in all the cities of the Land Northward. Yea, only you may declare otherwise, for I know not of your doing from one day to the next. But I declare unto you, In and by the name that Menewit gave unto a mad child, Nemenhah exists in Menewit. For, in Menewit they live the principles of the High Place.

59) Yea, in Menewit the Nemenhah do seek the face of their God daily. And in Menewit, the Nemenhah make an acceptable sacrifice unto Him that is mighty to save and they do remember Him. And in Menewit, men and women do honor each other and their virtue is in chastity and fidelity. And in Menewit there is surplus but no beggar, for the people do consecrate their labors.

60) Wherefore, madam, be not cast down. If Nemenhah has ceased in all the Land Northward, there yet remains one place in the land where it is still preserved.

61) Behold, I am Kooshkiet and my people are the Nemenhah. Today have I declared it and I make an end of speaking.

62) And when Kooshkiet had finished, he did walk with the feather even to the Keeper of the Door and he did render it up unto him, and he did return to his seat among the Peli.

63) And the Keeper did speak these words and he did counsel all of the delegates:

64) Behold, it is good for us to be here! And all the people did shout the same. And the women did take up Hempat Neth and stand her on her feet. And they stripped her of her rent and broken shawl and uncovered her head. And they did anoint her head with oil and they did breathe with her a sacred breath. And upon her they did place a beautiful garment, even a shawl of many colors, and they did place it upon her to cover her. And with it they did dry her tears.

65) And they did lead her to the seat of her delegacy and did sit her down. And when this was done, all the women sat themselves upon the floor and they did sing that song which is sung by all women when a child is born and is healthy. And when the song was finished, they did arise again and return to their own places.

66) Then did the Door Keeper walk with the feather, even before the face of every member of the council. But he passed each and did not stop in his progress until he had passed each in their turn. And when he came to the seat of Peehnehit, he gave the feather to him.

67) And Peehnehit was abashed when he stood before the council to speak. And these are the words he spake:

68) Behold, I am Peehnehit of Potalekt and my people are the Nemenhah. Today have I given cause for great suffering and grief. Yea, today have I done injury upon a great woman of the Nemenhah. Today has a man taken his own council in his pride and stood forth to do injury in the name of his city. Yea, today has a man forsaken and abandoned all good things and he has abused even the Mother of all Living.

69) I have been taught a great thing this day. Wherefore, I also declare it, it is good for us to be here! For I came into council with division in my heart. Yea, I did come into council with bad intention. And this thing cannot be.
70) I have been instructed by the wisest of my Mothers today and the wisdom she has taught me is that which I shall take back unto my city. Yea, the song of Hempat Neth shall be known of all the inhabitants of Potlekt. Yea, and I stand up to beg forgiveness of my mother for the shame I have brought upon all mothers.

71) And I have also done injury upon my brother. Therefore, I do remove the shawl from off my shoulder and I do ask my brother to take it in remembrance of my repentance. Forgive me.

72) And he did take the shawl from off his shoulder and render it up to the Keeper of the Door, even the Kohat (Door Keeper), and it was delivered from out of his hands.

73) And he did also bare his back and knelt him down upon the floor. And the Kohat did take up reeds and split them. And he did wet them with red and delivered the reeds unto Kooshkiet. And behold, Kooshkiet did take of the reeds and he did strike them upon the back of Peehnehit in token of his forgiveness.

74) Then did Kooshkiet do a thing that has been an ensample unto all the Nemenhah. For he did remove the shawl from off his own shoulder and divide it in twain. One half he did place upon the shoulder of his brother, whom he had made with the stripes, and the other half he did put back upon his own shoulder. This thing is become a custom among the Nemenhah.

75) Then did the council convene and they did elect a Talking Feather. And behold, they did burden Hempat Neth with the feather and she did keep order in the council.

Chapter Two

1) Now, the council had been called in order that the difficulties of the times might be discussed. For, because of the changing patterns of the seasons, many families, yea and even cities, had need of relocating out of the cold portions of the land. Wherefore, many of the settled cities, especially in the east of the Land Northward, yea, in that land which we call Corianton, did remove further into the warmer regions.

2) And behold, this could not be done with much planning, for who could know beforehand which winter would be longer and which shorter. But the people, when they moved, it was because they were forced to do so and they had not much time to prepare their flight out of the cold. And many had become homeless wanderers and miserable was their condition.

3) For this cause, all the cities of the mountains were overburdened and had difficulty absorbing the increase in their numbers. Yea, production each year is based upon anticipated need and all the stewardships are given upon that basis. But, because refugees came in great numbers and without planning, the anticipated need became inaccurate. Consequently, the surplus was used up very quickly.

4) Now, this condition began to create hardship and even some hardness of feeling. Yea, some who worked with their might to produce all that the community needed and surplus, chafed to see the surplus disappear so quickly. Yea, they feared that, in the case of emergency in their own cities, there would not be enough to provide for all because so many incomers were to be cared for first.

5) And then certain prophets began to see visions and dream dreams concerning the coming of a great dearth and famine. And they began to speak out prophecy and warnings unto the people, that they must prepare for much hardship and want, and that a day was to come when the Nemenhah would find it impossible to care for all as in times past. And this thing was the cause of some strife in the churches.

6) And the council did ask these same prophets to come even into the council lodge and rehearse unto them all that they had seen. Now, these are the names of the prophets that came before the council:
7) Wayaynit, Ougomit, Tayinwits and Pohorim. And Wayaynit and Ougomit were brothers and they lived in Nespelhem. Tayinwits dwelt on the coasts of the sea, even in the city of Tlingits. Pohorim was newly come up from the land of Hagoth. And these were four of seven, but the others could not come to the council.

8) And these are the words and the prophecies of each, for they did each stand and witness to the council. And Wayaynit stood forth first and addressed the council, saying:

9) Behold, I am Wayaynit of Nespelhem and my people are Nemenhah. You have asked me to come up to the council and tell what I have seen in vision concerning the thing that shall begin to come to pass in not so long a time. This is the vision:

10) I did see my city and the region round about and the trees were green. Yea, and the fields were fat with all manner of leaf and flower. The people, my people, even the people of my own city, labored as they have always done, with joy and thanksgiving in their hearts. Yea, and I saw the fruit of their labor, for they did make a great surplus.

11) And I did see in my city a great many who did not labor but were newly come out of other places. And they were not yet occupied because of the newness of their arrival. But I should not say that they were idle only because they were new, but rather, they were mostly idle because they were very weak and in a great state of debility.

12) Now, this was the state of things in the first part of the vision. Then I saw a great change. Behold, the trees began to wither and the fields burned up. Yea, the blade dried and withered before harvest and there was not so much as one measure in surplus. Now all the people appeared in that miserable state in which I saw the idlers in the first part of the vision.

13) In the final part of the vision, the trees continued to fail and the fields and hills gave nothing. The cattle fled and the horses laid down and died. Few were they that I saw in the great city of Nespelhem at all. Behold, this is the vision.

14) Then Ougomit did stand and witness, saying:

15) I am Ougomit of Nespelhem and my people are Nemenhah. Behold, my brother has told of three parts of one vision. Even as it was for him, so received I a vision in three portions.

16) I saw great numbers of people walking upon the ground. Yea, upon a great road did they walk, a road which had been cast up not by work of labor or intent, but by numbers alone. And these people traveled not in groups or companies, but each alone or in families, but all upon the same road.

17) And behold, yet another great multitude did sweep down upon them and they did destroy the first man, woman, child, and beast, leaving none alive. Yea behold, with a great slaughter did they destroy all the travelers and horrible was the scene.

18) Yea, and I did fall upon my face and weep. And an Angel stood by me and asked:

19) Wherefore do you weep? Do you know of whom are these and whence come they? Nay, but weep not. For you know not yet when such things shall happen unto the Nemenhah. Go back now and see to your own.

20) And I left the scene and saw my own home and my own little children playing in the court. And I saw all the people of my city and there was no strife at all and every person was about their own stewardship.
21) But then there was a great commotion and a sound in the streets and the people ran to and fro as if in great confusion. And a cloud of dust covered the city and none could see or breathe. Behold, all the people perished in the scorching wind because of the dust thereof. And I stood by myself in the midst of the city and looking all around, I could see no one.

22) Then I was lifted up as if on the wings of an Ibis and I did circle slowly outward from Nespelhem. And behold, I did see the whole face of the land and it was burnt as with long drought. Yea, the fields were bare and dry and the trees were withered. And there were many fires in the forests.

23) And behold, I saw that the people had all moved southward and no longer were there many cities in the mountains; but there were only very few. And the people were diminished in the North Country.

24) This is the vision that comes to me and it is the prophecy that the Holy Ghost gives to me and I make an end of speaking.

25) And then Tayinwits did stand forth and he did testify, saying:

26) Behold, I am Tayinwits of Coasts and my people are Nemenhah. I too have seen a vision. In it the shepherds of the people do lead them astray and they are left in the wilderness alone to fend for themselves. And the people become carnal and lustful and they are at war one with another.

27) For, in the vision, there is not enough food for all the people and some horde the food up for themselves. This thing does anger the rest and they slay those who horde. But when all that was horded is eaten up, the people leave the places of their births and of their custom and they run into the wilderness headlong.

28) But behold, they have not prepared themselves to live such a life and they suffer greatly. And they return again unto the villages and they beg for food. But in the vision the people of the villages are wanting food also and have not wherewith to give unto the refugees. But they are misunderstood in their denial of the newcomer’s requests.

29) Wherefore, they who are the beggars break in upon they who suffer in their homes to kill them and take away all that they have. But when they have killed them, they find that the people were suffering for want even as they and that they have committed the great sin. Then they run from village to village killing and plundering because of a madness that comes on them because of the thing they have done.

30) Behold, this is the vision that haunts me and I make an end of speaking.

31) Then did Pohorim stand up to testify, saying:

32) I am Pohorim and I have come up into the land of Elak Kowat to sojourn. Yea, I am a traveler and I have come up even from that country round about the place where Hagoth first built his settlement. Wherefore, my people call themselves Hagothites and we do live in great cities which have been built into the rocks. Behold, we follow the old ways, even the ways of our forefathers and we do not try to change the world. These are my people.

