

Ngaahhi Tūkunga 'i he Fale Fakapōpula Lipetií



“Oku ou tui na’a mo hono fakapoongi ‘o [Siosefa Sāmita] hili ha ta’u ‘e nima mo e kongá, na’e téeki faingata’aia ‘ene mo’uí ‘o laka hake ‘i hono fakahū fakapōpula’i, ta’efakalao mo ta’etotonu kinautolu ‘i he Fale Fakapōpula Lipetií. . . .

“Na’e ta’efe’unga e me’akai ne ‘oange ki he kau pōpulá pea kovi he taimi ‘e nīhi, na’e fu’u palakū ia ‘o pehē ‘e honau tokotaha ne “ikái ke nau lava ‘o kai ia kae ‘oua kuo [nau] mātu’aki fiekaia ‘aupito’ [Alexander McRae, quoted in B. H. Roberts, *A Comprehensive History of the Church*, 1:521].

Na’e t’uo fā hano fakakonahi ‘enau me’akai, ‘o tupu mei ai ha’anau puke lahi ‘aupito ‘i ha ngaahi ‘aho lahi pea nau tautaufetongi ai he luá mo e valevaleláu, ‘o ‘ikai ke nau toe fu’u tokanga pe te nau mo’ui pe mate. ‘I he ngaahi tohi ‘a e Palōfitá, na’a ne fakamatala’i ‘a e fale fakapōpulá ko ha ‘heli ‘oku takatakai’i ‘e he kakai faiangahalá . . . ‘a ia ‘oku fakamālohīi kinautolu ke mau fanongo ki he ngaahi takuanoa kovi mo mamata ki he loí mo e konaá mo e māluam-loí pea mo e ngaahi angahala kehekehe kotoa pē ‘e ala fakamatala’i’ [‘i he *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others (2017), 361; na’e fakatonutonu ‘a e sipelá mo e faka’ilonga leá].

“. . . Na’e tohi ‘a Siosefa ‘o pehē, ‘pe ‘e hiki ‘e ha peni pe fakamatala ‘e ha ‘elelo pe ko e kau ‘āngeló, he ‘ikai ke nau lava ‘o fakamatala’i fe’unga e fakalielia ‘o e heli na’a ne a’usia a’i [Letter to Emma Smith, 4 April 1839, ‘i he *Personal Writings of Joseph Smith*, rev. ed., comp. Dean C. Jessee (2002), 463, 464; na’e fakatonutonu ‘a e sipelá mo e mata’itohi lahi]. Pea na’e hoko e ngaahi me’a ni kotoa ‘i ha taimi na’e pehē ai ‘i ha ngaahi fakamatala he taimi ko iá, ko e fa’ahita’u momoko taha ia he lekooti ‘o e siteiti Mīsulí” (Jeffrey R. Holland, “Lessons from Liberty Jail” [Brigham Young University fireside, Sept. 7, 2008], 1–3, speeches.byu.edu).

“Na’e uesia fakatu’asino lahi ‘aupito e kau pōpulá . . . ‘i he māhina ‘e fā ne tuku ai kinautolu ‘i he Fale Fakapōpula Lipetií. Na’e mālō pē ha hū mai ‘a ha mei huelo ‘o e la’aa ‘i he kīi matapā luva ukamea sīsīi ‘a ia na’e fu’u mā’olunga ke fai ha sio a’i, pea ‘i he fu’u fuoloa e nofo ‘a e kau tanagatá ‘i he fakapōulí, ne tupu ai ha vaivai honau matá. . . . Neongo na’e fakangofua ke tutu ha kīi a’i sīsīi, ka ‘i he ‘ikai ha siminī ke ‘alu ai e kohú, na’e faka’au ke toe uesia ange e mata ‘o e kau pōpulá. Na’e langa honau telingá, tetetete honau ngaahi neavé, pea a’u ki ha taimi kuo tete ‘a Hailame Sāmita ia. . . .

“Kae mahalo ko e me’a fakaloloma taha ki he toenga ‘o e kau pōpulá ko ‘enau fakakaukau atu ki he ngaahi fābili ‘o e Kau Mā’oni’oni, kau ai ha’anautolú, kuo nau movete, faingata’aia, mo tuli kinautolu mei he siteiti ‘o Mīsulí” (Justin R. Bray, “Within the Walls of Liberty Jail,” ‘i he *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 259, pe history.lds.org).

- Kapau na’a ke kau he nofo ‘i he Fale Fakapōpula Lipetií, ‘e uesia fakatu’asino, fakaeongo mo fakalaumālie fēfē nai koe ‘i he ngaahi tūkunga ko ‘enī?