33) And you ask me to speak to you about the visions that I have received, but I say, which do you wish me to relate, for they are many? How may I stand in this place and relate unto you all that I have seen? For I have seen the beginning from the end and all things are laid before me. Wherefore, how may I relate them all to you in but one council? Behold, a year of councils would not suffice to relate unto you all that my angel has revealed unto me.
Shall I contain my speaking only to those things which my angel has shown unto me about the past and about all the ways in which the people have been led astray by their shepherds? For, I know and I have seen how that the people do follow a path which shall bring upon them their utter destruction. Shall I dwell upon those visions which speak to the deficiency of the discernment of our ancestors?

Or shall I concern this council only with that which I have seen which has to do with that which passes only in the present day? For behold, my angel makes me aware of all things and nothing escapes my vision. Shall I show forth the errors of the rulers of the people in the present day, or the errors in all their counsels?

But no, I perceive your hearts. You are not interested in the past and what might be learned from the mistakes of our forefathers, but would rather adulate them and keep them a memorial to justify you. And the present is a time of prosperity still, even though there are concerns.

Behold, I perceive that you are more anxious about the future, and why should you not be? Behold, my angel has shown me all that will befall this people. Shall I prophesy unto you of all this?

You may choose and hear as you like. But this is my stewardship, and what shall you offer me in token to receive such intelligence?

And the Feather spoke, saying:

Sir, we are Nemenhah and have all things in common. This, evidently is not your way and we would understand you better. Do you say that it is by an angel that these visions come unto you?

And Pohorim answered, Yea.

And the Feather continued:

Is it to be our understanding that this angel is a messenger from God?

Yea, madam. It is the angel of the Lord. He is my Lord and my Christ. I call upon Him through that power and authority which I have received at the hands of His prophet, and He does condescend to answer my summons. Yea, because of that authority which I do hold, and because of the laws He has established, even the Great God does bend Himself down out of heaven and speak answers to my inquiries.

And the Feather questioned him again, saying:

First you said it was your angel but now you say it is the Christ? If it is your angel, then we would know of this messenger. If it is the Christ, then we shall know of a surety if you speak the truth or not. For, that is a thing most easily proven through the Holy Ghost. Now, speak clearly. From whence comes these visions? Is it from an Angel or is it from the Lord?

And Pohorim answered her, saying:

Behold, the Creator set the heavens and the earth. He made up the bands and he measured it round about. Yea, he did measure the creation and set bands around it. By law is the creation governed, law which cannot be gainsaid. And He gave unto some commandments which must be obeyed and the Universe does obey His voice. He does not break His own commandments.

And He also gave unto some certain authority of priesthood, that He might be about the creation and leave His work to be governed by stewards here in this part of the vineyard. Keys He gave unto certain men...
which do unlock the mysteries of the heavens. These keys of power constitute the authority to govern His creation here on earth.

50) Now, shall He give commandments and keys unto men, that they might do His work with the proper authority, and then usurp His own rule? Not at all. God is a god of order. It is by these same keys that His stewards do call upon His holy name. When they do this, He must obey the laws which He mindfully set up.

51) And the Feather interrupted the discourse of Pohorim, saying:

52) Sir, we appreciate from all that you have said that you are of the doctrine of Tucantor and we thank you for teaching us your beliefs. It does help us to understand you. But withal my question remains unanswered. Do you receive visions from an Angel or from the Lord? We do not approve one and condemn the other. There is no trick in the question. We simply wish to understand you. For, we know whereby we might gain a confirmation of the truth of your words. Yea, we know that the Holy Ghost will write the truth of them upon every particle of our being.

53) And Pohorim was encouraged by these words and he answered her again, saying:

54) The council is wise in choosing one so noble as yourself to be its head and its ruler. I shall surely answer your question, madam. It is the Lord Himself from whom I do derive all of my knowledge. He recognizes His servant and His steward and obeys the laws which He set forth in the creation. Behold, He has given this authority and He must bend even His omnipotence because of it.

55) And the Feather questioned him:

56) When you receive a revelation from the Lord, do you confirm it by the Holy Ghost?

57) And Pohorim answered, saying:

58) Nay. The Holy Ghost is a servant of the Master. What need have I, then, to take the words of the Master unto the slave? The Holy Ghost does lead men unto Christ. But having finished his work, yea, when a man does stand in the presence of God, there is naught left for the Holy Ghost.

59) For the Holy Ghost is also a child of God, just as you and I are His children. He too will come and dwell upon this earth in a tabernacle of clay. Yea, he shall be as corruptible as any man is. Wherefore, how shall I take the visions of heaven and prove them by the arm of the flesh? Behold, the Lord has said it, trust not in the strength of the arm of the flesh.

60) And the Feather interrupted him again, saying:

61) Again, we do appreciate that your beliefs are different than ours, and we do not judge you. But please be aware that your beliefs are well known to us. We have not asked to be taught of your beliefs for that is a thing better done in the synagogues and is inappropriate for this gathering.

62) It is our way and our custom to give good credence to the visions and revelations that come to the minds and the hearts of our people. But we are also vigilant to ascertain their source. You say that the source of your vision is the Lord through His priesthood. We are satisfied with our understanding of that doctrine as you believe it. Now, regarding all that you might tell us concerning our past, I do not ask you what that might be, nor is my inquiry a request for you to do so, simply, what makes such knowledge useful? Or, in other words, why should such knowledge be practical in our lives today?
And Pohorim, gratified that the Feather had given him such an opportunity to teach his doctrines, answered, saying:

Behold, the Lord does open up the vistas of time unto my eyes and I do see your past and the doings of your ancestors clearly as if I were in their very midst. And they have led this people into many errors which have given rise to the coming calamity. Shall you avoid disaster? It shall only be avoided because of careful application of that which only I may teach you. This is a thing most valuable, for your memories of the past are tainted because of the teachings of your shepherds.

And the Feather spoke once again, saying:

It is well. And that which you might see in vision concerning the present day, how might that profit us?

And Pohorim answered again:

Behold, only by strict obedience to the commandments of God can any man hope to be happy and prosperous in this land. But because you do not have His authority, you cannot know what His commandments for you might be. All these fears and concerns, for which you have gathered yourselves in this council today, might well be alleviated by obtaining the word and will of God. I cannot think that such knowledge should not be profitable.

And once again the Feather questioned him, saying:

Now concerning our future, behold, you have heard testimony from others who have seen in vision what they believe might well come to pass, and this is a thing that must give rise to some anxiety in the hearts of all the Nemenhah. What might you have to say that shall be of more or greater benefit to our people than these?

And he answered her, saying:

Behold, your visionaries lack the priesthood of God. Wherefore, when they see into the future, they see through the eyes of their fear. They cannot see clearly, for they are encumbered. Their visions are but dreams and they cannot be profitable.

But that which I receive, by and through that authority that is required that men might receive the gifts of the spirit, is most accurate. For I am carried by a mighty power even into the very future and I do live in the body of my spirit in the very midst of all that goes on. Wherefore, the vision is not dim at all.

Now, you see that my vision is something of great worth unto you and I perceive that you have an interest in making good use of it. Of which shall I testify unto you? Do you wish the past, the present, or the future? But I do not give of my gifts without due compensation. For the laborer is worthy of his hire.

And the Feather answered him, saying:

We do not have need of your priestcraft, Pohorim. As I said unto you, We understand your doctrine well enough. That is not to say that we believe it. Nay, nor even that we condone it. It is only to say that we do not judge you by it. We judge all things by the Holy Ghost. Behold, if a thing is praiseworthy and it stands confirmed by the Holy Ghost, then we do accept it into our customs.

But behold, your doctrine does consider the Holy Ghost to be but a slave of Christ and not a covenanter with Him. This thing cannot be confirmed by the Holy Ghost, and if it could, what merit could such
confirmation have. You say that your priesthood gives you the authority to steward God’s work, wherefore, you may speak and act in His holy name. But the Lord did command our fathers to confirm all things by the Holy Ghost. Evidently, you believe that this thing you call the priesthood gives you authority to contradict God. We do not need to confirm this doctrine by the Holy Ghost.

78) Now, the purpose of our council is to discuss the strange visions and prophecies that the people have received of late. You were listed among they who have been prophesying. It does now appear to me that you have merely been proselyting your religion. Your testimony has been in that character and I cannot believe that anything you have to say in testimony will be any different.

79) Therefore, since your testimony cannot be of any assistance to us in this council, we thank you for coming upon our invitation. We do appreciate your time and your forbearance. Surely, you have honored us with your patience. I have nothing more that I wish to ask you.

80) And the Feather offered the feather to any other member of the council to examine the witnesses. And behold, when none other wished to further examine them, Kooshkiet, who was not a member of the council, but sat in the seats reserved for the Peli who attend the councils as advisors, raised up a hand and the feather was delivered over to him. And when Kooshkiet had gone down to the center, he did address the four witnesses, saying:

81) I would understand the things that have been spoken here somewhat better. Tell me, did each of you subject the content of your visions to the confirmation of the Holy Ghost?

82) And each of the men answered that they had, except Pohorim. And Pohorim spoke out, saying:

83) Behold, I teach to all men the things that I do see in vision and the vision is true. And behold, Christ stands at my side, wherefore, what need have I of confirmation. The Holy Ghost is a tool and a comforter provided by God unto they who act in faith but lack knowledge. But where knowledge is perfect in a thing, the Holy Ghost has no more function. Behold, it is known that where the Lord is, the Holy Ghost is not. Wherefore, what need have I of this confirmation when I have the Lord next to me?

84) And Kooshkiet raised up the feather and interrupted him, saying:

85) Please, Pohorim. We need not your teaching, but only that you might answer a simple question. There is none here who does dispute your right to esteem the Holy Ghost as meanly as you do. We ask only your patience with us in our own belief which is different than yours.

86) And Pohorim spoke out harshly against him, saying:

87) Behold, you are one of them who raise themselves up upon their own authority to preach and to minister unto this people and this is a very great evil and a grave sin. Behold, would you build a house and furnish it and fill it with every good thing, only to see the house ruled over by a stranger? Howbeit this whole people do rise up to assail the House of God and to perform the ordinances unto themselves? And behold, it is because of this that you teach that they do it. Behold, it is this that is the cause of the calamity that shall befall this people.

88) But Kooshkiet did not answer him. Instead, he addressed the council, saying:

89) It is good that we forgive Pohorim. For, it is evident that he does not know our custom. Wherefore, it is good that we forebear and forgive.

90) But Pohorim was not satisfied. He continued in a loud voice, saying:
Behold, Kooshkiet, I do prophesy against you. You shall become dumb because of all that you have said in the name of the Lord without His authority. Yea, your tongue shall be stopped and you shall lay dumb in your bed. Ere the life go out of you, you shall repent yourself of all that you spoke in His name and you shall declare all your words to be the imaginations of your own heart. Yea, and all they who believe in you shall repent them of you, for they shall be discovered in their foolishness.

Now, this did greatly disrupt the council. For, the people were not assembled to examine the merits of this religion or that and Pohorim had forced the content of the council to be centered upon himself. Wherefore, the Feather asked Pohorim to be still himself and, when he would not be stilled, he was escorted out of the council lodge.

And all the people did turn again unto Kooshkiet, for he held the feather, and he did continue, saying:

It is good that we forgive Pohorim. For he is zealous in a cause that he feels is the most important in the world. Indeed, we ought to reverence his great seriousness in the pursuing of that which is so important to him. In many ways, he is an ensample unto us. For, shouldn’t we also be as zealous in preaching the word of God? Wherefore, let us forgive his outbursts. They were mostly for my benefit, and I certainly forgive him.

Now, it does appear to me that the nature of all the prophecies and visions that the people have been receiving of late do tend upon one subject. I perceive a common thread in this weaving. First, there is cold and unseasonable weather. Then, there is not a return of normal weather, but rather, drought. Just as great want follows all disaster, a dearth shall follow this one. The want that shall come because of the lack of rain shall be great and men shall be driven to paths we cannot imagine. Then there shall be cold again.

The visions show forth nature in upheaval. Each one, whether they be those that have been cited here today, or others of which we have all heard reported in the streets, tells of natural disaster which shall interrupt or even overturn our way of life. It is clear to me that these prophecies do seriously warn us of a coming future for which we must prepare. For, if we fail to prepare after having such warnings, there can be no complaint in the time of calamity that our Lord sees not to our need.

The order of this council then, is to discern what we may do as a people to prepare ourselves for coming changes in our land. Behold, in Menewit, we have been troubled in the past with changes in the seasons. Yea, in one year the winter lingered and no crops could be grown. Many people in the region departed into other parts of the land and this led to difficulties in maintaining those stewardships necessary to carry on as a village. We overcame these things and exist today only because we heeded a warning given many years in advance of the calamity.

Behold, our founders did a strange thing. They built the High Place upon a mound that was higher than the surrounding farmland. They knew not why they did this, except that the Spirit seemed to be prompting them. Later, I received visions and revelations concerning a great flood that would come and I counseled all to relocate their homes on the higher ground also.

Now, there came an unseasonable blizzard and then a thaw. All the ice of the river broke into pieces and stopped it up like as with a dam. The snow that had fallen melted and the water was caught behind the dam and stayed in the valley flooding the city. Then the cold set in again and everything was frozen.

This was a great disaster for my city. But, because they listened to the voice of warning which was given by the gifts of the Spirit, and also because they subjected this warning unto the confirmation of the Holy Ghost, the more part of the city survived, for the people did build their homes on high ground thereafter.
101) Now our young women see visions and our young men dream dreams. We ought not to set these warnings aside, but let us subject all things to the Holy Ghost and then act upon that which is confirmed in us.

102) My feeling, which I derive from that which the Spirit does show me, is that we shall have great cold for a generation followed by great heat and a consequent lack of rain for several generations. We, as a people, have the capacity to overcome these hardships. We know how to set aside our substance against the day of want. But, what can we expect from the other people who live in this Land Northward?

103) Behold, we know that in the east, even out toward Corianton, the people have been forced to move south. For the cold is long and harsh and few there be that know any way to live in the farthest reaches of that region. Yea, even up at the base of the great bay, where Corianton lies, is a very harsh place to live and the city itself lies nearly deserted.

104) But as the people have moved down into the land where the winter is not so long and cold, they have encountered whole peoples who are not of the Nemenhah who have grown up out of the region round about the great gulf that divides the Land Northward from the Land Southward. Yea, they have had to learn to live with neighbors who are of different beliefs and opinions, even as we see that we shall have to learn tolerance of our neighbors.

105) We know that our people can lay aside that which they need against a coming want. What we do not know is how other people will react. Will they be ready? And if they are not, what demands will they make upon their neighbors? Is there any way that we might stand prepared for them, should they all come into our land and demand that which we have set aside in order that our own might not want? Behold, is this not the question?

106) And when Kooshkiet had finished speaking, he did deliver the feather back to the Keeper of the Door and he did return again to his bench. And the Feather did open up the debate. And behold, the council did deliberate for many hours but they did not decide on any action. And they did convene again on the morrow and again they did deliberate with much talk, but they did not come to any decision. And on the morrow they did convene again, and so passed seven days of deliberation.

107) And, on the seventh day of deliberation, the Feather was satisfied that all had spoken and she also knew that the whole council had leaned toward the ideas of Kooshkiet. Wherefore, she did ask him once again to stand and speak a final word on the subject.

108) And when the feather had been delivered to Kooshkiet, he did again stand up to speak again, saying:

109) Behold, I am honored that the Feather might call upon me to make a final speaking upon this matter. We have debated long on the matter and we have heard all sides and all opinions.

110) It is certain that we have received important warnings from the Lord. It is equally certain that we must act in accordance with His word and His will. For, in all things, our greatest desire must be only to do that which will please Him. Wherefore, we must act in a manner which will be satisfactory to that end.

111) Therefore, let us labor with our might as we have always done to produce a surplus. Behold, this has always been our purpose, but we have not had many who needed so much as shall come into our midst before long. Wherefore, we have had no need to redouble our efforts and to work with all our energy. Let us aspire to labor with every energy in us to provide for the lack and the want that shall surely come upon us. Behold, this is the only way that there shall continue to be meat in the Lord’s House.
112) But of our neighbors we can never be certain. Will they also do as we do? It is more likely that they will not. And when they are starving because the rains do not come, and they see our abundance, what shall we do when they do come unto us? Hopefully, there will be enough to go around even for them.

113) One thing is very certain, we must not think that we can prepare ourselves to make defense of our surplus. This is a lesson hard taught by our forefathers. Let us not think in that direction at all. For to do so would be to overturn Zion. The Nemenhah did this once before because of the perceived disaster of war which was about to rampage through the land. But they did check themselves before all was lost and we enjoy our freedom today because of them.

114) Let us undertake to continue to do all that the Lord commands us to do, gratefully heeding the warning which He has given us, rejoicing in the gifts of the Spirit which allow us to be so forewarned. But let us live not for the sake of that calamity which lies yet in futurity, but let us work with our might in all things wherein the Lord does command us to do now. And, if we do this, it is my belief that He will go before our children in the day in which He will test and refine them.

115) Is our condition like that of the children of Israel in days of old when Joseph did prepare Egypt in years of plenty against the years of drought? I cannot say. Behold, Joseph did prepare the nation for years of drought, not generations of drought. Is it possible to prepare a generation that does not yet breathe for the difficulties it must face? Again, I do not know.

116) One thing I do know, and this I know in my heart, and that is that we must not live out this generation in fear of that which shall come to our grandchildren. Let us work and do all that we can do to prevent that our actions might add to their adversity, but let us do it with full faith and hope that our Lord shall be as much a Savior unto them as He is unto us.

117) Now, we all know that the happy and prosperous state of the Nemenhah, yea, that which we call Zion, cannot last forever. For, we have heard it spoken in prophecy by the servant of the Lord, and also by the Lord Himself, that there shall come times in which our people must dwindle in order that the Lord’s purposes might go forth and be accomplished. And each one of us hopes and dreams that we and our children shall live in peace and avoid such times. But this hope cannot be achieved by all and there must be a time when our people are trodden under foot.

118) For behold, the Lord has said it, that the Nemenhah shall become a hiss and a byword, that they shall be enslaved and ground down. But if we who live in the blessed times, do also write down and record our doings, behold, when the Lord does stretch forth His mighty hand unto the restoring upon this land even that remnant of our posterity that shall remain, then shall we not be laboring to serve them? Shall we not be undertaking to reduce their burden and to lift up the hands that hang down?

119) Behold, we can prepare ourselves for want in our day and we can train up the next generation to be prepared in all things so that they too may have no want in their day. But, we cannot do all things for all generations. We must be satisfied with what we can do.

120) I believe that those villages and settlements that are very far into the north might well be brought down into the lower country. This will reduce the burden on our crops and other resources. Let this work begin now during this unseasonable cold, for the more part of our surplus is now used up because of the want in those parts of the land. We know that this cold will last out this generation, wherefore, let us use our surplus to relocate them.
121) Now, let them all be relocated with an eye toward the change which we know must come. Let new settlements be built up in locations convenient to sources of water that, although they might be affected by long dearth, they nevertheless will not disappear completely. There are many such places and if we are careful not to overburden the land we will be successful in this.

122) We have a generation in which to do this, wherefore, let it be done in stages and not in haste. Let the villages be built up in the manner in which they have always been. But let there be much more building of settlements in our time, that the way be prepared for the coming generations of want.

123) Because of the mountains of the coastal region, there exists no need for the Nemenhah of the Coasts to relocate. Were it not for the poorer quality of the soil there, I might think that we should all remove ourselves thither. But that would place a great burden on the land and I do not recommend it. But let the Nemenhah of the Coasts do all that they can to assist us in providing for those who must relocate.

124) Let the Nemenhah of Potalekt and of Nespelhem relocate their northernmost settlements beginning immediately and continue until all the settlements above Menewit are safely removed. This is the region most in danger at present because of the great cold that comes down out of the north. Yea, let us do that which the Nemenhah of Corianton have done and remove our settlements down out of the cold region.

125) Let us go down and repopulate Menintah and the valleys to the south of it. Yea, and let us utilize the water there. And also let us spread out into that region out of which the Akish flows and make good use of that great water.

126) I think it unwise to spread out across the plains, for that region will be most hurt by the generations of dryness that are to come. Let us keep ourselves to the mountains and the valleys of the mountains, that we might avail ourselves of the water there.

127) Behold, this is the thing that seems most wise to me and it is the course most favored in our debates. It is the thing that I will counsel the people of my city and region to do and I suspect that we will begin our relocation this season, for I do not see any reason to delay. Of all the strategies presented to preserve our nation, if it remains God’s will that it be preserved, this seems the most plausible, and on this the council seems undivided. Wherefore, I make an end of speaking.

128) And when Kooshkiet had made an end of speaking, behold Peehnehit arose and was recognized and the feather was delivered up to him. And he spoke once again to the council, saying:

129) Behold, I do not desire to take away or detract from the honor which has been bestowed upon Kooshkiet, my brother, in giving the last word unto these matters, but there is one thing left unsaid that I feel I must add unto his words.

130) At the beginning of this council, when all were being introduced and welcomed, I did raise the voice of contention and of division. Now, I do not seek to speak words to excuse myself or to justify my sin. Nay, I speak only a word of warning unto this council.

131) The times that come will shake our very foundation. We have seen how deeply divisions can hurt our people. Behold, our history teaches us that we must be unified in purpose. If we will continue in unity, we will succeed and our people will not want.

132) But behold, we are a people spread across many lands and our languages are beginning to sunder. It is not out of the question that our customs may also begin to sunder as well, as will our traditions and even doctrines. I foresee the day when our people might be at odds one city with another. Let us work to prevent this as long as might be.
133) I honor the Feather of our council and I will sing the song of how she settled the greatest contention of our Council with a demonstration of what shall befall the Nemenhah should they lose, as I did, the Zion which we have built up in our hearts. Yea, I shall go even back to Potalekt and sing the song of her deed into the ears of all the children, that they too might feel the heart strings pull at them and that they too might lament with all the mothers of Nemenhah.

134) For, in one moment did I dash in pieces all the Zion that existed in the land. Yea, in one instant I did destroy all the blessings of this blessed land. In one breath I did suck up all the milk and I did eat up all the honey and I left none for the children of the land. Such is the desolation which shall come of dissention and disunity and all that we do to prepare the rising generations toward the coming calamities shall avail them nothing. Yea, if there be not unity, wherein we are made one regardless of our differences, then there remains no need at all to make any preparations.

135) For if unity fail, there shall be no Nemenhah left in the land. Let there be bitterness of cold and let the winter snows fail to melt in all the Land Northward and what difference will it be? For there shall be no Nemenhah to worry. Let the sun burn up every stalk in the field that the grain die untimely, and what will it matter? Let there be a desolating scourge and a darkness cover all the earth and it shall be as a thing of naught, for the Nemenhah shall have passed away.

136) Yea, and in fine, let any man stand up as I did in the commencement of this council to sow discord and dishonor, behold, I prophesy before the face of this council this day, then shall come an end to council and an end to civility. Yea, then shall come wars and rumors of wars. One city shall deem itself the better and the people shall divide into separate nations. Behold, then shall come that day spoken of by the prophets and by the Christ. Yea, then shall the Nemenhah be no more and our descendants shall dwindle and decay. Then shall the Lord bring into this land the Gentiles from afar off. But as long as we retain that unity upon which we are founded, all my relations, that day shall be postponed.

137) Behold, this is the thing that I wished to add unto the final words of Kooshkiet and I make an end of speaking.

138) And when the feather had been delivered once again unto the Kohat, behold, the council stood down and went their ways. And Kooshkiet and the delegation from Menewit returned unto their city.

Chapter Three

1) And Kooshkiet traveled back to Menewit with Hempat Neth and the rest of the delegation and they did inform the people of their city of that which the great council had decided. And the people agreed with the council and began to plan for their removal out of the north.

2) For they lived above that line which the council determined to be the northern limit and many desired to go back down into regions which enjoyed more days of sun. Yea, the people were ready to obtain some relief from the strange weather.

3) Wherefore, some did make plans to remove back into the regions from whence they came, but Hemat Neth and the greater portion of the Akekt clan which had built Menewit made plans to remove back across the mountains into Nespelhem and Elak Kowat.

4) But behold, my family did determine to return again down even unto the valley of Menintah and to reestablish the settlement which Mor Honayah built. Now, Menintah had become a place of much greater heat in summer and also greater cold in winter, but the waters still flowed down out of the mountains and it remained entirely suitable for settlement. Wherefore, we determined to go back and resettle the land.
5) And behold, before the ending of the fifth year following, all the north country above that line established by the council was emptied of Nemenhah. Yea, the only Nemenhah who remained were those who had become very accustomed to the cold, yea, these are they who did accustom themselves to living in the extreme cold even in days older than any living Nemenhah can now remember. These did remain in their own homeland and continued to live as they had always done.

6) But Kooshkiet divided Menewit into two peoples and the half of Menewit he led back over into Nespelhem and he built up a settlement there which the people called Kooshkhah. The remaining took their journey down again into the valley of Menintah and re-occupied old Elak Kowat. And behold, this settlement they did call Sahnhempet, after the great prophet and high priest of the People. It was with the latter that I and my family made our journey out of the north country.

7) Yea, and when we had taken up our habitation once again in Sahnhempet, the mothers did meet and they did nominate a council for our community and the people did ratify the council. And the Peli of the community did meet and they did choose a high priest, and that lot fell upon me.

8) Now, the valley was somewhat changed from the days when my grandfathers dwelt in old Elak Kowat. Yea, the lake was spread out over much of the farmland and there was so much earth deposited by the streams and the river that something of a swell had risen up in the northern part of the valley that changed the lay of the land, to the extent that the shallow lake had made division of itself into two bodies.

9) And we did immediately set about repairing the old waterways and the fields were put to rights. And we undertook to repair and restore the High Place. And we built three synagogues to accommodate the teaching of our community.

10) Yea, in all ways we sought to set up an orderly community and to live in an orderly fashion. We did reestablish that which was disrupted by the apostasy of the Tucantorhah.

11) Now, we knew that the people of the Land of Hagoth had grown in numbers and that they were allied with the people of the Great Gulf. Yea, and we realized that their way of life differed from ours and that there was some danger in reestablishing Sahnhempet so close to their country, but we felt satisfied that we were following the dictates of the Holy Ghost. Wherefore, we did exercise faith that the Lord would walk before us.

12) And we did establish close relations with the other cities of the Nemenhah and we did become a watchtower and a bulwark against the evil that we feared might grow up in the south country. Nevertheless, we did also make inquiries and inroads in trade and communication with those settlements of the Nemenhah of the Plains that were closest to the People of the South, that we might not be found sleeping.

13) And this is the intelligence that we received concerning the Tucantorhah. Behold, although they were beaten down in the first battles that did take place between them and their neighbors in Old Hagoth, nevertheless, they did get the better of them in the end.

14) Behold, the people were divided between two beliefs and two philosophies, each claiming the right of God to effect ordinances of saving grace. And they divided their sacred places down the middle and the one faction did not set foot within the precincts of the other. And there was also a place of common worship which was divided between them. In the times and seasons of growth, the Tucantorhah held sway and none molested them. And in the times and seasons of rest, the Neme’ presided. And in this way they made a sort of peace in their cities.
15) And behold, they built up cities in the cliffs of the great valleys and canyons that are prevalent in that part of the land. Yeah, they built up their sacred places in the overhangings of the hills. And above their cities, on the flat tops of the hills, they grew their crops and raised their livestock. And their cities were not few and they constituted many people.

16) Yea, they were become a nation with many towns and settlements. And the land which they claimed as their own possession encircled Menintah on the South and somewhat to the East.

17) And these people, of both the Tucantorhah and of the Neme’, did consider us to be worthy of their attention and they did send missionaries unto us to preach of their religion and of their tradition. And behold, we did not send them away, but we did take them in and listen to all that they taught. And we did take counsel concerning them. For we believe that it is better to know one’s neighbor than to make of him an enemy. Yea, it is better to love one’s neighbor than to hate him and be hated by him.

18) Nevertheless, we did continue to teach our children diligently in the ways of the Nemenhah and of the High Place, hoping always that they might seek the guidance of the Holy Spirit of Promise in the making of their own decisions about holy things.

19) And, because we did not cast the visitors out with harshness, but we did take them in and hear their words, and we did always treat them with kindness, feeding them and clothing them, and providing shelter for them from the elements, behold, they did always consider us worthy of their efforts. Yea, they did take great care to make and to take no offense in us. And this because they did esteem us to have been sent by their gods as a ripe harvest and a reward for their diligence. Yea, they did believe that we might convert to their religion.

20) And we did quietly work to restore the valley and to build up our settlements. And we did again begin to prosper in the land. Yea, notwithstanding the seasons were different, we did adjust our ways to them and we did begin again to produce enough for ourselves and to spare. And we did begin to delight again in the valley of Menintah and build up the pure in heart there once again.

Chapter Four

1) Now, after that we had built up the valley once more and reestablished the settlements as they had once been, and after the Nemenhah had built thirteen High Places in the midst of the valley, behold I did counsel that the people be counted. And behold, we had not realized how many people had followed our lead and had come back down into the land of our fathers’ first establishment. Behold, each city had from one hundred to one hundred and fifty families and there were no poor anywhere.

2) And I did call for a great celebration to be held at the season of the Festival of Lights, and I did call for delegations to come from all the lands of the Nemenhah. And behold, there were many delegations that traveled to Sahnhempet from every part of the Land Northward where any Nemenhah dwelt and we did celebrate the resettling of Menintah together with much singing and dancing. And when the time of lights came, a great light indeed did rise up from the valley, yea, insofar that it seemed that the stars of the night sky were reflected in the earth of the valley and there was no distinction between them.

3) And when we sat down to council to discuss the things that most concerned the Nemenhah, there were many that gave grave accounts of the hardships of many of our people. Yea, they among us who had not yet removed out of the North Country continued to suffer greatly, and yet still other areas suffered because of crops that failed to mature and ripen.

4) Wherefore, we did arrange to send from out of our meager surplus such food and livestock as we could. But also we did send seeds of the grains which grow well in our short season. For behold, many of the
foods that grew well in the valleys of Nespelhem and of Potalekt no longer come to harvest because of the shortness of the season. Wherefore, we did send seeds of the grains we grow in our valley in hopes that they will also grow and mature well in the lower country.

5) And this we felt was a matter of great import, wherefore, we did send of our surplus and of our seeds that we might be of service to our fellow communities. And in this way did the Nemenhah of Sahnhempet begin again to be of use to the Nemenhah as a whole.

6) Now, in the regions further to the south, the weather was having an opposite effect than in the North Country. Behold, the season of sun became longer and the heat of the day was much greater than in times past. Yea, and their crops did also fail often because of the lack water caused by the great heat. Yea, it did appear that all the earth was in a turmoil and many people did suffer greatly because of it.

7) Wherefore, we did also arrange to send a portion of our surplus down even into the settlements that bordered closer unto the Great Gulf of the Sea, that they might not suffer from want of food.

8) And when the Council was finished, we did all embrace each other and give farewell to our friends from all parts of the Nemenhah Nation. And we did return to our labors satisfied in the knowledge that, though it is not possible for us to solve the problems that do beset our people, we can nevertheless provide out of our surplus to reduce the suffering around us. Yea, though we continued in our concern for the welfare and future of our people, we were able to rest in the knowledge that we had done all that we could for them.

Chapter Five

1) Now, having reestablished ourselves in Menintah and having rebuilt the High Places, we did also undertake to restore the libraries in the mountains. For they had been damaged by the Tucantorhah when they left the valley, and also by neglect. And we did change the entrances of the libraries, that they were harder to approach and more protected from the weather. Wherefore, we feel that they are able now to stand up to the ravages of time.

2) And we did also begin to send out people to reestablish settlements upon the Great Lake which did lay on the other side of the mountains that do fence in Menintah on the north and west. Yea, we did restore some of the settlements upon the lake of fresh waters and also even upon the shores of the Great Lake of salty waters further north. And these settlements were placed upon the shores of the lakes where rivers did flow into them. And they did also begin to prosper once again as in days of old.

3) For in our part of the world, the great necessity is water. And where there is water, we do prosper. For, notwithstanding the season of cold is severe, nevertheless, the season of warmth is pleasant. Wherefore, we rejoice and give thanks when there is much snow in the season of cold, for this gives promise of plenty in the season of warmth. For, when much snow does cover our mountains, behold, much water does flow out of them in the season of warmth and with this water we do grow an abundance of crops.

4) And it is for this cause that we do make great celebrations at the changing of the seasons, but most importantly, at the beginning of the season of cold. Yea, we do sing and pray, and we do dance and give thanks for all our blessings and our prosperity. And it is at that time that we do also pray mightily for snow because of all that the snow provides for us in other parts of the year.

5) Yea, and we do try always to follow the flow of the seasons and we do try to be in harmony with these things. And we do observe our surroundings and the greatness of the creation, to gain wisdom and an understanding of how we might better fit into the great design which the Creator has made for our benefit.
Yea, and we do walk very lightly upon this earth that we have been given. We do not tread heavily and we are careful to care for it and to nurture it.

6) For look you! Is not the world, even when it is in turmoil, a more constant thing than man? Yea, even when the seasons are changeable, I may go out and walk upon the world and not fall off of it. Yea, my walk is as constant as the world and if I do take note of that, then the changing weather does not overturn my reason.

7) And I have seen what great destruction a river can do when it responds to changes in rain or snowfall. But, does the river overflow its banks without that there is a reason for it that can also be observed? I say unto you, Nay. The rivers stay roughly within their banks and they do continue to deliver water unto us in good measure.

8) And I have passed through areas where the mountains are unstable and the steam and smoke of great turmoil are seen to spout out of the earth. But, do we see such things in our place? We who live in the mountains do not fear that they will fall upon us. Nay, but they do continue to gather the waters and send them down even unto us in the valleys. Of this we may be certain, for we may observe the doings of the earth.

9) Behold, it is when we consider ourselves the master of the earth and of greater intellect than the Creator that we begin to suffer from change. For when men wrest from the earth that which they think they need with no sense of what she needs in return, they grow to trust that they will always be able to do so with impunity. Wherefore, when the day of cold unseasonable comes, or when the day of heat lengthens and dries up their catchments, then they suffer greatly. It is when men do act with inconstancy that they lament the changeable earth, for they have ceased to observe her in her doings and have become sundered from her.

10) Wherefore, let this be a warning unto all who may read these things. Yea, let my voice rise up from the earth, that my teaching be had in the ears of them that hear. Speak ever words of peace and walk ever lightly upon the earth which does support you. And keep your eyes open and observe ever the changing earth. For, in the day that she desires to be cleansed of unrighteousness, then too shall you feel the need to sweep out the house and cleanse the inner vessel.

11) Yea, if you but keep ears that hear and eyes that see, you shall observe the earth and her doing. And if you are ever mindful of that harmony in which the happy live, you will hear the voice and warning of the earth. Yea, you shall see what must be done before the calamity and the earth shall succor you in your stewardship.

12) But behold, if you be of that mind that holds man as the lord and master of the earth, you shall be discomfited. Yea, you shall be cast from your place. Build you up towers and great buildings to escape the host, yet shall you be pulled down. For the earth shall ever fulfill the measure of her creation. And when man has ripened in iniquity and has used up the good of the earth, how shall he look heavenwards and hope for any boon from that quarter? Or shall he continue to sin and hope for salvation?

13) Yea, the earth shall heave to and fro and he shall believe that speedily he shall fall from the face thereof so unstable shall be his ground. And the mountains shall fall and great valleys shall rise up. Great shall be the changes which the earth shall make in order that the filthiness of men might be buried.

14) Stop up the rivers with great walls and use up the good of the waters, but think you not that such control shall still the heart of the earth when she seeks to cleanse herself of your filthiness. The rivers shall flow out of their bounds and you shall have no control over them. They shall not bring unto you the nourishing waters in the days of tribulation.
15) And be not surprised when the earth does rise up in steam and smoke in regions that have ever lain down in sleep. For the earth shall have need of earth to cover up her face in the day of her travail. Yea, you shall see wonders in that day.

16) But the keepers of the earth and her true stewards shall not have failed to observe her doing and they shall know what to do because they do have ears that have not been silenced by the brashness of men and because their eyes are not covered with the scale of falseness that shall be the byword of men in the last days.

17) Yea, all they who would be preserved in the day that the earth does rise up from her sickbed, behold, these are they who have sought the face of the Lord and also have tread softly upon the earth. They will know the doings of their Lord and also of the earth, for they shall not turn away from sound reason. Yea, they shall walk and talk with the Lord upon the Way, and they shall not distance themselves from the spirit of the earth, nor from an understanding of her ways.

18) But they shall walk upon the earth and be ever watchful. And they shall be a part of the creation and not stand aside thinking they are somewhat better or more elevated than all other works of the hands of Him who set the times and the seasons. Yea, the earth shall be unto them a cradle and a hearth and they shall be as children unto her.

19) And when the earth does cast up smoke and steam, the stewards shall observe her doing with reverence and wonder, but without fear. For they shall understand that even as we must cleanse out the filth of the world from our own bodies, so must the earth. And they shall see this cleansing not as a thing fearsome and flee, but as a thing wondrous and they shall take it as an ensample unto them.

20) And there shall be a font of living waters from which they shall constantly be nourished. Yea, and because of this font, they shall see the more clearly how that the earth does provide for their needs. They shall not pollute her fountains and her springs with filthiness.

21) And when change comes, they shall be able to bend their own desires and their own wants in concert with the change. Should a mountain rise up before them, they shall not run in fear that it will fall down upon them, but they shall raise up the hands in wonder at such a sight. But they shall be firm as a mountain in their confidence in the Creator and in the majesty of His works.

22) Yea, the steward of the earth is no ruler, but is the servant of that stewardship with which the Lord has given blessing. Wherefore, if the earth is our home, then it is part of our stewardship. Does a man pollute his home? I say unto you, Nay. Does a man cast his filth into the well? Ridiculous! Does the husbandman place more cattle upon the land than it can carry? Never.

23) Now let this be a sign unto all who shall read these things in latter times and wonder. If you think to be the stewards of the Great God and Creator, begin not by claiming dominion over the earth, His footstool, but by accepting the stewardship with which He does bless they who see the glory in the works of His hands.

Chapter Six

1) In the thirtieth year after the reestablishment of the Nemenhah in Meninta, behold, a man came up unto our cities from the Land of Hagoth. And he was a great preacher of the Tucantorhah and came up unto Sahnempet to teach the people the doctrine of Tucantor and to convert them.

2) For the Tucantorhah believed in the baptism of water in the name of the Lord, as the Nemenhah do also, but they hold that the ordinance may only be done by one having a peculiar authority given him by the
high priest of their religion. Wherefore, to them the Nemenhah are all ripe for destruction because that we seek the personal commission of Christ and then the priesthood. Whereas, to the Tucantorhah, the priesthood is only obtained from him whom the Lord has called to be the presiding high priest in the land.

3) And the preacher’s name was Beniot. And behold, he was second only to the high priest of the Tucantorhah and he was esteemed as the greatest preacher of their persuasion. Wherefore, seeing that none of the missionaries which had lived amongst us had not much success in their preaching, this great preacher was sent to call the Nemenhah to repentance and to bring us all into the right way, as they supposed.

4) And Beniot sought an audience with me for to preach his doctrine and I did entertain him. And these are the things that he did preach unto me:

5) Behold, Henet Peniet, I am Beniot of the great city of Hatogohat. I am sent with greetings from the High Priest of Hagoth and with his admonition that you give good heed unto my words.

6) Behold, the High Priest is aware that your city has called you up to be high priest unto them and this does give him great cause to worry for the salvation of your souls in Sahnhempet. For, he knows that no woman may hold the Priesthood and that the usurpation of the authority to act in the name of God is a grave sin and must be prevented in every way possible.

7) And Henet Peniet answered him, saying:

8) I welcome you, Beniot, and I am willing to debate and reason with you. But I would have you keep to one simple rule in our discourse, else I cannot sit with you. It is the custom in our city to hold to a tone of decorum and courtesy. For, what may you or I accomplish together if we may not speak civilly one with another? Now, will you hold to this rule?

9) And Beniot replied unto her, saying:

10) Behold, I am accustomed to speaking with boldness. For the word of God is a mighty thing. Yea, it is a double-edged sword. Shall I hold my peace when the salvation of souls is at stake?

11) And Henet Peniet answered him, saying:

12) It is the Lord who may speak as with the sword, for He is the author of salvation. You, sir, are only a man and if you cannot be civil, then I must ask you to leave my home. And behold, if you cannot be civil to the high priest of this city, then I must believe that you are incapable of civility toward any citizen. Wherefore, you must abide this custom with patience or I would ask you to take your preaching to some other people. Behold, I will not that you offend the tender hearts of the people of our city, wherefore, if you cannot find it in yourself to abide this rule, there will be very few who will entertain your preaching.

13) And Beniot answered her, saying:

14) I know not what your idea of courtesy might be, but I will undertake to learn my manners from you if you will teach me.

15) And Henet Peniet perceived his flattery but allowed the debate to continue.

16) Tell me, Beniot, what is it that qualifies the man to receive the priesthood?

17) And Beniot took up his discourse, saying:
18) Behold, no man may take upon him any honor of the Lord lest he be first called of God after the pattern made by Moses in the case of Aaron. Now, we have but to open up that sacred book which our forefathers brought with them from Jerusalem to get the full meaning of this doctrine. Moses, finding that he was slow of speech and could not judge all things, was counseled by his father-in-law to set aside men to administer unto the people in his stead. The Lord called upon Aaron and his sons to occupy this seat and Moses did consecrate them and set them apart from out of the people.

19) This ensample is good for teaching and for doctrine, for it sets a pattern for us to follow faithfully. Behold, God called forth Moses out of the wilderness and raised him up a Prophet and High Priest unto the people. All other servants were called thereafter by that one who held the oracles of God. Due calling by the mouth of the Prophet, then, qualifies one to act in the name of God.

20) Now, we know that men do raise up teachers who will teach them that which most pleases them. But God raises up men who most please Him. And we also know that He is an unchangeable God. Yea, all that He speaks to one He speaks to all. Wherefore, when He made a priesthood after the order of Aaron, it was His design that we ought to follow that order.

21) And Henet Peniet questioned him:

22) What you have spoken is certainly found in the scriptures, but you do not answer my question. Behold, you have given a faithful account of how it was that Moses was led by the Lord to raise up servants unto the people, but you have said nothing about what qualifies a man to hold the priesthood. Or shall an evil man speak and act in the name of God and for His sake and be as sound in it as one who is righteous? Come Beniot, answer me my question.

23) And Beniot answered her, saying:

24) The High Priest receives a revelation concerning the one who shall get the Priesthood from the Lord. Now, it is reasonable, I think, to assume that if the revelation comes from the Lord, then that person on whom the High Priest shall seize, shall be approved of the Lord. Else, why would the High Priest receive anything concerning him?

25) And Henet Peniet questioned him once again, saying:

26) But what is it that qualifies one to receive this great boon? I would know what kind of man ought to be the bearer of this honor? Is there nothing that your men do to prepare themselves against the day that the High Priest shall call upon them?

27) And Beniot answered her, saying:

28) Of course the man should be of good character, proving worthy in all things.

29) And Henet Peniet continued to question him, saying:

30) And how shall he prove himself worthy? Is there a formula?

31) And Beniot answered her, saying:

32) He must diligently learn the gospel from the scriptures and he must dutifully follow all of the counsel of the High Priest and of his leaders in the Priesthood. If he does these things, then he is qualified and it is likely that the High Priest will call him out from among the people.

33) Then Henet Peniet asked him:
34) Let me understand you. Do you suggest that the only test of worthiness is that the high priest and the other priests do approve of an individual? What of character? Shall one who has studied much and never controverted a directive from his leaders, but notwithstanding he takes hard drink until he is out of his senses, is he as worthy as he who is sober and governs himself in moderation?

35) And Beniot answered her, saying:

36) It is not a matter of food and drink, madam. For it is not that which goes in at the mouth that makes filthy and sullies the character, but that which comes out of it.

37) And Henet Peniet continued, saying:

38) Then a striker may be deemed as worthy as he who is gentle unto his family?

39) And Beniot answered, saying:

40) All men have faults, but we must learn to overlook them even as we would have them overlook ours. Or would you have your ruler judge you upon a different pattern than that with which you judge him? This is inequity and would tend to undermine any effort toward unity. Judge not. For by that judgment which you mete out, you shall surely be measured. Surely, the Lord paid for our sins. If we abide in His law, then we shall have claim upon His atonement and we shall be free of faults at last. The same should be hoped for all people.

41) And Henet Peniet asked him, saying:

42) Let me be clear and understand your saying. The man is chosen by the High Priest of your city upon what he shall say is revelation. How may a person such as myself come to a certainty that his word is by revelation and not by some caprice? For it is verily as you say, we all have faults and live from day to day depending upon the grace of that one who is mighty to save. How shall I know that the High Priest has not called some man to be my ruler, as you say, in a moment of his own frailty?

43) And he answered her, saying:

44) The High Priest is the mouthpiece of God. You may have confidence in him because of his calling. Behold, the Lord does raise up Prophets in our day in His own way and for His own purpose. Yea, He does teach them and instruct them from their youth and through many years of faithful service they do learn His will and His word for the people. You must listen to the voice of His chosen servant in order to do the same. If you love the Lord, then you will follow that which His Prophet shall give you in form of commandment. This is the manner in which we demonstrate our love for the Lord and that we will be faithful unto Him and His gospel.

45) And she answered him, saying:

46) The scriptures do tell of the visit of Jesus unto our ancestors. When He sat and taught them His gospel, He did mention the confirmation of the Holy Ghost and that we must seek this confirmation. What then, if one such as I, who does seek the confirmation of the Holy Ghost in a matter laid down by your High Priest, shall receive a confirmation in the negative?

47) And he answered her, saying:

48) Behold, when the High Priest speaks, it is as if the Lord Himself has spoken. How then shall the Holy Ghost usurp the Lord or make conquest of His word and His will? Behold, if you ask of the Holy Ghost and receive ought in conflict with the words of the High Priest, you must consider the source of your
revelation. It is all well and good to seek the guidance of the Spirit, but if you receive anything but that which comes out of the mouth of the Prophet, it is not of the Holy Ghost but of some other spirit. Have a care! For this is apostasy and evil speaking of him whom the Lord has raised up.

49) But this is moot. For, shall the Holy Ghost testify of that which is not true? Or shall the Holy Ghost work against the Lord in His vineyard? Is the Holy Ghost a thief and a robber to come into the vineyard of the Master and seek to draw away His laborers?

50) I say unto you, Nay. Let not your heart trouble you on this account. For the Lord does walk in His vineyard and talk with His steward there. Nothing is left undone and all is in order. The Holy Ghost shall not witness unto you any thing that is contrary to that which the Lord has made known unto His steward in His own house.

51) And she answered him, saying:

52) Then one should not seek the confirmation of all things. The Lord meant that as a generality in the sense of the things of the world and the teachings of the world. Is this what you teach and would have me to believe? Let us be clear on this matter, for upon it hangs all else. Behold, your teaching and your doctrine must all come from the mouth of one man, wherefore, it is good that we understand each the other.

53) For behold, I am held to be high priest in this city. Yea, in my city, if your doctrine hold true, all revelation must come from me and none other. Yea, and all people must bow to my word and test none of it.

54) And he answered her, saying:

55) Behold, you misunderstand me. There is but one High Priest who receives the revelations of God. That he may delegate and set apart others to forward the work and the ministry of the Lord is certain. But all they who are called to the work and receive the Priesthood, that they might go forth and speak words of truth and perform the ordinances, must obey the will of him who made the calling.

56) You have been called upon to sit in your seat and perform your kind of function by the people of your city. He that is called to be High Priest of this city by the word of the Prophet shall have been called up and sanctified by the Lord. Verily, he shall follow the commandments as established by the mouth of the Lord’s Prophet.

57) You do a good work for your people. There is nothing that you do that is not praiseworthy. But you must admit that it is the work of the people and the will of the people. Shall the word and will of the people always be in harmony with that of the Lord? History tells us that the same is never certain. We have only to observe the doings of the Gadiantonhem to understand that the people can be led into stray paths.

58) When the Lord calls up a High Priest in this city, by the mouth of him whom He has chosen to guide the church, the people will at last be led in all ways by the Creator of heaven and earth. Yea, he who holds the keys of the Lord’s work here in His own house and vineyard is steward and governs all other laborers. Surely, you can see the order that is brought into the house when the steward is obeyed.

59) Then Henet Peniet questioned him on another wise, saying:

60) Very well. I believe I understand this teaching. Let us leave it for now. But tell me, sir, of what use is woman in your doctrine? For I have heard you speak much of him who is called and him who is set apart, but never any mention of women. Do they not also serve the Lord?
61) And Beniot answered her, saying:

62) Surely, the woman is the servant of the man, as he is the servant of the Lord. Therefore, as the Lord is the Master of the man, so even is the man the master of the woman. She does best serve the Lord who serves well her husband. This is the purpose of woman from the day that Eve first disobeyed the Lord and pridefully undertook to guide Adam in all that he should do. In that day, the Lord placed Adam over Eve and made her his helpmeat. Shall a woman feel to serve the Lord, then let her pay good heed to all that her husband shall demand of her.

63) For, is she not made of the man in the first instance? Was not her body fashioned out of the man’s? If she then belongs to the man, then let her subject herself unto the man in righteousness. And does the hand not follow the will of the brain? Or does any part of the body claim dominion over the head? I say unto you, Nay. Then let the woman, which is that which is given unto him as surely as his foot or his hand, act in accordance and subject herself unto him whose she is.

64) And it is not mete that the Priesthood should be given unto her and that she be given stewardship in the house of God. For such stewardship is the right of a free man and no chattel. But the slave cannot have stewardship. Wherefore, let the woman be in subjection unto him who may be called up to reign and rule over his house in heaven. For, men may become Priests and Kings unto God hereafter, but woman may only be Priestess and Queen unto her husband. He may do the bidding of the Lord, but the woman may only do the biding of her husband. Therefore, the Priesthood of God cannot be given unto her, being the property of her husband, any more than it can be given unto his cattle, being also his property. Wherefore are all men slaves unto God, but all women are slaves of men and have no need of Priesthood.

65) Let them develop their talents in the house of man, that they might more fully satisfy his needs when he receives his kingdom hereafter. For surely, this is the measure of her creation. Wherefore, let her fulfill the measure and she is well.

66) And she questioned him further, saying:

67) Then what is the place of children?

68) And he did answer her, saying:

69) The children belong unto the man and they are his dominion. Surely, he shall reign and rule over them hereafter. Wherefore, let them also be in subjection to him. If a son wishes to gain favor in the sight of his Lord, then let him subject his will unto that of his father. In this he does honor his father and this is required of the Lord and is His commandment.

70) And behold, if a daughter wishes to find favor in the Lord, she must be subject unto her father always. And when she is given in marriage, she must be subject unto her husband. But until she is given, she is the chattel of her father and must obey him. Yea, the children who would not thus obey their father in days of old, even in days before father Lehi brought our people into this land, were taken outside the city and stoned until they were dead. Wherefore, let the children be in subjection unto he who owns them, for they are his property.

71) And upon this wise did they take counsel one with another and Beniot, thinking that he had converted the high priest of Sahnhempet, became the bolder and bolder in his discourse. And when Henet Peniet had heard enough, she did instruct the preacher, saying:

72) Behold, in Sahnhempet we are all equally able to read the words of the Lord. Yea, we have what our ancestors called the Plates of Brass, even that much of the record of their doings before they took their
journey away from the land of Jerusalem. And surely the Lord did lead them into this land by the voice of prophets, and we have the record of their doings also. But that is not all. We have also the writings of all of our fathers, and also of our mothers. Yea, we have the words of the Creator Himself when He did visit our forefathers. Yea, and we have also records of the teachings of one of His own disciples, yea, even one who shall not taste of death until He comes again. All of our people are taught to search these things diligently. Behold, our entire science comes out of the good books.

73) Wherefore, think not that we are an uneducated people. Surely, those of your teaching who came before you and walked in our streets and conversed with our people will have given good intelligence to our study and our understanding. I tell you these things that we might not quibble over who might have the better understanding of scripture, for I believe that any child of our city could do as well as you in any debate.

74) Behold, I asked you what might qualify the man to be the servant of God, and you instructed me in the ways of men. Let me instruct you in pure doctrine. If anyone has the desire to serve the Lord, behold, this alone shall qualify them for the work. No one expects that they should be perfect, but only that they shall strive to speak and act in a sacred manner. If the servant has desires to serve God and drinks to excess, let them curb their appetite. Behold, let they who desire to serve the Lord strive to take on His attributes. If there is any manner of violence in them, let them be prevented until they have changed in their manners toward their fellow beings.

75) And when this one or that finds the desire well up in them to become the Lord’s servant and to take up the Lord’s errand, let them call upon the Lord to receive of Him the commission. And when the Lord does instruct His servant, let that one subject the instruction unto the confirmation of the Holy Ghost according to the word and will of Him who is mighty to save. And if the Holy Ghost does confirm the instruction and the commission, let that one go unto the Peli and seek the priesthood.

76) For there is only one who may call up man or woman into the service of the Lord and that is the Lord Himself. Yea, He did call Aaron to be high priest, and his sons to be priests, through the mouth of His prophet. But do not suppose that He could not have done it without Moses.

77) Behold, was it not the Father-in-Law of Moses whom the Lord did inspire through the Holy Ghost to instruct Moses? Then who received the revelation? And who was this counselor? He was the priest of Midian. Therefore, was Moses prophet and yet subject unto the priest of Midian?

78) Behold, revelation comes by and through the peculiar power of the Holy Ghost and the Lord, Himself, taught that even should we speak with the risen Christ face to face, we ought to subject the thing to the confirmation of the Holy Ghost. Wherefore, it would be wise to obey the Lord of Hosts.

79) But this thing is not to determine if the Lord is a liar. This confirmation is more than a test of truth and error. It is to write the thing upon the slate of every particle of our being, that we might become one with the Peacemaker and be unified in Him, that this thing has been provided for us. For we are very aware that our knowledge is not sufficient to discern the mind and will of God. We must have personal revelation and we must be certain of its source. The Holy Ghost fulfills this function, for He does testify of the Father and of the Son, and indeed of every truthful thing. But He is also the Holy Spirit of Promise, whereby we are sealed up unto the Peacemaker and become His forever.

80) But can we obtain this commission and this confirmation, of which I speak, by and through any other but the author of them? Can we be certain that inconstant man may convey exactly as the Lord wishes? You have said it yourself, that we are all full of faults. Wherefore, how can we trust to such a model?

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81) We observe that the Lord of the vineyard does choose out His own servants. He does not employ an agent to go and gather in His laborers to retain them on His behalf. He does send out word of His need by the Holy Ghost and He does entertain the respondents just as I am entertaining you in my own home.

82) And, should one such as I, who does seek the guidance and the confirmation of the Holy Ghost, receive a revelation that is contrary to that which another might receive, then I tell you this, I shall follow not the sayings of another human being, but I will follow that which is confirmed of the Holy Ghost.

83) Now, as regarding women, we read in the scriptures of our fathers that the Lord has called upon His great errand, at sundry times, women to do His will. Such women have been called up by God to lead His people and His church. Such women as Ruth and Esther cannot be denied, even by your persuasion, unless you would tear out the pages from the book. Yea, even the wife of Isaiah was called prophetess. But if she was only as cattle to her husband, how then is she called prophetess?

84) It is certain that children are a great stewardship which the Lord does give unto men and women, but they are His and cannot be sold to any other. There is no slave among the Nemenhah, wherefore, how call you women and children the slaves of the man? We have no chattel property but provide one for another, wherefore, how can people become chattel? This is a thing most hateful to all the Nemenhah, for it comes of that philosophy that drives the Gadiantonhem in their madness for gain.

85) Men, women and children are not created for the satisfaction of man. This is a doctrine that you have lost because Tucantor meddled with the ordinances of the High Place, or do you suppose that we have forgotten that division which drove us from our homes in generations past? Do you think that such a memory might be lost to us?

86) Behold, the man who does receive a revelation from man, angel, spirit, or even God Himself, but denies the right of the people to seek independent confirmation of the same, is just as likely to lead the people into folly as any other. It is the confirmation of the Holy Ghost that is the only just relief from the faults and frailties to which we are subject. Surely, we have not all things before us, but the Holy Ghost does. Wherefore, He is to be relied upon with confidence.

87) Behold, I do question everything and everyone. Do not suggest to me that this thing that the Peacemaker Himself did teach my ancestors is a thing of no value today. You say that you have a prophet in your city, I am well. You say that the only way to please God is to please this prophet and I am no longer well, for I put all such to the test.

88) And behold, I sit at the feet of the prophets and listen to their voice, and I am well. But let the prophets stray from that which the Holy Ghost would write upon the archives of my being, and I am no longer well. I will cease to sit at their feet and hear their words. Do not suggest that I am apostate because I will not pass over this fault in them. Do not put the Lord’s pleasure in connection with such dallying. I have the Way and I do know my Maker.

89) I do thank you for taking counsel with me and I honor and respect your beliefs. But I would warn you and forewarn you ere you begin any effort to convert this people Nemenhah. You will find them of like mind as I and of like memory. They will not require that you believe exactly as they do. But it will be difficult for you to suggest that the safety of their souls depends upon the cold and worldly doctrine that you so boldly teach. I would have you rethink your discourse ere you begin, for the people have much to do and are not likely to take of the time as I have.

90) And behold, Beniot the Preacher of Tucantor did remain in the city for one year preaching in all the synagogues and in many of the public places. But he did not find the people as courteous as Henet Peniet had been. They were offended that he might suggest that they did not please the Lord in any of their
worship or in their service. Yea, and they were more offended that the High Priest of Hagoth would send an emissary to warn them of his displeasure that they would not bow down to his authority.

91) But they were the most offended at Beniot’s teachings concerning the place of women and children. For they had always taught their children that they were the sons and daughters of God. Yea, his teaching reduced women and children to cattle and this was offensive indeed. And the people did not bear his teaching. Yea, and after one year, there were none left who would stand up one minute to hear him preach. Wherefore, he did leave Menintah without having converted a single soul.

Chapter Seven

1) Now, in the year that Beniot the Tucantorish Preacher left Sahnhempet, the years of drought began in his region. And for many years after that the Tucantorhah sent no more emissaries up into Menintah. For they were hard pressed to maintain themselves in their own places. Yea, and because of their practice of taking the product of the worker and paying it to their priests, they did lose the favor of their own people.

2) Now, the Neme’ did call in their own people and they did regulate themselves such that they did continue to prosper, but the Tucantorhah dwindled because their doctrine allowed the rich to consume the provender and to grind the face of the poor.

3) And behold, before the end of my days, I did see the removal of all the Tucantorhah down into the region round about the Great Gulf. Yea, they did go down and join with the Gadiantonhem and we did see the end of their doctrine in the north.

4) Now, there is much that could be written about all the doings of the Nemenhah in Menintah and in the other regions wherein the Nemenhah held sway, but that is found in the public record. Behold, I write that which the Holy Ghost does prompt me that will be of most import in latter days.

5) It is enough to say that the Nemenhah did establish themselves once again in Menintah and we did build up our cities and our settlements in the region round about. And because of the peculiar nature of the region, we did prosper where others suffered. And because we did prosper, we were able to be of service unto our fellows and to send much relief to all they who suffered in our time.

6) And I am very pleased to be able to claim that we did fulfill the words of Kooshkiet. Yea, we could not be all things to all people, but in all that we could be of assistance, we did render all our surplus. Wherefore, I do end my record knowing that my deeds and those of my people have been acceptable unto the Lord. Behold, is there greater satisfaction than this?
The Book of Pene Im Akekt
The Son of Piahomet Akekt

Pene Im Akekt told about the arrival in Nemenhah lands of the people of Night Voice Woman from the Land Southward and about his subsequent marriage to one of them.

Chapter One

1) I am Pene Im Akekt and it has fallen upon me to keep up this record of my family. Behold, I am an husbandman and not well educated in the way of my people, but I can read the archives and I do know the manner of the writing of my people. Wherefore, I do add what little I can to the record as seems best to me and also as it seems that I am prompted to do by the Spirit.

2) In the days of the stewardships of the high priests of Menintah, and it is during these stewardships that I write, there was much drought in the land. Yea, the dearth became very great and even the waters which flow out of our mountains were greatly reduced. And we saw the failing of our great forests and the waters of the lakes did dry up and are gone.

3) Nevertheless, by the genius of our engineers, we are able to conserve and utilize all of the water which does fall for the growing of those crops necessary for our maintenance in the valley. Nevertheless, there is little with which to produce a surplus and the people suffer.

4) Yea, and all the Nemenhah suffer also because of the dearth. And this is not all. So great is the change in the Land Southward that even many of their great cities do falter because of the want of rain and of provender.

5) Now, it is of this that I wish to write, for I believe it is of some import.

6) Behold, in the year that Kooshkiet made his prophecy of the coming changes in the weather, there arrived at the southern borders of the land, a great prophet from out of the Land Southward. Yea, she did arrive with a host of people and they did come to ground at the northernmost reaches of the gulf which divides the north from the south but she did not stop there to make a settlement. Nay, she led her people up along the great inland river which has its beginnings even high up in the Nemenhah of the Mountains. And at a certain point, she led them eastward again until they passed through the lands occupied by the remnant of the Nemenhah of Corianton, even until she reached the East Sea. From the sea, she led them even further into the north and there they stopped and made settlements.

7) And behold, the host was great and the multitude numerous. And they were men, women and children, with all their stuff, and they did build up in many of the places where the Nemenhah had previously built but had forsaken because of the cold.

8) But behold, these declared that the cold of the north was preferable to the heat and the drought of the south and they did labor diligently to adapt themselves.

9) And the name of the prophet who led them was in a tongue which is very strange to us, but the meaning and significance of it was – Night Voice Woman. Now, this woman walked the Way and received great wisdom from the ancestors and she did lead her people in right ways. For she had been instructed upon the Way to institute a form of council similar to ours.

10) And this council was comprised of men and women who were elected by the people every few years. And the council was made up of seven or eight men and an equal number of women, wherefore, the men did no
longer govern the people by their strength alone, but the wisdom of mothers was introduced into their system.

11) And the Nemenhah of Corianton welcomed them in and treated with them as guests and neighbors. And they became friends of the Nemenhah, though many of their customs were strange. Nevertheless, they grew and prospered as a people and the Nemenhah counted themselves fortunate to have such neighbors.

12) And behold, much is written about these newcomers in the land in another book, wherefore, I will not write much concerning them here. But I do write of them for a good purpose in me.

13) For behold, when I was young I did go even to visit and live with my family among the Nemenhah of Corianton and I did make acquaintance with these new people. And I did live even with them and learned of them all that I could. And behold, one of the daughters of that people became taken with me and did ask to be forever bound to me, and I did consent. Wherefore, they have become my people also, for they are my near relations.

14) And, when I did return again unto the mountains of my home, Ichi-nuicl, my wife, did also come with me. And we did take up a residence in the north border of Menintah to husband horses and cattle.

15) Now behold, my wife did tell me of how the cities in the Land Southward, even in the place which was known anciently as the Land of Nephi, did fall into such corruption and iniquity that they did begin to consume every good thing. And the high and mighty rulers of the people did build up great cities in a land that could not contain nor care for them.

16) And the rulers caused all the rest of the people to become their slaves and to break the back of the earth in order to provide food for them in their great cities. And they did also fight wars with their neighbors for mere sport. Yea, and when a battle was over and won, the victor would take the prisoners and sacrifice them to strange gods and they did even eat of the flesh of the victims to give them strength. So much was the wickedness of the rulers of the people.

17) And behold, Night Voice Woman preached peace to the people in the dark hours and in hidden places. And when the rulers of the people began to prey upon their own slaves, and their numbers dwindled until there were not enough of them to produce the food, the people rose up and destroyed the rulers.

18) It was in that day that Night Voice Woman gathered together many people and began her journey into the Land Northward. And as they made their way out of the Land Southward, behold, they discovered that same which had taken place in their country was also taking place in other parts of the land. And many people gathered together with her and her Band for protection. And they traveled together.

19) Wherefore, behold, it is my belief that, in my father’s time, the way of life was completely overturned in the Land Southward and many of the cities that once were great in the eyes of men are now no more seen, except perhaps as ruinous waste places.

Chapter Two

1) I am no prophet, nor even much of a teacher. But behold, I have striven to teach my children the ways of our people. And my wife has also labored to keep alive in the hearts of our children all that was good in the ways of her people. And our children have followed in our ways and have been preserved in the land.

2) And this is our greatest blessing and the gift that we leave behind us. And I make an end of my writing.
The Book of Chichtenah
The Daughter of Ichi-nuicl and Pene Im Akekt

Chichtenah wrote the names of her family and stewardship within the community.

1) I am Chichtenah of the Nemenhah and my father and mother were of the Akekt Band. Behold, they did teach me in all the ways of our fathers and I am content in them.

2) In my twenty and eighth year I did marry Ponet Akekt, even the kinsman of my father and we did bring two children into the world before he died. And our son we did call Hinmot Tuel Akekt and our daughter we did call Pahnah Tahnich.

3) And behold, we are husbandmen and make our living with cattle and horses. But Pahnah Tahnich, our daughter, did marry Waylhimnotkits, who is a great healer and high priest.

The Book of Pahnah Tahnic

Pahnah Tahnic wrote the names of her family for the benefit of her descendents.

1) I am the wife of Waylhimnotkits, even the high priest of Mentinah, and this is my record. I take up this stewardship for my family even though there are many among the people of my husband who might seem to be better educated to do it. Nevertheless, with his advice and assistance, I have learned the art of writing and I do make at least some small addition to the record of my people.

2) Behold, I do not purpose to write about the doings of the Nemenhah of Mentinah, for there are many historians who labor diligently in making a more complete record of the nation. But I do make a record of the doings of my own family in the hopes and the expectation that my words might find place among the writing of my ancestors.

3) Behold, we do follow the Peacemaker in all our doings. Yea, in our comings in and our goings out, we remember the Peacemaker and the covenant He made with our ancestors.

4) And we have taught our children in the way of the Seven Lodges and the High Place, as also in the ways of the Night Voice Woman. And behold, we do observe that they do all walk in right ways and do no harm to anybody. This is a great consolation unto me in my old age. For, what greater gift could the Peacemaker give me than to see my children rise up a good and right generation before him?

5) And the names of my sons are Memesh, To-ee-it, Tooy Lakets, and Kooshkiet. And the names of my daughters are Pa-hits, Pah-nits, and Piahoets Pah. And they have all married in the Nemenhah way except Piahoets Pah, who married after the custom of the Night Voice Woman People.

6) And behold, it is a good way that she has chosen, for they do good to all people and they walk upon the Way. Wherefore, though it is a different way and a different custom than the Nemenhah, yet it is a good and a right way and we rejoice in her decision.

7) Now I make an end of my record with hopes that the addition of the names of my family will be preserved for the benefit of my descendents. I know not why the Spirit has moved upon me to do this, for I do not write much more than this. It suffices me to know that I have followed the small voice and I make an end of my writing.
Mentinah Archives Pronunciation Guide

General Rules:

1) Accent is usually on the second to the last syllable. Exceptions exist Chapter One where hyphens or spaces note the beginning and end of word parts, such as in the name Mor-Honiah. Him-pah-neth is accented equally on all syllables, whereas, Nin-Shepa is accented on Nin and on the first syllable of Shepa. Also excepted in certain words that end in N, R or T, which are stressed on the last syllable regardless of other rules.

2) The 5 Vowels are pronounced thus.

3) A = ah as awkward
   E = ay as in lady
   I = ee as in tea
   O = oh as in go
   U = oo as in zoo

   Exception exist only in the I, which in some words is lightened to ‘i’ as in pit.

4) The 24 Consonants are pronounced thus utilizing the English equivalents.

   B = bat  P = pat
   C = cat  R = rat or soft D rolled as in Spanish
   Ch = chat S = sat
   D = date T = tot
   F = fat  Tl = kl pronounced with back of tongue.
   G = get  Ts = tsi-tsi
   H = hat  V = vat
   J = jot  W = wet
   K = cat  X = shed
   L = let  Y = yet
   M = mat  Z = shed
   N = net

Proper Nouns:

Proper nouns are pronounced phonetically. Some names are similar in the English spelling to those found in the Book of Mormon. The reader should resist the temptation to pronounce them as they have always heard, as this can cause confusion when trying to pronounce a name they have not seen before. Therefore, “Manti” should be pronounced “Mahn’-Tee” and “Nephi” should be pronounced “Nay’-Fee.”